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A PSALM OF FAITH.

A poem read before the Conference of Baptist Ministers of Eastern Connecticut at its February session with the Central Church, Norwich.

BY REV. A. G. PALMER, D. D.

O tell me not, my faith is but a dream Of life and beauty in a world above us. Or that, however sweet the hope may seem, We can not know the dead still live and love us.

We know but what we touch and hear and see; We are to day; but may not be to-morrow; All else is myth and fable, the debris Of shattered faiths, and hopes baptized in sorrow

As to the traveler in some desert waste. ·Landscapes of blooming verdure seem to rise And challenge his beshriveled lips, to taste The fruitage of this phantom Paradise:

So our religious premonitions are But aspiration for a bliss unreal, The life to come, upon the camera (Of superstition's magnified ideal.

This life is but the restless ebb and flowing Of waves from out a far off, unknown sea, A momentary, irridescent glowing; The phosphorescence of Eternity,

As matter, from the sun in rapid passes, Through fields of ether cold and dark and drear. Is kindled by resistance into gases Of heat and light, within our atmosphere,

So life is but the evanescent flashing, Of alternating lights along the shore; Bright scintillations from atomic clashing; The war of molecules forevermore. Youth and old age, so closely interblended,

Make life, at longest, but a narrow span, A smile of love and joy, then all is ended; And this is all of earth and all of man. For death, to life, is nature's stern negation; Throughout its wide domain rules the decree

≧ Dust unto dust;" a ceaseless relegation

Of vital forces to nonenity. Yet "matter is eternal" we are told, Whether in fluids or in solids tossed, From lava streams, to gems of finest gold, No fraction of an atom has been lost.

All force is held in rigid aggregation, So much, in tiny grain or molecule, In blazing suns and systems of creation, Force reigns supreme, by measurement and rule

But who shall estimate the force of thought, Without which matter is but "void" and blind, And waits "selection" to be changed and wrought To forms of beauty by the power of mind.

Nature, far down upon its lowest bases. Has agonizing throes of ceaseless strife. Amid the darkness of primordial places, In travail to be born of light and life.

All vegetation, stem and bud and flower, Rooted to the earth but looking to the skies, The foliage of wood and copseand bower Is dust transfigured into Paracise.

From out the lowest depths of protoplasm, Life rises by a slowly graded plan, Bridging by bold hypothesis the chasm, From polyp cell and vertebrate to man.

Science, all hail! for under thy regime, This life, though frail, must yet unwasting be, Conception, birth and youth and age the same An indestructible identity.

If force, in coal, transmuted into name, And thence to steam, maintains its equipoise In quantity, in every state the same, Securely held by nature's changeless laws;

Must not the soul retain its primal force, Not once its consciousness of being miss, And through all passing changes held its course, Alike immortal or in woe or bliss?

Life is a power, unseen, unestimated And though it seem to perish with our breath, Yet must it not, as force be correlated, And thus survive the change that we call death

A change most welcone, since the correlation Must lift us to the spirit's higher plane; The radiant goal of Christian aspiration, Where life and purity forever reign.

The force of gravity can be defined, And given to the fraction of a grain: But who can estimate the power of mind, Or fix the boundaries of its domain?

Fleeter than light, it sweeps creation through. And reaches at one step its utmost bound: Or from its zenith takes in at one view, Its underlying amplitude profound.

It penetrates beyond the stellar spaces, Into the shadows of primeval night, Mid infant worlds, along the faintest traces Of pioneering nebule and light. What means the sweep of universes round us

Through orbits infinite, sublimely free: Were they created blankly to confound us, Or mock us with their dumb immensity Who can believe, that through the distant ages, And cycles of a past eternity,

Must grope their way to find paternity In retrogression; worse in degradation; From high to low; from greatest to the least; Scaled downwards by a crude elimination
From man to loathsome anthropoid and beast?

Prophets, apostles, holy men and sages

Below man there is much; above him nought; Matter in him finds supreme sublimation; Its highest ultimate in human thought; Then, death and nothingness annihilation

But if so much below, why not above, A corresponding richness of possession, The upward traction of eternal love, The ascending grade of infinite progression?

Leaving but dubious guesses and perhapses.

Why was I raised up to the plane of sense, A vital spark from out the earth's dead crust, A flash of reason and intelligence, Then agony, despair, death and dust?

know, and first of all, know that I am; Whatever is not, I am and shall be: If matter waste not, then is life no sham, But the sure pledge of immortality.

I know I am intelligence and mind; Not sublimated brain force from the sod, But spirit into matter breatded and shrined, Temple and fame and dwelling place of God.

Twere impious to think such high powers mortal Evolved through brutal instincts from the sod To be extinguished at the golden portal Of life and endless fellowship with God

For if, as we are taught, th' annihilation Of smallest grain or atom can not be; Shall mind be minimised in its duration, And dust alone have immortality?

God's goodness, wisdom and almightiness; Creation's possibilities all preach For faith and hope, eternal blessedness. For this, the Son of God "brought life to light,"

From out the night and sorrow of the grave;

No, death can not end all; that were to impeach

Abolished death" and justified his right And power, all hearts from mortal fear to save "I am the resurrection," saith the Lord;
"He that on me believeth shall not die;" O risen Christ! with joy we hail thy word,

And so believing I may not refrain To put on record my all-trustful prayer, That death through Christ will be eternal gain, A victory over Science-proud despair. STONINGTON, Conn., March 1, 1884.

And rise with thee to live eternally.

TO SUNSET LANDS—NO. 18.

SAN FRANCISCO.

Most cities have a pet name. Boston is the "Hub;" New York is "Gotham;" Baltimore, the "Monumental City;" and San Francisco is the "Bay City." Why it is thus called is not certain Situated on one of the finest bays in the world, which is capable of floating in security all the navies of the na- | peaceful expanse unruffled by storms, spread tions, and is unequaled for beauty; that may | ing out and on far beyond the ken of human be claimed to be the god-mother who gave vision. One could sit for hours and dream the name. When one notices, however, the in its restful quiet, of that haven beyond the universal use of the California Laurel, or ocean of life, where all is unsurpassing peace.

this city of the West. Only thirty four years | wriggling and crawling, sprawling and sleep old, and having little or no care in its youth, ling, barking and biting, in an indescribable it has grown to a city of over 300,000 inhab- medley. Have you ever seen a piece of cheese itants, with over a thousand streets, and thir- full of maggots? Magnify it until each while it boasts the best fire department in the appearance of Seal Rocks. No one is althings too numerous to mention" as the advertisements read; besides having more Chinese than any other city in America.

the Tiber. These give it a fine appearance these hills practical, for it would be both difficult and dangerous to try to mount them by the ordinary horse tramway; but notwithstanding cable roads, business clings to the lower streets, and doubtless ever will.

One thing that strikes an Eastern visitor, particularly in the Winter, is the number of pose, there is no difficulty in keeping a lawn green and beautiful all the year round. In Woodward's Gardens, the beds of flowers is a botanical, and zoological garden, an sunsets is still in the sky. aquarium and a museum combined, and is doubtless the best private collection in the

San Francisco is to have a most beautiful and valuable park. West of the city was a wide stretch of land reaching to the ocean,

trees, flowers, and grass, a delight to look in the town of Almond. He has subsequent- finally annihilated, then God can and will upon and a grateful place of resort from the ly resided in Columbus, Warren Co., Pa.; thus annihilate them. It is however agreed heated and dusty streets of the city. The in Dayton, Cattaraugus Co., N. Y.; in West by all that it was the purpose and is the process of reclaiming this sand and making Genesee, Allegany county, and, during the it into such a park, is simple. Shrubs, last thirteen years, in this neighborhood. mostly from Australia, requiring little moist- At the age of seventeen he united with the ure, are planted thickly in the sand. These Hopkinton Church, R. I., and has since hold it from drifting, and in a little while had membership with the Church in Persia, soil gathers upon the surface which will sus- Cattaraugus Co., N. Y., with the West Gentain grass roots, and in time it is ready for esee, then called the Third Genesee Church; cultivation. All this section will be eventu- and with the Friendship Church, of which he acted as would be for his own ultimate ally thus reclaimed, and a lovely park secured he was a member at the time of his death. glory who is God and blessed forevermore. to the very shore of the Pacific Ocean. A He was ordained deacon of the latter Church cable road and steam cars now run through in December, 1879. His health has been it to the Cliff House, and Seal Rocks.

ful place. The day was bright and balmy, fined mostly to his home. He expressed and wraps were uncomfortable, even when himself as entirely reconciled to depart when riding in an open carriage. On our way out it was the Lerd's will, and died in the confiwe drove miles through streets lined with dent hope of a glorious immortality. He pleasant residences, each with its sunny bay- has been steadfast in his Christian character. window or windows, and flower garden. a constant attendant at the prayer meetings Sunshine seems to be appreciated in Sar | as well as other appointments of the church, Francisco, and there are few places which so long as his health permitted. His funeral get more of it. Many houses, besides all the | was held at the church in Nile, March 23d, bay-windows they can hold, have sunny piaz- at which a discourse was preached by the zas, enlosed with glass, where children may pastor from 2 Cor. 5: 1. His wife is left play, and older ones may sit in the sunshine alone to mourn his loss, their son, an only protected from the dust and wind.

We stopped to take a stroll in the park. The flowers in the open air, the great variety of trees and shrubbery, many of them strange to us, the well-kept walks, and the large fern and orchid houses, have no equals elsewhere in America, The roads are fine, well macadamized, and well cared for, though for a long distance they run through sand hills not yet reclaimed.

It was here we came upon our first view of the Pacific Ocean. It deserves its name,

"Bay tree," for shade in its streets, he is in | The Cliff House is built in a nook dug in doubt if it may not be that which gives it the side of the rocky cliff, and sitting on its the name of Bay City. But when he also piazza one looks out upon the strangest of notices that every house has a bay window, scenes. Three hundred yards away are a and many of them a dozen or more, while a group of high rocks lifting their heads out favored few are all covered with bay windows, of the sea, from which comes a sound unlike he is sure that is sufficient cause for the name. | anything else on earth. It is between the Unless the visitor from the East has kept | barking of a regiment of dogs, and the coohimself well posted by reading, and has reling of a thousand doves. A close look recently consulted the census statistics, he is veals the fact, these rocks are covered with surprised, nay, even astonished, upon seeing live seals, many of them of enormous size, ty thousand houses. Its public buildings | maggot weighs from half to three-quarters of compare favorably with many older cities, a ton, or more, and you have an idea of the world; the largest, and almost the only sys- lowed to shoot at or disturb these seals, so tem of cable railroads; the largest hotels; there they live, feeding on fish, raise fam 113 churches, 168 newspapers, "and other lies, grow old, and die, a constant subject o interest and source of amusement to citizens and strangers alike. It is a continual surprise to see such awkward looking creatures San Francisco is a city of hills, having handle themselves so readily. Now one big nearly as many as the "Eternal City" on fellow comes up out of the sea and challenges another to come off the rock for a fight, from the bay, and as they are crowned by and if the challenge is accepted, they bite elegant residences, they serve to give the city and howl with their heads projecting above a marked character. Cable roads render the surface until one runs away, when the victor with a magnificent air of self-complacency drags himself upon the rock to dry his glossy coat, regardless of the convenience of those he crawls over and disturbs. What we sometimes call "human nature" is quite akin to brute nature.

Coming back to the city after a lunch at flowers growing in the open air. In many | the Cliff House, we drive through the Milivards are shrubs of geraniums and fuschias | tary reservation, "Precidio," with its forts in constant bloom, while calla lilies blossom | and beautiful roads, and along by the shore in the open air in December. Where one of the "Golden Gate," with the bay and its can offord to use hydrant water for the pur- islands in the foreground, and San Raffæl with its mountains in the distance; past the cemeteries with Lone Mountain and its Cross, and over Nob Hill with its residences were as bright and beautiful as they are with of the railway kings, reaching the hotel while us in Summer. A famous place of resort, this the burning glow of the most brilliant of

DEACON JOHN CRANDALL.

Deacon John Crandall died at his home in Nile, N. Y., March 20, 1884, of consump tion, aged 66 years, 7 months, and 13 days. composed of drifting sand, and worthless for Dea. Crandall was born in Charlestown, R. building purposes. Some wise head proposed | I., Aug. 7, 1817. He lived in that town and to make it into a park, and one equally wise in the town of Richmond until he was twen- or devils or men. But if in the eternal counhis evolution theory collapses to make it into a park, and one equally wise and breaks down where it should the strongest be, has been carrying out the scheme, until now to years of age, when he came to Allegany cil it was decided, as some seem to think the you are big enough to get a licken, and the scheme, until now to years of age, when he came to Allegany cil it was decided, as some seem to think the you are big enough to get a licken, and the scheme, until now to years of age, when he came to Allegany cil it was decided, as some seem to think the you are big enough to get a licken, and the scheme, until now to years of age, when he came to Allegany cil it was decided, as some seem to think the you are big enough to get a licken, and the scheme, until now to years of age, when he came to Allegany cil it was decided, as some seem to think the you are big enough to get a licken, and the scheme, until now to years of age, when he came to Allegany cil it was decided, as some seem to think the you are big enough to get a licken, and the scheme, until now to years of age, when he came to Allegany cil it was decided, as some seem to think the years of age, when he came to Allegany cil it was decided. eaving but authous guesses and perhapses. they have Golden Gate Park, abounding in county in the year 1837, and lived some time Scriptures teach, that the wicked should be then you'll see—won't he, mamma?"

failing for more than a year past, and in A friend took us one day, to this delight- November last became so feeble as to be conchild, having died some years ago. C. A. B.

Recorder.

J. R. GRAVES ON IMMORTALITY.

Something of the character of J. R. Graves' "Seven Dispensations" can be learned from the article in the Sabbath Department

In observation 1, page 176, we find it denied that man has inherent immortality. We are told "immortality is one of God's incommunicable attributes." Well, if God can not communicate or give immortality there is no being that can, and hence neither tality," are quoted. The full sentence reads: Africa, may be instanced as example of the 'Who only hath immortality, dwelling in the light which no man can approach unto.' Surely Dr. Graves has violated his acknowledged rule of interpretation, when he thus uses a mere fraction of an unbrokon sentence. The sentence in its full import does not tell us that none have immortality save God. Although bursting out from a mind overwhelmed and enraptured in contemplating the unspeakable majesty of the Great Jehovah, yet this scripture simply tells us that God is more exalted than man even in the degree of immortality and in the glory of his dwelling place. So far as man has been able to penetrate, it is a universal law that the offspring is the same in kind with the parent. Adam "was the son of God." Luke 3: 38. Paul (Acts 17: 28, 29) readily agrees with the heathen poets that "we are the offspring of God." It will require more than four words takén out from a sentence of fourteen words to prove that in the creation of man there was a violation of the general law of relation between parent and child. The Doctor further says: "The idea involves a bald absurdity, i. e., that God could create that which he could not destroy." But suppose God, chose to limit himself in this way? We can not recognize any outside power limiting God in any of his movements. But he certainly has limited himself in certain things. He has limited himself not to entrench upon the freedom of man beyond a certain degree. This answers the question why God does not so constrain every man that he can not help becoming a Christian. God by his Spirit urges every one thus far. Nor can he go farther because of the limitation placed upon himself by himself. This self-limation of God was well expressed by the dying Christian women. When asked if she thought God would save her, lifted with her clear faith yet in the greatest reverence she said: "God can not help but save me. He has given his word to save those who trust wholly in the Lord Jesus Christ. I have done so. He can not do otherwise than save me." It is "impossible for God to lie." Heb. 6: 18. Suppose God in the eternal council of heaven decided that one of the attributes of a spirit should be continued

existence, and this too without reference to

whether that spirit was obedient to him or

disobedient? If so, he can not (speaking in)

promise of God not to destroy the righteous. Hence he can not destroy them. It surely then, with this view of the case, is not a "bald absurdity" to say that God has created that which he can not destroy. "In the beginning" God knew what would be the ultimate result of his own limitations and

COMPARATIVE COST OF LIVING.

S. R. WHEELER.

For a number of years past there has been general and gradual increase of personal and household expenses in families of all degrees of wealth and social standing. One by one new wants have arisen, making new and larger demands upon the resources of the pocket. In no other particular is the contrast between the present and the past greater or more marked than in the style and cost of living.

The plain, simple, but substantial fare of the "olden time" has been superseded by the production of viands and costly dishes which almost rival the famous feasts of pagan antiquity, when to eat, drink and carouse constituted one of the principal ob-

Is this increase simply a result of reckless and thoughtless extravagance on the part of the people? or is it one of the inevitable necessities growing out of an advanced civilization? It is usually attributed to the former cause, but a little reflection will convince almost any mind, we think, that the last mentioned cause is really the more potent of the two.

