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BY THE RICAN SABBATH TRACT SOCIETY.

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# Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 6, 1884.

WHOLE NO. 2039.

## Ine Sabbath Recorden.

Emered as second-class mail matter at the postoff; wat Alfred Centre, N. Y.

FULL OBEDIENCE.

MRS. M. STRATTON BEERS.

I have come to know the sweetness, Of a trust that is complete; And am laying all my burdens, Wholly down at Jesus' feet. First I took myself unto him, Laded down with awful guilt Praying in such deep contrition, Saviour, take me if thou wilt."

Scarcely daring e'en to hope it-But I knew naught else to do. Quick he took me, whispering softly Full forgiveness is for you. Stepped I forth then on my journey Thinking every thing was done And my merry heart kept singing "Praise the Lord, the work is done."

But I found "the way" led upward Over mountains rough and steep And the path was wondrous narrow O'er which torrents oft did leap, And beside, my feet were weighted To the earth with pride and care, And an enemy was lurking To assault me everywhere.

In astonishment and sorrow, Turned I to my Lord at last; "You must love me, trust me wholly, On me every burden cast, There is nothing yet you've brot' me, Save a load of guilt and sin: While your self, your time and talent, All you have you must bring in.

All the wealth within your store house You must consecrate to me. Over which I'll make you steward, If obedient you will be, My commandments are not grievous And are plain as plain can be, Simply give up all things, wholly Putting perfect trust in me.

Seek no longer any pleasure But to do thy Master's will, And if the way seems only darkness Know thy hand I'm holding still. Step by step I'll lead you upward To the blessed Beulah land, Enemies shall all be conquered, Firmly by thee I will stand."

Twas wondrous news, but I believed it Brought him every thing I knew And I trust for every moment Seeing but one step tis true: But I know that He sees many And tis restful quite to know All my part lies in obeying His command to stand or go.

TO SUNSET LANDS-NO. 14.

SLEEPING-CAR LIFE. jumped out of the frying-pay into the fire," for she wanted to come into the other car fully saved from the same fate.

regaled us with a variety of perfumes, among | Bonanza" mines, which were the foundation which we distinguished whisky, old cheese, of its prosperity. These mines have yielded camphire, an old sore, liniment, and some as much as twenty millions in a year, and show their liberality and Christian benevomal-odorous medicine we could not name. This was even worse than the smell of dead tobacco-smoke that came from the "smoking-room" which the conductor had permitted certain men to make-out of the stateroom in front.

But disagreeable experience is not the rule. Many pleasant acquaintances are made, in whiling away the long days and evenings. When one is tired of looking at the landscape, amusement may be found in and they not only ought to expect the syming cards for money, or an affectionate their most fervent prayers. I allude now to couple, or the playful children. The latter the Executive Board of our Missionary Sowere plentiful on this trip, and, as is not al- ciety. About the time of the establishment than annoyance.

which, if told in fiction, would be considered tended to do their duty as servants of the the Lord.

overdrawn or impossible. For instance, denomination, although they may have spent most of her time in begging for something to eat, asking for queer things which could not be had, or crying piteously to be taken to her mother, or in singing sweet but still they are liable to err. Brethren, songs, or murmuring prayers to Jesus to take her home. She had recovered from a for you to say, the Board has done this, when had died and been buried, and she had not made it otherwise. In our home work great her reason.

pleasanter. On the way up he had two in the right place. Better have no one than passengers, in opposite sections, strangers, to make a mistake here; and of this it is imbut of the same name. In speaking to one possible for the Board always to know, only he used his name, which caught the ear of from the knowledge of the people, place, the other, and older one. He looked at him | and man. If churches work for their own intently a few moments, then stepped over good and the good of the cause they will be and said: "Your name is ——?" "Yes." "Was your mother's name Eliza?" "Yes." "And your father's name Peyton?" "Yes." "Are they living?" "Yes! What do you much, but we don't want a learned man, know about them?" "Did you not have we don't want one that is 'edicated.' an older brother named Jeptha?" "Yes, knew just what the good man meant; he but I do not remember much about him. wanted God to send them a man adapted to He was a wild boy, and went off when I was the people, and he would never complain, quite young. We have never heard from though he had been as learned as Solomon. him, and suppose he has been dead these Too many do not consider that the Board many years." "Well, I am your brother are only their servants, to do their work, Jeptha!" It turned out that they had been but complain that they do not send them a living for years in adjoining towns in Cali- minister, when in all probability they have fornia, and had, by some strange happening, contributed nothing to replenish the fund, both started to go home, one to spend that the good man may be sent, even if there Thanksgiving with the old people, the other were one to go. Is it just? Better, far betto see if he could find them alive.

played cards all day without a rest. In the gifts and abilities who might be useful as evening, at one stopping place, a man was public ministers of the Word, if they were brought into the train, all covered with called out by their brethren, but they are blood, and evidently the victim of some as- now covered up with the stuff. They need sault or fight. At first those with him pre- the call of their brethren, and then their served a discreet silence as to the cause of encouragement. But they have been look his appearance, but after a while we learned ing so long for our schools to raise up and that he was a professional athlete, who had been brought from a distance to run in a foot-race for a Sunday amusement, in a mining town. The backer of his contestant had Our largest churches have produced the given this man \$1,000 to let the other beat fewer workers in the harvest field, while him, but as, apparently, the other fellow had also sold the race, he could not make a Life on a sleeping-car is not wholly un- show of running at all without winning. eventful or uninteresting. There are few | which so enraged his confederate that he assituations where one may enjoy better op- saulted him with his whip, cutting his head portunities for studying human nature, for open; then rode off for his pistols, with the people are apt to act out their real character | avowed purpose of killing him. His friends, among comparative strangers, and under the | however, succeeded in secreting him until | snugly. The careful one who cares for the annoyances and weariness of long journeys. | night, and in getting him onto the train | pennies, will find the dollars, "for God Sometimes your near neighbors are not such away from immediate danger. Such scenes loves the cheerful giver," and he will be care as you would choose if you had your pick. | are a common Sunday occurrence in Nevada. | ful not to overload his children for he knows In one case we had in an adjoining section | Wearied with the long day's ride, and tired | how much they can carry. The slothful a lady whose tongue was worthy of all that of the monotony of the desert, we retire to and the negligent may think the cross heavy, has been said against that member when of our berths, undecided whether we shall stop but let him remember that the curse of God the feminine gender. Every one in the car in the morning at Reno and take a side trip will be heavier. They may withhold that was duly informed of who she was, where to Lake Tahoe and Virginia City, or contin- which is more than meet, and put their she lived, where she was going, and all the ue on this train to San Francisco. Lake money in a bag with holes, and wonder why incidents and expectations of her life, until | Tahoe is one of the sights which, in the seathe very sound of her voice became torture. | son, one could not afford to miss. It is some | have not put it in God's bank. The conductor, taking pity on our misery, | twenty-five miles long and ten to fourteen gave us seats in another car until she came | wide, situated 6,216 feet above sea level, of to her stopping place. Soon he came to us | great depth, clear as crystal, and magnificent and remarked that "maybe we had only for scenery. It never freezes, but is not an attractive place in stormy. Winter weather to those who esteem comfort above grandeur. He said "she had talked one poor | Virginia City, once the wonder of the world fellow most to death," but we were merci- for wealth and wickedness, is now rapidly declining, and promises soon to be known At another time, the section in front of us only to history in consequence of the failure has not stretched out her hand in vain. It was occupied by a gentleman and lady, who of the famous Comstock Lode and the "Big is from the churches that we get the means are idle, and the magnificent machinery is rusting, while the elegant residences of Virginia City have been carried away or aban-

## THE CHURCHES AND MISSIONS.

Great responsibilities rest upon those who are appointed to places of trust in the church. watching a group of fast looking men play- pathy of their brethren, but an interest in ways the case, afforded more amusement of the China Mission, I was a member, and for some time Recording Secretary of that Sometimes, however, there are little com- Board; and I am well satisfied that in all edies or tragedies enacted in our sight, the history of its workings they have in- sured that the work will not be in vain in that will see their error, and embrace the ther consideration, and if found practical,

what could be sadder than the case of little often made some mistakes for which they Maud, on our car: out of her mind, she have been blamed, but their intentions have been good. The present acting Board have the ex-

perience of those who have gone before them, they need your counsel. It is not enough severe sickness only to learn that her mother a timely word of caution from you may have known about it, and the shock had unseated care is needed in knowing the nature of the field, the character and condition of the in-A story told by the porter of our car was habitants, that they may put the right man faithful in giving all the information in proper time. Some years since a good old brother said to me, "We want a minister very ter, to give the means, and then pray that We came through Nevada Sunday and God will send a pastor. In many of our Sunday night. Two of the passengers | small churches and settlements are men of send them some mighty warrior that they have not been to the sheep-fold to see if they could not find a David to meet their Goliah. those who are living workers have come from the most obscure places. It is our duty as a people to see that the churches are sustained, and those Christians that neglect their own affairs at home will do but little abroad. I look for liberality and success in that man who attends to his affairs at home they are not prospered, until they find they

> maintainance and future success of the older churches; it is from them that we would naturally look for the coming laborers. The Lord of the harvest will in answer to praver raise up and send out laborers. Every church should raise up their own supply of world that the gospel may be preached to all nations, and I thank God that Ethiopia as well as the men. The time has come when men do not go a warfare at their own

The success of missions depends upon the

charges, hence the larger churches must five millions in a single month, but now they | lence in the spread of the gospel. We must not take the strong men from the churches, and make them missionaries. Sustain the churches and then missions may prosper. Labor, toil, and privations must be endured; he who goes forth as a missionary must be willing to bear a part in this enterprise. To be burden bearers is a lesson that is only | help. But I want to help; and I have made learned in the field of labor and toil. Our fathers have known it and it is a lesson that their children must learn; it is not learned fully in the college, but on the field of battle where Satan comes to us as an angel of light. Are not too many like Old Pilgrim laborer is worthy of his hire. I would scatwhen he got in the Slough of Despond, begin to think when the hardships come that over the land. I would have them printed tion is burned. It now costs every church it is more than they have expected? Count in other tongues." . . . "It seems to me, insuring for \$2,000, \$30 every three years." the cost, forsake all, follow Christ, and ye Bro. Wheeler, that one great thing lacking It is clearly manifest, from the infrequency shall not lose your reward. We must work is the money to carry forward this work. I while the day lasts; the work in the vine- believe the ministers would not be lacking.

#### SPECIAL COMMUNICATIONS.

interest. Here is an extract from a letter written by Bro. Oursler, of Marion county, Kansas, after his return from a visit to Ohio: "Well, I had quite an enjoyable visit, conviction with it. When we act as though and in my own weak way discussed the Sabbath question with Mr. —, the general verdict being that P. has the world on his side while I have God's Word on my side. I found quite a number already convinced of land, it seems doubtful whether any Sabbath truth with only the one thing in the way—the world. Others whom I feel quite sure will investigate the subject from the Bible, have promised me to do so, and if they find no stronger reasons for keeping | People are coming to feel anxious to know Sunday than those given by me they say they can do nothing more nor less than keep the Sabbath. May God enable them to go on in the good work. I made a very hasty visit some distance from my old home, and found cousin thoroughly convinced, and to use his own words, 'half the neighborhood were of the same belief with him, and I could organize a Seventh-day Baptist church if I would only undertake.' He believed me to be a regularly-ordained minister. I preached the Sabbath in two different places, and had urgent invitations to preach in three other places. Sent for a lot of tracts, which came on in due time, and were all distributed to led to the following action at the last those who seemed eager to read them. Also | Church meeting of the First Genesee Church. obtained some names for the Outlook. I feel | The facts are these: as though my visit had been one of profit by the blessing of God. Lost no friends that I fruit to the glory and honor of God."

am aware of, but made many new ones, and trust some of the seed sown may bring forth Again, some woman in Connecticut, probably known only to the editor, paid for a to be sent to some lone Sabbath-keeper. | years. The following are extracts from the sister in | 5th. The need of a Mutual Church Insur-Washington county, Kansas, who thus receives this paper: "I received the RECORD-ER, but could not tell who the kind friend was that sent it until I read your letter. I am very much indebted to you for your kindness in thinking of me, and for sending me this most valuable paper. I do prize such reading." . . . "I do not like going away from here just as we have got the people interested a little in our cause; but I will try with all my mind to think that God sends me out in these places to prepare the people for those to come who are far more able than I am. If I could be the means of converting one to the Sabbath, how happy I should be." After stating that it is probable that her next home will be in Harper county, Kansas, she expresses a hope that a Sabbathkeeping society may be built up there. And just now, while writing, the mail comes in. bringing a letter of ten pages from Central Missouri. It is written by a convert to the as long as its membership is retained. Sabbath, who is comparatively a stranger among our people. This letter is largely de- | its real value, and in no-case for more than Sabbath cause, and a burning desire to be | shall pay higher rates proportionate to the able to give large money for its advancement. A few extracts will show this: "I have have you, and that you could have the house any time." . . . "Two of their members are now keeping the Lord's Sabbath. One ministers, and send out others into all the of them commenced keeping it three weeks ago. I was told the other day by one of their members that several others of their church were now keeping two days."... "Bro. Wheeler, the most of them know they are in error, but they won't own it."... "The Lord knows that the desire of my heart is that his Sabbath cause may triumph, and that I may be an instrument in his hands of accomplishing much good. I know that when the time comes for the Lord to

work, he could raise up the men and the

means to carry it forward without any of my

a vow that if he will give me the means, I

will help." . . . "The living preachers

should have no excuse to stand idle. Their

ter Sabbath tracts and papers broadcast all

There will be others soon. Honest ones are studying. The Lord's Sabbath will come to Some private correspondence is of general | the front. God hasten the time."

The above extracts show: First. The earnestness of converts to the Sabbath and of isolated Sabbath-keepers in promulgating Sabbath truth. This earnestness carries we were in possession of a most important message from God, the people stand in respectful silence to learn what that message

is. In view of the rapidly-increasing Sabbathless and godless condition of all the people ever had a more important message than we have. May God help us all to feel the importance of this Sabbath message, and to deliver it with holy zeal. Second. Our field of operations is steadily enlarging. what this Sabbath truth is. And so it is coming to pass that the Seventh-day Baptist preacher is welcomed in very many places. We have nothing to do but rise to the great opportunities thus opened to us. Let ns pray that that the writers of these letters may be enabled to advance the Sabbath cause according to the desires of their hearts. S. R. WHEELER.

## A SUGGESTION.

To the Editor of the Sabbath Recorder:

Since the burning of the Independence church, several facts have suggested themselves and the considerations of which

1st. That churches do sometimes burn.

2d. The crushing force of such a blow on many of our societies if unprotected by an insurance policy. 3d. The unsecured condition of many of

our churches because of 4th. The high rates demanded by the in

copy of the Sabbath Recorder for a year, surance companies, 1½ per cent. for three

ance Society, insuring at low rates. The plans proposed by our Church for the

consideration of our people through the RE-CORDER, and afterward by our General Conference, is something like the following. Of course it is only a suggestion, and may be changed in part, in whole, or entirely rejected, according to the wisdom of the Conference. The organization shall be known as "The Seventh-day Baptist Church Insurance and Extension Society." The Board shall consist of.

1st. President.

2d. Secretary and Treasurer. To save expenses this office might be filled by the Secretary of the Missionary Society, as the duties ought not to be onerous. 3d. Directors. One from each Association.

Each Church on joining the Society shall pay, say ½ or ¾ per cent. of the amount of the policy, and the same rate every three years No Church shall insure for more than a of

voted to expressing a deep interest in the \$4,000. Village or extra hazardous property increased rates charged by underwriters. Should a fire occur before the accumula-

spoken to several about your coming again; tion of sufficient funds to pay the losses, a not one but what said they should like to pro rata assessment shall be levied on the associated churches to make good the deficit. If the accumulation should ever exceed \$4,-000. the surplus should be devoted to aid poor societies in building churches according to the discretion of the Board. There may be hindrances to this scheme,

but are they great enough to overcome the obvious advantages? Let us see what we would pay to the regular insurance companies: 50 churches at \$2,000 each, \$100,000, at 1½ per cent., amount of premiums for 3 years \$1,500; for 4 years, equal amount of one policy \$2,000. Will some one tell the number of churches burned during our denominational history? Same amount at Church Insurance rates, \$100,000 at 3 per ct., \$750. Equivalent to one policy every eight years and the saving of an equal amount to the churches. The interest on the accumulation ought certainly to pay the expenses of the Society. families must and should be supported. The

If this is thought too complicated, fifty churches might agree to pay \$40 each. whenever a church belonging to the Associaof church fires, that we would have to pay the \$40 assessments far less often than the yard has need to be done to-day. "Go work There are hundreds of them, able men, well \$30 triennial premiums. We hope the subto-day in my vineyard," and we may be as | educated, among the different denominations | ject is of sufficient importance to merit fur-W. B. GILLETTE. Sabbath. Look at Texas county, Missouri. a thorough trial. A. H. BURDICK, Com.

## Missions.

"Go ve into all the world, and preach the gospe

By means of wise and faithful home mis sion work through a working committee, and by an efficient evangelist and superintendent of church extension, the Presbyterian Synod of New Jersey has had a most encouraging growth in membership and the number of churches. We are a firm believer in Western Home Missions, and wish we could quadruple our missionary force. But we as firmly believe that our churches in the Eastern and Central and Western Associations should largely increase their efforts for the upbuilding of Christ's kingdom within their boundaries. The harvest-field begins in our own neighborhood; but it does not end until it embraces the very islands of the sea. If Paul was right, we greatly err if we confine our interests and benevolence to one part, either home or foreign. "Come over and help us!" "Go, preach!"

GREAT BRITAIN spends 136 millions of pounds for intoxicating liquors, 70 millions for bread, 35 millions for butter and cheese, 30 millions for milk, 20 millions for tea, coffee and cocoa, 15 millions for coal for household purposes, 70 millions for rent of houses, 46 millions for woolen goods, 14 millions for cotton goods, 11 millions for education, and 1,050,000 pounds for Christian missions.

#### SHANGHAI MISSION SCHOOL FUND.

Previously reported, 17 shares	\$170 0	0
Second Hopkinton, R. I., 1 share		
First Hebron, Pa., ½ share		0
Danesville and Big Springs, Dak., 1 share.		0
Pardee, Kan., 1 share	10 0	0
Shingle House Pa., 1 share	10 0	
Cartwright, Wis., monthly collections		
		-
Oli shawas	<b>4</b> 915 (	ıΛΙ

#### WOMAN'S WORK FOR HEATHEN WOMEN.

Ladies' Sewing Society, Ashaway. R. I Missionary Mite Society, Hornellsville, N. Y.,	\$30	00
Women of Welton Church, Iowa, ‡ share	10	00
11 shares	\$40	00

## SYSTEMATIC GIVING.

If the Missionary and Tract Societies are to meet the demands made upou us as a people to enter many an open door, we need both liberality and system in our giving. An ef fort is being made to get all our people to contribute for mission and tract-society work on one and the same Sabbath of each month at least. The plan of work for each Church is very simple: Send for a supply of pledge cards, which are furnished free from the RECORDER office. Then by distributing them in the pews, or through the work of a small committee, let every member of the Church and congregation old enough to give, and form habits, receive a card. The response to the card's appeal should be as largely voluntary as possible. The cards when signed should be promptly returned to the Church Treasurer, or some other person designated. Each subscriber may then be provided with twelve envelopes, which are also supplied from the office of the RE-CORDER. Personally we believe in the duty and privilege of weekly voluntary contributions for Church and denominational work; but Churches that have no plan of this kind, will probably adopt more readily the monthly system. All members will not, at first, if ever, fall into line; perhaps a beginning will have to be made by a minority. But by a right and wise use of the pulpit, the prayer and conference and Church meetings, and private conversation, we believe a very strong public sentiment can be created in nearly or or monthly Sabbath offerings for the work of the Lord. In some of our Churches the established thing. But this is the result of faith, patience and perseverance, on the part of those thoroughly interested. We believe it to be the duty and privilege of our pastors to take a prominent part in Church finances, both in the direction of planning and giving. Pastor and people are fellow laborers. His salary should not be paid to him as an emtheir common cause. And the pastor whose feels poor, and who therefore hesitates to "talk money," will take just the course that will tend to continue this state of things, unless he faithfully presents the claims of our benevolent societies and of the cause of God in the world, and by precept and example persuades for mission matters as your need may be. to duty. The way of duty is the right way, and the right way is the wise

A few pastors have already undertaken to introduce the use of these cards and envelopes, which are furnished jointly by the Missionary and TractSocieties; and in behalf of the work represented by these So cieties, we ask for the co-operation of all our brethren.

#### FROM W. H. ERNST.

FARINA, ILL.

I preached a missionary sermon last Sabbath, giving quite a full account of the Chinese superstitions called Fung Shwuy, and exhorting to more earnest activity. We have communion and collection for missions the first Sabbath of every other month, and one for the Tract Society the other month. I thought it would be well to preach a misionary sermon at the former time and Sabbath sermon at the latter.

### FROM 6. W. HILLS.

DODGE CENTRE, MINN.

I am sorry Elder O. U. Whitford is going to leave the Chicago field. I hope you can get another as good a man to put in his place, and not be obliged to abandon the field for want of a man. I was in at the mission last Sabbath. The workers seem to be in earnest. The Jewish children seem to be bright little fellows. I hope the seed which is being sown there will bring forth fruit to God's glory. We need another Scandinavian preacher very much. I hope one may be found soon, for Elder Sindall can not do the field justice, in my judgment, it extends over so much territory.

### FROM IDAHO TERRITORY.

Extracts from a letter sent to Mrs. C. M. Lewis, Alfred Centre, from Idaho: We have organized a church since I last wrote. Some of us did not feel that we had the right to take upon ourselves such responsibilities without the aid of a minister, but finally concluded it was the best thing for us to do, especially after having received advice from Eld. G. J. Crandall, of North Loup, Neb. to organize into nothing but a full-fledged Seventh-day Baptist Church. We feel deeply our inability to do much for the advancement of religion, but are trying to do all we can, trusting to God for the rest.

We are having delightful weather, brigh sun-shine almost every day, hence had good roads for some time. We have not been obliged to get along without Sabbath school, as we did last Winter, on account or stormy weather and bad roads. We are all ways thankful for letters from our Eastern friends who are interested in our welfare.

THE following letter from Prof. Maxson seems to us so clear, true, and practical, that we venture to give it to our readers without waiting to ask his permission to publish it, for now is a good time to have it

NORTH ATTLEBOROUGH, Mass., Feb. 25, 1884.

My Dear Mr. Main,—I was glad to reit seems to me must be very effective now which one invests his money is very apt to salary "comes slow," and whose Church and vividly when I was young. So I am be men and women. glad of every move that has a tendency to bring the subject before the young.

> I can't very well, in the nature of the case, bring this appeal before my Sunday-school, but shall be very glad to take a share myself, or you can apply the check otherwise

> > Sincerely yours, HENRY M. MA

### FROM ELD. PETER BING.

BIG SPRINGS, Dak., Feb. 11, 1884.

Our help is in the name of the Lord, who made heaven and earth. Many thanks for the book, "The Baptist Church Directory," I consider it as a token of love from you, and hope it may be of some use and instruction to me. When I wrote to you last I mentioned about the fellowship of one with another of those who walk in the light (1 John 1: 7), and I repeat it again, that it is an exceeding great blessing to belong to that multitude of which it is written, Ye are all | ingextent. the children of light, and the children of the ness. 1 Thess. 5:5. Come to him who is kindness, O God, therefore the children of life: in thy light shall we see light. (Psalms loveth his brother abideth in the light, and no darkness is in him, knowing that the ta the light shines, and beams are seen from those who love God. Such beams of love were seen among the friends at Danesville, when I visited them last. Peace and love existed among them and they considered themselves fortunate in being united to a little Church. I felt happy to be among them. Thinking of the words of David, Behold, how good and how pleasant it is for brethren to dwell together in unity. (Psalms 133: 1.)

I have visited friends at Lenox once and on the part of persons converted to the intend to visit them again this week. They are few and need to be glowing coal, warming one another. Here at Big Spring we are trying to kindle one another to love. We have meetings for that purpose every Sabhath, and we realize the good of building up ourselves on our most holy faith. (Jude, 20.) In the first week of January we had prayer meeting every day, here and there in the houses, and on Jan. 25th, 26th. and 27th, the First day Baptists had a conference here. About two hundred people were assembled. Many ministers were present, who presented God's Word, and many children of God seemed to be enlivened. Some wanted their souls saved, and with tears in their eyes asked for prayers. Earnest prayers were made to God who hears prayer and saves sinners for his love's sake.

I have gathered some money (\$10) for the missoin school in Shanghai, which I now

## CITY AND COUNTRY.

In some cases, what others have done is our encouragement to undertake the same, missionary field, has looked very interesting | experienced during "special efforts"—joy for three Winters, I frequently preached at and even more so in the future. That in misssionary stations there; and as one of the missionaries boarded with me some of the interest him, and if it is invested in a par- | time, I came to know of, and was much inticular object, the interest will be so much | terested in their work. Though their plans the greater; hence I think that, for the differ in different places, and among differyoung, the money should be given for a par- ent individuals, still there is always someticular object, 'not in a general way "for thing to encourage at all of the stations. After missions." When they think of giving for my sermon at the Five Point Mission, on the the support of "our schools in Shanghai," | first First-day after Thankgsiving, 1863, the more than simply giving of money, though they begin to wish to know more about those | Superintendent said, "The children have it means that more largely than some want quite all of our Churches, in favor of weekly | Then I like the share principle as it makes | hands with Dr. Burdick." The cleanly, in- | It means speaking a word of encouragement them feel that so much of the work is their telligent up-turned little faces, of those so for right doing, a word of warning and lovown, and creates a feeling of personal respon- recently picked out of the street-filth. I seem plan of weekly or monthly offerings is an sibility which is one of the great needs in to see now. Parents made miserable by mission support everywhere. If we get a drink, would, through the influence of their hold on them while young and train them to | children, sometimes attend church in a most regular giving for a definite purpose, the pitiable, shabby condition. If we must coming generation will be more abounding admit that many of them were lost. in regular givers. Somehow, I grew up we will yet hope that some were without much thought or knowledge of mis- saved. Work among children is largely sions, but have developed considerable in- seed-sowing. But the Bible-schools, at Hvterest in the last few years. It seems to me draulias, in Buffalo, under the management ployee, but as compensation for the time he that my case, in the first part at least, must of Henry Ward, came to be a missionary devotes, as a leader among the brethren, to be that of many others, that mission subjects station and a prosperous church much soonwere not brought to my notice frequently er than children of eight years can come to

> ed, with Chaplain Cook, at Allen and Canal Streets, chapels on First-day evenings. rough, mostly made up of sailors that we forts in this great work."

would never see again until they made another trip. Sometimes one, would resolve to do better, and go to the Allen Street meetings. Captain Warner, one of the best helps in the city, was once one of the roughs.

We have much more work to do to establish churches, in city or country, than most others, but it is no further for one of us to go and preach a funeral sermon, visit an afflicted family, or a sorrowing, Christless soul, than it is for others. The work increases on our hands, to an almost alarm

When I was ten years old, I planted an day, we are not of the night nor the dark- apple orchard of ninety trees. One tree I would not trim nor allow others to. When the father of light, and we can to his glory it was twenty years old it had more limbs acknowledge, How excellent is thy loving | than when planted, but they were gnarled, crooked, and much nearer the ground. I had men put their trust under the shadow of thy | trees that I took limbs from, grafted them wings. They shall be abundantly satisfied | into other trees, and all were the better for with the fatness of thy house; and thou it. In after years. I delighted to take my shalt make them drunk of the river of thy | friends into the orchard; there was nice pleasure. For with thee is the fountain of | fruit, and the work of my boyhood. The neglected tree always attracted attention. 36: 7-9.) And having experience of that, Friends would say, "This tree looks sickly; we are light in the Lord, and ought to walk | what ails it?" Answer "Oh, it has a comas children of light. (Eph. 5: 8.) He who | plicated disease: 1st. It has never been to school at the Centre, it is uneducated and uncultured. 2d. It never gave anything." darkness is past and the true light now | Brethren, sisters, and friends of home, forshineth. (1 John 2:8.) Even here in Dako- | eign, country, and city missions, if our wells of salvation are deep, drawing will not soon H. P. BURDICK. run them dry.

#### CO-OPERATION.

We often hear it said, and truthfully too, that

the work of the minister and evangelist as well

as the missionary is the conversion of souls.

But if there is such a thing in the Christian

world as backsliding and falling from grace

the work of conversion should be followed by other labor. The season of the year usually devoted to "special efforts, protracted meetings and revivals" is now here and passing. We hear of good results following the labors of the evangelist and missionary. Numbers are professing conversion, and with solemn vows and bold promises of faithfulness to God is the house of the lodgment in the heart of the owner of that Lord made vocal. It may seem a little house. cold-hearted to say that at such "vows" and "promises" we are sometimes made to tremble and feel not a little sorrowful. The important questions were discussed. The evangelist or missionary closes the "special effort" and perhaps very reluctantly leaves, very probably not to return till the next Winter. And during the time intervening, the convert forgets his "vows and promises," and is found at the dance, at the apple-cutting, turned into a low play and bridge-making party, and other resorts of | takes the RECORDER and Outlook, receives folly and sin. For this sad state of things | and distributes tracts, and ever since has the evangelist or missioniary is not at fault, | been an able advocate of the Sabbath truth. it may be. And if there is a pastor there I have visited her twice since then, and we over the flock, this state of decline may be have kept up a continual correspondence. no fault of his. But as such decline oft- I would be glad to publish her interesting times evidently do exist, it were not strange | letters, so full of rejoicing and good thoughts, or something like it. New York city, as a that at least a mingling of sorrow and joy is but space forbids. ceive the cards you sent me, as it indicates to me for more than twenty years. During the conversion, sorrow for the probability of three score and ten years, and if I remember, that you are pushing the work in a way that one year, except the hot season, and much of backsliding. It is then important as a means of Christian growth that the work done by the deep interest in our foreign missionary work, evangelist be followed by the labors of the pastor. The Missionary Board evidently has this matter in mind when it sends the missionary pastor to the weaker churches. But was the Board able to send such a pastor to every church, the work could not be dear to her, and she is always looking about wholly done, if at all, without the co-operation of the Church. Co-operation means schools, and the more they learn, the more asked and we give them all the privilege of to believe; it means watching and praying they will wish to give for their support. passing out over the platform and shaking for ourselves and for the pastor and people. ing reproof to the erring. It means, "Ye, beloved, building up yourselves on your for the mercy of our Lord Jesus Christ unto eternal life." Let there be full co-operation.

## FROM HORACE STILLMAN.

L. F. R.

NIANTIC, R. I.

I send you here some extracts from letters of absent members of the Woodville Church. read at a late church and covenant meeting. One sister writes that though she is absent Much of the time for three years I attend- | in body, she joins in spirit in our church and covenant meeting, and in commemoration of the Lord's Supper. She expresses her hap-Allen Street chapel was a recruiting station | piness in renewing her covenant with God during the war. The congregations at first | and the Church, and then says, "The church were very rough, but they soon became and all of its interests are very dear to my quiet, and many professed religion. The heart. The burden of your cares are mine, congregations at Canal Street were always and now I bid you God speed in further ef-

Another writes that she is glad of the opportunity to send a communication to the church, but would be more happy to be able to meet with it on such an occasion, and then adds, "I am still trying to live the life of a Christian daily, though surrounded by temptation. By the help of God I will not turn to the right or left, but keep straight forward toward the heavenly city whose maker and builder is God."

Another, in giving her experience, says: "The mistakes of my life have been many,

The sins of my heart have been more, And I scarce can see for weeping, But I'll knock at the open door,"

and then expresses her determination to live a Christian life.

Another says that she is happily trusting in God. She finds the service of God not only a duty but a pleasure, and wants to do

all shecan in the name of her Master. Another says that he esteems it a privilege to write to the church, but would have much preferred to have been present at our meeting. He very much misses the privilege of attending our prayer meetings; is firm in the purpose to live a Christian life; feels that great responsibilities rest upon him as a parent, and says of the church, "we have no reason to be discouraged because our members are few and somewhat scattered. If we are holding on to God, we are just as strong as we can be, and God and the feeblest per-

sons are just as strong as God and an army."
Another wants to fill just the place that God would have her fill. She does not desire so much a thousand tongues to sing her great Redeemer's praise as a thousand hands to do his work; thinks that her especial work is found in her daily opportunities to help and encourage others; that any church can do more to establish a particular belief that it holds sacred by being foremost in every work of reform than it can do by the continued advocacy of its peculiar belief.

JAN. 15, 1884.

## MISSIONABY QUILT. WHO BIDS!

Christian religion, then it must follow that I have no license as an auctioneer, but here goes, and last call, one, two,-do I hear any more? But before the hammer drops it may be well to explain a little.

> Four years ago, while passing up Whitney Street, in the city of Binghamton, I threw a set of Bro. Wardner's four-page tracts upon the doorsteps of a neat little cottage, with a short and silent prayer that truth would find

> Within a month, while Bro. Rogers and I were still in Binghamton, we learned of one, an aged sister, who had embraced the Sabbath. With other friends, who then gave heed to the message, we visited her, and found the sister to be the occupant and owner of the above named house. We held prayer-meetings there during our stay in the city. This sister has never heard the gospel preached from a Seventh-day Baptist, but

Sister Wood (Electa Wood) has passed her is nearing eighty. She has every year had a and has sent her contributions for that purphse, giving more than the average of wealthy people, but Sister Wood is poor in this world's goods. She is in debt \$700 on her house, and works daily to pay interest and maintain herself. The Lord's cause is to find opportunities for doing good. She has now made a beautiful "tea quilt" (80 called), which she wants to give as an offering to the Lord. This bed quilt, made for missions, will adorn any bed, and not only warm the body but heart of any person who will buy it for this purpose. The money received for this quilt will be paid to the Missionary

Now who will let the Lord open their heart to bid on this quilt, and have it forwarded as soon as the bids are all in? Whomost holy faith, praying in the Holy Ghost, ever will do this send a postal, stating the keep yourselves in the love of God, looking amount they will send to me, and the highest bidder will receive the quilt soon. The Lord grant that this quilt shall bless many a soul as it receives the gospel the money may send. Address the writer.

H. D. CLARKE. NEW LONDON, N. Y.

A JAPANESE paper says: We find missionaries laboring hard in all parts of the land, and already making great conquests among the population. Observe the surprising rapidity with which the number of Christians is increasing! Having the experience of the past before us, it is not difficult to decide which one of the two religions will come off victorious. Considering the short period since the introduction of Christianity into this country, the restriction upon travel in the interior and the limited knowledge of Japanese among missionaries, we must be surprised at the rapidity with which that religion is taking hold of the people and supplanting Buddhism.

Educat

"Wisdom is the principal wisdom; and with all thy ge

Our of sixty-five pupils the newly opened School ing for boys in Chicago chosen the study of Lat study is among the option

DELEGATES, consisting

ladies, from the Young Associations of the len Wisconsin, met last month Convention of these box Milton College was repres from both sexes. The sc national Convention of last Summer, at Milwauk the admission of ladies, have any influence on tho consin which are attende and gentlemen students. Appleton resulted in stre ally all present; and at les sions are reported. T Milton has since been gre the prayers and remarks

ments of manual and other men engage are not uncol ever, quite novel to see su as are made by the Lavell burndale, Mass., viz: "P Cooking," "Dress Cutti &c. The circular of now before us, truly problem of the day women self-helpful, ent. This is good painting, &c., are all de ments, but the majority any country must be that kind of an educat make the duties of hou and easy is to be hailed men can have. May the multiplied.