The word civilization may be taken to express or embody the combined results of intellectual and moral growth. The simplest form of life is the nomadic or wander-

ing stage of development.
The desert Arab, the American Indian, as he was before the advent of the white man immortal. To substantiate this, four words on this continent, the uneducated peasantry of 1 Tim. 6: 16, "Who only hath immor- in marty parts of Europe, and the natives of

> Their range of thought and desire is. exceedingly limited, their tastes simple and their wants few. A tent or rude hut for a habitation, garments enough to shield them from climate changes, a dog or horse for service and companionship, and some kind of weapons for hunting and fighting, constitute about all they need or care for as means or instruments of life. To eat, sleep, hunt and go to war make up their principal occu-

> Of course the cost of living in this primitive stage of development is exceedingly small. The existence and uses of money with such people are either unknown or very much restricted. But take any one of these classes designated and bring them up into a higher state of civilization, and their personal and household expenses will at once begin to multiply in exact proportion to their elevation or advancement.

The philosophy of such a movement would seem to be that the physical nature of mankind everywhere strives to keep pace with the improvement in the upper departments

As new light and knowledge flow into the brain and expand and quicken the feelings, these internal forces of life seize upon their lower and external concomitants and pull them up to their own new level.

Consequently, new and varied physical wants arise, wants in regard to eating and clothing, which necessitate an increased expenditure. And thus the cost of living multiplies with the area of intellectual acquirement and the cultivation of finer and nobler. feelings in the heart. There is, no doubt, a great deal of unnec-

essary and wasteful extravagance in the prevailing methods of American household life, but all of the present increased cost of living can not justly be laid to that account. part of it is the inevitable result of our present advanced civilization. The range of human wants is legitimately much greater now than fifty or a hundred years ago.

The external must try at least to keep up with the internal in development and progress. And this fact makes poverty seem tenfold more harsh and unbearable than ever, and makes laborers strike for higher wages because they can not meet the multiplied de mands of their households and families. There is little prospect of any decrease in this respect until absolute want compels it. As long as people can have what they want they will in some way manage to procure it or go to ruin in the effort. — Chicago Journal.

A five year old son of a family, the other day, stood watching his baby brother, who was making a great noise over having his face washed. The little fellow at length the greatest reverence) destroy either angels lost his patience, and stamping his tiny foot said, "You think you have lots of trouble but

Missions.

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

ONE missionary pastor writes: "Our people here have not yet learned to give, but I hope they are learning."

THE French have captured Bac-Ninh and it now looks as though China might be obliged to surrender the whole of Tonquin to French control.

THE church at North Loup, Neb., has voted to take collections on the last Sabbath in each month, the money thus raised to be divided equally between the Missionary and Tract Societies.

THE Secretary of the Missionary Society has, at different times, received requests for Sabbath tracts, and asked the Agent at Alfred Centre to fill the orders. But it would be better for missionaries and others desiring tracts to recollect that they can be supplied the most readily by writing directly to Brother Platts.

THE last Report of the British and For eign Bible Society says that the whole Bible has been translated into 9 African languages the whole New Testament into 19; and part of the Bible into 31. A correspondent of "The Regions Beyond" speaks highly of the spirit and methods of Mr. Stanley; and that paper asks, When will the New Testa ment exist in the Congo language?

THE Secretary has recently given, fifteen sermons and addresses at Shiloh and Marl boro, N. J.; and Berlin, Scott, Leonards ville, and West Edmeston, N. Y.; and also met with some of the brethren and sisters of New Market and Plainfield, N. J. and New York, Verona, and DeRuyter, N. Y In conversation and discourses he sought, in addition to the preaching of the gospel, to set forth, fairly and plainly, our missionary and publishing interests.

"Rice Christians." Rice is an important article of food; and those who profess, Christianity apparently for the sake of added temporal comforts, are thus designated. There were those that followed Jesus who came, he said, not because they saw his mir acles, but because they ate of the loaves and were filled. They were "bread followers." But the Lord did not on that account, withhold from them the Bread of Life. They needed this all the more, if they were selfseeking. Nor should we refuse to give the gospel to the Chinese, because some become adherents from selfish motives. They need the gospel to ennoble their motives. But while they and we should become Christians that we may become holy men and women, before the Lord, is it not according to the Scriptures to teach that the spread of Christianity carries with it a multiplication of temporal blessings?

SHANGHAI MISSION SCHOOL FUND.

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471 shares	\$475	
the state of the s	•	

WOMEN'S WORK FOR HEATHEN WOMEN FUND. Previously reported, 1½ shares......\$40 00 Women of Hartsville (N. Y.) Church, ½ share 10 00

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HOW SHALL WE AROUSE AND MAINTAIN A MIS-SIONARY INTEREST IN THE CHURCHES?

First, we reply, let the pastor of each church take a proper interest in the cause of missions. Whatever will lead to this will very naturally have the same effect in

his Church. Pastors of Churches should both clearly understand that the life of the Church is a missionary spirit. Let this die out and the Church dies so far as exercising any influence for good. We know of no method to quicken a dead Church so effectnal as to enkindle among its dying members a zeal for the spread of the gospel. It is said that when the Unitarian heresy crept into the Congregational Churches of Massachusetts it spread so widely that the orthodox element in these Chucrhes felt them selves compelled to withdraw from the corrupt body, thus leaving all the Church property

the orthodox portion was very weak in numbers and very destitute of means. Just at this time, in the year 1812, five young men from the Andover Theological Seminary, to wit, Newell, Judson, Nott, Rice and Hall, came forward to offer themselves as missionaries, and asked the feeble Churches for one thousand dollars to initiate the movement. To this demand answer came, "The money could not be raised;" yet they were determined to go, and before they started six thousand dollars were pledged, and they went. This beginning of the missionary enterprise among the Congregationalists was the beginning of their new life and growth. In less than three years afterwards, in the year 1815, revivals sprang up all through Massachusetts, which lasted ten years, and the question, whether orthodoxy could live in that State was then settled. Out of the offering of these young men to the cause of missions has sprung the American Board of Foreign Missions, and the Congregationalists have to-day 154 American missionaries, ordained ministers of the gospel, laboring in foreign lands, besides their wives and fami lies, and this, too, is one of the smaller bodies of evangelical Christians. If the Unitarians have a single missionary abroad we are yet to be informed of it. Pastors and Churches can only be aroused to a missionary interest by being brought to feel that as in the case of the Congregationalists, so with every evangelical denomination, its life and growth depend upon its activity in sending the gospel to the destitute.

Another way to arouse interest in the cause of missions in both pastors and Churches is to make both conversant with what is being done in all parts of the world by Christian laborers. Many of our own pastors are too poor, their salary is too small to enable them to take the proper missionary reviews and magazines needful for their intelligence. It would arouse missionary interest in a Church if a few benevolent ladies would inquire of their pastor what reviews he would like to have and then obtain them for him. Then, as he is furnished with missionary intelligence, he will supply his flock. One great lack of interest in the missionary life of the Japanese mainly. He said that cause among our Churches is just this lack | while the women of Japan are much more of intelligence as to what is being done by by Christians in all parts of the world.

An excellent way to increase the interest of a Church in home missions is for the Church to send off their pastor for one or two months to labor in some destitute field, continue his salary, pay his expenses, and then, as he brings back report of his labors, the fire will burn.

The Church is a missionary organization or it is nothing. Take that branch of the Church, the Y. M. C. A., and no one can deny but it has and is accomplishing a vast amount of good, and its spirit is emphatic-

ally a missionary one. Undoubtedly a systematic mode of contributing to the missionary cause will serve to keep alive an interest Persons are interested in sending their prayers and in looking for results in the direction in which their money goes. Weekly or monthly contributions to specified objects in the field of missionary labor is a prime cause in keeping fresh a mission zeal. It also stimulates the zeal of any Church to learn what other Churches are doing by way of contributing to the cause of missions; let this be announced, not boastfully, but in an encouraging spirit, and others are provoked to greater activity in the good cause.

E. M. DUNN.

A HEATHEN LADY'S TRIUMPH.

A missionary lady in China who realized that the souls of the rich were of as much value as those of the poor, lamented her ina bility to reach them.

You may imagine her joy at seeing a finely dressed lady enter her compound one evening, followed at a respectful distance by a servant. The hair of the visitor was piled half a yard high on top of her head, and was stiff and heavy with perfumed oils, and decorated with great-headed gold pins; and her silken robe was covered with em-

broidered flowers and birds and butterflies.

Drawing the missionary aside for secrecy, she said, "Lady, I have despised you and the low people you teach and I know but one person who loves your God. I have a sore heart and am bowed down very low. I have been to our temples with offerings of fruit and flowers; but my gods do not help me. I have gone day after day to the shrine of way of playful banter to the women presmy ancestors; but no one, not even my ten- ent. der mother, answers when I call. I want to find the God. I want his love. He comforted my one friend over the coffin of her sweet child. I want him, but he will not

The missionary sat down beside her visitbody, thus leaving all the Church property or, and told her that the God whom she sought so loved the world as to give his only or, and told her that the God whom she sought so loved the world as to give his only lied on in the treatment of disease. All the Saxons that they brought their religion with lages in the surrounding district.

The patients last year at Chin-chew Mission Hospital came from 837 towns and villages in the surrounding district.

him, and that Christ so loved the world as to give himself for its redemption. She told her how Christ bears our griefs and carries ones to come unto him for peace.

"Yes," said the visitor, "my friend who knows God told me all this, but I can not

"Your friend foundGod true to his word," said the missionary. , "He was a helper to her in time of trouble. Go to her and she

will help you to find him." After receiving a portion of the New Testament in her own language, and listening to a fervent prayer, the Chinese lady went

away promising to repeat the visit. The missionary at once sought the Christian Chinawoman of whom her visitor had spoken, and begged her to encourage and elp her neighbor.

"Oh," said the Chinese lady mournfully, God can not take her. She is the rich and she is a drunkard, though no one ever sees her shame; for she hides herself away. Christ will not have drunkards for his friends."

When the heathen lady came again she was still "wanting to find the God." The missionary asked her if she was willing to give up everything for Christ. She hesitated a moment, and then replied, "Yes, verything but—but—"

"But your wine?" "Yes, all but that," she tearfully replied. And I will drink at night and sleep off my disgrace, and never disgrace him; then he will not be ashamed of his new disciple—

will he?" she asked. The missionary explained to the poor heathen lady that hidden sin is just as offensive to Christ as that which is open to

For some time she wept and fell back on her promise, "I will never, never shame my new God by open drunkenness." When the missionary told her what Christ says about bearing the cross for him, she trembled like a slave before a tyrant. Only God knows what that woman endured before she came off conqueror over her besetting sin. But she did conquer at length by the power of the Highest. And to day she and her friend are moving about like angels of mercy, among the poor and degraded women of their native land.—The Friend of Missions.

JAPANESE PECULIARITIES.

The lecture in the Lowell Institute course by Professor Morse related to the domestic considerately than the women of most Eastern countries, they are regarded as social inferiors, and their demeanor is that of subordination. If a dinner party be given all the women of the household are absent, and, after the dinner is eaten, girls are hired to come in and entertain the company by singing and conversation. These are professionals in this line, never members of the household. If a man and his wife go out to walk for pleasure or business the woman walks behind the man about ten feet distant. If a servant goes with them he walks ten feet behind the woman. The Japanese like to accumulate relics, curiosities and antiquities. They are fond among other things, of ancient pottery. The ceramic craze which is new with us, is 300 years old at least in Japan. The houses are floored in a rough and clumsy fashion, but the floors are made comfortable by covering them with mats. These mats are laid in a particular manner as to the joining of the edge according to the number. The mats in a twelve-mat room would be laid differently from those of an eight-mat room. The Japanese never wear shoes in the house. Their shoes are made of wood. The feet that a Japanese foot is never cramped in its growth, and the toes, being naturally the living victims, who were buried beside are the fingers of the hand for grasping and holding objects. The houses have no chimnight without a lantern, and even the firemen carry them with them when going to extinguish a conflagration. Fires are frequent and often very destructive on account of the combustible material of the houses. The small dealers always keep their most valuable goods packed so as readily to be taken to a place of safety if a fire breaks out. Tea is the universal drink, and they have also a mild liquor which is produced from Advertiser.

A WOMAN'S TIMELY REBUKE.

One bright woman brought a hundred and fifty young men to terms by a very ingenious performance at a medical clinic at Blockley Almshouse recently. Three of the fif teen students at the Woman's Medical College occupied seats in the lecture room, and while waiting for the lecturer, who was belated, the class indulged in some noisy demonstration, which was finally directed in the

female students, who is widely known as an | pleasant little church which seats four | eminent missionary in China, arose, and as | hundred persons. It is a Chinese Christian "I have been for eighteen years a missionary | Christian emigrants first came to the Sand-

people are in need of medical aid, but the them and sat up a standard at once. women are the neediest. A Chinese woman | they grew in numbers they took steps for would, under no circumstances, go to a male the erection of a church. It is now free our sorrows, and how he invites all troubled physician for the treatment of any disease pe- from debt. By the side of it is the pastor's culiar to her sex. She would be prevented by house and a school for boys and girls, the her own womanly delicacy and by all the boys' school being under a Chinese teacher. notions of modesty held by those around her. She would suffer lifelong agony rath- lady who spent several years in similar er than violate her sense of propriety. Her father, her brothers and her husband would | church in every respect, contributing even let her die rather than allow her to be for the spread of the truth not only for the suffering of these women, I have country. Go, American Christian, scofbeen looking in Christian America to see fing perhaps at the "Heathen Chinee," what hope of help for them might be here. I have been glad to find that in some of our great medical schools earnest and self-sacrificing women are fitting themselves for a work of mercy in Asia and other lands. Unless such women learn to do such work well there is no physicial salvation for those afflicted ones. And in behalf of these women who amiable wife of a government official; but | have no medical care while they sorely need it, I ask from you the courtesy of gentlemen toward ladies who are studying medicine in

Philadelphia." As Miss Field sat down she was greeted with a cheer, and a member of the class rising assured the ladies in a very gallant speech that no annoyance to them was intended. The timely remarks of Miss Field had touched the inborn courtesy of the young men and taught them a lesson they will probably never forget.—Philadelphia

RUM AND RELIGION IN MADAGASCAR.

BY REV. G. SHAW.

Frequently in the hamlets along the east coast of Madagascar, if the traveler arrives late at night, he will be distressed and horrified to find that the demon of the rum | things that would make them extremely barrel has been there before him, and that the people are all more or less under its influence. I have often entered a village after | and they transgressed the law they had resundown and found every person in it drunk, and even the little children staggering in their play round the fire or in the moonlight.

But what can the missionary do against this powerful agent for evil, introduced in European vessels by professedly Christian | preachers in turn. The case of Timothy men, to the complete destruction of all gives a little insight into the principles on morality amongst these ignorant natives? | which he made his selection. He was a Not only are the people being ruined in body child of devout parentage, and from childand soul, not only are they becoming so de- | hood educated in the Holy Scriptures; he was bauched that they cultivate barely sufficient a man too, of some natural gifts which rice to supply their most pressing wants, but adapted him to this work—gifts strengththey fail utterly to supply that pressing de- | ened by the Spirit of God. mand of the foreign merchant and planter, the labor market. So long as over 10,000 amongst these people. And this is the lowest view of the matter. There is a higher and graver responsibility resting upon the Bible and missionaries to teach these people, that which washes out at one sweep both the conducts them to an early and certain grave. English tongue that it was their voice which was uplifted to prevent the native government from imposing a higher duty upon this importation, and so restricting in some measure the evil effects upon their people. Pall Mall Gazette.

THE FIJIS.

Of these Islands, Gordon Cumming writes: "Think of the sick buried alive; set loosely in them, leaving the toes free, so the array of widows who were deliberately strangled on the death of any great man developed, are serviceable to some extent as every post of a chief's new house, and must needs stand clasping it while the earth was heaped over their devoted heads; or those neys, but are heated in cold weather by who were bound hand and foot, and laid on charcoal stoves, the ventillation being such | the ground to act as rollers, when a chief that the carbonic acid gas escapes and causes | launched a new canoe, and thus doomed to a no injury. A Japanese never walks out at death of excruciating agony; a time when there was not the least security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated, simply to supply their neighbors with fresh meat! Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. Now you may pass from isle to isle, certain everywhere rice, which is much less a stimulant and in- to find the same cordial reception by toxicant than our mildest beer.—Boston kindly men and women. Every village in eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or .native minister, for whom the village also provides food and clothing. Can you realize that there are nine-hundred Weslevan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and the most fervent worship, rising from each dwelling at the hour of family prayer?"

In Honolulu, as one passes toward the Suddenly Miss A. M. Field, one of the central portions of the city, he observes a respectful silence. "Gentlemen," she said, pastor educated in San Francisco. Chinese stopped.

The girls' school is taught by an American work in Fuchow. This is a missionary treated by a male physician. Full of sorrow in the Islands, but in the mother and learn from this noble example.—The Foreign Missionary.

SAKALAVA STORY OF THE FALL.