SCHOOLS OF TRAINING in

REFORM IN EDUCA

The current watchwor form in theology, reform form in social life, refor why not in education things? Is there not a there as anywhere? O ests have in too many signed to the arena of p men put upon our school ification for the place, stances teachers are cho of these men. The res stances not a few teach universally acknowledg sponsible places and ke cause they are the f cal "boss." In thi of our schools is de trol put beyond the competently responsib

It is evident that th be made what they ou absolutely independent canship whatsoever.

The "Watson Colle in Edinburgh, Scotl those who are familia school of the world. lute control of a class merchants, who give if needed, for the school of the very hi who control it are and supervision. Th school board, and them from all d ernment. The school is ope

times, but they are submit reports even ties. Thus constitu mels upon the boat ample endowment, sible condition to so most perfect educati authority so far as t school goes. Wit et about their work ter the college, be put into the hands who makes a caref and weeks even, e his life, his tastes, his until he has comple solved him as one geometry-until h drawing of the boy being as an artist Then he is class like him, and is re No other school

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H. D. CLARKE. MDON, N. Y.

AND Paper says: We find mislaboring hard in all parts of the already making great conquests e population. Observe the suripidity with which the number of is increasing! Having the exof the past before us, it is not difficide which one of the two religions off victorious. Considering the od since the introduction of Chriso this country, the restriction upon he interior and the limited knowl-Japanese among missionaries, we rprised at the rapidity with which ou is taking hold of the people

## Education.

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

Our of sixty-five pupils who have entered the newly opened School of Manual Training for boys in Chicago, thirty-one have chosen the study of Latin, although that study is among the optionals.

DELEGATES, consisting of gentlemen and ladies, from the Young Men's Christian Associations of the leading Colleges of Wisconsin, met last month in the Annual State Convention of these bodies at Appleton. Milton College was represented by members from both sexes. The action of the International Convention of such Associations last Summer, at Milwaukee, on discouraging the admission of ladies, does not seem to have any influence on those Colleges in Wisconsin which are attended by both ladies and gentlemen students. The meeting at Appleton resulted in strengthening spiritually all present; and at least twenty conversions are reported. The Association at Milton has since been greatly stimulated by the prayers and remarks of its delegates.

SCHOOLS OF TRAINING in the special departments of manual and other labor in which men engage are not uncommon. It is, however, quite novel to see such announcements as are made by the Lasell Seminary, of Auburndale, Mass., viz: "Practice Classes in Cooking," "Dress Cutting," "Millinery," &c. The circular of this seminary, now before us, truly says, "The great problem of the day is, how to make women self-helpful, and so, independent. This is good sense. Music and painting, &c., are all desirable accomplish ments, but the majority of the women of any country must be house-keepers, and that kind of an education which goes to make the duties of housekeeping pleasant and easy is to be hailed as the best boon women can have. May the Lasells be greatly multiplied.

## REFORM IN EDUCATIONAL WORK.

The current watchwork is reform. Reform in theology, reform in government, re form in social life, reform in education, and why not in education as well as in other things? Is there not as much room for it there as anywhere? Our educational interests have in too many instances been consigned to the arena of politics. Not only are men put upon our school boards who lack qualification for the place, but in too many inof these men. The result is that in most instances not a few teachers whose unfitness is universally acknowledged are put into responsible places and kept there simply because they are the friends of some political "boss." In this way the character of our schools is degraded, and their control put beyond the reach of men who are competently responsible.

It is evident that these schools can never be made what they ought to be until they are absolutely independent of all political partisanship whatsoever.

The "Watson College School for Boys," in Edinburgh, Scotland, is considered by those who are familiar with it as the model school of the world. It is under the absolute control of a class of wealthy, educated if needed, for the purpose of making a school of the very highest order. The men who control it are free from all dictation and supervision. They are amenable to no school board, and their charter exempts them from all dictation by the gov-

The school is open to inspection at all authority so far as the management of their like him, and is ready to begin work.

men to manage it, and men who and that they must be removed early enough saying, All hail! and they came and held Adams Centre, Jefferson Co., N. Y.

possible character of the school.

In the management of our own schools fail utterly to accomplish the end for which -American Reformer.

#### CLIPPINGS

The Yale Annual Catalogue, just issued, gives the whole number of students in the University as 1,093.

Amherst College has received for its scholarship fund a gift of \$25,000, which will become available next year.

A Japanese student has been selected for the important position of assistant to the the Passover Sabbath was strictly observed. professor of anatomy at Berlin University.

The Theological Seminary at Morgan Park, Ill., has been successful in obtaining the second sum of \$100,000 for its endowment.

Mere acquired knowledge belongs to us only like a wooden leg and wax nose. Knowledge at tained by means of thinking resembles our and they would, most likely, be unwilling to like lightning, roll away the stone, and alnatural limbs, and is the only kind that do it on this Sabbath. He says, "And they though they were affrighted and became as really belongs to us.

The value of school property in the South s about \$6,000,000, against \$188,000,000 in the North. The Rev. Dr. Grey, of Little Rock, says that one city in the North circulated more books in a single year than eleven Southern States.

The Treasurer of Boston University has just received the sum of \$40,000, a gift from the Hon. Alden Spear, for the endowment of a chair in College of Liberal Arts, to be called, in memory of a daughter, the Emma Spear Huntington Professorship.

Albert E. Kent, of San Francisco, a member of the Yale class of 1853, who, a year his original gift. The addition will involve a change in many of the plans projected for the laboratory, and will greatly increase its

## 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.'

### THE TIME OF CHBIST'S RESURRECTION.

C. D. POTTER.

Having, therefore fixed the exact duration

(Concluded.)

of time in which Christ should remain in

the tomb, if we can fix with certainty the time when he was placed there, we can readily determine the time when he arose. Let us look at the history of the matter. The Jews were commanded to eat the paschal supper on the evening of the fourteenth stances teachers are chosen at the dictation of the first month. "Now the first (day) of the (feast of) unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" "And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was to that of Matthew. If we take the exprescome he sat down with the twelve." Matt. 26: 17, 19, 20. They ate the passover at the time commanded by the law, and at the time the rest of the Jews partook of it. This time corresponds to our Tuesday even ing, but as the days with them were divided at, or near, sunset, the fourth day of the week, with them, had just begun when this and ointments which they had prepared passover supper was eaten. After the supper they went to Gethsemane where he was to see if the body was still there, or if the betrayed; taken before the council and had guard had stolen it away. his trial during the same night and the next morning, and that morning, the 14th, our | what did they see? "And behold there was merchants, who give their time and money, Wednesday, he was crucified, and died at a great earthquake," verse 2. What was three o'clock. After this, Joseph went to | this earthquake? Rotherham says: "And Pilate and begged the body. Pilate ascer | behold! a great commotion occurred." In a tained of the centurion that he was already | proof note he says, Greek, seismos, generally dead, and consented to let Joseph have it, "earthquake," but there are heart quakes as who then bore it to the sepulchre. At the | well, and the related verb, seio, is in verse same time came Nicodemus, bearing about a | 4 applied to the soldiers, as in chapter hundred pounds weight of myrrh and aloes, | 21: 10 it is used of the "startled" city of who, with Joseph, prepared the body for Jerusalem-consequently the earthquake was times, but they are under no obligation to burial, Mary Magdalene and the other Mary a commotion among the so diers who were submit reports even to government authori- standing opposite looking on. When the guarding the sepulchre. Please remember ties. Thus constituted there are no tram- preparations for the burial were all made, that this is no construction of mine, made mels upon the board of directors. With they placed the body in the tomb. That for the occasion, but of one of the most smple endowment, they are in the best pos day was the "preparation;" that is, the critical scholars of Europe. -What was the sible condition to solve the problem of the day before the Sabbath (Mark 15: 42), "the occasion of the commotion of the guard? most perfect education, being above all other | preparation of the passover." John 19:14. | "The angel of the Lord descended from school goes. With such advantages they day he was buried. Matt. 27: 57, 58 says from the door, and sat upon it His counset about their work. When a boy is to en | "When the even was come there came a | tenance was like lightning and his raiment | of the sun or after? on the Sabbath or on ter the college, before he is classified, he is rich nobleman . . . and begged the body white as snow, and for fear of him the keep- the first day? According to all the Scriptput into the hands of a competent teacher, of Jesus." Mark 15: 42, "And now when ers did shake and became as dead men," Matt. who makes a careful study of him for days the even was come," etc. Luke 23:54, 28:2-4. No wonder that the keepers and weeks even, examining every phase of "And that day was the preparation and the shook and became as dead men! This if we can determine the exact time of this, it his life, his tastes, his proclivities, his impulses, Sabbath drew on." Rotherham's "New was a most wonderful manifestation, and until he has completely unraveled the boy and Testament Critically Emphasized" reads one which none of the other evangelists solved him as one would solve a problem in here, "And it was a day of preparation, mention. While Matthew details the facts geometry—until he can make as complete a and a Sabbath was about dawning." In John of the resurrection the others speak of it in Sabbath drew on. It is not probable that the drawing of the boy's intellectual and social 19:31 we read, "The Jews, therefore, be- more general terms. "And the angel anbeing as an artist could of his physical. | cause it was the preparation, that the bodies | swered and said unto the women, Fear not Then he is classified with others who are should not remain on the cross on the Sab- | ye, for I know that ye seek Jesus, which was | they arrived there Jesus was already risen; bath day (as that Sabbath day was a high crecified. He is not here, for he is risen as so taking all the evidence we have pretty No other school within our knowledge day), besought Pilate that their legs might he said. Come and see the place where the good reason to believe that the entombment shows such progress and symmetrical devel- be broken and that they might be taken | Lord lay, and go quickly and tell his disciopment as this. It has many advantages away." Also verse 42, "There they laid ples that he is risen from the dead; and bewhich our public schools can hardly hope to Jesus, because of the Jews' preparation hold, he goeth before you into Galilee; there have at present. But one of its most im- day." Now from John we learn this day shall ye behold him, as I have told you. portant conditions of success is its absolute was a preparation day, a day in which to Add they departed quickly from the sepul | tecost could not have been on the first day of freedom from control or dictation from any prepare for the Passover Sabbath; that their chre with fear and great joy, and did run to the week: and also, on almost any other insource except that which has the best inter- customs forbade that the erucified should bring the disciples word. And as they went terpretation, it would seem to be impossible toxicating liquors, if invested in any legitiest of the school at heart. This insures remain on the cross on the Passover Sabbath, to tell his disciples, behold, Jesus met them that it should occur on this day.

have but a single aim, and that the highest | in the day to care for the burial before the | him by the feet and worshiped him. Then Sabbath begins.

some plan must be devised by which they the day that the Sabbath was "drawing on." there shall they see me. Now when they shall be divorced perpetually from all parti- or "about dawning." From Matthew and were going some of the watch came into the san influence, or they will be degraded and Mark we learn that it was so late that "the city and showed unto the chief priests all even was come." Luke seems to be more the things that were done, Matt. 28:5-11. they have been established and perpetuated. | precise, and corresponds exactly to the time | Now all this seems to have taken place in of day mentioned by Matt. 28:1. All these the evening, except, as will be noticed, when facts indicate the burial was completed just the two women arrived at the sepulchre Jea little before the end of the day and the beginning of the Passover Sabbath.

On the second day, Thursday, "The next day that followed the preparation, the chief priests and the Pharisees came together unto Pilate saying: Sir, we remember," etc. (Matt. 27: 42, 43.) Though it was the Passthat a watch be stationed and the tomb be not be stolen. Pilate consented; otherwise

It is probable that on Friday, the next day after the Passover Sabbath, the women bought and prepared the spices and ointthis was done immediately after the burial, were it not that they would not have had and rested the Sabbath according to the again, they knew their occupation as watchcommandment." Luke 23:56. Mark 16:1, says, "And when the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome, had bought sweet spices that they might come and anoint him. "The revised version says, "they bought sweet spices, omitting the word had." Now we can not reconcile the time of these two statements expeept we suppose that this verse has no connection with the next one. Mark refers to the Passover Sabbath, while Luke means the weekly Sabbath. This day would certainly afford them a good opportunity to buy and prepare these spices for use on the ago, presented Yale with \$50,000 for the first day, after the three days should expire, erection of a chemical laboratory for the Ac- | when the guard was watching the sepulchre, ademical Department, has added \$25,000 to and when they would be at liberty to enter the tomb. This supposition does no violence to the sense of either passage. On the weekly Sabbath they rested accord-

> ing to the commandment. Still keeping in mind that the week ended and began with the setting of the sun after the Sabbath, or near that time, we are prepared to see what now took place. Matt. 28:1 says, "In the end of the Subbath as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre." The revised version says, "Now etc. Now this expression corresponds ex | then go to the disciples. actly to the time of day when the body was placed in the tomb on the day of the preparation for the Passover Sabbath, as stated alone by Luke, "And it was a day of preparation and the Sabbath was about dawning." There can be no indefiniteness in the time of day here expressed. If he was buried near the close of the day, the women went to the sepulchre at the close of the day. The same verb in the Greek-epiphosko-is used in Matt. 28: 1 as in Luke 23: 54. If Luke means the morning dawn, then it is probable that Matthew does; but all the circumstances forbid that we put any such meaning to Luke's expression, and the circumstances also torbid that we put any such meaning to sion as given by the revisers of the New Testament, in Matt. 28:1, everything is made plain, and corresponds to that of Luke, and both must mean at the dividing line between one day and the next, or very little before this time. The two women did not at this time bring with them the spices they only came to see the sepulchre, perhaps

When the women arrived at the sepulchre Let us now examine at what hour of the heaven and came and rolled back the stone

said Jesus unto them, Be not afraid; go tell From Luke we learn that it was so late in | my brethren that they go into Galilee and sus had already risen, the stone was rolled away, and the watchmen lying prostrate, through fear.

Matthew makes no mention of any other

visit to the sepulchre, because he so minutely describes the events of the evening that it embraces sufficient to establish, not only the over Sabbath they went to Pilate and begged fact, but the time of the resurrection. Mark speaks of a visit of the women to the sepulsealed, so they might be sure the body could | chre at sunrise, Luke very early in the morning, and John, of Mary Magdalene on lv. while it was yet dark. Luke says they came bearing the spices which they had prepared. They all say, that at this time the stone had already been rolled away, and ments. From Luke we should infer that neither of he last three make any mention of the presence of the keepers—they had gone the evening before. The watchmen time to do this before the Passover Sabbath, had seen the angel, whose appearance was returned and prepared spices and ointments | dead men, when they came to their senses ers was gone, and had no need to be there in the morning.

Why did the women go again in the mornng? and then, too, with the spices and perfumes to use as they had previously prepared, when they knew Jesus had already hurt, when she came home she began to risen? I do not find that the evangelists have given us the reason why the women did this; and it is not within our province to go beyond the facts and legitimate conclusions. We can not tell why Matthew did not speak of the morning visit, or why the other | "Ay" says my lord, "is poor John sick? writers did not speak of the evening visit. Alas, I am sorry for him." "I am complain-Neither can we tell why John mentions Mary ing," says my lady, "that he is drunk, and Magdalene only as being at the sepulchre, has overturned me." "Ay," replied my lord, when the other writers mention two or more women going there. It would, however, seem to be a very natural and legitimate conclusion to suppose that the circumstance was so unnatural and so different from what they were expecting, that they could not believe what they had seen was a reality. How few of us would trust the evidence of our own senses under such circumstances! It was one of the most impossible things to My lady tells me you are taken ill, and, inbelieve. It is possible that, acting on the | deed, I see that you can hardly stand; go to direction of the angel, the women may have | bed and I will take care that you have reported the fact to the disciples that evening (Matt. 28: 8), but it is more likely that late in the Sabbath," Rotherham says, etc. | the instruction which Jesus gave them to go | to bed, where, by his lordship's order, a large "And late in [the] week when it was on the and tell the disciples to go and meet him in blister was put upon his head, another bepoint of dawning into [the] first of [the] week," | Galilee implied no haste, and they did not | tween his shoulders, and sixteen ounces of

to any man: for they were afraid." Afterwards Mark says Mary Magdalene went and told the disciples, but they "believed not." Luke says, "It was Mary Magdalene, and Joanna, and Mary, the mother of James, and the other women, that were with them which told these things unto the apostles. Then their words seemed to them as idle tales, and they believed them not." 24:10, 11. Peter, however, went to see for himself, and wondered. Even the next evening, after the two disciples who went to Emmaus had told them of their experience, and when Jesus thought fit to understand the messenger. and affrighted, and supposed they had seen | fever had quite left him, and desired to see a spirit." Luke 24: 36, 37. But Thomas him. When John came in, "Well, John," would not believe all these witnesses. Noth- said his lordship, "I hope this bout is over." and it was no wonder that the women were incredulous as to the evidence of their own senses, unless they should go again the next morning and be satisfied that Jesus was not

In Mark 16: 9 we read: "Now when Jesus was risen early the first day of the week, he appeared unto Mary Magdalene," etc. Now this would clearly prove the rising was on the first day, if the comma were placed in the sentence by inspiration, but as the original Greek had no punctuation marks it is our right to place it where it will make the best sense and agree most harmoniously with the rest of the Scriptures. If we place the comma between the word risen and early, the sense accords with all that is written above It was placed where we now find it because the translators tried to make it harmonize with tradition, as I have before said.