The Sakalava have a tradition respecting the fall of man, which is as follows: "There were in the beginning only two persons, a male and a female, who were settled in a certain place in the world, most probably in the Sakalava country in western Madagascar. These two people were extremely happy, for they had nothing to do but to sit and look at each other and enjoy themselves from day to day. But one day they were visited by a curious fellow called Do, who was a big serpent. He said to these two happy people, 'Why do you sit in such an inactive manner? Is that the way to grow up to a life of comfort and fortune? They were very much surprised at his question, but replied that they were happy in their present position, for they had nothing to do but take care and abstain from things which were forbidden to them; for such was the law they had received from Andriananahary (the creating and arranging Prince). But the serpent proved to them that these things which were forbidden were the very happy. So they listened to the serpent's words, especially as he sneered at their folly; ceived from God, and thus became bad in character.—The Friend of Missions.

PAUL was not content simply to preach the gospel, he chose other men to become

It seemes to me that the example of Paul is one worthy of the consideration of modbarrels of rum, each containing between ern churches. In England, at least in nonforty and fifty gallons, are imported in one conforming churches, the young men are year to the east coast of Madagascar, at so | selected for the ministry by the same methcheap a rate as to be retailed at sixpence a od; the young man whose birth, whose eduquart, it is vain for the planter to look for cation, and whose native gifts, as exhibited labor, constant, regular, and trustworthy in the prayer-meeting and in the Sundayschool, show adaptation to the work of the ministry, is counseled by his pastor to leave the clerkship, the store, the shop, the farm, British nation, who with one hand send the and give himself to the higher calling; then. comes the special education to adapt him for and with the other pour into the country | his work. As Christ saw in Peter the qualities that were to make him a revival moral and religious life of the natives, and preacher, and call him from the fishingnets, so, though with no such miraculous in-It is to the disgrace of those speaking the sight, the gift in the young man is seen. If we want more men in the ministry, still more we want more manhood in the ministry, men better adapted to ministerial work; and this process of natural selection would give them to us. Every considerable church ought to have its representatives studying for the pulpit, and every church of years ought also to be the mother of apostles. In like manner and by like process the teachers for our Sunday-schools should be selected, and a training-class should be organized where they could be fitted for their work .-Lyman Abbott.

> Dr. Mackay landed in Formosa in 1873. In four years he had built 10 chapels and placed them under the care of native helpers. By the end of the next year 1,000 natives had renounced idolatry and regularly attended Christian worship. In 1882 there were 26 native preachers and 26 chapels, with 3,000 native Christians. Last year there were 2,000 more converts, for in one mountain village after another the people threw away their idols to follow the Lord. On August 26, 1883, a college for the training of 50 native teachers was opened at Tamsui.

A special appeal for funds is being issued by the Moravians for the building of two new churches in Paramaribo, Surinam. The present church holds only 3,000 persons, while the number of Christians connected with the Moravian Mission there is 9,647, being an increase of 1,188 during the past

In connection with the Bale Mission in South India there are 59 German missionaries and 48 ladies; 87 native catechists and preachers; and 107 native Christian school teachers. The number of native Christians connected with the mission are 7,715, scattered among 108 towns and villages.

AT Askor, a village in India, 54 converts have joined the Church as the result of a prayer meeting held there by some Christian students of Serampore College, who, on their way home for the holidays, held such she began to speak the noise was changed to Church, and is under the care of a native a meeting in every village at which they

THE Graded School at which Mr. Frank Hill s very successful term, examinations of classes each department, resul fourteen of the Interm class,) with a class a class of fifteen of the ment, and a class of eig Primary. The examinat ten, and the average star classes was 70. The To examined the papers of t well as of those for prom them "excellent in poil

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Educas

THE Winter term of s Academy closed on Wedn On the evening after S and Valedian Societi public session, which, unfavorable state of the attendance who seemed the exercises. On Tues 18th, the Vocal and classes, under the teachers, Mrs. Mira Gree M. Coon, gave a Musica afforded a very pleasing tertainment to those fortune to be present.

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In one of our la special feature of the hold is the mornin time." At the ope day there is a brief strokes of the bell, i quiet. Every pupil is no conversation.
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quiet as if all its five sleeping. There is way of spending the rooms, but it is un hearts so incline the to devotional readin At least, the desi period of quiet as the school, is to gi devotional exercises suggest to all the and the need, of su with God. The be also calls to though the most indifferent continued recurrent Every true Chri "silent times," wi

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Education.

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

THE Graded School at Ashaway, R. I., of which Mr. Frank Hill is Principal, closed a very successful term, March 21st. The examinations of classes for promotion, in each department, resulted in promoting fourteen of the Intermediates, (the entire class,) with a class average of 86.5, a class of fifteen of the Primary department, and a class of eighteen of the sub-Primary. The examinations were all written, and the average standing of the three classes was 70. The Town Superintendent examined the papers of the other classes, as well as of those for promotion, and reported them "excellent in point of neatness and accuracy." Mr. Hill and his corps of teachers are doing good work.

THE Winter term of school in the Albion Academy closed on Wednesday, March 19th. On the evening after Sabbath the Badger and Valedian Societies held a joint public session, which, notwithstanding the unfavorable state of the weather, drew a fair attendance who seemed highly pleased with the exercises. On Tuesday evening, March 18th, the Vocal and Instrumental music classes, under the supervision of their teachers. Mrs.-Mira Green and Miss Florence M. Coon, gave a Musical Rehearsal, which afforded a very pleasing and enjoyable entertainment to those who had the good fortune to be present.

The term has been a very profitable one, and though not a little disturbed with sickness among the students, mainly from mumps, the work done has been thorough, as the examinations of the various classes evinced.

Spring term opens on Wednesday, March 26th.

SPEAKING of recent irregularities on the part of some of the students in Princeton and Hamilton Colleges, the Independent justly says:

"The Princeton boys have proved themselves men. They have done the thing that is hardest, in the way that is hardest, and | the Scriptures relating to my subject, acceptwon a great victory for themselves and their ing these statements as axiomatic:" "The college. They have looked the matter bold- Bible was made for man in the language of ly in the face, had the courage to see that they were wrong, and said so, like men, with no attempt to let themselves down easily or that govern human language." to get off with a few rags of their flag flying. We wish we could say as much of the Ham- | ing of a word, is to be in all cases retained ilton Seniors. They have gone back to their work, but without frank and honorable confession that they were wrong. They have left it to Professor Hopkins to say, in a public card, that their submission was unconditional and complete. The college authori- | ble rule, viz., no passage is figurative unless ties have carried themselves well in this matter, and merit all the more praise as the case was difficult. There is great virtue in their bold stand that Hamilton College can afford to have no Senior class for a year, but can not afford to fill it up with men willing to compromise the dignity and authority of their college. As for the Seniors, of all bores airing their grievances, they are the general tenor of the Scriptures." worst. They long ago ceased to be endearing and were getting to be provoking. They do not help their case by coming back in sullen "I have in this volume interpreted the silence. After what they have said and done, the only thing to justify their return is the discovery that they were wrong. On that basis they can go back like men, as the Princetonians did, with the respect and applause of 'everybody. But without it, they cut a poor figure, and Amherst may well laugh in her sleeve that her quiet snub saved her from such disorganizing elements."

SILENT TIMES.

special feature of the daily life of the household is the morning and evening "silent time." At the opening and closing of the day there is a brief period, marked by the strokes of the bell, in which all the house is quiet. Every pupil is in her room. There is no conversation. No step is heard in the corridors. The whole great house is as quiet as if all its five hundred inmates were rooms, but it is understood that all whose hearts so incline them shall devote the time to devotional reading, meditation and prayer. At least, the design in establishing this the school, is to give opportunity for such devotional exercises, and by its solemn hush suggest to all the fitness, the helpfulness, and the need, of such periods of communion with God. The bell that calls for silence, also calls to thought and prayer, and even the most indifferent must be affected by its continued recurrence.

Every true Christian life needs its daily "silent times," when all shall be still, when the busy activities of other hours shall cease. and when the heart, in holy hush, shall commune with God. One of the greatest Dr. Graves and yet very few other learned needs of Christian life to-day is the revival of devotion. The tendency is to action rather than to worship; to busy toil rather than to quiet sitting at the Saviour's feet to

present Christian life is consecration, which does not give the remotest hint as to where according to the Scriptures, with the heptais understood to mean devotion to active this "proof" is to be found or what it is. service. On every hand we are incited to In view of the wide-spreading Sabbath agiwork. Our zeal is stirred by every inspiring incentive. The call to duty come to us from a thousand earnest voices.

our Master, or that our enthusiasm in his service shall ever become too intense.

The way of spiritual health lies in the paths of consecrated service. Yet the other side is just as true. Before there can be a strong, vigorous, healthy tree, able to bear much fruit, to stand the storm, to endure the heat and cold, there must be a well planted and well-nourished root; and before there can be a strong, noble, enduring Christian life in the presence of the world, safe in temptation, unshaken in trials, full of good fruits, perennial and unfading in its leaf, there must be a close walk with God

With these sacred "silent times" in every day of toil and struggle, we shall be always strong and "prepared unto every good work." Waiting thus upon God we shall renew our wasted strength, and be able to run and not be weary, to walk, and not faint, and to mount up with wings as eagles in bold spiritual flights.—Sunday School

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."

J. R. GRAVES ON THE SABBATH.

J. R. Graves, LL.D., is senior editor of the Tennessee Baptist. Especially among the Baptists throughout the South he is regarded as one of their most able men. His new book published last year is entitled, "The Work of Christ in the Covenant of Redemption developed in Seven Dispensations." In a peculiarly silent way this remarkable book has a strong bearing on the Sabbath question. In these days of Sabbath agitation it is interesting to learn what such an influential man has to say on this sub-

Dr. Graves takes much pains to have his readers understand that he is interpreting the Scriptures literally. Preface, page IX., gives the following: "I have interpreted men, and must be interpreted by the rules

"The literal, which is the received meanunless weighty and necessary reasons require that it should be abandoned where a figurative or a secondary may be employed."

"Touching its rhetoric, this is an inflexiit contains a figure."

In addition to this, on page 539, we find the following: "This must be accepted as axiomatic, viz., 'Constructions must not be put upon figurative and ambiguous passages that will antagonize plain ones and the

Again, the first thing in the appendix we find a reiteration of the above in these words: Scriptures according to their literal sense, and I regard this the only correct and safe principle of interpreting them; and it is this principle which I wish to establish in contravention of the prevailing dangerous and pernicious way of spiritualizing the Word of God."

So much being said, we have reason to ex pect the Bible will be closely held to. If it is not, we are in duty bound to expose the In one of our larger colleges for girls a failure, that the ordinary reader may not be referred to, while the unbiblical, or heathen deceived thereby.

On page 176, observation 4, the heptary or weekly division of time is recognized as 'God's ordinance." So far so good. This weekly cycle of seven days was always maintained by our best Bible teachers, and is so held to now. Yet outside of these, many sleeping. There is no positively prescribed | not knowing how else to break the force of way of spending these silent minutes in the the Sabbath commandment, are teaching that the week has been disturbed so that we know nothing about which is the seventh day of the week. Now note the following period of quiet as part of the daily life of words of Dr. Graves: "I think the proof is quite clear that the old Jewish Sabbath with its rigid observances antedated the Edenic Sabbath one day, and that Christ therefore rose from the dead on the original day Adam observed." Thus we are told that Adam kept the seventh day of the week, the Jews kept the sixth day of the week, and the Sunday or first day of the week was Adam's seventh day of the week. It seems a little strange that this "proof" should be so "clear" to men, though having the same "proof" before them, venture to adopt this theory. is very largely the aforesaid unscriptural Again this new book written for the express and unproved position concerning the Eden-

tation now sweeping over us, it seems, strange that such a silence should be pre-And this is well. There is little fear that | served. Now let us turn to the Bible: we shall ever grow too earnest in working for | Gen. 2: 2, 3, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which variableness neither shodow of turning." God created and made." This seventh day was the Edenic Sabbath observed by Adam, and lasting till the time of Moses. Exodus 20: 11 reads: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." This is the Sabbath given as the fourth commandment and observed by the Jews. Reader, is it possible for anybody to say that the day mentioned in Exodus is a different day from the one mentioned in Genesis? How can any one who is intrepreting the Scriptures literally decide that it is the day preceding Adam's Sabbath? Surely the author has here violated his acknowledged rule of interpretation.

> Again on page 298, the time of the resurrection of Christ is mentioned. And here we are sorry to see the author violating another acknowedged rule of interpretation. The plain passage spoken by Christ, Matt. 12: 40, is not quoted. It is referred to and interpreted by the ambiguous or indefinite passages. Thus is the common sense rule, ("interpret the indefinite passages by the definite ones,") completely reversed. Not only so, but this plain passage is referred to in such a way as to mislead. In the footnote we read: "Had Jonah been cast into the sea on Friday, and thrown upon dry land on Sunday morning, as is thought probable, the Jews would have reckoned it three days and nights." The Scripture, Matt. 12:40, reads thus: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. Why has Dr. Graves left out the numer al adjective "three" before the word "nights?" The word "three" is in the Greek text. The Saviour put it there. To leave it out does violence to the passage. One day and one night always were, and now are, considered as making one full day of twentyfour hours. Two days and two nights make nothing less than two full days of twentyfour hours each. "Three days and three nights" make nothing less than three full days of twenty-four hours each. We are not finding fault with the Doctor for not understanding the Scripture as we do. But we do find serious fault with him for not quot- quisition of the English language is somefound, and still referring to it in such a way as to detract from its full meaning, thus giving his readers a misconception of its import.

Another point is noticed as having especial bearing upon the Sabbath question. The "Seven Dispensations" are made to correspond with the seven days of the week. In harmony with the unscriptural and that such a work may be hastened on by unproved idea that our first day of the means of the Outlook. I send in this 25 Doctor makes the second day of the week the first day of the world's great week. Since this book purports to be so strictly a treatise on the Bible, it will be noticed that the Bible method of numbering the days is entirely kept back. It is scarcely names of the days of the week, are constantly made prominent.

Here is the theory:

"Monday of the world's great week," in cludes Adam's life in Eden, supposed by the author to be 100 years.

"Tuesday of the world's great week" extends from 100 to 1656, the time of the

"Wednesday" extends from 1657 to 2513, the time when Israel became a nation. "Thursday" goes back to begin with 2465

and reaches to 4004, the time of Christ's birth. "Friday" reaches from Christ's birth to

A. D. 2000. "Saturday" is the Millennial. Christ comes

to earth in person and reigns from A. D. 2000 to Saturday night (?). "Sunday" is the eternal Sabbath. All

the unpleasant and hard work has been done. The wicked have been destroyed. The earth has been renewed and the saints take up their abode thereon forevermore.

It is here seen that the basis of the book commune with him. The keynote of our purpose of giving light upon the Scriptures, ic Sabbath. Had the days been reckoned

ry division of time, "God's ordinance" undisturbed, the "Eternal Sabbath" would commonly called Saturday.

We can but regard the plan of this book as one more studied effort to smother God's "holy day." Surely it is a comfort to remember that the theories of men, be they ever so great or learned, never change the purposes and plans of God, "with whom is no

S. R. WHEELER.

OUTLOOK CORRESPONDENCE.

Dear Sir and Brother,-I have delayed

TEXARKANA, Ark., March 14, 1884 A. H. LEWIS, D. D., Plainfield, N. J.:

an answer to your recent letter on account of absence most of the time from home. You congratulate me upon the acceptance of a new truth. No, not a new truth; for it is as old as creation, dating from its close. Nor is it new in my own mind; for I have been convinced for more than ten vears that the practice that has so long obtained among Christians of observing the first day for the Sabbath is without foundation in God's Word. I have so taught both privately and publicly, but like many others who feel practically wrong on the subject, have been carried along by the force of circumstances in the common current. I do not claim any justification, for continuing in that which is most evidently wrong. Four years ago I brought on myself the odium of heresy in my church here, of which I had been pastor formerly, for advocating openly the want of divine authority for Sunday as Sabbath. The Outlook has greatly strengthened me in the advocacy of the true Sabbath. Quite a number of persons are investigating the subject and I am encouraged to believe that a church will be organized here soon of those who will witness to the true Sabbath of the Lord.

I have but little acquaintance with the principles and usages of the Seventh-day Baptists, beyond the fact that they keep the seventh day instead of the first as the Sabbath. I presume that on other points they agree in the main with the First-day Baptists. If you can assist me to further knowl edge, it will greatly oblige me.

Wishing the blessings of Heavenly Father upon your labors for the truth, I remain, Yours in Christian hope,

JAMES F. SHAW.

STERLING, Whiteside Co., Ill., MARCH 8, 1884.

Kind Gentlemen,—The Outlook is a very instructive sheet for me. I am only sorry that I have been forced to be so tardy about the pay. I am a German by birth, the ac ing the passage, nor telling where it can be what difficult for me, but I am able to read the Outlook, and not without great pleasure. This consideration of the Sabbath question upon the Biblical and historical field can not but produce good results, and it is the will of the Lord, that his command given in the beginning, should come again into hallowed respect among mankind in these latter days. May the Lord give his blessing week was Adam's seventh-day Sabbath, the cents; I'll pay for the present year another time. In brotherly love, yours,

JOHN STOLL.

Temperance.

"Look not thou upon the wine when it is red when it giveth his color in the cup, when it moveth itself aright." "At the last it biteth like a serpent, and stingeth like an adder.'

WHAT IT COSTS.

Mr. P. A. Burdick, of DeRuyter, N. Y., in a temperance meeting in Utica, made. some startling statements with reference to the enormous cost of the liquor-drinking | Every member of the gospel, \$3,000...... business. Although these figures are based upon statistics somewhat local in their char- Faxton hospital..... acter, they are worthy of study by every citizen in the land. We quote from the And pay what it costs to run Oneida county 385,295 Prohibitionist the following passages:

"I have made the following estimate of the money paid daily in Utica for liquor drank at the bar. This is exclusive of liquor used for medical and mechanical purposes, and of liquors drank from private cellars:

N_{o} .	Average.	
Drinking Places.	Daily Receipts.	Total.
ž5	 \$ 25	\$625
50	20	1,000
75	10	750
	5	
75	3	225
325		
Total daily drink	bill	\$3.100

As liquor sellers know no Sabbath, the to- | ple who permit the traffic.

these figures with some others. The capital of Utica City National Bank is..... Oneida County National Bank is..... 125,000 Estimated capital of three other banking Total capital of Utica banks......\$2,000,000 Total drink bill of Utica for two years. 2,263,000

tal drink bill for Utica for one year is 365

times \$3,100 or \$1,131,500. Let us compare

Excess of Utica's drink bill for two years, over the total capital of Utica banks.. \$263,000

We will make another comparison. The capital of the mills in Utica is: Shenandoah Cotton Company......\$200,000 Union Steam Cotton Mills............ 690,000

Globe Woolen Mills. 300,000
Mohawk Valley Cotton Company. 400,000 Willow Vale Bleaching Company...... 150,000 Total capital of these manufactories....\$1,740,000

Two years' drink bill of Utica...... 2,263,000

Excess of two years' drink bill over manufacturing capital...... \$523,000

Again the annual drink bill of Utica would pay the salaries and incidental expenses of the 36 churches and chapels of the city of Utica for six years, allowing to each the average yearly expenditure of \$5,000, and leave a balance of \$51,500.

Let us make still another comparison. There are 1,100 manufacturing establishments in Oneida County, having aggregate capital of \$12,606,989; and this capital pays employees per year, \$3,427.566; Utica's drink bill for three years is \$3,394,506.

Again, the bonded debt of Oneida County is \$1,320,000, the floating debt of Oneida County is \$13,000; total debt, \$1,333,000. Utica's drink bill in 14 months would wipe out the whole debt. Utica's drink bill in one year is more than large enough to build the new water works, and give every house in the city water free.

Yet another view: Utica's drink bill for five years would be \$5,657,500. This would supply capital for all the banks, \$2,000,000; and build and stock all the mills, \$1,740,000; and would pay the county debt. \$1,333,000; leaving a surplus of \$584,500. This surplus would buy $1\frac{1}{2}$ tons of coal for every person in the city of Utica, and pay the tax levy of 1883. The estimated population of Utica is 35,000. Allowing each person $1\frac{1}{2}$ tons of coal, we have as the total number of tons, 52,500; this, at an average cost of \$5 per ton, amounts to \$262,500; Utica city tax levy for 1883, \$202,072 78; total coal bill and tax levy, \$464,772 78. Surplus, \$584,500. Total balance of drink bili over all, \$119,927 22. According to the Superintendent's report of the Utica school: (p. 11) their annual cost is \$71,871 91. The yearly drink bill of Utica would, therefore, run the schools of Utica

The value of the school buildings of Utica. including the city library, furniture, apparatus, books, etc., is \$721,776 55; which is less than the annual drink bill by \$409,-

The estimated loss from the late destructive fire in this city is less than the annual drink

bill by \$451,225. Yet another comparison: According to the report of bushels of grain raised in Oneida

County, we find the following: Corn, bushels, 630,432, @ 90c. per

Wheat, bushels, 89,598, @ \$1 00 per 89,598 00 bushel.....

Excess of drink bill over value of grain raised in Oneida County...... \$36 443 20

But it is said, that if the men engaged in selling liquor as a beverage should be turned out of their business, a great hardship would be inflicted upon them, Why! with the sum wasted yearly at the bars of these drinking

places we can handsomely pension every liquor seller and then save half a million of dollars. If I had this money I could pension these liquor sellers so that they need not work neither need they spin, but fare sumptuously, and be arrayed like Solomon in his glory. Do you doubt it? Here are the figures: I would pay 50 sellers.....\$3,000.....\$150,000

" 2,000 100,00**0**" 1,500 150,00**0**" 1,000 125,00**0** Surplus on pensions..... The balance would enable me to pay the following annual sums, viz:

For the Y. M. C. A. Association..... Utica orphan asylum..... 10,000

Balance still an hand.....

Yet we are told that this temperance business is not of enough importance to amount to anything. The laborer is not only robbed of his earnings by strong drink, but he ceases to be a producer. Look at this man killed by the cars. Who supports the family? Not the saloon keepers who took his money. I am surprised at the verdict of that coroner's jury. Why did they hold the saloon-keeper. who sold McMahon drink, responsible for his death, under the civil damage law? The responsibility goes further. It goes to the peo-

a last year at Chin-chew Missame from 837 towns and vil-

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 3, 1884.

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

TERMS: \$2 per year in advance; 50c. additiona 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 Depart ment should be addressed to Rev. A. E. MAIN, Ash

A NOTICE of the regular meeting of the Board of Managers of the Missionary Society tappears in another column. Members of the Board and friends will please observe it.

WE hear that Brother O. U. Whitford late of Chicago, expects to begin his labors as pastor of the Pawcatuck Church, in Westerly, R. I., this week. May those la bors be abundantly blessed by the greatHead of the Church.

THE following is a pretty conclusive an swer to the question sometimes asked, "Is it wrong for Christians to dance?" "A Ro man Catholic bishop of New York, says that 'the work of the "confessional" revealed the fact that nineteen out of every twenty who fall can trace the beginning of their sad state to the modern dance."

LOYALTY to Christ is the most comprehensive motto which a Christian could adopt. But it should be remembered that loyalty to Christ means not only doing what Christ would have us do, but also being what he would have us be. This is by far the more fundamental consideration, for to be Christlike in heart may be very much more than to be blameless in conduct. A man may be upright in all outward affairs, from unworthy motives, but he can not have a pure heart except the spirit of Christ abide in him, and, having a pure heart, he can be moved by no unworthy motive in outward life. To possess the pure heart and thence to live the holy life which flows out from it, this is loyalty to Christ. Write it on the door posts of your heart.

ONE of the most practical charities which we have had occasion to notice lately is "The Home of Industry and Refuge for Discharged Convicts," located at 40 East Houston Street, New York. The wholesome correction which, in the theory of the law, a term in prison is expected to administer, is too often lost because of the social ostracism and enforced idleness which the convict must meet on his release from his term of service. It is the aim of this Home to afford such persons a shelter and useful and self-helpful employment until such time as more remunerative occupation can be found. The Home had its origen with a man who had served nearly 40 years in prison at various times and in different countries, and who, shortly after his release from his last term at Sing Sing, became an earnest Christian. This was about five years ago. The Home is now an incorporated body numbering among its managers some of the well-known names of New York, owning a valuable property, and giving employment to several hundred released convicts annually. Its superintendent is Michael Dunn, the man with whom it had its origin. The "First Public Report" of the Home now before us contains some interesting facts and figures.

HASTEN SLOWLY.

was supposed to be a very ancient manuscript, dating back to within a generation or two of the apostles. This manuscript rapidly, and the excitement over the seventh ly on their own level. Nevertheless it is to be objections could probably be obviated by clearly teaches that it was the practice of day movement is unabating. the church of that early time to observe the first day of the week as the Sabbath, and to baptize by sprinkling. This, if true, would make a strong historical argument for these two practices. It is a little interesting to see with what eager haste certain well-known journals almost jumped to the conclusion that the document is genuine. Even the Independent, which is usually very careful in such matters, hastily found a verdict of genuine, though, we believe, it has of it are a little doubtful.

We are not an expert in the settlement of to investigate this particular subject had we seen of, and concerning this manuscript, we think there may be drawn two or three plain | the woods without the aid of clover or corn. reasons for questioning its genuineness:

modern denominational controversial character than almost any other document known, until quite modern times; this, to the stu dent of history must have a suspicious look, since it is well known that the denominational controversies of the Protestant Church are of comparatively recent origin. It is also well known that the early centuries of the Christian Church record very little controversy over the question of the day of the Sabbath or the mode of baptism, and that the farther back the are proven. student goes, the less does he find of anything approaching a controversy on these points. the whole trend of such documents against it. We are in no hurry to accept such a conclusion.

2. The style of the language used is not strictly ancient. There is in all really old lite rary products a peculiar tone or flavor, which recognized as being one of the distinguishing marks of an old work. In the few extracts from this manuscript which have fallen under our notice, we have failed to detect any such ancient flavor.

wait for stronger evidence of the genuine. ness of the document in question, than we have yet seen.

historical testimony, when it is unquestioned, is valuable only as showing what the practice of the Church was during the ime to which the testimony relates. It can not settle the question of the right or wrong of that practice. Only the sacred Scriptures themselves can settle that question. If, is only so much testimony to the early departure of that Church from the one true standard—the Word of God. Let us be swift to hear and obey that Word. In all else we shall do well to adopt the motto of the ancients and learn to "make haste

Communications.

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

LABOR.

"Labor is worship" says the proverh, also-nay necessarily so-labor is happiness. - Miss Mulock. Thou who wouldst happy be must never idle stand, But labor patiently at "whatsoe'er thy hand Doth find to do." Yea, labor still with all thy

Questioning only to make sure thou'rt in the right, That to thy fellow thy task shall but blessing bring Thus thou art blest in giving honor to thy King.

Work "with all thy might," staying not till com-Nor satisfied rest, until perfect at His feet Thy service lies: then shall it be thine to know The dearest happiness e'er granted here below, Since 'tis a foretaste of that above to believe

That from thy hand the Father doth sacrifice re

Acceptable, well pleasing, an odor sweet."

MARY C. MOORE.

PROVIDENCE, TEXAS CO., MO.

MARCH 18, 1884. For the information of many friends and brethren who would inquire about this counthe many private letters received that many are looking to this country for homes, and to the upbuilding of the Seventh-day Bap-First-day brethren have already committed members of the Seventh-day church here,

We have a high, undulating, healthy country, from fair to good for wheat, oats, barley, rye, and corn. Potatoes, Irish and sweet, beets, onions, and all garden vegetables do feres awake, aroused, expectant, receptive. He has once fixed itself on a geographical well. Fruit, apples, peaches, plums, cherries and all kirds of berries are cultivated nation. He may clear the vision. He may successfully; strawberries are a natural production. We have plenty of good, clear water. Also timber, of the different kinds; man to Christ, the quickener. Indeed, the graver consequence than any considered at oak, pitch pine, walnut, hackberry, elm, and hickory abound. Our land consists of the one to the Quickener. since found reason to admit that some parts | black loam and mulatto soil. Some pebbles in places, where we have what is called which are of actual and immediate utility, an attack on the internal revenue system. white land; such is not valuable for farming such matters nor have we had opportunity but is generally supplied with good timber and wild grass, which makes an unfailing the healthful development of intellectual make his debut in the House debate with a the ability. But from the little we have range for stock. It is a good stock country, second to none. Our hogs often fatten in

1. The passages quoted have a sharper herds grass. Millet, Hungarian grass also do more permanent results to faithful efforts,

as the old settlers who have depended on cates as necessary, these are designated. hunting and gaming get farther back on If certain books contain the very wisest the frontiers and new settlers in the persons | counsels, or constantly inflame devotion, or of energetic men come in.

a country; there are three Academies in Tex- | companions of the study and of the closet. as county. As to common school teachers,

ings are generally quite common. But first or unnecessary studies. If, therefore, this manuscript be genuine, it class building lumber can be had in abundmust establish its claims to genuineness with ance at ten dollars per thousand feet. We have six good saw mills in this county, and plenty of room and demand for more. There Boston, Mass. are also twelve or fifteen grist mills and several more are needed. We want a good grist mill and saw for oak lumber, at my place, and I will give the land on which to is difficult to describe, but which one readily | build to any good man that will build on it. We have a railroad running through the southwest part of the county; our nearest station coming, via. Springfield, is Cabool, fifteen miles to the west, and via. St. Louis, is Salem, forty miles to the northeast. We For these two reasons, if for no others, we have a railroad survey running within a quarter of a mile of our place. This road will doubtless be builded soon. We have five thriving little towns in this county: While we wait, let it be remembered that | Cabool, and Licking, of about eight hundred inhabitants each; Summerville and Plato of three hundred each, and Houston, our county seat, of seven hundred inhabitants. We want to start a village on my place, and I will donate five lots to five parties who will come and start in business.

We have procured most of the material for therefore, men can find no authority for the building of our (the Providence Seventh-Sunday keeping, or sprinkling for baptism day Baptist) church. We have received in the New Testament, any historical testi- from the churches and brethren to aid us in mony which they can find showing that such | building the amount of \$106 85, and we practices obtained in the ancient Church, greatly need \$50 more. Who will help us? Address S. W. Rutledge, Houston, Texas

THE CHAUTAUQUA SCHOOL OF THEOLOGY.

The various Courses under survey in the Jerusalem Chamber Department of the Chautauqua School of Theology, have been the evangelization of the common people. The different Lay-colleges have accomplished much good within the same lines of aim and effort. But it is true of the great majority of laymen, as it is true of the great majority of ministers thus laboring, that while they have need they have no time to attend the instructions given in these institutions. The ChautauquaSchool of Theology offers them, however, precisely what they need and at their own homes. Layworkers, busily engaged in the labors of an evangelistic campaign, have less time for instructions in theory, than have they who are privileged to quietly prepare for the fray. The former need appliances and instructions which can be immediately used. In view of these necessities the Courses of Study in the adapted to secure the greatest immediate results to lay-workers and evangelists. The faculty of the School are heartily in sympato advance the Redeemer's kingdom; they are as heartily in sympath with those who can see no possible good which can come from | tioned, as involving the right of the Govern try, I submit the following: I learn from sending forth harvesters without a sickle, ment to interfere in any way with the or gleaners who have no hands. If it were schools of the States. Then the safety in a ever true that a demand existed for uneducated and uncultured ministers, it was at tist cause also. Every indication for the the same moment more true that a greater lying only on their good faith for the cause is favorable, quite a number of our demand existed for an educated and cul- proper manner of disbursement. And tured ministry; not because the numerical for the further reason that the ben-Some time ago there was discovered what | themselves, and doubtless will soon become | majority is on the side of culture and educacation, but because populace majorities can racy will be appropriated principally while Seventh-day emigrants are settling in | not be advanced in cultivation by one strict- | by the Southern States. The Constitutional admitted that the popularly called "average | amendment, but the sectional difficulty is man" though unable to raise his class be- not so easily reasoned away. The whole yond his own altitude, may perform most country knows that legislation has never beneficent functions. He may keep his conmay prevent intellectual and moral stag- line. healthfully agitate the heart. He may lead

School of Theology.

Our grass is clover, timothy, red top, or than others, insuring larger, quicker, or ed. Mr. Follet spoke ably in favor of the bill, but sweet."

these are pointed out. If there are special The society is good, and still improving, studies which an early lack of training indireveal the mysteries of human nature and Our school facilities are good for so new | illustrate the Book, these are made the

Lay-workers who follow the Course no one can get a certificate for teaching till | marked out in the Department of Evangelhis qualifications in education and morals ism (No. 31, of the Jerusalem Chember), are assured that neither time nor strength will be With respect to improvements, our build- used in experimental efforts or in theoretic

> For the School statistics, detailed information, or for the curriculums, address with stamp, the Dean, Rev. Alfred A. Wright,

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., March 29, 1884.