The evidence given above seems to prove conclusively that the resurrection took place in the evening, and not in the morning. It may be asked. Did it occur before the setting ures, the resurrection must take place just three days from the time of the burial, and will be easy to tell the time of the resurrection. According to Luke the body of Jesus was already in the tomb when the Passover two Marys would go to see the sepulchre till after the weekly Sababth was past. When and the resurrection were just a little while drink, even little children staggering in their before the end of the day.

If the above be the correct interpretation of the Scriptures, it is evident that the Pen-

## Cemperance.

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

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

### A HUMOROUS CURE FOR INTEMPERANCE.

The father of the late earl of Pembroke had many good qualities, but always persisted inflexibly in his own opinion, which, as well as his conduct, was often very singular. His lordship thought of an expedient to prevent the remonstrances and expostulation of those about him and this was to feign himself deaf; and thus under pretense of hearing very imperfectly, he could always form his own answers, not by what was said to him, but by what he desired to have

Among other servants was one who had lived with him from a child, and served him with great fidelity in several capacities, till at length he became coachman. This man by degrees got a habit of drinking, for which his lady often desired he might be dismissed. My lord always answered, "Yes, indeed, John is an excellent servant." "I say," replied the lady, "that he is continually drunk, and therefore desire he may be turned off." "Ay," said his lordship," "he has lived with me from a child, and, as you say, a trifle of wages should not part us."

However, one evening, as John was driving from Kensington, he overturned his lady in Hide Park. Though not much rattle the Earl.

"Here," says she, "is that John, so drunk that he can scarcely stand; he has overturned the coach, and if he is not discharged, he will one day break our necks." "to be sure he has behaved very well, and shall have proper advice."

My lady, finding it useless to remonstrate, went away in a passion; and the Earl, having ordered John into his presence, addressed him very coolly in these terms: "John, you know that I have a regard for you, and as long as you behave well, you shall always be taken care of in my family.

John, being thus dismissed, was carried blood taken from his arm. John found Mark says of the women who went the himself next morning in a woeful condition, next morning, "Neither said they anything and was soon acquainted with the whole process and the reasons on which it was made. He had no remedy but to submit; for he would rather have endured ten blisters than lose his place. His lordship sent very formally twice a day to know how he did, and frequently congratulated his lady upon John's recovery, whom he directed to ce fed only with water-gruel, and to have no company but an old woman who acted as

In about a week, John having constantly sent word that he was well, his lordship came into their midst, "they were terrified | and said he was extremely glad to hear the ing would satisfy him except he could put | "Ah, my lord," says John, "I humbly ask his fingers into the places where the nails | your lordship's pardon, and I promise never and the spear were driven. Thus we see how to commit the same fault again." "Ay, hard it was for any one to believe the fact, ay," replied my lord, "you say right; nobody can prevent sickness, and if you should be ill again, John, I shall see it, though perhaps you would not complain; and I promise you that you shall always have the same advice and the same attendance that you have now." "Thank your lordship," says John, "I hope there will be no need." "So do I," says the Earl; "but as leng as you perform your duty to me, John, I will do mine to you, never fear."

John then withdrew, and so dreaded the discipline he had undergone that he never was known to be drunk afterward.—Good

Prohibition means something in Pottawatomie county, Kansas. Saloon keeper Hulen. having been convicted on twenty counts. was fined \$100 on each count, and on the twenty-first count the Court committed him to jail, to stay until all the money is paid. Saloon-keeper Shaw, also having been convicted on thirteen counts, was sentenced to pay \$100 and costs on each count, and to spend thirty days in jail and stay there until he pays up. Saloon-keeper Pittman got \$1,100 fine and a month in jail. Upon twenty dealers the Court imposed fines aggregating \$7,600 and \$3,000 costs and ninety days in jail .- New Haven Journal.

Rev. A. G. Shaw writes to the Pall Mall Gazette that over 10,000 barrels of rum, each containing from 40 to 50 gallons, have been imported in one year along the east coast of Madagascar, and the result has been that at nightfall whole villages of the natives would be found under the influence of the demon play round the fire or in the moonlight.

The question of temperance is one of intense interest to working-people. There is no doubt that the money expended for inmate, honest business, would furnish employment for every idle person in the nation.

## The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, March 6, 1884.

EV. L. A. PLATTS, Editor and Business Agent

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

All communications, whether on business of for publication, except those intended for the Missionary Department, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany Co.,

Communications for the Missionary Department should be addressed to Rev. A. E. MAIN, Ashaway, R. I.

the China Mission Fund, enclosed to us fifty | large enough to take the Sabbath Recorder, cents as her collection which we have for-Society, Mr. A. L. Chester, Westerly, R. I. job press has just returned from the ma-

House, Pa., in a recent issue, says, "The pairing and refitting. A new boiler and engood people of McKean county talk of prose cuting Eld. Burdick for going in that county | Power Company, of which Geo. H. Babcock and delivering a temperance lecture. It does seem most as if he ought to be prosecuted." Dr. Burdick, in a private letter, time. We expect to begin printing the says, "If they keep up with what has been | Sabbath Visitor in a week or two, which done, to pay me for saying things that did | for want of such facilities has hitherto been not please the rum power, they will have to | printed in New York. We know our friends rattle out two Supreme writs and one State | will rejoice with us in the possession of these warrant, and all in one day."

A CORRESPONDENT asks if somebody is writing a life of President Kenyon, and suggests that while the materials are accessible, and while President Kenyon's associates in his noble work, and his older students, are still living, and could give valuable assistance in the work of writing such a biography, some one should be about it. As to the inquiry, we know nothing, but most heartily endorse the suggestion. Who will do it?

Two sayings of Christ, representing the two poles of the same truth, comprehend the whole of true Christian living. These sayings are, "If any man will come after me, let him deny himself, and take up his cross and follow me," and "thou shalt and their zeal in proclaiming it, should at love the Lord thy God with all thy heart, once awaken our sympathies and arouse our and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." If we were all to live by this rule, not by outward constraint, but by the inward impulse of unselfishness, what a paradise this world would be!

A WEEK or two since we cautioned our subscribers against paying money to "Subscription agencies." It appears that some have mistakenly supposed that we referred to our own "Local Agents." Nothing could have been further from our intentions. Our Local Agents do their work without pay, except that they receive the RECORDER free of have performed this service for many years and have done it faithfully. We could not well do without our Local Agents, and we collections are made. These are the agencies which retain the twenty-five cents commission on every subscription they receive, and against the patronizing of which we cautioned our readers, as we could not afford to pay the commission.

WE believe it was through the faithfulness af a Seventh-day Baptist lady school teacher that our Advent brethren first became acquainted with the doctrine of the Bible Sabbath from which sprang that vigorous and earnest body of Sabbath-keepers. may hope for such results from her example do much for the cause of truth. The following words from Miss O. M. Bee, in West Virginia, shows an appreciation of her opportuof religion in progress at this place them. Pray for us that the blessing of God the Sabbath truth."

Alfred Feb. 29th, and lasted for two or three days.

A BROTHER from Texas writes expressing great satisfaction in reading the sermon of Eld. Wardner, from the text, "Now I know that thou fearest God, seeing that thou hast not withheld thy Son, thine only Son from me," published in the RECORDER several weeks ago.

It may be a matter of interest to our readers to know that within the past three months the facilities of our office for print-A LONE SABBATH-KEEPER in Nebraska, ing have been nearly if not quite doubled. We seeing the notice of the dime collections for have now two large presses, either of them and the new one, from C. B. Cottrell & Sons, warded to the Treasurer of the Missionary capable of doing fine book work. Our large chine shop of Geo C. Sherman, at Alfred, THE Palladium, published at Shingle where it has undergone most thorough regine, from the New York Safety Steam is President, furnishes power sufficient to run all three of these presses at the same means with which to do the work the times demand at our hands. While we have been busy with the changes necessary to get all into working order we have fallen a little behind with some of our work. We ask the forbearance of our patrons, and entertain the hope that we shall not have occasion again

WE have sometimes seen a leader of

prayer-meeting make some very good impressions at, or near, the close of a meeting by reviewing some of the good things which had been said by one and another during the course of the meeting. We desire briefly number of the RECORDER. The personal experiences of some persons who have comparatively recently embraced the Sabbath, zeal. We who have always been Sabbathkeepers, and have lived among those of like costs to embrace the truth against the proand stand alone in the light in which such a me." course places one before the world. Those who do thus embrace the truth need, and intercession for me then "with groanings need to be assured that they have, the profoundest sympathy of every true Sabbatarian. Who can read this number of the RECORDER and not feel that we have a mightily growing work on our hands as ad | self to be, was to do in this great work, I vocates of the Lord's Sabbath? The question, what can we do, too often asked with need" of me, else I had not been called so charge when they so desire it. Some of them | the implied answer that we can do nothing, is here satisfactorily answered. A brother, question as I have been. recently converted to God's truth, visits his old home, preaches, as any layman may, to swered: "Can you tell what you are to do recommend all parties who can do so to send his old associates, and writes to Bro. Wheel- toward 'preaching the gospel to every creamoney through them in preference to making | er that his hearers want him to organize a | ture; you tell me you are tied at home with | personal remittances. The thing we meant to Seventh-day Baptist Church. A lady en- your family cares; that when you get breakadvise our readers not to patronize is an agen- | tirely separated from Sabbath-keeping socie- | fast, and fix two children ready for church ey, found in many places, which solicits ty, noting the day for dime collections and Sunday-school, and then do up your subscriptions and renewal for a variety of for the China Mission Fund, quietly morning's work, it is time to get dinner; that newspapers, often without the consent or slips a fifty-cent note into an envelope, your husband thinks more of his Sunday dineven knowledge of the paper, for which the and starts it on its journey to the Treasurer ner than any other meal during the whole of that Society, and thence on its mission to week, and that you consider your first duty that; say rather, what if it should bring me help enlighten and save the heathen. If we is to your family; and that you seldom get to complete consecration; to Sabbath keeping; were all to do as well as that, there would be much time to read the Bible, and so could no talk of any retrenchment in our mission. | not study up the Sabbath question as I have ary work. Then there is the letter of Eld. done, nor any other subject; that you can Gillette, written out of nearly or quite fifty | not attend the ladies' afternoon prayer-circle vears' experience in ministerial labor. No truer on Friday afternoons, can not attend the words can be spoken than when he declares | prayer-meeting Wednesday evening, because that the basis of all missionary work must you will not drag your children out with you be the churches. Given a strong, healthy neither leave them at home alone, and are church, and missionary work might almost too tired yourself to keep awake during the be left to take care of itself. We could name sermon on Sunday evening. Answer my a multitude of churches among us, every one | question, and I am sure God will show me Not every teacher among First-day people of which ought to be sending out every year how to answer yours." or two some good workman into the great ful to others to read: "There is a revival and our conception of our privileges were stillness with first a deep-drawn sigh. equal to our ability to do, we should, in the do what I can for the Lord. I have only Gillette very properly has his eye on the own children; Anna came from Sundaybeen here a short time, and do not know all small churches as well as the larger ones, school the other day with wide open eyes,

discuss these questions, but to call attention | thought she was;' and so I had to quiet her | says: "The Armenians in Hindostan are to what others have well said.

## Communications.

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

WHAT CAN YOU DO?

A Personal Experience.

BY MRS. M. STRATTON BEERS.

Sure enough, "What can I do?" my own soul cried out in intense concern on its own part, as one whom I love as my own soul put the query at the head of this article to me a few days ago during a conversation in which this friend had been trying to persuade me, that if not absolutely committing a sin, in keeping the seventh day as Sabbath instead of the first day of the week, I was lessening my influence for Christ, and closing with my own hands avenues for usefulness that as "Sunday-keeper" were open to me. Said she:" Granting, that the seventh day is the day which Christ and the apostles kept as the Sabbath of the Lord, do tell me, Mrs. Beers, if you can, how it is possible after all these centuries of first-day keeping to ever bring the world back again to the observance of the original Sabbath? only see how your observance of that day as Sabbath separates you from all of your religious duties; takes you away from the privilege of the Sunday-school, and blocks the road to the hearts of those fourteen boys whom you might have led to Christ if only you had not gone off to that fanatical idea that the fourth command means the same day of the week now, as before the resurrection of Christ. Honestly, my dear sister, I believe God will hold you accountable for the souls of every member of your class, if they are lost, because you deserted them for the sake of keeping the seventh day for the Sabbath. If, as you here to call attention to some things in this | say, all of Christ's own people are to become united before his coming, in keeping the original Sabbath, what is the use in your flying one duty, evidently so plain, to commence its keeping now? why not wait until this union takes place, and not be among those who by now keeping this day, cause dissension, disunion, and lay themselves liafaith, can have no proper idea of what it | ble to arrest in many places already; what do you think you can do in bringing about so tests, often the earnest entreaties, of friends, | great a reformation? I do wish you would tell

> It seems to me "the Spirit itself" made unutterable," for calmness and peace came in answer to my unspoken query to God, and while I was left in ignorance as to what so unimportant a child of Christas I know mywas also made to realize that "the Lord had specially to a consideration of the Sabbath

To my friend and sister in Christ, I an-

THE coldest wave of the season struck glorious. But we took up our pen, not to just ached to tell her how big a ninny I Tract Society. Here is what the author and tell her Miss W. was all right, and her our (British) own subjects; they acknowlmother all wrong, in not having taught her edge our government in India as they do that the evil one was doing his best, all un- that of Sophi, in Persia, and they are enseen by us, to tempt us to sin against God. | titled to our regard. They have preserved She fairly held her breath, and crept up close | the Bible in its purity, and their doctrines to me on the sofa, put both her hands into are, so far as the author knows, the doctrines one of mine, and said, 'Mother, I'm so of the Bible. Besides, they maintain the afraid of him, aren't you? How can I keep | solemn observance of Christian worship from doing wrong all the time? I want to throughout our empire on the seventh day. be good and please God, but how can I if and they have as many spires pointing to the devil or some of his servants are all the heaven as we ourselves have among the Hintime by me to put wicked thoughts into my doos." My advice to the American Tract mind? It was him, I suppose, that made | Society is that they publish a tract on moral me think Miss W. was a ninny, and that | honesty. I consider it a very grave offense makes me cross to brother David, and to to mutilate history. I make the above you, too, mother; oh, tell me how to keep quotation for the benefit of any who have away from the devil,' and she burst out crying, and so did I; and when she wanted to know what made me cry, I told her because I had been so unfaithful in teaching my children how to keep from being tempted of the devil. She brightened up then, and said, 'Well, tell us now, mother.'

"'You must pray a good deal, Anna,' I said, 'and then God will protect you.' 'Do you mean say over and over, "Now I lay me," or "Our Father," mother?' and then I cried again as another remissness came to my notice. I had never taught my children anything more about prayer than this, and we never have family prayers. I wish Mr. S. would, but he says he can't."

"Why don't you establish a family altar, Mrs. S., if you think it right to have one?" asked her.

"Me? I never thought about it; do you think I could?"

"I think, my dear sister, you ought to do it at once; your husband will no doubt soon gain confidence from you. Commence tonight; let each take their Bibles, select a story that will interest the children, and read it together, verse about; then pray for each child individually, and for those things you each one need most to help you grow soonest into the image of Christ; there is no way you can better teach your children how to escape the snares of the devil, and shall I tell you to what I think such a beginning may one day bring you?"

"Of course you may tell me."

"To what a similar setting up of family altar brought me; first, to more heart; to more complete consecration, and separating myself from every thing not according to his divine pleasure, so that I was a daughter of the King, and know by actual experience that the teacher, our Elder Brother, told us should be sent to such as were adopted into the King's family as 'sons and daughters' had come to me; and was teaching me to know the Father's will in all things, even to understand that the same Sabbath Christ and Paul and Peter and James, and all the converted Jews we read of in the New Testament kept, was the same day God would have all his dear children keep even unto the day of Jesus Christ.

"What if it should end in my keeping the seventh-day Sabbath? I am afraid to commence lest it should."

search the Scriptures; and don't say end in keeping the Sabbath; it will not end with es were the election of officers. to becoming at length so cleansed 'from all filthiness of both flesh and spirit', that I may not alone become a 'vessel sanctified, and meet for the Master's use,' but also, counted worthy to suffer for his sake."

## MUTILATION OF HISTORY.

I learned when I was but a lad that the Armenian Church were Sabbath observers, I felt a strong desire to get hold of their history. I bought a copy of "Christian We sat silent a long time; I lifting my Researches in Asia," by Claudius Buchanan, and work, but every one thus situated, may harvest field, some of which not only ought heart to God for light to fall upon the way LL.D., as I understood his work contained to furnish the man, but which could send step by step, and for courage and strength that fact. The volume which I bought was him out at their own charges, besides sup- to be given me with which to go forward un- published by the "American Tract Society." nites which it may be encouraging and help- speaking extravagantly. If our sense of duty to keep silence with; my friend broke the the fact in which I was specially interested relish some of his American portraits, though "True, too true; I am doing absolutely great Society would be guilty of garbling (Hocker's Valley). I am teaching the hands of God, be a mighty instrument for nothing toward preaching the gospel to ev- history. I looked upon such an offense as alpublic school at this place and am trying to salvation to the perishing. But Brother ery creature; I neglect it at home with my together beneath ordinary candor and truthfulness, and began to think I might have been misled as to facts; in the mean time I the parents yet, but I know and love the when he wrote urging the healthful activity and indignantly declared that her teacher heard of an old volume, some ten or fifteen ciety of the Methodist Church, all of Milton, children and can use my influence with of the church as the basis of all true suc- had been trying to make all the class believe miles away, and thought I would get that, gave a joint session in the Seventh-day cess. If the whole body can be kept sound, that there was a real live devil on the earth, so I went and found the book badly worn Baptist church. The speakers were: Eds may rest on our efforts, that much good there will be joy in each of its members, now, just as much as when Christ was on and still worse smoked. I had to pay nearly L. Crandall (X L B.), recitation, Milkmay be done; and that the people may know and all working in sympathy and union the earth. 'Why, mother, I guess Miss W. twice as much for the old one as I paid for ing Time;" Lottie Dary, (N. P. U.), recita-

not the work, and yet desire the information. The book I have was published by C. Bowles, Nortonville, V. T., A. D. 1813.

As my work is well-nigh done on earth, should any of our institutions of learning desire the volume I have, and will inform me, I will forward it to their order. V. Hull.

## Home Mews.

New York. ADAMS CENTRE.

The good people of our society have, this Winter, very freely given aid to worthy ones of limited means through what is generally known as "pound parties." No less than six of these benefits have been given, aggregating about \$100 worth of valuables.

The Ladies' Aid Society, organized this Winter, is doing good work for our cause at home and abroad. Already one festival has been held with good results, both financially and socially, while another more elaborately planned is soon to come off.

A donation for the benefit of Rev. A. B. Prentice and family was given at the church the evening of Feb. 20th. Supper was served in the conference room. The attendance was very large, the supper was fine and the social part was very pleasant. The financial results were \$110 50, net.

#### Rhode Island ASHAWAY.

The month of February has given us but very few pleasaut days, say about four and careful living; second, to hungering for a half; but we have had thunder-showers, the Word of God; third, to more diligent, fog, mist, rain, snow, and sleet-have had prayerful searching of the Scriptures; and | storms with almost every appointment for then on and on, step by step, seeing myself | public gatherings, whether day or evening; more and more as God sees the human | last Sabbath there was a severe tempest. and it kept several from their accustomed seats, but there was a congregation of nearly 50. This being the regular time of communion might take to myself the assurance that I | service, the meeting took the form of covenant meeting, and proved a very pleasant

The Ladies' Sewing Society held their fair and festival for two evenings, and although both were stormy, their receipts were more than they or others thought they would be; but it's just what they deserve. They have purchased a carpet for their sewing room, which requires 54 yards. They have voted to use \$30 of their funds by taking one share toward supporting the Medical Mission in China. They have given to the Ashaway Free Library \$30 toward liquidating its debt for rents and fuel.

Owing to the storm, and snowy, sloshy "Don't say that, you know your duty is to walking, the literary programme of the lyceum was postponed, and the only exercis-

## Wisconsin.

MILTON.

Our Winter term is near its close. On the whole we have had a ant and profitable time. President Whitford has given us many excellent speeches during the term, two of which were of more than usual interest, viz., on Wendell Phillips. Feb. 5th, and on Geo. Washington on Feb.

Feb. 11th, the Beloit Colored Choir gave in the Chapel, a concert which was much en-

Feb. 19th, the Rev. Robert Nourse, of La. Crosse, gave a very witty, instructive, and entertaining lecture, before the Young Men's Christian Association on John and Jonathan. porting the pastor at home. We are not hesitatingly; for wisdom to speak with, and I read and reread, but read in vain, so far as | Some of the thin skinned Jonathans did not was concerned. I was loth to believe that a fair-minded man would admit their truth.

Feb. 20th, the Mission Band of the Seventh-day Baptist Church, Milton Junction, the Excel Band of the Seventh-day Baptist Church, the Guild of the Congregational Church, and the Ne Plus Ultra Sowith each other will produce results most must think we are all fools or heathens. I the one which I bought of the American tion, "Going to the Parsonage," Chas. B.

Hull (M. B.), essay, "Wh Bessie M. Tomkins, essay Good music was given by Dunn, and Harvey, and Mo dolph and Campbell. Afte ment, a social was enjoyed Sabbath morning, Feb. preached upon "A Seve Seventh-day?" though tha he stated his subject. S been expressed that it be RECORDER, so we need so that. Friday morning, Febr

> Southern Wisconsin began isteral Conference. continued through Sund preaching Friday evening Wardner, D. D., Sabba Rev. V. Hull, at which tion of \$27 68 was taken up from the late floods; Sabbat James Rogers, Sabbath and by Rev. A. McLearn, D. D., a ing by Rev.O.U. Whitford. the closing session of the M ence was held. These meeting portance and interest in the tellectual development of o not be too sacredly cherish Special meetings have

Quarterly Meeting of t

ing the week since the Qu with precahing by Elders and N. Wardner. Next union meetings led by May much good be done.

The evening of February Whitford was surprised by masse who took that occasi which they may have rec and to present him wi ging lamp to atone neglect to keep their ing when they should. I of his calls ever excited m he manifested when in resp him at the church he enter We are pleased with the

I hear. May it grow to the

Minnesota. DODGE CENT

The weather has been ve first of February. Snow i deep on the level, but we l severe blizzard yet, althou blown enough to stop the times for a day at a time.

The excitement over pr run quite high. Every tw bition Club meets in this day, Feb. 22d, a mass con to discuss the general conand to elect delegates to for the purpose of chosin

National Convention at I The same day, a Teache held in the school-house, a very large attendance, supplying about eight of

There is very little sick and so very little use for

Californ

The cold wave struck sending the mercury dow degrees below zero, which coldest weather in Sierra pied by the white race. and the snow which fell feet deep just before the

ing fast. Ranchmen ar pation of a bountiful cro as there is sufficient si for all necessary irrigati

Condense

Jeremiah Van Rex, and worth \$100,000 liv Reading, Pa., left hon to that city in a buggy a beating cold wind an unable to get out of carried into a hotel de A statement by the

United States shows a ard silver dollars, und 1878. to March 1, 188 coinage at mints of the month of February, 3, **\$3,878,000**.

Senator Vest introd te at a recent session ter-oceanic Ship Rai with a capital stock o

The Senate Comm agreed to report the Dakota as a State. SABBATH SCHOOL TEACHERS' INSTITUTE.

A Sabbath School Teachers' Institute for the West-

ern Association will be held at Nile, N. Y., Wednes-

day and Thursday, March 19th and 20th.

1. Importance of the Sabbath-school teacher's office. E A. Witter. 2. The general preparation needed for the Sab

bath school teacher's work. W. C. Titsworth. 3. Primary Class Instruction. 4. Sabbath-school teacher's library. A. H. Bur-

Wednesday Evening. 1 Prayer and praise, 30 minutes. 2. Reports of Sabbath school superintendents. 3. Discussion of the following questions by memhers of the Institute: (1) How can the church help the school? (2) How can the pastor help the school?

(3) How can the home help the school? (4) How can

the school help the home? Thursday Morning. Normal Instruction by

1. The teacher with the lesson. 2. The teacher with the class. The teacher out of school. 4. The general lesson review.

Question Box. As it was learned that O. U. Whitford and family are expected to visit their friends near Nile, on their way East, he has been written to with the hope of getting his services in the normal instruction, but ing by Rev.O.U. Whitford. Sunday afternoon aim. She already had too many refractory has not been heard from yet. All Sabbath-school laborers in this Association are earnestly requested to attend and contribute to the success and profit of EXECUTIVE COMMITTEE.

> THE AUTOBIOGRAPHY.—As the edition of Eld. A. Campbell's Autobiography is nearly exhaustthe West, that will not be canvassed by agents, notice is hereby given that most of the copies now remaining on hand will be, for a little time, held in reserve to supply persons who have been expecting an opportunity to get the book, but who will not be reached by an agent. It is now probable that no society in the North-Western Association will be canvassed, and a number of societies in the Western will not be canvassed for want of books to supply. Those who want a book will receive a copy by mail, post paid, on receipt of the price, \$1 25, if application is made to me soon. Direct to Nile, Allegany U. A. BURDICK.

THE Seventh-day Baptist Quarterly is pub lished, mainly, in the interest of the denomination value and interest to all Christians. Its object is to gather and preserve such facts, papers, biographies, sermons, etc., as may be deemed worthy a permanent place in history.

If the support will justify the outlay, each number will contain one or more photographic portraits of aged or deceased Seventh day Baptist ministers, or such other illustrations as will add to its historical of over 500 pages, which will grow in value with teemed member until death. He was a man of few

each succeeding year. of \$2 a year, or 50 cents a number, which puts it within the reach of every family. From this first number several articles could be selected, either one of which is worth the price of the number.

Systematic and vigorous canvass should be made at once for the Quarterly, and let the responses of the people fully justify the Tract Board in this new move along the advanced lines of our denominational work. But no one need wait for the visit of a canvassing agent. Names and remittances may be sent at once to the Sabbath Recorder office, when the Quarterly will be sent as ordered.

SABBATH SCHOOL TEACHERS' NORMAL, in Shiloh, N. J., opens Thursday evening, March 13th, and continues four days. Also, Sabbath School Teachers Normal, at Ashaway, R. I., opens Sixth-day evening, March 22d, and closes Tuesday evening, March 25th. A large number of papers have been very carefully prepared by some of our Sabbath school workers, and will be presented by the authors, and in behalf Ideas," are some of the reminiscences written by a of the authors, by others. The talent and culture represented in these papers and lectures gives prom-

ise of very profitable sessions T. R. WILLIAMS, Cor. Sec.

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

## MARRIED.

At the parsonage in Ashaway, R. I., Feb. 23, 884, by Rev. I. L. Cottrell, HENRY HALL, of Penola, Ill., and MARY ANN CHADWICK, of Hopkinton,

At Milton Junction, Wis., Feb. 23, 1884, by Eld. N. Wardner, Mr. Wm. D. LEADBETTER, of Palmyra, Jefferson county, and Miss Florence A. REYNOLDS, of Mitchel, Mitchel Co., Iowa

#### DIED. In the village of Hornellsville, N. Y., Feb. 18,

884, EZRA S. CLARKE, aged 68 years. He met with what was considered a slight accident Sabbath afternoon, making a misstep while in his barn, by which he injured a leg which had been previously disabled. This did not cause, but may have hastened his death. He had been in poor health for a number of days,

high terminated in disease of the brain. Mr. which terminated in disease of the brain. Clarke was born in Leonardsville, Madison Co., N. Y., from which place he removed with his parents to the town of Andover, Allegany county, where he spent his childhood, after which he spent most of his business life in the town of Alfred. He was a quiet, unassuming man, but respected by all who knew him. He had been in business in Hornellsville some fifteen years, and had won a good name for the fairness of his dealings, and the kindness of his intercourse with all. In his family rela tions he was greatly beloved, as he well deserved to be. He leaves a wife, daughter and two sons to mourn the loss of a kind and indulgent husband and

At the residence of his brother, Mr. Hiram Burdick, in the town of Wirt, Allegany Co., N. Y., on First-day, December 30, 1883, Mr. JESSE R. BUR-DICK, aged 39 years. Brief services were held at the house on New Year's morning, when the remains were conveyed to Scio for interment. J. E. N. B.

In Richburg, N. Y., Feb. 1, 1884, of erysipelas, LULU MYNEL, infant daughter of William and Jennie Satterlee, aged 6 weeks and 1 day.

In the town of Wirt. N Y., on Sixth day, Feb. 15, 1884, of pneumonia, Mrs. CATHERINE FOSTER, wife of Harvey Foster, aged 83 years. "Aunt Katie," as she was familiarly known, was born in Scott, Cortland county, Aug. 29, 1800. When about twenty two years of age, she was married, and soon after removed with her husband to this town, and settled upon the farm where they have resided in peace and happiness, for almost sixty years. Sister Foster was converted in her youth, and her life has been a continued scene of activity and usefulness in the Christian cause. She became one of the constituent members of the Richburg Seventh day Baptist Church, at its organization, and remained in full and faithful fellowship, until called by the Master to the Church triumphant. Faithful in the performance of every Christian duty, she was always in the house of God when it was possible for her to be there, and deemed it a great privilege to speak for Jesus. Several years ago, when Elders John Green and W. B Gillette were holding school house meetings, among the hills and valleys of this vicinity. 'Aunt Katie" was one of the most punctual attendants, and prominent workers. For the past two or three years, she has been a great sufferer from phys ical disease, and has been confined to her house most of the time. She did not, however, lose her interest in religion or the Church. Funeral service were at tended at the house where for so many years she had lived, labored, and where she died in the Christian faith. A discourse was preached by the pastor of the Seventh-day Baptist Church of Richburg, from

Psalms 116: 15, "Precious in the sight of the Lord is the death of his saints."

J. E. N. B. In Lincklaen, N. Y., Feb. 14, 1884, Mrs. JENNY STILLMAN COON, wife of Charlie Coon, in the 20th year of her age. Sister Coon was a woman of bright promise, a member of the Seventh day Baptist Church. She was married the 14th day of February, 1883, just one year previous to the day of her death Her loss is deeply fe t by her many friends.

In Ceres, McKean Co., Pa., Feb. 22, 1884, Mrs. MARY PALMER, in the 96th year of her age. She was born in Rhode Island, June 17, 1789; was mar ed, and as there are many societies, particularly in | ried to John Palmer 1809; was baptized, and united with the Seventh day Baptist Church in Brookfield N. Y., in 1816 Near this date she and her husband emigrated to Alfred, and she united with the Alfred Church. She had, when she died, a letter of recommendation from the Alfred Church, written by Eld. Richard Hull. She always observed the Sabbath of the Bible.

In Plainfield, N. J., Feb. 22, 1884, of a complication of diseases ending in pneumonia, FREDDIE W. son of Edward F. and Jennie West Randolph, in the 13th year of his age. He was baptized, on the 11th of last May, and united with the Plainfield Seventh day Baptist Church. During his somewhat protracted and severe illness, he possessed a remarkable composure and patience, and went home without a shadow of fear or of shrinking. His Christian faith seemed far beyond his years, and gave abundant proof of the wisdom of bringing children early into the fold of Christ. Thus our earthly hopes are whose name it bears, but it will contain matter of | drawn upward and made to cling more firmly to the things that lie beyond the land of shadows.

In Hopkinton, R. I., Feb. 20, 1884, JARED BAR-BER, of a complication of diseases, in the 83d year of his age. Brother Barber was born in the town of Westerly, R. I., Sept. 19, 1801, but had many years since moved into the town of Hopkinton, where he | O. D. Williams, New Market N. J. was living at the time of his death. He was baptized Aug. 26, 1837, probably by Eld. Matthew Stillman and united with the First Seventh-day Baptist value. The volume for the year will form a book | Church of Hopkinton, of which he remained an eswords, careful in respect to his influence, cheerful and uncomplaining in the midst of afflictions. In The price of the Quarterly is put at the low figure | early manhood he married Eliza Stanton and reared a large family. His wife passed on before him more than a quarter of a century ago. His funeral servi ces were held at his home. He leaves one daughter and six sons, all of whom were present at his funeral except Thomas A., who is spending a few weeks in Florida. "Blessed are the dead that die in the Lord from henceforth, . . . that they may rest from their labors; and their works do follow them." I. L. C.

In Onow, Wis., Feb. 14, 1884, of abscesses in he stomach, Widow MARY ANN HERITAGE, aged 54 years, relict of Alexander Heritage, who died in Edgerton about ten years ago. Her remains were brought to Milton Junction for the funeral, but deposited by the side of her husband in Albion cemetery. She leaves an own daughter, some step-chil dren, and a large circle of relatives to mourn her She gave comforting evidences to her daugh ter, who attended her in her last illness, that the sting of death was removed and she looked to the future with pleasure.

At Milton Junction, Wis., Feb 16 1884, of con sumption, I IBBIE A., youngest daughter of Lester and 7 days. Libbie was gifted by nature with a sweet, amiable disposition, markedly enriched by divine grace which she sought and found a year ago. She was remarkably patient during her long siege of sickness which had kept her confined to the house most of the time during the past year. For months she dreaded death, not because she was afraid to die, but because she must go alone and leave all her friends behind. But as the time drew near she had such a consciousness of the Saviour's presence to go with her through the valley, that she became perfectly reconciled, and longed for the hour of her departof bright glories beyond. A larger audience assembled than could get into the house, the funeral being held at the deacon's residence, he being confined to his bed, by a severe attack of heart disease. N. W.

February 18, 1884, of lingering consumption, Mrs. SARAH CAROLINE MAXSON, daughter of Peleg Slo-cum and Deborah Carr. She was born in Stephen her parents to Wisconsin when but two years of age: was married to Mr. Horatio Maxson, 1854, and died in her 48th year. She leaves a husband, two sons, and a daughter, with numerous relatives and friends to mourn her loss. She was universally beloved for her amiable spirit and Christian temper. She suf fered long and much, but bore all as only a Christian could, longing, yet patiently waiting for her furlough. Her funeral was very largely attended at Milton Junction, and her remains interred in the Milton Cemetery beside those who had gone before.

## LETTERS.

J. B. Clarke, A. H. Burdick, A. B. Prentice 2, E. P. Clarke, G. M. Cottrell 2, B. R. Champlin, N. W. Williams, E. R. Maxson, H. D. Clarke 3, S. S. Maxson, F. E. Blake, Ozina M. Bee, T. B. Davis, Mrs. E. N. Blackman, Geo. H. Babcock 2, G. D. Maxson, Mrs. D. E. Matthews, J. F. Hubbard 2, L. S. Griswold, P. M. Green 2, W. N. Severance, Sue Saunders, F. B. Robbins, L. Coon, N. Wardner, O. D. Williams, C. A. Burdick, A. B. Burdick, 2d, I. L. Cottrell, J. O. Babcock, Mrs. Charles Rowley, Thurston Greene, Mrs. P.T. Downey, Frank King, Mrs. G.T. Brown, S. B. Smith, Geo. Satterlee, A. H. Lewis, Geo. H. Rogers, J. J. Crandall 2, E. P. Saunders. W. H. Oviatt, Mrs. H. L. Rogers 2, Henry Ernst, D. E. Titsworth, W. M. Jones, L. F. Solyer, J. E. N.-Backus, A. B. Lawton, P. C. Maxson, S. R. Wheeler, F. E. Tappan, L. E. Cumingham W. F. Place, J. A. McWilliams.

## **BECEIPTS**

Pays to Vol. No. Henry Saunders, Alfred Centre, Mrs. Peter Burdick, Schuyler Whitford, Alfred. Simeon B. Smith, Wellsville.