The Democratic caucus of Tuesday night has been the topic at the Capitol to the exclusion of almost all other subjects. The effect of the resolutions passed was interpreted largely in accordance with the wish of those discussing it so far as there was room for doubt as to their meaning. By vote of two to one the Morrison bill was endorsed with an amendment abolishing the tobacco taxes, and cutting down the taxes on fruit brandy to ten cents a gallon. Hence, under this arrangement the internal revenue system is to bear its share in the reduction of taxes as well as the tariff—a claim pressed by those who wish the import duties kept at protection rates. The most interesting feature of the caucus was the stand it took on the degree of authority claimed over the votes of Member. A Democrat does not "read himself out of the party" by opposing the bill. The caucus decision shall not bind the individual action of Domocrats, except to the extent that each may feel that he ought to be influenced by the wish of the majority of his associates. This suggestion may mean much or nothing according to the feelings of Members. The tariff will now be, so far as Democratic members are concerned, a "local issne." Where they have protectionist constituencies they will especially adapted to the wants and needs of oppose the bill; where the people believe in laymen who purpose to publicly labor for free trade they will favor it; where indiffer ence prevails, Members will be open to Prominent questions discussed in Con-

gress during the week have been, Aid to Public Schools, Whisky, Salaries of District Judges, and Mississippi Inundations. Both Houses voted to help the Louisiana flood sufferers by authorizing the Secretary, of War, to use for that purpose \$25,000 of the unexpended balance granted for the relief of the victims of the Ohio overflow. By the Senate, District Judges got their yearly salaries increased to five thousand dollars a year, but with the restriction that they shall not appoint their relatives to positions in their courts. The Bonded Whisky bill failed to pass the House by a hundred votes, and the Educational Bill will continue to be debatedn Jerusalem Chamber have been carefully the Senate until a vote is reached. Only within the last few days has that body become interested in the latter measure and proceed to treat it seriously. As to its thy with all true and earnest souls longing general purpose there can be but one opinion but it is opposed on several grounds. The constitutionality of the measure is quesbusiness point of view, of intrusting large sums of money to the States every year, reefits of the bill being based upon illitebeen able to wipe out a prejudice which

Almost every Member of the House contributed to the lively debate on the Bonded some to Christ, the only One able to lift Whisky Bill. Mr. Randall said it was of supreme office of any preacher is thus to lead this session. Judge Kelly who has not spoken at length before since the beginning To educate lay-workers in the things of this Congress was incited by whisky to to foster the evangelistic and soul-saving When the venerable Pennsylvanian had conspirit as being of absolute necessity to cluded, Mr. Long of Massachusetts, arose to life, are principal aim of the Chautauqua presentation of the evils of intemperance, de claring whisky to be the dynamite of civi-If there are evangelistic methods better lization. His remarks were warmly applaud-

Mr. Foran briefly explained his advocacy of it. Mr. Jordan dwelt upon the immense revenue which the tax on whisky brought into the Treasury. Mr. Hurd favored the bill in one of his happiest efforts. Mr. Jones of Arkansas spoke on the other side. Mr. Hatch opposed the principle of the Government lending money to any one, especially to whisky traffickers, and Mr. Price of Wisconsin objected to it on business and moral grounds. Mr. Dingley thought Congress had gone to the utmost limit already for the whisky interest, while Mr. Eaton of Connecticut, favored the Bill as a wise business measure and argued there could be no constitutional objection to it. Senator-elect Blackburn of Kentucky made the closing argument in favor of the Bill.

THE NORMAL AT SHILOH.

Bro. Williams has come and gone, and the "Normal" is a thing of the past. But we hope the results will remain. The large number of papers, that were presented, showed that their authors had bestowed upon them a great amount of time and labor, and enriched them with their deepest thought. To-be-sure, the Normal came "in a satchel," (with the single exception of Bro. Williams,) but the manager found ready hands and willing hearts to assist in reading the papers. Some of these, in the nature of the case, were too "heavy" to interest a popular audience, therefore did not "draw" as they would have done had there been time to simplify, and present in a more popular form, with an opportunity for questions and debate regarding the truths presented. It is also impossible for any one to read the production of another, and give it all the life and interest that would be given by the author himself. Then the limited time, renders long and tiresome sessions necessary; and also the presentation of so many long papers at a sitting, reminding one a little, of the "cramming process," all tends to reduce the size of the audiences, and perhaps, disappoint the masses who read little, and think less on such subjects.

Again, a raging storm made it almost impossible for many to attend all one day. Notwithstanding all this, we had a goodly company, who were interested from beginning to end, as attested by close attention and constant taking of notes for future study. Many were impressed as never before, with the importance of a more thorough understanding of the fundamental principles upon which Chistianity, and the Christian's Book have withstoodevery assault of the ages. They saw what vast fields of knowledge are open for their study, and I am sure that many are more interested in these questions than ever before. Some were more firmly established in their faith, as a result of this work. We have for some weeks previous to this meeting, had a "Normal Class" of our own, under the Chautauqua system, and this had prepared some to enter more heartily upon the study of the papers brought by

We shall look for the publication of the papers, and enjoy the study of them all the more for having had them in Normal work. The lectures, by Rev. H. E. Thomas, of Greenwich, on "The true teacher," and by A. H. Lewis on "Bible study in the light of history," were especially adapted to the popular ear, and were enjoyed much by all. I believe this is a good work, a step in the right direction. And wherever it goes, if it s systematized and made practical, it can not fail to strengthen the stakes of our Zion.

THEO. L. GARDINER. Shilon, March 23, 1884.

Dome Mews.

New York.

ALFRED CENTRE.

A Building Loan Association is being organized in town. 135 shares in the first series have been taken by about 75 persons. L. A. Platts is the President of the Association, and T. M. Davis, Professor in the Commercial Department of Alfred University, is its Secretary and Treasurer.

An accident which came uncomfortably near being serious, closed the last dime sociable of the Ladies' Benevolent Society. While a large part of the company were massed in one room where some elecutionary exercises were being given, suddenly the floor in the center settled about eighteen inches. A large coal stove was standing in one side of the room and barely escaped being thrown into the center of the group.

After a few days of the most delightful Spring weather, we were visited with a blast from the North which sends the mercury well down toward zero.

The maple sugar season has been "short.

NIANTIC. On Tuesday evening, Marc we were "out at tea" we by our host that we had calle at home, and so we hastily found our home, which we ha locked, lit up, while team around in every available sp were greatly outnumbered we an unconditional surrender. treated with every kind con it is possible for persons to adorned our study with a la and left money, groceries amounting in the aggregate A table was set with refresh over seventy partook. Th

Rhode Island

this community. We have also lately recoiv from friends at Ashaway an Many thanks to all.

passed in social chat and m

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There is a new interest in our meetings. We have tions at Niantic and a few a way of life and salvation. pray remember the interest Hom

MARCH 25, 1884.

West Virgini

QUIET DEL This pleasant little villag miles east from Lost Creek from Clarksburg, the coun

road station. It is the pla Abel Bond settled, and gav name by his upright life an tian character. In the village and vicinil

ent, Methodists, Baptists and these have been acci years to unite with us in a n cording to the Virginia cus that a protracted meeting "appointment" some tim ter. This at Quiet Dell, many other precious meet till the last, but the peor hunger and thirst after a the Lord with so much hu that the Lord gave us one cious meetings of all. Th some arose for prayer a night eleven came forward deep and solemn feeling p bly and whileChristians h and confessed their sins, b and a great many were ho I can truly say that it was in the West Virginia sens shakings and tears and happy people gave expre feelings of their hearts. were fifteen at the altar o few minutes thirteen of feet shouting and shakin accustomed to do when t forgiven. But this was gan to search the Scriptu lected family altars, and till it seemed that most come a house of prayer heart a temple for the

> Wiscom The past few days has like. Our snow has all

and there the remains seems quite a relief, months, to see the again.

Holy Spirit. A goodly

baptism and church me

prayer is, that all may I

and adorn the profession

Condense

A very serrious riot cin ati. O. The imu trouble seems to be the to lynch a certain no Court House and other been burned, quite a n been killed, and man jured, and the city lessness and carrage have been adopted by the purpose. At later millitia of the State has port at once at Cincin The assessment of

State of Missouri, out es, and telegraph lines, a large increase over The total in real estat sonal property, \$187, railroads, bridges, an 000; grand total, \$71

briefly explained his advocacy of ordan dwelt upon the immense hich the tax on whisky brought Freasury. Mr. Hurd favored the ne of his happiest efforts. Mr. irkansas spoke on the other side. h opposed the principle of the nt lending money to any one, eso whisky traffickers, and Mr. Visconsin objected to it on business I grounds. Mr. Dingley thought had gone to the utmost limit althe whisky interest, while Mr. Connecticut, favored the Bill as iness measure and argued there 10 constitutional objection to it. lect Blackburn of Kentucky made g argument in favor of the Bill.

THE NORMAL AT SHILOH.

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Some Aews.

New York.

ALFRED CENTRE

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Rhode Island. NIANTIC.

On Tuesday evening, March 18th, while we were "out at tea" we were informed by our host that we had callers awaiting us at home, and so we hastily returned and found our home, which we had left securely locked, lit up, while teams were hitched ground in every available spot. Seeing we were greatly outnumbered we at once made an unconditional surrender. We were now treated with every kind consideration that it is possible for persons to receive. They adorned our study with a large easy chair and left money, groceries and dry goods amounting in the aggregate to about \$44. A table was set with refreshments of which over seventy partook. The evennig was passed in social chat and music, which all seemed to enjoy. We were kindly remembered not only by our parishioners, but by many of the First day people, who live in this community.

We have also lately received as a gift \$41 from friends at Ashaway and Potter Hill. Many thanks to all.

There is a new interest manifest at late in our meetings. We have good congregations at Niantic and a few are inquiring the way of life and salvation. Let those who pray remember the interest here.

HORACE STILLMAN. MARCH 25, 1884.

West Virginia.

QUIET DELL. This pleasant little village is situated six miles east from Lost Creek and five miles from Clarksburg, the county seat and railroad station. It is the place where Deacon Abel Bond settled, and gave it such a good name by his upright life and exalted Chris

tian character. In the village and vicinity, dwell at present, Methodists, Baptists and Presbyterians, and these have been accustomed for many years to unite with us in a union meeting. According to the Virginia custom it is expected that a protracted meeting will be held at each "appointment" some time during the Winmany other precious meetings, was put off till the last, but the people had begun to hunger and thirst after a refreshing from the Lord with so much humility and prayer that the Lord gave us one of the most precious meetings of all. The very first night some arose for prayer and on the second deep and solemn feeling pervaded the assembly and while Christians humbled themselves and confessed their sins, backsliders returned and a great many were hopefully converted-I can truly say that it was a warm meeting, in the West Virginia sense, amid the handshakings and tears and hallelujahs as the happy people gave expression to the deep feelings of their hearts. One night there were fifteen at the altar of prayer, and in a

few minutes thirteen of them were on their feet shouting and shaking hands as they are accustomed to do when they feel their sins forgiven. But this was not all. They began to search the Scriptures, set up long neglected family altars, and settle up difficulties till it seemed that most every house had be-

come a house of prayer, and almost every heart a temple for the indwelling of the Holy Spirit. A goodly number are awaiting baptism and church membership, and our prayer is, that all may live a Christian life and adorn the profession they have made.

L. R. SWINNEY.

Wisconsin.

The past few days have been quite Springlike. Our snow has all left us, except here and there the remains of a "drift," and it seems quite a relief, after nearly three months, to see the face of mother earth again.

Condensed Aews.

Domestic.

A very serrious riot is in progress at Cincin ati, O. The immediate cause of the trouble seems to be the failure of the mobil to lynch a certain notable prisoner. The Court House and other public buildings have been burned, quite a number of persons have been killed, and many more seriously injured, and the city seems given up to lawessness and carnage. Vigilance measures have been adopted by the authorities to lit tle purpose. At latest hecounts, the entire millitia of the State had been ordered to report at once at Cincinnati.

The assessment of taxable property of the State of Missouri, outside of railroads, bridges, and telegraph lines, just completed, shows a large increase over the preceding year. The total in real estate is \$492,489,000; personal property, \$187,338,000; estimate for fabrics in the market. We can assure you that as railroads, bridges, and telegraphs, \$40,000,- large a variety or as good values were never shown 000; grand total, \$719,000,000.

A dynamite explosion occurred at the Repauno chemical works near Thompson's Point, N. J., March 29th. A number of men were killed. Nothing remains of the building, which was a two story frame structure. An excavation sufficient to bury a good-sized house was made in the ground where the builling stood, and houses for half a mile around were badly shattered.

The committee on the preservation of the Adirondack forests, at a meeting recently held, made arrangements for holding a mass meeting to further the objects of the organization. Resolutions were adopted in favor of forming a New York State forestry league, whose membership should include both adults and children.

A terrific thunder, rain, and wind storm struck the city of Knoxville, Tenn., March 25th. Hail covered the ground, and for several hours hail stones weighing from one to two ounces were abundant in the northern portion of the city. Fifteen frame buildings were demolished.

The Connecticut Senate has concurred in the passage of the bill fixing a fine of \$1,000 or one year imprisonment for deprivation of any rights because of race or color.

The heaviest earthquake since 1868, occurred at San Francisco, Cal., March 25th. People rushed from their houses in great fright. It lasted fifteen seconds.

The earnings of the Bell Telephone Company for the past year were \$2,295,000 against \$2,576,000 last year.

Professor François T. De Bussey, a French teacher in Yale College from 1835 to 1849, is dead, aged 81 years.

Danielson, editor of the Providence (R. I.) Journal, is dead, aged fifty-six years. Severe storms and floods are reported from

various sections of the country. Augustus Schell, well known in New York political circles, is dead.

Foreign

Political parties in Prussia are preparing for a general election. The Munich Gazette declares electors will find themselves between these alternatives—to support either law or partisans of socialists. The government hopes to arouse among the German people a conservative movement analogous to that of 1868, after the attacks on the emperor's life.

Paul Frederick, brother of the grand duke of Mecklenburg, Schwerin, having been conbrothers and their offsprings. If the broth- each succeeding year. ers' families become extinct, the throne is to revert to the family of Paul Frederick, provided his successor becomes a Protestant.

Prince Leopold, the youngest son of Queen Victoria, died suddenly at Cannes, March The cause of the duke's death was an effusion of blood into the stomach and night eleven came forward to the altar. A lungs. There were no unusual premonitions but symptoms have long been threatening.

> The Democratic and Liberal journals charge the gevernment of Spain with magnifying a conspiracy, which has been made the ground for numerous arrests within the past few days. Republican papers pronounce the conspiracy an invention.

Leading conservatives stated that the lords will allow the franchise bill in the English Parliament to pass a second reading and

negotiating with a view to a division of the seats at the next general election, to prevent the election of Parnellites.

Prussia has ordered the State that paywith January last.

Patenotre, new French minister to China, who will leave Marseilles for Pekin soon, is instructed to claim an indemnity of thirtytwo million dollars.

The Swiss federal council has ordered the mmediate execution of the order of expulsion against the anarchists.

The police of Havana, Cuba, hate captared \$21,600 worth of stolen postage stamps and stamped paper.

The French in Tonquin are discussing the occupation of Amoy, China.

ASSOCIATIONAL DIRECTORY.

South-Eastern-next' session will be held at Greenbrier, W. Va., beginning Fifth day, May 29, 1884. S. D. Davis, preacher of Introductory Ser-

EASTERN-place of meeting, Shiloh, N. J. Time of meeting, Fifth day, June 5, 1884. Programme of exercises to be provided for by the Executive

CENTRAL—place of meeting, ReRuyter, N. Y. Time of meeting, Fifth-day, June 12, 1884. A. B. Prentice, preacher of Opening Sermon.

WESTERN-place of meeting, First Alfred, Alfred Centre, N. Y. Time of opening, Fifth-day, June 19, 1884. Preacher of opening sermon, W. C. Tits-

NORTH WESTERN-place of meeting, Walworth, Wist Time of opening, Fifth-day, June 26, 1884 Preacher of Opening Sermon, W. H. Ernst; J. L. Huffman, alternate.

** Additions to the above announcements will be made as the committees of the Associations may

Black Goods.

We desire to make especial mention of our Black Dress Goods. Our stock comprises the choicest J. HABRIS, Hornellsville, N. Y.

THE call for 250 men in another column, will interest those wanting permanent situations on salary.

LARGE SALES.—During the year 1883, L. B. Silver, of Cleveland, O., sold and shipped into the various States and foreign countries, six hundred and eighty-nine (689) head of the famous Ohio Improved Chester swine for breeding purposes.

Carpets! Carpets!

We are now opening our Carpets for the Spring trade, and can safely say that we were never able to show you as large, complete, and beautiful a line as now-more than twice as large a stock as any other establishment in the city or section can show you. In the Ingrain lines we have all grades to the best made ;also Tapestry and Body Brussels, Velvets and Borders to match, Velvet, Smyrna, and Moquette Rugs, Canton and Chinese Mattings, Hassocks, Ot tomans, &c. We can please the tastes and purses in all respects. Come and look at the new goods. J. HARRIS, 125 Main St., Hornellsville.

SPECIAL NOTICES.

REV. O. U. WHITFORD, late of Chicago, Ill. requests his correspondents to address him at Wes terly, R. I.

THE regular meeting of the Board of Mana gers of the Seventh day Baptist Missionary Society will be held at the usual place of meeting, at Westerly, R. I., on Wednesday, April 9, 1884, at 9.30 WM. L. CLARKE, Rec. Sec.

THE next Quarterly Meeting of the Hebron Hebron Centre and Shingle House churches, will be held with the Hebron Church, commencing Sixthday evening, April 11, 1884. Opening exercises to be conducted by Eld. H. P. Burdick. Further arrangements will be made. A cordial invitation is extended to all. G. P. KENYON.