Mrs Phebe Downey, Akron, Thurston Greene, Barnes' Corners, Mrs. Willis Turner, Whitney's Point, 1 00 40 2 00 40.5 Mrs. T. R. Green, Adams Centre, 40 T. P. Jones, 2 00 2 00 40 E. P. Burdick. Little Genesee. 40 52 2 00 Jared Kenyon, Independence, Stockton Free Library, Stockton, Cal., 200 **41**4 40 18 41 18 2 00 2 99 Mrs. G. T. Brown, Thomas F. West. Lovalton. Dr. W. H. Oviatt, Clintonville, Wis.. 5 00 41 3 75 E. P. Clarke, Milton, 2 00 40 53 Mrs. A. E. Allen. 2 00 40 59 James Pierce, Milton Junction. 2 00 41 Zina Gilbert, 2 00 40 53 7 84 40 53 Mrs. Sue Saunders, Leadville, Col., 40 J. H. Hull, Hicks, Neb., G. D. Maxson, Hartford, Kan., 2 00 2 00 40 53 J. L. Stillman, Nortonville, 2 00 41 5 00 38 M. Davis, Lost Creek, W. Va., M. S. Davis, 4 00 40 2 00 41 W. B. Van Horn, West Milford, O. D. Williams, Shiloh, N. J., Isaac Cundall, Ashaway, R. I., 2 00 40 53 2 00 40 53 2 00 40 53 2 00 40 53 2 00 40 53 C. C. Lewis, Mrs J. R. Wells. M. S. Kenyon, Wm, L. Clarke. 2 00 40 Mrs. F. E. Blake, Minnie Kenyon, Potter Hill, 2 00 40 Benj. R. Champlin, Westerly, 2 00 41 40 J. A. McWilliams, Grand Junction, Ia. 2 50 2 00 40 Henry Ernst, Alden, Minn., Mrs. F. B. Robbins, Wells, 2 00 40 Frank Tappan, Dodge Centre, FOR LESSON LEAVES. Matthew Potter, Alfred, Geo. Satterlee, Durhamville. Wm. N. Severance, Flandreau, Dak.

QUARTERLY.

Geo. H. Crandall, Little Genesee, E. P. Burdick, Mrs. Charles Rowley, Wellsville, Simeon B. Smith, Mrs. H. S. Rogers, Oxford, Mrs. C. F. Rogers, Geo. G. Champlin, Alfred Centre. Schuvler Waitford, Alfred. Mrs. Phebe Downey, Akron, Dr. E. R. Maxson, Syracuse, A. J. Green, Adams Centre. J. B. Clarke, West Edmeston, Mrs. E. C. Burr, Manchester Depot, Vt., Eld. Oscar Babcock, North Loup, Neb. T. F. West, Loyalton, Cal., W. P. Browning, Ashaway, R. I., Wm. L. Clarke Dea. O. Langworthy, G. W. Langworthy, Angeline Kenyon, Potter Hill. Mrs. Mary B. Greenman, Milton, Wis. H. F. Clarke. Wm, B. Wells, P. C. Maxson, Clear Lake, N. Wardner, Milton Junction, Zina Gilbert. Amos Spaulding. S. S. Maxson, Bonniwell's Mill. Minn. Henry Ernst, Alden, Riley Potter, West Hallock. Ill.

WHOLESALE PRODUCE MARKET

Philip Burdick, Union Dale, Pa.,

Review of the New York market for butter, cheese, etc., for the week ending March 1st, reported for the RECORDER, by David W. Lewis & Co., Pro duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER. -- Receipts for the week, estimated, 14,185 packages; exports, 3,346. The market is much the same as last quoted, closing firmer on choice qualities of all grades, and from momentary scarcity a

shade higher on fresh creamery make. We quote: Fancy. Fine. Creamery, fresh...... 35@36 Summer make.—@25 Home dairy, fresh..... 28@30 early..... 26@27 Imitation creamery..... 25@26 Factory butter..... 18@20 Grease qualities.....

CHEESE.—Receipts for the week, estimated, 14,986 boxes; exports, estimated, 18,582 boxes. Fine white cheese are scarce and inquired for, and 15c. has been made in a small way. Colored cheese are in better I. and S. Melissa C. Rogers, aged 16 years, 6 months, | supply, but very firm at the prices asked. Home trade may be somewhat limited, but stocks are being steadily reduced of fine cheese, and exports are mostly working on skims and seconds. We quote:

Fancy. Fine. Faulty. Factory, full cream.. 14½@14½ 13 @13½ 8@12

Eggs.—Receipts for the week, 18,938 bbls. There have been large arrivals, both foreign and domestic. Prices broke on Monday to 22c. for fresh, and to ure. Her last words were those of joyful assurance 16 @ 18c. for foreign limed stock, of which there was considerable offered. Yesterday and to-day on account of heavy snows all over the Eastern States, and very cold weather here, prices were firmer with

sales at 221c. We quote: Near-by marks..... Denmark, Canadá and Western...........18 @22 BEANS. -- Imports about 2,300 bags. Market very

dull and common lots unsaleable, except at broken prices. We quote:

Marrows, per bushel, 62 lbs.......\$2 90@3 06 DRIED FRUITS.—We quote:

Apples, evaporated, choice to fancy......18 @184 Southern sliced, choice to fancy... 8 @ 91 poor to good..... 5 coarse cut...... 6 @ 7 " poor to good 9 @111 unpeeled, halves 51 @ 6 quarters . . . . . . . . . . . . 5 @ 51 

BUTTER, CHEESE, EGGS, BRANS, ETC. Exclusively and Entirely on Commission Cash advances will be made on receipt of property where needed, and account of sales and remittance for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS & Co., NEW YORK. This address is sufficient both for goods and letters

EVERYBODY send a 2 cent stamp with your name address (in full) and receive by 2 00 40 52 return mail our Catalogue of fast selling articles.
2 00 40 52 No Humbug. FRENCH SUPPLY CO., 21 Park.
2 00 39 52 Row, New York.

Hull (M. B.), essay, "What is life?" and Bessie M. Tomkins, essay "Then and Now." Good music was given by Misses Winnie, Dunn, and Harvey, and Messrs. Dunn, Randolph and Campbell. After the entertainment, a social was enjoyed by all.

Society. Here is what the author

The Armenians in Hindostan are

ritish) own subjects; they acknowl.

ur government in India as they de

Sophi, in Persia, and they are en-

to our regard. They have preserved

ble in its purity, and their doctrines

far as the author knows, the doctrines

Bible. Besides, they maintain the

observance of Christian worship

thout our empire on the seventh day.

ey have as many spires pointing to

i as we ourselves have among the Hin-

y is that they publish a tract on moral

y. I consider it a very grave offense

itilate history. I make the above

ion for the benefit of any who have

e work, and yet desire the information.

ook I have was published by C. Bowles.

my work is well-nigh done on earth.

any of our institutions of learning

the volume I have, and will inform

V. Hull.

nville, V. T., A. D. 1813.

will forward it to their order.

Home Mews.

New York.

ADAMS CENTRE.

about \$100 worth of valuables.

ed is soon to come off.

were \$110 50, net.

good people of our society have, this

r, very freely given aid to worthy ones

ited means through what is generally

as "pound parties." No less than

these benefits have been given, aggre-

Ladies' Aid Society, organized this

r, is doing good work for our cause at

and abroad. Already one festival has

neld with good results, both financially

ocially, while another more elaborately

onation for the benefit of Rev. A. B.

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20th, the Mission Band of the

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Excel Band of the Seventh-day

hurch, the Guild of the Congrega-

jurch, and the Ne Plus Ultra So-

he Methodist Church, all of Milton.

oint session in the Seventh-day

hurch. The speakers were: Eda

all (X L B.), recitation, "Milk-

Lottie Dary, (N. P. U.), recita-

the election of officers.

Wisconsin.

MILTON.

the literary programme of the

and fuel.

Rhode Island.

ASHAWAY.

My advice to the American Tract

Sabbath morning, Feb. 16th, Eld. Dunn preached upon "A Seventh-day, or The Seventh-day?" though that is not the way he stated his subject. Some wishes have been expressed that it be published in the RECORDER, so we need say nothing about that.

Friday morning, February 22d, the Quarterly Meeting of the churches of Southern Wisconsin began with the Ministeral Conference. The meetings were continued through Sunday evening, with preaching Friday evening by Rev. N. Wardner, D. D., Sabbath morning by Rev. V. Hull, at which service a collection of \$27 68 was taken up for the sufferers from the late floods; Sabbath afternoon, Rev. by Rev. A. McLearn, D. D., and Sunday mornthe closing session of the Ministerial Confer- elements to assimilate. ence was held. These meetings are of much importance and interest in the spiritual and innot be too sacredly cherished.

Special meetings have been held during the week since the Quarterly Meetings, with precahing by Elders O. U. Whitford and N. Wardner. Next week we expect union meetings led by Elder McLearn.

May much good be done. The evening of February 25th, President Whitford was surprised by the students en masse who took that occasion to return calls which they may have received from him and to present him with a fine hangging lamp to atone perhaps for any neglect to keep their own lamps burning when they should. It is said that none of his calls ever excited more surprise than he manifested when in response to a call sent him at the church he entered his house.

We are pleased with the Quarterly as far as I hear. May it grow to the noblest dimen-

## Minnesota.

## DODGE CENTRE.

The weather has been very severe since the first of February. Snow is at least two feet deep on the level, but we have had no very severe blizzard yet, although the snow has blown enough to stop the trains two or three times for a day at a time.

run quite high. Every two weeks a Prohihition Club meets in this place. Last Friday, Feb. 22d, a mass convention was held to discuss the general condition of the work, and to elect delegates to a State Committee for the purpose of chosing delegates to the

National Convention at Pittsburg in May. The same day, a Teachers' Association was held in the school-house, at which there was

a very large attendance, the Sabbatarians supplying about eight of them. There is very little sickness here at present,

and so very little use for the doctors.

## California.

## LOYALTON.

The cold wave struck us on February 8th, sending the mercury down to 24, 28, and 40 degrees below zero, which is said to be the coldest weather in Sierra Valley since occupied by the white race. It is now warm and the snow which fell from three to four feet deep just before the cold wave, is melt ing fast. Ranchmen are jubilant in anticipation of a bountiful crop the coming season, as there is sufficient snow to furnish water

for all necessary irrigating purposes. T. F. WEST.

# Condensed Hews.

## Domestic.

Jeremiah Van Rex, aged sixty-nine years, and worth \$100,000 living fifteen miles from Reading, Pa., left home Feb. 29th, to drive to that city in a buggy. He drove against a beating cold wind and when he arrived was unable to get out of the carriage, and was carried into a hotel dead.

A statement by the Treasurer of the United States shows a total coinage of standard silver dollars, under the act of Feb. 28, 1878, to March 1, 1884, to be \$166,125,000; coinage at mints of the United States for the month of February, 3,872,000 pieces; value, **\$**3,87**\$**,000.

Senator Vest introduced a bill in the Senate at a recent session, incorporating the Inter-oceanic Ship Railway Company, for a railway across the Isthmus of Tehuantepec, with a capital stock of \$50,000,000.

The Senate Committee on Territories has agreed to report the bill for the admission of | tended to all:

For some months the courts in Chicago, empowered to grant divorces, have been crowded with applicants for the severance of the martial bond. In one court there were twenty-nine cases on the docket for a hearing in a single day.

Yan Phon Lee, a young Chinese student, compelled by his government to leave Yale College and return home, returned to New Haven, Feb. 29th, with permission to enter the sophomore class.

The Secretary of the Treasury has given notice to the Department that he will redeem bonds in the 126th call, prior to maturity, May 1st, with interest to date of pre-

The decrease in the public debt for February is about \$2,500,000. The heavy payment on account of pensions, amounting to nearly \$13,000,000, prevented a greater re-

Official newspapers deny the truth of the reports that the German government aims to annex Holland. They refer to Bismark's private Dutch deputation which had called on him, with reference to proposed annexa-James Rogers, Sabbath and Sunday evenings tion of Holland, and in the course of which reply, Bismarck said Germany had no such

Gladstone introduced in the House of Commons recently, a franchise bill, which he said would strengthen the State by the entellectual development of our people, and can | franchising of the people capable of exercising the right of franchise. America, he de clared, had only recovered from a civil war so quickly because every capable citizen had been entrusted with the rights of fran-

The bark Georgia, from Cardiff for Hong Kong, has been abandoned in mid ocean in a sinking condition. The crew of twelve, were rescued by a passing steamer and transferred to a vessel bound for Pernambuco.

The Czar of Russia has offered Ignatieff the civil governorship of Turkestan, with entire charge of the administration of the Central Asian provinces.

The Prussian government will ask a credit of nineteen million marks for the construction of torpedoes along the Baltic seaboard.

The political situation at Rome is critical. The ministerial majority in the chamber is beginning to weaken.

Several tribes in the neutral territory between Russia and Affghanistan have solicited Russian protection.

Cardinal Hassoun, Patriarch of Cilicia, is

## Books and Magazines.

Von Maltre's portrait, which is a fine frontispiece, and the character portrait of Irving as Hamlet, lend a personal interest to the March Century. Each accompanies a striking article; Miss Helen Zimmern tells the story of the life of Von Moltke, and J. Ranken Towse contributes a pointed estimate of Henry Irving's dramatic art. The paper on "The next The excitement over prohibition seems to Presidency," by ex-Attorney General Wayne Mac Veagh, is a powerful analysis of the political situation. Another important essay, by D. McG. Means, discusses methods for "The Suppression of Pauperism." The fiction of the number includes the fourth part of Grant's "An Average Man," the fifth of Cable's "Dr. Sevier," and a short story by Octave Tharet, entitled "Mrs. Finlay's Elizabethan Chair."

St. NICHOLAS for March contains Louisa M. Alcott's third "Spinning-wheel Story," entitled "Elis Education," a leading feature. Mrs. A. D. T. Whitney contributes a story, called "Girl Noblesse," a clever study of character. "Among the Mustangs" by Noah Brooks and "Blown Out to Sea" are two very interesting, absorbing papers. "Wong Ning's Chinese boy living in San Francisco. "Mayner Reid's Serial," "The Land of Fire," and W. O. Stoddard's "Winter Fun," increase in interest as they grow in length.

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## SPECIAL NOTICES.

THE regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society will be held in the vestry of the church at Alfred Centre, N. Y., on the evening after the Sab-A. C. LEWIS, Rec. Sec. bath, March 8, 1884.

DONATION.—There is to be a donation, nominally for the benefit of H. P. Burdick, but really for missions, at the house of Edson Warner, near Shingle House, on the evening of March 20, 1884.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

ANY Sabbath-school, Church, or individual, wishing to buy maps of Bible Lands, or a large missionary maps of the world, may learn something to their advantage and ours, by addressing, Missionary REPORTER, Ashaway, R. I.

THE Quarterly Meeting composed of the Churches of Friendship, West Genesee, Portville, Richburgh, and Scio, will be held with the Scio Church, commencing Friday evening, March 7th. Services conducted by Rev. J. E. N. Backus. Sab bath morning, preaching by Rev. J. Kenyon, followed by conference; evening after Sabbath, preaching by Rev. J. E. N. Backus, followed by conference: Sunday morning, preaching by Rev. L. E. Livermore; Sunday evening, preaching by Rev. C. A. Burdick, followed by conference. Please bring your Gospel Hymns. A cordial invitation is ex-

J. S. FLINT, Chairman of Committee.

## Selected Miscellany.

#### GRANDMOTHER'S ADVICE.

"Tell your sorrows to your pillow." The world is bright enough, my pet; Young hearts are light and free from care; And long, long may you journey yet Ere life for you is hard to bear. But, when it comes, as come it will The slow decay or sudden blow, Take up your burden and be still, Nor let the world your sorrow know.

Nigh three score years and ten have laid Their pages open to my view; I've journeyed on through light and shade, And this I've learned and proved it true— That he who sends us grief to bear Is near us in our deepest woe; We never are so much his care As when his hand hath laid us low.

And so, whenever griefs befall, Still hold them sacred, all your own; No heart but one can feel for all The burdens on our shoulders thrown. So, when the friendly darkness falls And watchful eyes are veiled in sleep, Bring forth each care with silent pray'r And give them all to God to keep.

#### DOCTOR DUNMORE'S PRAYERS.

Somebódy had caught Artie long enough to get him into a clean ruffle, and comb his hair, and now he stood watching the slow hands of the tall clock until they made it time for people to begin to come.

Artie was really the only one in that house who was having a good time. The hard Winter was upon them, and he found them in a bad plight for braving his snow and frost. Mr. Greyson was a carpenter, and had built himself a good house, "between times," as he said, and finished it after his day's works were done. Not much money had the Greysons to spare; a large family, and as much as they could do to feed and clothe them and keep Robert at school. Robert was seventeen, and some people thought he had studied enough, and ought to begin to earn his living. Robert had no objection to earning his living, but he had planned a way to do it that would take a good education, and was trying hard to get it.

I think they would have gotten through this Winter as they had others, if it had not been for an accident. Mr. Greyson climbed see what was the matter with the water pipe, and slipped off, and fell against a stone, and hurt his hip and broke his leg in two places. The doctor shook his head about it, and said that there was nothing for it but to the poor house.

He did not mean quite that, but he saw very hard times before them, for the house which he was helping to finish must be fin ished without him, and other people must do his work and get his wages.

Well, the weeks went by, and Christmastime came and went, and the little Greysons went without Christmas presents, and still Mr. Greyson lay in bed, with very little prospect of getting out before Spring, and the wood-pile was low, and the coal-shed nearly fruit stand for an hour or two?" empty, and the cellar was quite so; and there was no money to fill anything up; and Robert looked gloomy, and hunted every moruing for regular work, and did not find it, did all the work, so that her mother could in earnest. take good care of the father, and cried occasionally, after the dishes were washed and es to wear to the Christmas entertainment; ing explained. and so Artie was left to have most of the good times, which he made for himself out | walking slowly toward the place where his of small material.

On this particular evening in which he was going to happen.

sons attended done, but to appoint a prayer- into the store. Phil wondered how the merthrough the hard Winter.

family received this news differently. Artie others had taken it. thought it would be fun to see the people crowding in and sitting in rows in the would not have dared to have left me for a front room, just like church; the twins moment here alone," he said to himself as thought they should like the singing, and it he glanced at the fine oranges, figs, apples, would be pleasant to attend the door, and and candies that were arranged so temptingly. help people with their shawls and rubbers. This fruit stand stood upon the steps of the Mr. Greyson said, "Well, now, that's kind large grocery store, and Phil well knew that of them," and his plale face brightened over they were too busy upon the inside to watch the thoughtfulness of his brethren. Mrs. him; so he concluded that Mr. Deering did Greyson felt her heart grow less heavy at the not know that he, too, was an idle saloon come ill, might have some mutton broth. very thought of being at a prayer-meeting loafer. again. But I shall have to own that Robert

and Sarah curled their lips a little. "If we could eat prayers," Sarah said, "it would be different, we are about out of

everything." "Or burn them," added Robert. "I split up the last stump this afternoon for father's room. It is easy enough to show sympathy light walk and an hour spent in singing and | he dared to think of such a thing. talking; but if I saw any way for it to help father and mother to have a good breakfast. to-morrow morning, I should like it better."

Nothing of this was said before Mrs. Greyson, and she went about with her face look ing happier than it had for weeks. Robert | with him if they had an opportunity. and Sarah did not understand it, but Artie thought he did. At last the hour arrived, and people began to come. In a little while the large parlor was full, and the sound of singing floated in to Mr. Greyson—the door of whose room was set open—and made him think of heaven. But Sarah only wondered

to eat; and Robert sighed to see how fast the parlor stove was burning out understand what followed, I shall have to as he looked around he said: go back a bit.

It was nearly six o'clock when Dr. Dunmore reached his library that evening; then he found a letter waiting for him, which made him look up thoughtfully, and talk to for once can be trusty always," he continued. the books. "That's so, is it? Then shall I Phil's face became very red, and he was have to go down there this very evening; it surprised, also. won't do to delay. That will keep me from attending the prayer-meeting at Greyson's, to Bill Benson, and I made up my mind to me see, how can I manage it?"

The books made no answer, and heard no more about it. Dr. Dunmore rested his gathered in his eyes. head on his hand for a few minutes, then and was invited to sit down, while the doc-tor talked, and Dennis listened, and nodded his head, and asked a question now and then, as he walked homeward. He did try, and suc derstood and approved.

It was Dennis who knocked loudly at Mr. Greyson's in the midst of Deacon Campbell's prayer. The door leading into the parlor was open, and Robert thought it would be respectful to wait a minute, and see if the prayer would close. As soon as Deacon open, and Dennis' hearty voice filled the

"Good evening! Dr. Dunmore was sent for to Claremount this evening, and couldn't come to the meeting, so he sent his prayers. They are out here in the big wagon, heaped up; and if some of you will lend a hand to get them in, I'll be glad, for it is a stinging night for potatoes and things."

Was there ever such a strange speech made

in a prayer-meeting before? But Deacon Campbell, dear old saint, took the hint. "Boys," said he, to two whitehaired men sitting near, "let's lend a hand; the Lord has heard us before we called, and answered while we were yet speaking.'

And they went out, half a dozen of them, and carried apples, and potatoes, and ham, and beef, and poultry, to the cellar, and wood to the wood house. Then they went in, Dennis and all, and sang and prayed. Only Sarah could not sing, for she was crythe slippery kitchen roof one morning, to | ing, and there was a queer lump in Robert's

That prayer meeting lasted all the week. Why it lasted all. Winter? The Greysons' cellar swarmed with its store of good things. And Mr. Greyson began to improve the very spend the Winter in bed. And at that, Mr. | next day. Why, that was years ago, and it Greyson had groaned, and said that he didn't lasts yet. Robert is preaching the gospel. see but his family must spend the Winter in | "I made up my mind that night," he said | York harbor was entered, and he was eager "that there was something in the prayers of Christians that you could eat and

> As for Artie, he thinks that his faithfulness in watching the clock helped to make the happy hour come.

Perhaps it did.—The Pansy.

## "TRUSTY FOR ONCE."

request was made to him until it was repeated. him. But at last, by dint of earnestness, he It was Mr. Deering, the groceryman, that found a place to enter as errand boy and made the request; and as he never said things | learn book-binding, receiving two dollars and and Sarah Greyson, the grown-up daughter, that he did not mean, Phil knew that he was twenty five cents a week, and paying two

"You see that my clerk who usually attends to that stand has left me for a better put away, and the twins cried an hour each | position, and we are all pretty busy upon the | never appeared. because they could not have their new dress- inside of the store this morning," Mr. Deer-

> "I'll do the best I can," Phil stammered, services were required.

"Here is the box of change; keep a lookwatching the old tall clock, something was out, or some of those idle fellows will steal anything that they can get their hands up-What had the church which all these Grey- on," and as Mr. Deering said this he walked meeting at the Greysons', to pray for Mr. chat dared to trust him in such a position, had never stolen any of the fruit belonging noble, unselfish, persevering boy. The different members of the Greyson to Mr. D., he had often helped to eat it after

'But I'll be trusty once," he said, and a determined look came over his face.

Phil had lots of custom that morning, and everybody who knew him stared as they saw him there.

"What can it mean?" Phil heard more than one of the boys say as they passed by. "What if Mr. Deering should keep me

"Could 1 be trusty always?" he asked himself again and again.

right change and in watching the boys. for he well knew that they would "play sharp"

Once Bill Benson went up close to Phil and whispered in a confidential way: "Give me just one orange, Phil."

But Phil shook his head very decidedly. "He will never know it, and they are all it, and was buried in the Potter's Field.

busy upon the inside," Bill ventured again. what they would get to-morrow for father firm voice, "Ill be trusty for once.

thing that Phil could not hear. All day Phil | Bolton, in Wide Awake. the few remaining sticks of wood. Right in | managed the fruit-stand, only leaving long the midst of Deacon Campbell's prayer came enough to eat his dinner. At night, Mr. a loud knock at the door, and to have you Deering went after the box of change, and

> "You have had a busy day, Phil." "Yes," was the only answer.

"You may come to morrow, Phil," Mr. Deering said. "A boy that can be trusty

"I overheard accidentally what you said and I had a special desire to be there. Let keep you if you would stay here. Will you be trusty always, Phil?"

"I'll try," the boy only said, while tears

"You are too smart a boy to be idle, Phil, jumped up and rang the bell, and called for and thus go to ruin. Turn over a new leaf, Dennis, his faithful man. Dennis came, as the old saying is, and shun bad company,

and smiled a broad smile, that said he un-ceeded by following Mr. Deering's advice.-Mr. M. A. Holt, in Christian Advocate.

### THE BOYHOOD OF JOHN B. GOUGH.

His life had been a peculiarly bitter one. Born in a very humble home at Sandgate, Campbell said, Amen, the door was thrown on the English coast, gleaning with his mother and sister after the reapers, that they might have bread to eat, or cleaning knives and shoes in the gentleman's house where his father was a servant, there was little to make a boy's life bright. When he was twelve, a family offered to bring him to America if his parents would pay fifty dollars for his passage. It was difficult to earn this, but his mother thought, after the manner of mothers, "Perhaps in the New World our John will be somebody." So, with tears, she packed his scanty clothing, putting in a little Bible, and pinning these lines on a

Forget me not when death shall close These eyelids in their last repose; And when the murmuring breezes wave The grass upon your mother's grave, O then, whate'er thy age or lot May be, my child, forget me not.

Then, again and again she pressed her only boy to her heart, and stole out behind the garden wall, that, unobserved, she might catch a last look of the stage which carried him to London.

The voyage was a long one of nearly two months. The little lad often cried in his cabin, and he wrote back, "I wish mother could wash me to-night," showing what a present by the hand: tender "mother's boy" he was. When New to see his cdopted aountry, he was sent be- put me in prison. We were fighting on op low to black boots and shoes for the family.

His school days were now over. After two years of hard work in the country, he sold his knife to buy a postage stamp, and wrote his father, asking his permission to go to New York and learn a trade. Consent was given, and, in the middle of the Winter, our English lad of fourteen reached the great | heaven.—Advance. city, with no home, no friends, and only "Say, Phil, will you take charge of my fifty cents in his pocket. Hundreds passed by as he stood on the dock, holding his lit-Phil Brown could not quite think that this the trunk in his hands, but nobody spoke to dollars out of this for his board. How his employers supposed he could live on one dollar a month for clothing and washing has

> The first night he was placed by his boarding-mistress in an attic, with an Irishman who was deathly ill. The second night the man died, and the horror stricken young boy stayed alone with the dead till morning.

Now nearly two painful years more went by. Finally, though he earned but three dollars a week, he sent to England for his mother and sister. When they arrived two rooms were rented; the girl found work in a strawbonnet factory, and poor though they Greyson's recovery, and to ask that the fam- for he was often hanging around the saloon were, they were very happy. John was now. ily might have courage to sustain them that was only a step or two away, and if he sixteen, devoted to his mother, and still a

At the end of three months, through dull ness of business, both children lost their "Mr. D. don't know how bad I am, or he places, and now began the struggles which the poor know so well in our large cities. In vain they looked for work. Then they left their two decent rooms, and moved into a garret. Winter came on, and they had neither fuel nor food. John walked miles out into the country, and dragged home old sticks which lay by the roadside. He pawned his coat that the mother, who had now be-

One day he left her in tears, and went sobbing down the street. "What is the matter?" asked a stranger.

"I'm hungry, and so is my mother." little," and he gave John a three-cent loaf

of bread.

woman put the Bible on the rickety pine for people, when all it calls for is a moon- here," he said, and he felt a little proud that table, read from it, and then all knelt and thanked God for the precious loaf. In the Spring he obtained employment at | and loosening his feathers, he placed his four dollars and a half a week, but poverty head under the leaf, and gave a dexterous

He was very careful about making the and privation had fallen too heavily, rested too long, upon the mother. One day while over his back. preparing John's simple supper of rice and milk, she fell dead. All night long the desthat Christian city, she was put in a pine box. and, without shroud or prayers, carried

Bill went away muttering to himself some- nobody offered to help them.—Sarah K.

During the last war, when the prison at Andersonville was crowded with sick and starving men, and the days were long and filled with suffering, the nights bringing no rest or peace, there was one prisoner to whom an exchange came. That meant that he might go back to his home in the North, might realize the dreams of many weary months. He pressed the document to his bosom, but at that moment caught sight of one of his fellow prisoners Instantly he said: "You have wife and children; I have none. Take this exchange and go to your family. I can stand it a little longer."

And so he stayed, and sent the other away. After a time another exchange came, and this same prisoner walked up to one who was almost delirious longing to see his dear ones and said:

"Here brother, take my place, I can wait a little longer."

And so he stayed, and the other went home A third offer of release came while he was bending over a sick comrade, to whom he had ministered for many weeks. The invalid looked up and said:

"You are going away. If you leave me I shall die. You are my only hope."

"Well," said the other, "I won't leave you. You shall go in my place. I will stay. I can stand it a little longer."

And so this man stayed again. It was the writer's privilege recently to hear this man telling his experiences of Andersonville. Not a word against the Southern people; indeed, he was careful to say that they, as a people, were brave, chival rous, kind-hearted. He was careful to lay

the blame only on those to whom it belonged. In a recent meeting of Christian workers one of the number, filled with emotion, several times broke out in hearty "Amens." Some one asked the presiding officer to keep him quiet. Instantly the leader was on his feet, saying:

"I am requested to keep Brother Smith

He then related the incidents to which we have referred, for this man, Smith, was the hero of Andersonville Prison.

"Now," said the leader, "does any one object to Brother Smith's saying 'Amen?'" And the whole audience broke out into hearty

Mr. Smith came forward before the great assemblage and said, as he took another by all well posted travelers when passing to or from

"This is Captian Lovelace, of Marion. Ala., the very man who captured me and posite sides then. He is now in the Christian Army. We are on the same side at last. I went you to sing, 'Blest be the tie that

And so the two soldiers stood holding each other by the hand, while was sung that noble hvmn which must have been heard all over

A gentlemen of the Western Union telegraph office, New York was sitting in the cable room when a telegram from Philadelphia, destined for Paris, came over the wires. This message, like all others for France, was to go over the cable via Duxbury, Mass. The operator called Duxbury a few times and then said: "That fellow is asleep evidently; but the cable men are always awake; I'll have to get one of them to go in and wake him up." So he stepped to another desk, cailed Plaisted Cove, in Newfoundland, and sent the following message: "To cable operator, Duxbury. Please go in and wake up my own true love." This message Plais ted Cove hastened to send across the ocean to Valencia, Ireland, who in turn "rushed" it to London; thence it was hurried to Paris, and still on to the European end of the French cable at St. Pierre; the operator there flashed it back to Duxbury. In less than two minutes by the clock the message had accomplished its journey of some eight thousand miles by land and sea, as was evidenced by the clicking of the Duxbury desk, which ticked out in a manner a little more petulant: "That is a nice way to do; go ahead. Your own true love!"

## THE HUMMING-BIRD'S BATH.

One morning recently, as I stepped out of my house after a light shower, I saw one of the tiniest of humming-birds dart into a shade tree which stands before my door. I stopped to watch him. What could the lit "Well, I can't do much, but I'll help a tle ruby throat want in an acacia tree at this season of the year? I soon found that the little fellow proposed to have a bath without When the boy reached home, the good | the trouble and danger of a visit to some far off spring.

Alighting upon a twig from which one of the moisture laden leaves could be reached, toss that sent a perfect shower of spray all

Then he shook himself after the most approved fashion of birds in bathing. After olate boy held her cold hand in his; then, in one or two shakes, the water on the first leaf was exhausted. He then went to a second, then to a third, and even to a fourth, until in a cart, her two children walking behind he had completed his bath to his seeming satisfaction. Then with a final shake of his For three days afterwards John and his glistening feathers, he darted away to pro-Phil shook his head and said, in a low, sister never tasted food. Probably the world cure a breakfast at the nearest cluster of

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FARMS on James River, Va., in a Northern set tlement. Illustrated circular free. J. F.



Popular S

INSECTS AS FOOD FOR M. Sanger, who resided many says that in the interior of natives are very fond of a larva found in the bark of of Eucalyptus. They ea raw, holding them by the off the body as we would also cook them in the eat them. "I have neve as my courage was not su are very nice when cooked ing something like roasted ilar larvæ of moths are eat all over the continent. seen them eat earthworms some writers have stated."

IMITATING EXPENSIVE

leather which it is des is thoroughly cleansed and with graphite, the work that necessary in preparin for electroplating. It is copper bath, the tank of enough to easily receive a dynamo electric machine g ful current, furnishes the copper is deposited upon t of the hide to a thickness sixteenth to one-eighth of thus formed reproduces, b mark and minute vein of a print from it is an exact inal in every detail. A hid is laid upon the bed of a r sembling the ordinary tending across the bed is journaled at either end in between two vertical st screw bolts regulate the the bed and the bottom of per plate is laid upon the l three thicknesses of felt c the copper. By the aid bolts are screwed down bears upon the copper pressure of many tons. Th forward until all the plate the roll, the hide is remove have been raised, in looks of the finest grade, or to case may be. The coppe tremely hard, will print m

> ALS AND ROCKS.—Nearly researches that have been minerals by artificial mean chemists and mineralo Among these none are of than those performed by Michel-Levy in the forms canic rocks and minerals t cently they have collected heretofore scattered in in the form of an import - ynthese des mineraux employed platinum cruci clay and kept at a high h by means of a gas blast. the principle that miner the fluid magma in the in fusibility, and by keepin erals at different temp chosen, a number of closely resembling natu rocks were produced. I mixture of anorthite and crystals were obtained by up for forty-eight hours heating at a lower temp tals were formed, and

THE ARTIFICIAL FORMA

structure of an ophitic d Most of the basic basa artificially formed by on a mixture of minerals. or those containing quar covite, hornblende, etc. produced An amorph was obtained, and the la not crystallize out of

The interesting con reached that granite, gr rocks, with their inclose the result of igneous fu cord with the generally geologists, derived from -American Naturalist

THE PULSE OF ANI animals, as well as the may often be guessed simply feeling their good and strong but qu times a minute; in an in sheep and pigs, not more than eighty, for may be felt wherever s bone. In the horse the cord which crosses lower jaw, in front of or in the bony ridge a cattle, over the middle sheep it is, perhaps, es on the left side, when heart may be felt. A pulse in stock points high fever; a rapid, so also to fever, but to f poor and weak state o slow pulse in stock wi dicate brain disease, irregular pulse shows

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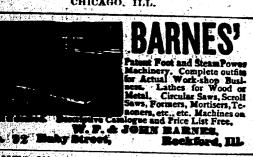
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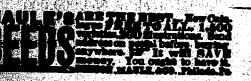
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## Popular Science.

INSECTS AS FOOD FOR MAN.-Mr. Edw. B. Sanger, who resided many years in Australia, savs that in the interior of that country the natives are very fond of a large Coleopterous larva found in the bark of a certain species of Eucalyptus. They eat them generally raw, holding them by the head and biting off the body as we would a cherry. They also cook them in the hot ashes and eat them. "I have never eaten them raw, as my courage was not sufficient, but they are very nice when cooked in the ashes, tasting something like roasted chestnuts. Similar larvæ of moths are eaten by the natives all over the continent. But I have never seen them eat earthworms or raw snails, as some writers have stated." E. P. L.