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 Seventh-day Baptist Quarterly is published, mainly, in the interest of the denomination whose name it bears, but it will contain matter of 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 verted to the Catholic faith, has renounced value. The volume for the year will form a book ter. This at Quiet Dell, on account of so his hereditary rights in favor of younger of over 500 pages, which will grow in value with

> The price of the Quarterly is put at the low figure 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 and brighter. She had been a widow for seven 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 sent at once to the SABBATH RECORDER office, when the Quarterly will be sent as ordered.

Silks!

ment as we give the best values and best wearing goods. Our stock has been replenished with large then strike out all portions relating to Ire- lines of Black Gros Grains and Cashimeres, Rhadames, Satin Duchesse, and Rhadzimeres, Surahs. Orangemen and liberals of Ulster are Serges, Colored Silks and Satins, Brocades, Cadrille Silks, Glasse effects, etc. A visit will repay you. J. HARRIS, Hornellsville, N. Y.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contribument of salaries of Catholic clergy in the | tions to either the Tract Society or Missionary Sodiocese of Cologne be resumed, beginning | ciety, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

Ladies

Should not fail to inspect our new lines of Hosiery, by far the largest we have ever shown. New Trimmings, Buttons, Laces, Handkerchiefs, Kid Gloves. etc. We have made large additions to our Corset stock, which is the most extensive in the city, comprising complete lines of over twenty five different styles of the best known and most popular makes. We have all colors in the celebrated "C. P" Paris made Satteen; slso the various style of Corsets of Dr. Warner's manufacture.

J. HARRIS, Hornellsville.

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 Allen's Hill, N. Y., March 20, 1884, at the home of the bride's fa her, Lucius L. Pierpont, by Rev. S. M. Day, assisted by E. S. Furman, Mr. D. M. ESTEE, of Canisteo, and Miss NETTIE W. PIERPONT, of Allen's Hill.

At the residence of the bride's parents, evening after the Sabbath, March 15, 1884, by Eld. Jacob Davis, Mr. Joseph L. Bailey, and Miss Alcena J. Davis, all of Doddridge county, W. Va.

In Shiloh, N. J., March 15, 1884, by Rev. Theo. Gardiner, Mr. William Henry Mulford, of Bridgeton, and Miss Lizzie L. Davis, of Shiloh. At the residence of the bride's father, Mr. A. C. Crandall, near Farina. Ill., March 22, 1884, by Rev. W. H. Ernst, Mr. S. D. Burdick, of Milton, Rock Co., Wis., and Miss Delcenia C. Crandall, of

DIED.

At her residence, in West Genesee, N. Y., on Third-day, March 11, 1884, Mrs. ELECTA CRAN-DALL, aged 81 years. Born in Petersburg, Rensselaer Co., N. Y., August 23, 1802, in early life she removed to Brookfield, Madison county, where she was united by marriage to Ethan P. Crandall, Jan. 1, 1820, the ceremony being performed by Eld. Horace Green,
Daniel Coon. Soon after marriage, she was happily Mrs. Margaret Hodsell Belmont,

converted to God, and has ever since lived a useful, consistent and devoted Christian life. She and her husband were both baptized on the same day, by Eld. Coon. In the year 1830 they removed to Mrs. Cordelia Heseltine, Whitesville, this county, and settled in the town of Genesee, on the farm where she has lived for more than half century, and where she has fallen asleep in Jesus. When the West Genesee Seventh day Baptist Church was organized, June 2, 1843, she and her husband were two of the twelve constituent members. Five still survive, one being present at her funeral. Her husband, for many years a deacon in the church, died Dec. 31, 1877. Funeral services were held on Fifth-day, March 13th, conducted by the pastor; text, Psa 90: 12, "So teach us to number our days that we may apply our hearts unto J. E. N. B.

In Independence, N.Y., March 31 1884, of Bright's lisease. JACOB L., Bloss, in the 75th year of his age. His sufferings were long and savere. He leaves a wife and eight children.

At Westerly, R. I., March 17, 1884, Mrs. Phebe S. Boss, wife of Thomas W. Boss, aged 40 years.

At Marlboro, N. J., at the house of her son-in-

aw, Mr. Uz Ayars, on Thursday, March 13, 1884, Mrs. Mary J. C. Morton, wife of Rev. Jos. W. Morton, aged 62 years and 7 months. The deceased, who was a daughter of Dr. M. Curry, was born and reared in Columbiana county, Ohio. She made a profession of religion and connected herself | D. G W. David, Harvard, with a Presbyterian church in early life, May 1, 1844, she was married in Beaver county, Pa. Of her eight children, seven survive her; all of whom attended her funeral. In 1847, she went, with her husband and eldest daughter to Port au Prince, in the island of Hayti, as a missionary of the Re formed Presbyterian church. In 1849, the family having embraced the Sabbath, returned to this country, and subsequently became more or less closely identified with the Seventh day Baptist de nomination. About two years later she was bap tized in De Ruyter; but she never entered into formal connection with any Seventh day church. Since leaving De Ruyter, she has lived in Plainfield. N. J., in Ashaway, R. I., in Vineland, N. J., and in Camden, N. J She never enjoyed good health, and her sufferings have often been very severe. Some two years ago, she took cold, accompanied by an unusually severe cough. Her lungs, which were never strong, became affected, and she failed gradually but surely from that time onward. It cost her a severe struggle to give up life and all her family ties; but at last she was enabled to overcome the fear of death, through faith in a crucified Redeemer. Physically speaking, her vitality was immense, and the conflict with the "King of Terrors" was truly heroic. She was a woman of firm princi ples, but unobtrusive in defending them. She was devoted to her children, and was always ready to make any sacrifice for their good. It is a great comfort to us all, to believe that she sleeps in Jesus.

At Marlboro, N. J., March 14, 1884, of consump tion, Mrs. Anna T. Hilyard. wife of Clinton Hilyard, in the 27th year of her age. T. L. G.

In Roadstown, N. J., March 28, 1884, of consumption, Mrs. Mary Gillette Harris: daughter of Rev. Walter B. Gillet e in the 40th year of her age. She made a profession of religion, accepting Christ as her Saviour, at the age of thirteen, and united with the Shiloh Seventh-day Baptist Church, of which she remained a beloved member till the day of her death. During her long illness, she be came more and more recconciled to the providence that was to remove her from earth in the prime of life, and was will to "depart and be with Christ which is far better." Thus her hope grew brighter years, and leaves two orphan boys to mourn her loss. These, together with the aged and infirm father, who was pastor of this people so many years, have the warmest sympathies of all who know them in this their day of sorrow.

At Milton Junction Wis., March 11, 1884, o dropsy of the heart, Mr. Russel P. Burdick, aged a canvassing agent. Names and remittances may be | 53 years. He had been declining in health for several months, and had arranged to start, in company with his wife, for California on the 10th, in hopes the change might recruit him. On the night of the 7th he was suddenly attacked with severe pain in his chest and bowels, and from that hour It is a well known fact that our sales of Dress sank rapidly till ten minutes before six o'clock on Silks are the most extensive made by any establish- the eleventh, when he quietly, and with unwavering trust in the merits of Josus, passed away. He made a public profession of religion when quite young and united with the First Alfred Church, and at the time of his death he was the treasurer of the Milton Junction Seventh day Baptist Church, He was a man of few words but of exemplary life and highly respected by all who knew him. His funeral, on the 13th, was very largely attended. He leaves a wife, three children, and numerous relatives and friends to mourn his loss.

> At Milton Junction, Wis., March 26, 1884, infant son of Ormanzo and Ida Cottrell, aged 3 days.

In Walworth, Wis., March 4, 1884, little Rex, youngest son of Mr and Mrs. Frank D. Read, aged e years, 4 months, and 7 days. Deceased was a child of more than ordinary intelligence for one of that age, and being possessed of a remarkably win ning countenance, and sweet disposition, he became a neighborhood pet. It has been a hard blow to the sorrowing parents who have the sympathy of the entire community. We sincerely hope that God will fill the void in their hearts by his sanctifying

At his residence in Brookfield, Mo., March 3 1884, at 12 30 P. M., of consumption, Dr. V. F. POTTER. formerly of Alta, Ill., aged 33 years. After a lingering and painful illness which he bore with great patience and fortitude, he fell asleep and quietbreathed his life away. Deceased left a wife, and little boy six years of age. Funeral services occurred at his residence Wednesday, March 5th, at 2 o'clock P. M., after which his remains were placed n the Rose Hill Cemetery at Brookfield.

At his home in Linn county, Mo., Feb. 28, 1884, GUY M. LOWTHER, second son of Mansfield and Lizzie Lowther, aged 10 years and 1 month.

LETTERS.

E. G. Burdick, C. E. Crandall, Mrs. L. J. Briggs Calvin Waldo, F. J. Ehret, L. R. Swinney, C. H. Griffin, H. Ernst, Lucretia Conklin, Mrs. C. V. Potter, Jacob Davis, Lottie Baldwin, Mrs. A. B. Pierce, A. B. Prentice, Ella Rogers, E. D. Barker, Oscar Williams, O W. Babcock. A. H. Lewis 4, U. M. Babcock, J. P. Hunting, P. F. Randolph 2, J. J. White, C. B. Cottrell, J. J. Nichols E. C. Hibbard, Mrs. M. G. Godfrey, B. G. Stillman, Geo. H. Babocck, J. A. Baldwin, E. P Saunders, Emza F. Randolph, D. G. David, Horace Stillman, C. Potter Jr., Emeline Crandall, Ozina M. Bee, Mrs S Leonard, L. M. Stillman, E. S. Babcock, E Lewis, Andrew Carlson, Mrs. O. D. Williams, L. Clawson, Mrs. D. W. Hulett, Joseph West, A. W Coon, Mrs. Eveline Wells, A. H. Langworthy, J. M. Tilsworth, E. B. Clarke, J. E. N. Backus, Wallace Simpson, John Congdon D. E. Rice, A. E Main, A. D. Bond, C. M. Chamberlain, Geo. Clarke, A. McLearn, W. H. Wild, J. F. Shaw, N. Wardner, G. S. Hood, A. R. Crandall, S. P. Stillman, Mrs. J. M. B. Ambler, W. L. Clarke, G. M. Cottrell.

RECEIPTS.

John Williams, Adams Centre, Horace Green,

Mrs. A. B. Coon Friendship, 2 00 41 Oscar Williams, Lowell, Mrs. S. A. Leonard, New London. 2 00 2 00 40 2 00 40 W. M. Saunders, Alfred Centre, Mrs. C. H. Wells, Elkdale, Pa., 2 00 40 Josiah G. Lewis, Crossingville, 2 00 40 2 00 40 Calvin Waldo, Venango, 2 00 40 D E. Rice, New Enterprise, Lottie Baldwin, Glen Beulah, Wis., 2 00 41 16 52 E. D. Barker, Noank, Conn., 2 00 40 .2 00Mrs. Joseph Crandall, Westerly, Mary C. Green, Hope Valley, 1 00 40 B. W. Cranda'l. 2 00 40 N. B. Palmer, Woodville. 2 00 40 2 00 40 Horace Stillman, Niantic 2 00 40 Jacob Jennings, Plainfield, N. J. 2 00 41 Mrs. Mary R. Harrington, Mrs. J. J. Nichols, Pleasant Hill, Mo., 1 00 Mrs. C. V. Potter, Brookfield, 2 00 W. C. Davis, Nortonville, Kan., 2 00 40 Mrs. R. M. Stites, 1 00 40 G. H. Johnson, 2 00 41 2 00 40 Joel H. Davis New Salem, W. Va., 2 00 40 52 2 00 40 2 00 39 C. G. Davis. Emza F. Randolph, Greenwood, 40 F. J. Ehret, White Oak, 2 00 2 00 41 J. B. Paugh, Lost Creek Kenyon P. Crandall, North Loup, Neb. 2 00 40 2 00 40 A. D. Bond, Buffalo Gap, Dak., 2 00 H. Ernst, Decorah, Ia., Lucretia Conklin, Steamboat Rock, 2 00 41

Flora A. Randolph, Alfred Centre, Mrs. Eveline Wells, Almond, 2 00 Mrs. H. M. Satterlee, Richburg. 1 00 1 00 1 00 2 00 1 00 50 E. P. Saunders, New Market, N. J., Abram Dunham, Horace Stillman, Niantic, R I., J. R. Irish, Rockville, A. B. Kenyon, Benj. Kenyon, Mrs. Chas. Wilber Myrtle, Pa., Mrs. Abbie Pierce. North Loup. Neb. N. R. Stillman, Nortonville, Kan., O. W. Babcock, F. J. Nichols, Pleasant Hill, Mo.,

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending March 29th, reported for the RECORDER, by David W. Lewis & Co.. Pro duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 21,412 packages; exports, 737. Considerable new butter is coming in tin packages which are not altogether as desirable as wood to ship in. They are not as easily opened, and when opened and not sold at the first opening aiways advertise the fact that somebody else has looked at them to the next buyer. Old butter is in reduced stock here and apparently going out clean, and for the choicest qualities of it prices are firm. We note sales of 100 firkins creamery make at 251@261c., 50 more at 271@28c., and several fine dairies firkins at 25@27c. Also odds and ends of State butter at 12@18c. New is arriving freely, and with good demand stocks are well cleared up. Sales were mostly at 30@32c., with some selections at 33@34c and some lots a little off quality sold at 25@27c. We quote:

	Fancy.	Fine.	Faulty.
Creamery, fresh	. 36@38	34@36	25@28
Home dairy, new		28@30	15@25
Old butter		23@25	10@20
Grease	. ——	. ——	6@_8

CHEESE. - Receipts for the week, 9,965 boxes; exports, 3,208 boxes. Trade was light and at unchanged prices. We quote:

Fancy. Factory, full cream.. 14½@15 Skimmed — @-

Eggs.—Receipts for the week, 9,697 bbls and 8,588 cases. There has been good active demand all the week at slightly advanced prices, sales were mostly at 24@241@25c. To day, Saturday, there is weaker feeling and lower prices. Sales at the Mer-

cantile Exchange were large, starting at 24c. and running down to 221c., and closing at 23c. We BEANS.-Marrows freely offered at quotations

Mediums quiet. We quote: Marrows, per bushel, 62 lbs......\$2 60@2 80\$2 25@2 **50** Mediums, DRIED FRUITS.—We quote: Apples, evaporated, choice to fancy.....12 @18

poor to good...... 9 @10 Southern sliced, choice to fancy... 8 @ 91 poor to good...... 5 @ unpeeled, " 12 @15 peeled, sun dried, choice to fancy 12 @131 " poor to good ... 9 @114 unpeeled, halves 54@ 6 quarters 5 @ 51 Huckleberries, per lb 9 @10

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Selected Miscellany.

Wouldst thou live long? Strive to live well: tread in the upright ways. And rather count thy actions than thy days; Then thou hast lived enough among us here; For every day well spent I count a year. Live well, and then how soon so'er thou die, Thou art of age to claim eternity. But he that outlives Nestor, and appears

To have passed the date of gray Methuselah's years, If he his life to sloth and sin doth give, I say he only was—he did not live.

-Randolph.

A BLESSING IN DISGUISE.

BY FLORENCE B. HALLOWELL.

When Effie Walton heard the doctor say that she would not be able to walk again for at least a year, and that she must spend that length of time lying on her back, she burst into a passion of tears and cried until she could cry no more. Then she grew sullen and unreasonable, and refused to listen to any words of comfort from her mother, whose loving heart was very heavy with the thought of her little daughter's misfortune. It was no wonder that Effic felt that she

could not endure a year of inaction, for she had "run wild," as her aunt Penelope Ferguson said, since babyhood. She was an only child, and had been very much in dulged in every way. Though she was fourteen years old she had never been to school. and did not even know the multiplication table. She seldom took up a book except to look at the pictures, and was apparently unmoved at her aunt Penelope's predictions that she would grow up an ignoramus. Her days were spent in the woods, or in rambling over the hills on her little pony, and she was never in the house except at night, unless the weather was inclement. It was in trying to climb a big butternut tree that she had received the fall which had injured her back; and now her only chance of ever being able to run about again lay in confinement to a sofa for a whole year! Poor Effie. "I don't know what I shall do with the

lope. "She frets all the time, and nothing seems to interest or amuse her. I am in ut ter despair when I think how long she must lie there. I am afraid she will fret herself Now, Penelope had more than once told her sister that the time would come when

child," said Mrs. Walton to her sister Pene-

she would regret her extreme indulgence to Effie, but she was wise enough not to say "I you so," now that her prophecy had "Give her something to do, and she won't

fret," she said. "Keep her hands and brains busy and her heart will be light."

"She doesn't know how to do anything," said Mrs. Walton. "If she was only fond of reading! but she won't look at a book or a magazine, no matter how I plead with

"I will come over to-morrow and see what I can do," said Mrs. Ferguson, as she went

So the next day she appeared in Effie's room, carrying a small satchel containing some red and white worsted and a pair of knitting needles. Effie was looking very cross and unhappy in spite of the fact that her sofa was luxuriously comfortable, and that over her head a canary was singing merrily in the bright Winter sunshine. Her aunt sat down without asking her how she felt-a question which Effie always regarded as a cruel and unnecessary reminder of her misfortune—and took out the worsteds and needles without remark.

"If you have come to sit with Effel think I will go out a little while," said Mrs. Walton. "I have been trying for a week for a chance to do some shopping." "Go, by all means," said her sister. "I

can stay here a couple of hours as well as

"Is there anything you would like to have me buy for you, darling?" asked Mrs. Walcheek.

"Of course not. What could I use lying here like a log?" was the reply.

Effie?" she asked.

"I am sure I don't know," answered Effie, without any apparent interest in the matter. "I'm not good at guessing."

guess correctly if you tried a month," said | over. her aunt pleasantly. So I will tell you at once. This is to be a tippet for little Johnnie Snow. You know he lives down in that on her face, and her hands crossed idly in wretched cabin by the old mill."

"Yes, I know," said Effie. "I have passed the place often when I've been out on my pony. There are five or six children, I think."

"Yes, and they are not half clothed. How dear?" Johnnie's eyes will sparkle when he gets this "I don't know how to knit," said Effie.

"I don't do any kind of fancy work." "But you're not too old to learn, and

knitting is the easiest kind of work. Look at me a minute, now."

aunt, handing her the needles. "Oh, I don't believe I could; I should spoil it."

do it well I can ravel it out."

she soon found the work easy, and, much to and feather flowers." her gratification, accomplished a half dozen

rows on the tippet. Mrs. Ferguson, when she rose to go home, rows, as your preparations for to-morrow "for lerhaps you may feel like doing some show; and you have learned patience, resig- belief, with a voice like the croaking of a more on it after awhile."

end," said her aunt.

with it?" asked Effie.

yourself, if you like. I will send for him to | deeply." come up here."

The next day when Mrs. Ferguson went to her sister's house, Effie's face was wreathed in smiles, and with an air of triumph she necessary for each to understand what the he did not tell me where I could find brought out-from under the afghan-the other felt. tippet entirely finished.

"Haven't I been smart?" she asked. "I know you didn't think I'd have it even half done. And you ought to have seen papa's surprise when he came in last evening and saw me knitting. I just kept right on, pretending I didn't notice him; but I had to laugh at last, he looked so amazed. And, aunt Penelope, I want to make him a tippet. He can use it when he goes out in the

sleigh."

"A very good idea," said her aunt. "Don't say a word to him about it, and we'll give him a grand surprise," and then, seeing how impatient Effie was to begin work, she went out and bought the necessary materials

"I am so glad you taught Effie how to knit," said Mrs. Walton, as she went to the hall-door with her sister. "She has been so busy since you were here yesterday that she hasn't even thought of fretting about her

When Effie had finished the tippet for her father, and it had been presented to him with much pomp and ceremony, her aunt brought her a crochet needle and a ball of macrame cord.

"I saw a beautiful tidy at Mrs. Tulluck's yesterday," she said, "and I want you to make me one just like it."

"I am afraid I can never learn to crochet," said Effie, "it looks so hard."

"It is quite as easy as knitting," said Mrs. Ferguson, and when you have once learned the stitch you can make all sorts of pretty things." ·

Thus encouraged, Effic made an effort to learn, and made it so earnestly that in the course of an hour the tidy was well under way, and she was able to finish it the following day without further assistance.

"I believe I like crocheting better than knitting," she told her mother.

From tidies she went to edgings, hoods, leggings, and mittens, and by the end of February she had fitted the little Snows out with all sorts of comfortable wollen garments. Aunt Penelope did not stop at teaching Effie how to use her hands. She taught her also how to use her brain. She began by telling her interesting anecdotes of historical people, and Effie became so much interested at last that she willingly consented to read aloud to her aunt every day from some entertaining book of biography, history or travel. And she soon became very much ashamed of the ignorance of which she had once boasted.

One day her cousin Lulu, Aunt Penelope's eldest daughter, came in with a box of paints, and a little book called "Steps to

"Effie," she said, "mother wants me to teach you how to paint. She thinks it would be such a pleasant occupation for you when you grow tired of reading and fancy

By this time Effie had come to the conelusion that she was capable of learning almost anything, and she was very glad to undertake this new accomplishment. Lulu came regularly every day to give her a les son, and she proved so apt a pupil that her young teacher at length advised a course of instruction from some one more proficient than herself. Her advice was followed withton, bending to kiss her little daughter's out delay, and Effie was soon studying under an artist of well-known ability, who came from the city twice a week to instruct her.

It seemed to Effie that every one she knew As the mother with a heavy sigh, went out | took an interest in teaching her something. of the room, Mrs. Ferguson held up before One friend gave her lessons in making object of life. It stands at the end of every learned in knitting and crochet were legion."

scarcely believe when Christmas came again of Gold. "And I doubt if you would be able to that her year of confinement was almost

Her aunt came in the day before Christmas and found her with a very sober look her lap.

"Is your work all done, Effie," she asked. "Yes," answered Effie, "and all this afternoon I have done nothing but think," "What have you been thinking about,

warm tippet! Don't you want to help me almost wasted, Aunt Penelope, and about where she was to be found. Then, all sad with it, Effie? I am so busy that I would | the number of things I have learned in the at heart and wearied with my search, I last twelve months. A day or two ago I went forth without the city walls and heard Mrs. Ellis say that we could never tell climbed a lonely hill, and up a steep and what was best for us, and that we ought to rugged way, until I came in sight of a try to believe that everything that happened cross, and of Him who hung thereon. to us was for our good in some way, no matter how we were vexed and troubled just at one and touched me. Then instantly my Effie looked, and said presently that it did | first. Now, when I found that I would have | heart was melted, and all the great deeps of to lie on my back for a year I thought I soul were broken up. "Suppose you try to do a row," said her might much better die at once. It seemed "Ah, Repentance, I have been looking to me that no girl had ever had a better everywhere for you," I said. right than I to be utterly wretched. But I "Thou wilt always find me here," said know now that that fall from the butternut Repentance; "here, in sight of my Crucified "There's no danger of that. If you don't | tree was the best thing that ever happened | Lord. I tarry ever at his feet."

So Effie reluctantly took the needles, and I might never have learned to love books, or I knocked at many a door in the city of though she was extremely awkward at first, to sew, knit, crochet, paint, and make wax | Mansoul and asked for her. And some said

"I think you have learned other things, and some said she used to once, and some too, Effie. You have learned to pity the said she came there occasionally when the "I think I will leave it with you," said poor, and to take an interest in their sornation, and the blessing a cheerful spirit is raven, and he said Forgiveness never was "First red and then white, clear to the to its possessor. Your mother was talking there that never would be, that she was much to me about you only yesterday. She thinks "Will you tell Johnnie that I helped you the improvement in your disposition has been really wonderful, and your appreciation "Certainly; and you shall give it to him of her devotion to you touches her very

> close to her, and put both arms about her her portrait, and told me of her gracious neck. Neither spoke; but words were not works, and bade me seek her earnestly, but

CLIPPINGS FROM "GOLD FOIL."

We all see life and the world from our own standpoint; no two exactly alike. So when we read a book hardly any two will interpret it exactly alike. A friend of "Grains of Gold," having read Dr. Holland's "Gold Foil," selected the following as the "soul of the book." There are enough good things here to form the soul and foundation for half a dozen average volumes: (Who will send us the condensed essence of another good book?)

Idleness is the sepulchre of a living man. Woman will be pure, if man will be true. Character lives in a man: reputation outside of him. The springs of the soul's life abide in the

affections. No truly Christian man can be truly an

indolent man. Every man in the world who gives blows must take blows.

There is no God, and there can be none, who is not a God of Providence. Wherever our affections cluster, there springs up an ideal character.

It is necessary to have one heart, at least, in whose confidence we may dwell.

Towards the soul which places itself in the attitude of reception, all things flow. No truth can be uttered by a soul that has not realized it in some way, with hope to be

A man who feels that his religion is a slavery, has not begun to' comprehend the

real nature of religion. There is no thought more precious than that my Maker is my constant minister, di

rcct and immediate. A man who desires to benefit his fellows can uot proceed a single step without faith

in those whom he would benefit. In the blackest soils grow the richest flowers, and the loftiest and strongest trees spring heavenward among the rocks.

Everywhere a Christian should be a positive power, so that wherever he carries himself, he will carry the power of Christianity.

Every man who strikes blows for power, for influence, for institutions, for the right, must be just as good an anvil as he is a ham-

It matters not how selfish a man may be, there is something in him which tells him that the selfishness he sees in others is con-

Life is only an inestimable blessing to him who, prepared to meet the future, and who, comprehending his position, and the meaning of it, is not afraid of the future.

All those actions which love naturally dictates and performs, if performed by any individual as simple duties-performed grudg ingly and difficultly, amount to notning, as Christian actions.

Personal character should always be a resultant of true action, instituted for unselfish purposcs. The meanest and most illegitimate of all human pursuits is the THE N. Y. TRIBUNE FOR 66 CENTS. direct pursuit of reputation.

Our spiritual natures are to be knit with firmness by toil, to be hardened into power by conflict, to be softened into humanity by the experience of their weakness, to be rendered tractable by affliction, and thus fitted for a safe eternity.

The sweetest type of heaven is homenay, heaven is the home for whose acquisition we are to strive the most strongly. Home, in one form and another, is the great feather-flowers, another told her how to day's labor, and beckons us to its bosom, and "What do you think I am going to make, mould in wax; and the new stitches she life would be cheerless and meaningless did we not discern across the river that divides as large a number of voters as possible. Every one With her time so fully occupied the it from the life beyond, glimpses of the will want THE TRIBUNE this year. Now is the months rolled by so quickly that she could pleasant mansions prepared for us. - Grains

AT THE MASTER'S FEET.

REV. MARK GUY PEARSE.

Once I went forth to look for Repentance. I sought her day and night in the city of Mansoul. I asked many if they knew where she dwelt, and they said they had never

to me. If I had not been forced to lie here! Again I went forth to look for Forgiveness.

they thought she did live there sometimes, weather was fine to spend a Sunday. Then up came one whom I knew by name as Untoo fine a lady to live in so low a place as that and among such a set as they were. So I came forth wearied and sad, and as I reached the city gate I met again the grave scholar, and he gave me much account of Tears stood in Effie's eyes. She drew her her birth and parentage, and he showed me

So I went along my way, looking, but well-nigh in despair, when it chanced that I found myself again upon the high hill, climbing again the steep and rugged path. And I lifted my eyes and saw once more the cross and Him who hanged thereon, and lo, at the first eight of my dear Lord, Forgiveness met me and filled my soul with holy peace and a rest like heaven "O,I have had a weary search for you," I

"I am always here," said Forgiveness, here at my Master's feet."

Long afterwards I wondered within myself where Holiness dwelt, but I feared to go in search of her. I knew she would never be at home in the low lands and busy streets of Mansoul. All whom I asked about her answered doubtfully. One said | London, E. that she had died long ago; indeed, was buried in Eden before Adam came out. One said she lived away at the end of the valley of the Shadow of Death, her house was on the brink of the river, and that I must hope to meet with her just before I crossed it. Another argued almost angrily against the notion. "Nay," said he, "she lives further on still; search as thou wilt, thou shalt never find her till thou art safely across the river and landed on the shores of the Celestial City."

Then I remembered how well I had fared aforetime on the Holy Hill, and went forth again. So up the lonely way I went, and reached the top of it and looked once more upon my blessed Saviour. And lo! there was Holiness sitting at the Master's feet. I feared to say that I had been looking for her, but as I gazed upon the Crucified, and felt the greatness of his love to me, and as all my heart went out in love and adoration, Holiness rose up, and came to me all graciously, and said, "I have been waiting for thee ever since thy first coming?"

"Waiting where?" I asked, wondering. "At His feet." said Holiness. "I am al ways there. "-The Christian.

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THE discovery that the Mississippi River, to several; feet, moves down mass, like a glacier, is not those who seek to control its with their puny obstruction neer in charge of the impro Providence, near Vicksburg long pile, driven outside "marker," has "traveled down stream, erect and firm the sand."

LIMITS OF HEARING.—A directed of late to the expe M. Panchon on the limits of sults being communicated Academy of Sciences. The duced by a powerful siren of ed by Cagniard-Hatour, a steam. It seems that the notes produced in this way tions per minute. M. P. vibrated metal stems fixed rubbed with cloth powdered In diminishing the length sharpness of the note is increenough, he finds that the giving the limiting sound is its diameter; and for steel, c the lengths are in ratio t velocities of sound in these as 1,000 for copper, 1,002 fo for silver. Colophane ap rubbing substance.—Scient

A New Form of Str. meeting of the Institution of gineers, London, the Hadfie Company showed specimen and pieces of steel wholly capacity, including axes an rying a fine cutting edge, subjects of very great intel ent, for these cast tools req of any kind when they com They are very hard, but remarkable is that they are same time. They require tempering. The steel of properties is made by thoreing, under Mr. Robert I from 7 to 12 per cent. of rich containing about 80 per ce The applications of this are, it need hardly be s Tools of almost every desc straight from foundry to g ing rooms, while for the n ing purposes to which st strength, toughness, and added.—Scientific America

ENAMELING CAST IRO Holrenz, of Beresdorf, h process for preparing vess. He sets out with the assert el adheres to the white ir gray, because the latter of uncombined carbon (granticles to be enameled sho the surfaces of which are To accomplish this the miron is cast is made of di with a substance that wi and remove it. The best purpose is sulphur, which free graphite to form at which burns as soon as I therefore, dusts the mould powder, either alone or i ized quartz or charcoal di contains more or less and the quality of the iron parenough sulphur to convertion in contact with the

The castings thus pro-led, as was previously to ameling, but the first or plied directly to iron mechanically cleaned or A similar result is o the mould with oil or pe portion of the graphite hydrocarbon, and this b casting is made. Finally, to remove the

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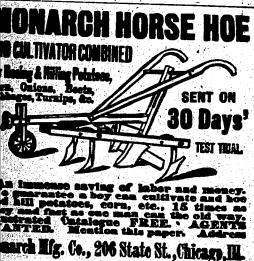
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A PARISIAN chemist has invented a new explosive called Panclasite. A great advantage claimed for this is that it will not explode by concussion. It is put up and transported in two liquids, which act like seidlitz powders, becoming explosive when mixed. It is said to equal dynamite in deadly and destructive effectiveness.

THE discovery that the bottom of the Mississippi River, to the depth of several; feet, moves downward in a solid mass, like a glacier, is not encouraging to those who seek to control its mighty current with their puny obstructions. The engineer in charge of the improvements at Lake Providence, near Vicksburg, reports that a long pile, driven outside the dyke as a "marker," has "traveled sixty two feet down stream, erect and firmly imbedded in the sand."

LIMITS OF HEARING.—Attention has been directed of late to the experiments made by M. Panchon on the limits of hearing, the results being communicated to the French Academy of Sciences. The notes were produced by a powerful siren of the kind invented by Cagniard-Hatour, and actuated by It seems that the highest audible notes produced in this way had 72,000 vibrations per minute. M. Panchon has also vibrated metal stems fixed at one end and rubbed with cloth powdered with colophane. In diminishing the length of the stem the sharpness of the note is increased. Curiously enough he finds that the length of stem giving the limiting sound is independent, of its diameter; and for steel, copper, and silver, the lengths are in ratio to the respective velocities of sound in these metals—that is, as 1,000 for copper, 1,002 for steel, and 0,995 for silver. Colophane appears to the best rubbing substance.—Scientific American.

A NEW FORM OF STEEL.—At a recent meeting of the Institution of Mechanical Engineers, London, the Hadfield Steel Foundry Company showed specimens of steel castings and pieces of steel wholly without magnetic capacity, including axes and other tools carrying a fine cutting edge, which were the by all well posted travelers when passing to or from subjects of very great interest to those present, for these cast tools require no treatment of any kind when they come from the mould. It also operates the best route and the short line be-They are very hard, but what is the more remarkable is that they are very tough at the same time. They require no hardening or tempering. The steel of these remarkable made by thoroughly incorporations is made by thoroughly incorporations. Milwaukee La Crosse, Sparta, Madison, Fort Howard (Green Bay), Wis., Winona, Owatonna, Mankato, Minn., Cedar Rapids, Des Moneis, Webster City, properties is made by thoroughly incorporating, under Mr. Robert Hadfield's patent, Elgin, Rockford, Ill., are amongst its 800 local stafrom 7 to 12 per cent. of rich ferro-manganese, tions on its lines. containing about 80 per cent. of manganese. The applications of this remarkable metal are, it need hardly be said, innumerable. Tools of almost every description can now go straight from foundry to grinding and finishing rooms, while for the numerous engineering rooms are not the numerous engineering rooms. ing purposes to which steel is applied, for and its widely celebrated strength, toughness, and hardness are now NORTH-WESTERN DINING CARS, added. - Scientific American.