IMITATING EXPENSIVE LEATHER.—The leather which it is desired to imitate is thoroughly cleansed and carefully coated with graphite, the work being similar to that necessary in preparing a smaller article for electroplating. It is then placed in a copper bath, the tank of which is large enough to easily receive a skin of any size. A dynamo electric machine generating a powerful current, furnishes the electricity. The copper is deposited upon the coated surface of the hide to a thickness of from onesixteenth to one-eighth of an inch. The plate thus formed reproduces, but reversed, every mark and minute vein of the leather so that a print from it is an exact copy of the original in every detail. A hide of cheap leather is laid upon the bed of a machine much resembling the ordinary iron planer. Ex tending across the bed is a large iron roll journaled at either end in boxes which slide between two vertical standards. Strong screw bolts regulate the distance between the bed and the bottom of the roll. The copper plate is laid upon the leather, and two or three thicknesses of felt cloth placed upon the copper. By the aid of long levers the bolts are screwed down until the iron roll bears upon the copper and leather with a pressure of many tons. The bed being moved forward until all the plate has passed under the roll, the hide is removed, and is found to have been raised, in looks, to grain leather of the finest grade, or to alligator as the fred, on or before the 7th day of April next.

case may be. The copper plate, being excase may be. The copper plate, being extremely hard, will print many hides.

THE ARTIFICIAL FORMATION OF MINER-ALS AND ROCKS.—Nearly all the interesting researches that have been made in forming minerals by artificial means are due to the chemists and mineralogists of France. Among these none are of more importance than those performed by Messrs. Fouque and Michel-Levy in the formation of various volcanic rocks and minerals through fusion. Recently they have collected their researches, heretofore scattered in several periodicals, in the form of an important volume entitled "inynthese des mineraux et des roches." They employed platinum crucibles incased in fireclay and kept at a high heat for several days, by means of a gas blast. By making use of the principle that minerels crystallize from the fluid magma in the inverse order of their fusibility, and by keeping the melted minerals at different temperatures, carefully chosen, a number of artificial products closely resembling natural minerals and rocks were produced. Thus from a fused mixture of anorthite and augite, plagioclase crystals were obtained by a white heat, kept up for forty-eight hours, and on a second heating at a lower temperature, augite crystals were formed, and the characteristic structure of an ophitic diabase was obtained.

Most of the basic basaltic rocks were thus artificially formed by one or more fusions of a mixture of minerals. The acidic rocks, or those containing quartz, orthoclase musproduced An amorphous or glassy mass charges moderate. Address, was obtained, and the latter minerals would

not crystallize out of a fused mass. The interesting conclusion is therefore reached that granite, gneiss, and other acidic rocks, with their inclosed minerals, are not the result of igneous fusion. This is in accord with the generally accepted belief of -American Naturalist.

animals, as well as that of human beings. may often be guessed at very shrewdly by simply feeling their pulse. In a horse, a good and strong but quiet pulse beats forty. times a minute; in an ox, fifty to fifty-five; in sheep and pigs, not less than seventy, nor more than eighty, for ordinary health. It may be felt wherever a large artery crosses a bone. In the horse it is generally felt on the cord which crosses over the bone of the lower jaw, in front of its curved position, or in the bony ridge above the eye; and in cattle, over the middle of the first rib. In sheep it is, perhaps, easiest to place the hand on the left side, where the beating of the heart may be felt. A rapid, hard, and full pulse in stock points to inflammation and high fever; a rapid, small, and weak pulse, also to fever, but to fever accompanied by a poor and weak state of the subject. A very slow pulse in stock will often be found to indicate brain disease, while a jumping and irregular pulse shows something wrong with

the heart. - Popular Science News.

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## EASTWARD. STATIONS. | No. 4\* | No. 12\* | No. 4\* | No. 6

New York	10.20 рм	,7.10 ам	11.25 ам	
Port Jervis		3.28 AM		
Elmira Binghamton	1.35 PM 3 15 "	8.57 " 10.58 "	2.47 "	4.45 4
Leave Hornellsville Arrive at		1	1.15 AM	2.05 PM
Andover Alfred	10.47 "	• • • • • • • •	• • • • • • • •	1 - 4- 44
Wellsville	10.24 "	5.50 "	12. 23ам	1.07 "
Olean Cuba	9 00 "		11.20 "	
Salamanca Carrollton	8.25 AM 8.35 "	4 06 "	10.50 рм	11 09 "
Dunkirk Little Valley		2.52 "	•••••	10.26

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.17, Carrollton 5.85, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.28, Cuba 9.27, Friendship 10.40, Belvidere 11.32, Belvidere 11.32 mont 12.01 P.M., Scfo 12.27, Wellsville 1.45, Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.30, Perrysburg 9.44, Dayton 9.52, Cattaraugus 10.11, Little Valley, 10.26, Salamanca 10.42, Great Valley 10.48, Carrollton 11.09, Vandalia 11.20, Allegan 11.30, Olean 11.43, Hinsdale 11.58 A. M., Cuba 12.14, Friendship 12.33, Belvidere 12.41, Belmont 12.48 Scio 12.58 Wellsville 1.07, Andover 1 27, Alfred 1.45, Almond 1.54, arriving at Hornellsville at 2.05

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

				•
STATIONS.	No. 1	No. 5*	No. 8*	No. 9
Leave New York Port Jervis	9.00 AM 12.13 PM		8.00 PM 11.40 "	
Hornellsville	†8,55 PM	4.25 AM	8.10 AV	12.25 P
Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.85 PM 9.57 " 10.49 " 11 18 " 11.40 "		11.09 "	1.05 Pm 1.24 " 2.22 " 2.50 " 3.30 " 3.40 "
Leave Little Valley Arrive at Dunkirk	12.32 AM 3.00 "		11.52 AM 1.30 PM	

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00. Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.58, Smith's Mills 6.31, Forestville 6.54, Showdon 7.10, and a minimum 4. Daybish 4.05. 6.54. Sheriden 7.10, and arriving at Dunkirk at 7.35

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

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۱ (		, WESTWARD.					
	STATIONS.	15.	5.*	9.*	8.*	21.*	87.
	Leave Carrollton	A. M.	A. M.	P. M.	A. M.	P. M. 8.22	A. M.
, ,	. Arrive at	.	·	ĺ	P. M.		
,	Leave Bradford	10.00	7.80	4.55			7.00
h	Custer City Arrive at Buttsville	10.10					7.15

11.04 A. M., Titusville Express, daily, except Sundays, from Carrol ton, stops at Limestone 11.20, Kendall 11.31, and a rives at Bradford 11.35 A. M. 11.45 P. M., from Carrollton stops at all stations, except Irving, arriving at Bradford 12.25 A. M.

EASTWARD. 6.\* 20.\* 32.\* 12.\* 16. 88. STATIONS. Leave A. M. A. M. P. M. P. M. P. M. 6.15 .... 8.45 .... 8.15 **6.10** Buttsville Custer City Arrive at 7.10 .... 9.50 .... 3.25 6.30 Bradford Leave 7.20 6.18 9.55 2.40 4.15 .... Bradford Arrive at 8.20 6.85 10.46 8.20 4.55

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FIRST QUARTER.

Jan. 5. The Conference at Jerusalem. Acts 15: 1-11. Jan. 12. Hearing and Doing. James 1: 16-27. Jan. 19. The Power of the Tongue. James 3: 1-18. Jan. 26. Living as in God's Sight. James 4: 7-17 Feb. 2. Paul's Second Missionary Journey. Acts 15: 35-41: 16: 1-10.

Feb. 9. The Conversion of Lydia. Acts 16: 11-24. Feb. 16. The Conversion of the Jailer. Acts 16: 25-40. Feb. 23. Thessalonians and Bereans. Acts 17: 1-14. March 1. Paul at Athens. Acts 17: 22-34. March 8. Paul at Corinth. Acts 18: 1-17.

March 15. The Coming of the Lord. 1 Thess. 4: 13-18; 5: 1-8. March 22. Christian Diligence. 2 Thess. 3: 1-18. March 29. Special Lesson-The Sabbath. Gen. 2: 2, 3; Ex. 20: 8-11; 31: 13-17; Ezek. 20: 12; Heb. 4: 1-9.

LESSON XI.—THE COMING OF THE LORD.

BY REV. THOS. R. WILLIAMS, D. D. For Sabbath-day, March 15.

SCRIPTURE LESSON.—1 THESS. 4: 13-18; 5: 1-8.

18. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even

as others which have no hope.

14. For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him.

15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the lord, shall not prevent them which are asleep. Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump

of God: and the dead in Christ shall rise first:

17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18. Wherefore, comfort one another with these words.1. But of the times and the seasons, brethren, ye have no

need that I write unto you. 2. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

3. For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
6. Therefore let us not sleep, as do others; but let us watch and be sober.
7. For they that sleep, sleep in the night; and they that be

drunken, are drunken in the night.

8. But let us who are of the day, be sober, putting on the breastplate of faith and love: and for an helmet, the hope

Jesus died and rose again, even so them also which sleep in Jesus will God bring with

TIME.—This epistle was written in A. D. 52, soon after Silas and Timothy came from Thessalonica bringing news from

the church there. PLACE OF WRITING.—Corinth, and is the earliest of Paul's

## OUTLINE.

I. The coming of the Lord. of the Lord.

### QUESTIONS.

if so, what connection? What was the trouble in the church that should call for such a letter? Against what sor-"prevent" in 15th verse? Explain the four facts mentioned in the 16th verse. What is implied by the promise? 17th verse. What is meant by "times" and "seasons?" What by "day of the Lord?" In what sense are the "brethren not in darkness?" What is it to be "children of light?" What is it "to sleep as do others?" Explain the analogy in v. 7. Explain the comparisons in verse 8. What are the practical lessons to be derived from this lesson?

## INTRODUCTION.

The 1st Epistle to the Tessalonians was the first of Paul's writings which have come down to our time. The Apostle evidently felt a very deep inhad reached Athens he sent Timothy back to look | rowing for the dead. after them and bring him word relative to their condition. Timothy came to Paul in Corinth with a Paul now turns to another side of the great subject. good report from the church. They had suffered | Their duty in regard to it. Times, by way of meassevere persecution, but had nobly endured. Paul writes them a very comforting letter. But their chief troubles grew out of some errors held by them concerning the great losses sustained by those who died before the appearing of the Lord. Hence it was needful that he should instruct them on this tation. Joel 1: 15; 2: 11; Isa. 2: 12. Here the term subject. This he does under the following heads: is applied to the sublime events just described. 1. The Christian's sorrow. 2. The Christian's death. | Cometh. A present coming, an ever pending. 8. The Christian's Lord, in his death, resurrection. and final advent. 4. The Christian's destiny. Then he admonishes them, as to what course to pursue in respect to the coming of the Lord.

## COMMENTS.

V. 18. I would not have you to be igmorant. This was Paul's method in introducing a new topic, and is exceedingly gentle and significant. bringing the subject at once before them. Concerning them which are asleep. Then that fall asleep. The Thessalonians had received such an understanding of Paul's teachings and exposition of the prophecies as led them to anticipate the speedy coming of Christ. He was to come with great blessings for his people. Now the disciples were troubled over irreparable loss that would be sustained by those who fell asleep before he came. It was on this point that Paul endeavored to correct their views. The expression "asleep" is significant because it bears in it the expectation of awakening. It was a common term applied to the dead in Christ. That ye sorrow not. That yemourn not at all, that is, for their loss, for they do not sustain any loss by falling asleep before his appearing. Their union with Christ is thus made perfect, more so than in this life. Even as others which have no hope. The heathen mourn over their dead, on ac count of their own loss being left alone, it may be. . But the children of God are not to mourn, even as they do. For why should they sorrow over their own loss in the death of those who have realized such exaltation and perfected union with Christ.

V. 14 If we believe that Jesus died and rose again. He now appeals to their reas son in an argument. Their whole faith in Christ centers in his death and resurrection. Christ passed Saviour, but living and interceding for his disciples Now the same grounds that sustain our faith in the resurrection of Christ assures us of the resurrection ther in the land where there is "no more death, neither sorrow nor crying, . . . but the throne of God and of the Lamb shall be in it, and his servants shall

grave. Them also which sleep in Jesus serve him; and they shall see his face, . . . and they OUR SABBATH VISITOR will God bring with him. Paul evidently understands that those who fall asleep in Christ will be brought together with Christ. He might have in mınd Christ's own words. John 14: 3; also 12: 26, also 17: 24. Paul argues this resurrection of his

V. 15. For this we say by the word of the Lord. That is, we will now speak by direct revelation, not simply by arguments of our own. We which are alive and remain unto the coming of the Lord. Whatever is implied by the "coming of the Lord," is here spoken of as possible and even probable during the lifetime of some of them living. Alford says, "The coming again of the Lord is not one single act, as his resurrection, or the descent of the Spirit, or the final coming to judgment, but the great complex of all these, the result of which shall be his taking his people to himself to be where he is." Shall not prevent them which are asleep. (Revised Version, Shall in no wise precede.) The living, at his coming, will not be in his presence and enjoy his glorious gifts before those asleep in Christ, for they are already with him. Therefore do not sorrow as those which have no hope.

V. 16. For the Lord himself (the Lord Jesus in his own manifested person), shall descend from heaven (comp. Acts 1:11) with a shout (literally, in a shout, at the time of, or attended by, a shout), with the voice of the archangel, and with the trump of God. The word here used for shout denotes an order uttered aloud, a cry of encouragement, or for some particular end, to sailors, soldiers, etc. Here, perhaps, it is especially a cry calling for attention or silence. The voice of the archangel, or an archangel's voice (one of the four or seven archangels or rulers of angels). The trump of God, that is, the trumpet which shall give forth a sound by the order of God. Compare 1 Corinthians 15: 52, "the last BAKING POWDER CO" 106 Wall st., N. Y. trump." The Apocalypse will afford many illustra tions of this verse. Some think that the shout includes the two following particulars, but this is not probable. May we not say that the first summons is conceived of as a shout of command bidding the dead to arise; the voice, as something more distinct, summons to the same end; and the awful trumpet of God, as the last summons, hurries all to the place of judgment? And the dead in Christ (comp. to GOLDEN TEXT. - "For if we believe that sleep in Christ, to die in Christ) shall rise first. That is, they, and not those who have "tasted death," shall be the first to meet the Lord Jesus.

V. 17. Then we which are alive and remain (that is, those of the believers who are left over, who survive), shall be caught up together with them in the clouds. The first thing shall be the awakening and rising again, or being raised up together with them. There will be not two companies or divisions, but all, the risen and II. How we should live in view of the coming | those who have not passed through death, shall go together. Shall be caught up: Shall, through an exercise of our own will or bodily powers, be borne upwards. In the clouds. The conception of super human or disembodied beings being borne or carried

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E. S. BLISS, Treasurer, Richburg, N. Y. ercise of our own will or bodily powers, be borne Specimen pages and large catalogue free. in or on clouds is not uncommon in the Old Testarow was he guarding the church? What argument did he ment, and has affected the mind of Paul here and of use in the 14th verse? What is the meaning of the word others. Comp. Isa. 19:1; Apoc. 1:7; Dan. 7:13. To meet the Lord (Jesus) in the air. To meet, literally for meeting. And so shall we ever be with the Lord (Jesus). Our earthly life shall thus and altogether end, and henceforth 'we shall ever bear the image of the heavenly."

The comments on the 16th and 17th verses are borrowed from Pres. Woolsey, D. D., LL.D., published in the Sunday School Times, as representing the orthodox view.]

V. 18. Comfort one another with these words. These glorious facts set forth by Paul, if terest in the disciples at Thessalonica for after he kept before their minds will drive away their sor-

V. 1. But of the times and the seasons. urements and seasons as fitness of circumstances. Ye have no need that I write unto you. They had been sufficiently informed.

V. 2. Day of the Lord. An Old Testament phrase to designate any period of God's terrible visi-He cometh As a thief in the night. This re markable comparison of the Lord to a thief was first used by our Lord himself in Matt. 24: 43, 44; and Luke 12: 39, 40.

V. 3. When they shall say, Peace and safety. The children of this world, unbelieving men, as opposed to the people of God. Peace to act as our local agent and correspondent. First and safety. Man is remarkably blind to the come, first served, other things being equal. Referand safety. Man is remarkably blind to the warnings of God. It is on account of that state of blindness, that the Lord's coming is sudden and fearful to the blinded.

V. 4. But ye, brethren are not in darkness. That is, in the ignorance and moral slumber of the world, which knows not God.—Alford.

V. 5. Ye are all children of the light. You live in the light of knowledge, of the revelation of God's truth. You know what is coming and, are

V. 6. Let us not sleep, but let us watch and be sober. It is no time to be careless, but to be on the alert, watching for the appearing of the

V. 8. Putting on the breastplate . . . helmet. Protect the seats of the natural life, so does the Christian's armor protect the life of the

OUR All wise Father, for reasons we can not dis cern, but which we know are good in his sight having again taken one from among our beloved teachers to join those whose robes are "made white in the blood of the Lamb," and who are before the advice, terms, and reference to actual clients in your throne, and serve him day and night in his temple: we desire in this way to express our great a orrow at our loss, and our sincere sympathy with her bereaved mother and sister and to put upon record our testimony to the true devotion, untiring zeal and faith ful labors of our late sister, LILY H. WHITE, both as through death and was glorified. He is not a dead is permitted to realize that higher life for which she a scholar and as, a teacher in this school, While she so much yearned while here, may we all emulate her faith, her zeal, and her virtues, and hope to meet

shall reign for ever and ever.

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"I. We believe

Almighty, Maker of all things visible "And in Jesus Lord, who is of one by whom all thing "And in the Giver of life, who Son, and who, tog Son, is worshiped

"II. We believ God, by which he poses in the gover and over all ever dom and respons paired, and sin is alone.