ENAMELING CAST IRON WARE. - Otto Holrenz, of Beresdorf, has devised a new process for preparing vessels for enameling. He sets out with the assertion that the enamel adheres to the white iron better than to gray, because the latter contains a mixture stantly caring for its millions of patrons. of uncombined carbon (graphite); hence, the articles to be enameled should be cast in iron, the surfaces of which are free from graphite.
To accomplish this the mould in which the iron is cast is made of damp sand covered with a substance that will take up carbon the surfaces of which are free from graphite. and remove it. The best substance for this purpose is sulphur, which combines with the free graphite to form sulphide of carbon, which burns as soon as formed. Holrenz, therefore, dusts the moulds with fine sulphur powder, either alone or mixed with pulverized quartz or charcoal dust. The mixture contains more or less sulphur according to the quality of the iron used, but always has enough sulphur to convert the surface of the iron in contact with the mould into white

The castings thus prepared are not pickled, as was previously customary before enameling, but the first or basic coating is applied directly to iron as soon as it has been mechanically cleaned or soured.

A similar result is obtained by coating the mould with oil or petroleum, whereby a portion of the graphite is converted into a hydrocarbon, and this burns up when the casting is made.

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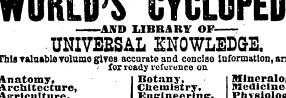
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EASTWARD.

STATIONS.	No. 🛂	No. 12*	No. 4*	No. 6
<i>Leave</i> Dunkirk Little Valley		1.05 рм 2.52 ''		9.06 AM 10.26 "
Salamanca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8.35 " 9.00 " 9.25 " 10.24 " 11.04 "	4.06 " 4.33 " 4.58 " 5.50 "	11.20 '' 1223.am	12.14PM 1.07 "
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	1.85 рм	8.57 " 10.58 "	2.47 " 4.27 "	2.05 PM 4.45 " 7.45 "

New York | 10.20 pm | 7.10 am | 11.25 am | ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.28, Cuba 9.27, Friendship 10.40, Belvidere 11.32, Belmont 12.01 P.M., Scio 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, Allegany 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.

WESTWARD.

STATIONS.	No. 1	No. 5*	No. 3*	No. 9
Leave New York Port Jervis	12.13 рм	9.05 "	8.00 PM 11.40 "	12.55 "
Hornellsville	†8.55 PM	4.25 AM	8.10 AM	12.25 PM
Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.35 PM 9.57 " 10.49 " 11 18 " 11.40 "	5.17 AM 6.02 " 6.25 " 6.48 "	9.13 AM 10.01 " 10.29 " 11.09 "	2.22 "
Leave Little Valley Arrive at Dunkirk			11.52 AM 1.30 PM	
ADDITIO	NAL LOCA	L TRAINS	WEŚTWAJ	RD.

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, 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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WESTWARD. 15. | 5 * | 9 * | 3 * | 21 * 37. STATIONS. A. M. A. M. P. M. A. M. P. M. A. M. Leave $9.26 | 6.50 | 4.10 | 11.50 | 8.22 | \dots$ Carrollton 9.55 7.25 4.51 12.35 9.00 Arrive at Bradford 10.00 7.30 4.55 7.00 10.10 7.42 5.07 7.15 Bradford Custer City Arrive at

8.20 5.45 Buttsville 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 Carfollton. stops at all stations, except Irving, arriving at Bradford 12.25 A. M.

	EAS	STWA	RD.			
STATIONS.	6.*	20.*	32.*	12.*	16.	38.
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Bradford Arrive at		1			ļ.	••••
Carrollton	8.20	6.35	10.46	3.20	4.55	

7.24 A. M., daily, from Bradford, staps at Kendall 7.30, Babcock 7.40, Limestone 8.05, arriving at Carrollton at 8.20 A. M.

3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3,30

P. M., and arrive at Titusville 7.30 P. M.

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INTERNATIONAL LESSONS, 1884.

SECOND QUARTER. April 5. Paul's Third Missionary Journey. Acts 18: 23-28

19: 1-7. April 12. Paul at Ephesus. Acts 19: 8-22.

April 19. Paul's Preaching. 1 Cor. 1: 17-31. April 26. Abstinence for the Sake of Others. 1 Cor. 8: 1-18

May 3. Christian Love. 1 Cor. 13: 1-13. May 19. Victory over Death. 1 Cor. 15: 50-58. May 17. The Uproar at Ephesus. Acts 19: 23-41; 20: 1, 2.

May 24. Liberal Giving. 2 Cor. 9: 1-15. May 31. Christian Liberty. Gal. 4: 1-16. June 7. Justification by Faith. Rom. 3: 19-31. June 14. The Blessedness of Believers. Rom. 8: 28-39. June 21. Obedience to Law. Rom. 13: 1-10.

June 28. Review.

LESSON II.—PAUL AT EPHESUS.

BY REV. THOS. R. WILLIAMS, D. D.

For Sabbath-day, April 12.

SCRIPTURE LESSON.-Acrs 19: 8-22. 8. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9. But when divers were hardened, and believed not, but

spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord

Tesus, both Jews and Greeks.
11. And God wrought special miracles by the hands of 12. So that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them.

13. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom

Paul preacheth.

14. And there were seven sons of one Sceva a Jew, and chief of the priests, which did so.

15. And the evil spirit answered and said, Jesus I know; and Paul I know; but who are ye?

16. And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that have noted and wounded. that they fied out of that house naked and wounded.

17. And this was known to all the Jews and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

18. And many that believed came, and confessed, and shewed their deeds.

19. Many of them also which used curious arts, brought

their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand

20. So mightly grew the word of God, and prevailed 21. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must 22. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus: but he himself stayed in

PRINCIPAL THOUGHT .- Power of miracles

GOLDEN TEXT.—" And many that believed came, and confessed, and showed their deeds."
—Acts 19: 18

TIME.—A. D. 54 to 57. PLACE.-Ephesus, in Asia Minor.

OUTLINE.

I. Paul preaching to the Ephesians. II. Christian miracles and Ephesiansorcery. III. The books of magic burnt.

QUESTIONS.

Give some account of the city of Ephesus, its location and population. Were there Jews there? What was Paul's theme of discourse? Did Paul's preaching serve to harden some? Did Paul form a separate congregation of the Chris separated from the synagogue? What was the result of this continued ministry in Ephesus? How did God vindicate Paul's preaching? How were the exorcists affected by Paul's miracles? How did the evil spirit interrogate the exorcists? By what Spirit did the man in whom the evil spirit was, prevail over the family of Sceva? By what means was the name of the Lord Jesus magnified? Did the sorcerers show any disposition to reform, and in what way? What was Paul's next plan of labor? Where did he propose to go? Whom did he send forward into Macedonia?

INTRODUCTION.

Ephesus was not only the capital of the province, but was a city of very great importance and the chief emporium of trade for a wide extent of coun try. It was the seat of the temple of Diana, one of characteristic which Paul was to encounter in Ephesus was the overwhelming power of the worship of the great goddess Diana. Paul's ministry here was an earnest, incessant, laborious, house to house ministry, which carried its exhortations to each in dividual member of the Church. Though a minis try of many tears, it was greatly blessed. Though it was a time of trial, sickness, persecution and sor- again be tempted to use them. rows, yet Paul's labors were unabating.

LESSON COMMENTS.

.V. 8. He went into the synagogues. The Jews were acquainted with the prophecies re lating to the promised Messiah, and hence it was very natural for Paul to seek them in every city and expound the prophecies to them. Thus every Sabbath day would find Paul in the synagogue, morning and evening, preaching to the Jews, showing that Jesus was the Christ, and setting forth the nature of his work, and the laws of his kingdom. Disputing and persuading. Revised Version, reasoning. He always addressed himself to the intelligence first. and then exhorted and persuaded. First know the truth then do it. This is the true order of all true preaching. This kind of labor Paul kept up in Ephesus three months.

V. 9. But when some were hardened and believed not. Disbelieving is always a disbelieve a truth, when proper exidence is given, is positively sinful in itself. But disbelief is always followed by a hardened state of the mind which makes belief more and more difficult. But spake evil of that way before the multitude. This is another result of the sin of unbelief. The heart is not only hardened, but active opposition is incited and this is often carried to cruel persecution. Speaking evil of the gospel or of Christ is very the gospel. Such men will take extreme measures to keep the multitude on their side. He departed from them. Having done his full

can be no real fellowship between believers and those who disbelieve and refuse obedience. Separation is unavoidable and conduces to the best interest of the believers. Disputing (reasoning) daily in the school of one Tyrannus. This names the place where the disciples met for daily instruction. They became earnest students of the word.

V. 10. Space of two years. Two years after separation from the synagogue, making at his farewell address to the Ephesians, (Acts 20:31,) | Paganini, Liszt, Wagner, come in for a part of his | Opposite Patent Office, Washington, D C. he speaks of it as being three years. During this time Paul wrote his First Corinthians, (1 Cor. btouch of a connoisseur and is written in an animated 16: 8, 9.) All they which dwelt in Asia heard the word. By the name Asia is meant that small district comprising the provinces of Lydia, Caria and Mysia, on the Ægean Sea. Heard the Word. Some have supposed that Paul, while at Ephesus, made journeys to the different cities of Asia and established the churches described in Rev. 2, 3. It was only forty years from this time, that Pliny in his famous letter to the Emperor Trajan, speaks of the sorrows of the Caristians in the province of Bithynia, of which he was governor. Numbers, he says, of all ages, of all ranks, of both sexes, not only in the cities of his province, but in the very villages and remotest country districts were infested with this superstition (Christianity). All this may have resulted from Paul's preaching there.

V. 11-12. God wrought special miracles by the hands of Paul. Miracles specially adapted to show the superiority of the divine power over the magicians. We should notice the fact that all the miracles of God through his servants are specially adapted to particular circumstances. If he would teach resurrection through Christ, he would raise Lazarus, so his power over diseases is shown by miraculous cures. Here Paul was brought face to face with magicians, hence the form of the miracles must be adapted to show their folly and God's power.

V. 13. Certain of the vagabond Jews. Revised Version, strolling Jews. Somewhat like our traveling gypsies and otheir fortune tellers. They were Jews who went about from place to place, professing by charms and spells, to cure diseases. Took upon them to call over them which had evil spirits the name of the Lord Jesus. This shows that even these blinded vagationds could but acknowledge the superior power of Jesus' name, though their apprehension of the real character of Jesus Christ was very imperfect, and yet they would employ the power of that name to effect cures. Whom Paul preached. This shows that they had learned of this name through Paul's preaching, and they also classed themselves with Paul in using this name to cast out evil spirits.

V. 15. And the evil spirit answered and said. That evil spirits may have such control over a man as to control his thoughts and words in a large measure is plain from such passages as these. They know and judge and feel condemnation, and use strategy. In this passage the question put by the evil spirit implies a severe censure.

V. 16. The man in whom the evil spirit was leaped on them. This passage shows that the demoniacal spirits often brings supernatural strength by frenzy and mad excitement, so that a man thus possessed will accomplish what would be entirely beyond his natural powers.

V. 17. This was known (or became known) to all. That is, it was a public demonstration. While Paul could control and drive out evil spirits these wicked were driven out by them in perfect consternation and nakedness. Name of Jesus was magnified as superior to every other name, for power and authority. The glory was not ascribed

to Paul but to Jesus whom Paul preached. V. 18. And many that believed confessed. That had believed but had been carried away with these magicants, now came to see the distinction more clearly than ever before and confessed it. And showed their deeds. They not the seven wonders of the world. The great religious only confessed their delusion but they acted on their

confession and proved their sincerity by their deeds. V. 19. Brought their books together and burned them before all men. These books contained the formulas or amulets. They were copies of the mystic words engraved on the images of Diana. These men were determined to put them out of their reach so that they might never

V. 20. So mightily grew the word of God and prevailed. The writer seems to re fer to these circumstances to show the power and success of Paul's preaching in Ephesus.

Having now accomplished a great work here Paul was ready to go to another field where his labors might be needed. He could not boast over long pastorates, but he could recount many severe labors and many blessings of God upon his labors. We see in this lesson the power of the gospel to give boldness, strength of conviction. It has power to overthrow all evil spiritual influences and to show the supremacy of Christ in the spiritual realm.

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Books and Magazines.

THE April number of the St. Nicholas concludes Part I. of Vol. XI., having for an introductory picture, "Spring," drawn by Ellen Oakford. This is succeeded by a poem, "A Hero of Lexington," by W. W. Fink. Mary A. Lathbury writes about natural for one who is striving against the claims of | "Fairy Lodge." A very interesting story is that by Rev. C. R. Talbot, telling "How Bright Benson Got His Appointment to the Naval Academy." "Onawancah," is the subject of Louisa M. Alcott's duty and being resisted and refused a hearing, Paul was now justified in withdrawing from the synagogue, and leaving them in their disobedience.

Fourth Spinning Wheel Story; "The Plaything of an Empress," by H. Maria George; the conclusion of Mrs. A. D. T. Whitney's "Girl Noblesse." There

True to name. No previous experience necessary. We can teach you. We offer inducements beyond any other firm. Address. stating age and inclosing stamp. THE CHASE NURSERIES, Geneva. N. Y. That is a fearful state to be left in, but there doubt- are chapters XVII., XVIII., and XIX., of "The less are many in every religious community in just | Land of Fire," by Capt. Wayne Reid and the third

that state. Separated the disciples. There paper of "Historic Boys," by E. S. Brooks, this one being Harry of Monmouth, afterward Henry V. of England; chapters VI., XI., of *Winter Fun," by W. O. Stoddard also forming the conclusion; Tsang Toan and the Man Eater, by John R. Coryell. Short poems are in abundance.

My Musical Mamories, by H. R. Haweis. A book for all who love music, or would cultivate a taste for it. The author's memories cluster about the "king of musical instruments," the violin; but least two years and three months in Ephesus. In are not limited to that one theme. Stradivarius, attention. A chapter on "Old Violins" shows the style that arouses and holds even the most languid reader. In fact, for a popular work on music, it would be difficult to name a book equal to this. The author is full of his subject, and his writing is evidently a work of love. Published in Funk & Wagnalls' (10 & 12 Dey St., N. Y.) Standard Library No. 111. Paper, 25 cents.

THE OLD TESTAMENT STUDENT, for March, comes to our table a little late, but its contents are of such a character that they do not depend upon the date of their issue. The questions discussed in the number before us, likely to be of most general interest, relate to the historical character of the book of Jonah, to the claim that Ezra wrote or modified some portions of the Pentateuch and to the significance of the Urim and Thummin. The specialist will be interested in the article on the Study of Assyrian. Contributed Notes, Editorial Notes, and Book Notices all are well written. W. R. Harper, Ph. D., Editor. Published by American Publication Society of Hebrew, Morgan Park, Ill. \$2 a year.

· BARTHOLDI'S GREAT STATUE. - A very large and beautifully executed picture of Bartholdi's great statue of "Liberty Enlightening the World," has been presented to us by the Travelers Insurance Company, of Hartford, Conn., who have been among the most liberal contributors to the Fund. The picture, which is 26x36 inches in size, gives an excellent idea of the superb work of art which is to adorn the harbor of New York.

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WHAT MAKES THE BY MRS. M. STRA

Mamma dear, I wisht I Vat makes dese wink Most all de folks I love Dere faces has dot sor Don't finks I'll have 'en Fear folkses finks I's I knows by yours mos

When 'oo finks I is b

Wisht I tould tiss dis b Wite here above 'oo'r Dis mornin' it is awsul I finks perwaps it dw What makes 'em mami As if 'oo mos' mus' c An den dey stays when P'ees mamma, tells n

So said my precious bl Patting my cheek wi As she strove in vain t What she could not But how could I make That passion and dia To her mother's face a In the passing years

How anger, malice, en In my heart had a Till on character, as W Their impressions di No darling's kiss, or c From the face can But from character ca Can be cleansed by Who fashioned a plan

Whereby "who wil New creatures within, And the race succes To the beautiful home Of this life of friction Where "we shall be like From lines here inde OAKLAND, Cal., March

BELIGION AN

I. CREATION OR EV Some time ago I pro series of articles on the Ticknor Curtis, the thor, published in The pleting the reading I soon to publish a boo shorten my outline in itor will review the bo

In the beginning, it all ages, has sought fo various theories are o various beliefs we have sole standard to which in anything is its rat son between that wh which is most proba power of the human -bilities." Evolution this test, he defines distinct species of an but a growth; and a is not a special crea ence, but a result of

organized matter h

from matter into in

In regard to the no conflict between he says, "If the D to establish a relati man as a special c creator, then the hypothesis and nat mediate, and irrec of religion consis belief in that relat ought to mean, by that "the doctrin incompatible with man soul for one i ceased to not BE A

wholly supervened The theory or h all hypotheses re on circumstantial dence there are w which must apply pletely as in a cri

These rules ar Piret, et flat e proofs from white inference, must direct evidence duction from maxim in this bi that you can no

inference." Second, we m when so proved ach other in th

ference is to be