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# Sabbath

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

TERMS-82 A YEAR, IN ADVANCE.

VOL. XL.-NO. 20.

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 15, 1884.

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### The Sabbath Recorden.

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### BEAR THE CROSS.

ANNIE L. HOLBERTON.

When we chafe at petty trials, Think of Him Scorned and crucified in anguish For our sin. He bore it thus, And all for us Who scarce acknowledge him.

When our hearts rebel and murmur At our lot, Let's recount the many blessings Oft forgot: As showers that fall, God sends them all; Then praise and falter not.

Are the earthly gifts denied us Here below? Yet the founts of wealth from Heaven Ever flow. Their waters hold A purer gold

Than earth can ever bestow. Then the cross still meekly for Him Let us bear; And for grace to bear it bravely Be our prayer. The world may frown But Heaven's crown Awaits the victor there.

#### MINISTERS AS FINANCIERS.

"Why are ministers, as a class, such poor financiers?" This question is so often asked, and with apparent candor, that it may be well to take a little time to consider it.

To prevent misapprehension and possibly a suspicion of self interest prompting the writer of this article, he begs leave to state that he is not a pastor, but that he takes pleasure in helping to maintain one.

writer believes it is, a revision of the ques- | befall thee, thou, too, do not to another." that their failure to secure worldly competency is due to poor financiering is not so form, "Why do not ministers as a class become wealthy?"

This is broader in its scope than the first | idolatry is begotten." question, and a fair answer will satisfy the first: for there can be only one of two reasons assigned. Either first, the average income is insufficient to allow the minister to and with large liberty of expansion and amass a competency, or second, he is a poor

Let us assume that the average minister's salary is \$500. This is above the average would produce as much income as their pastor receives they would be satisfied, and

figure pere given were recently furnished the writer by one of our well known and highly esteemed pastors.

The family consists of six persons—no port of each member of the family for one ly striking copies of the pictures painted by year! This sum must furnish food, clothing, the inspired writers of the Bible. It is a Library, rich in every region of human inwhere are some of your good financiers who will consent to supply all that is necessary is found here and there in the gallery. for the support of one man, woman or child, for \$83\frac{1}{3} per year? But let us present the well settled, it is without doubt, very ancient. figures in another way. This pastor esti- Dr. Hitchcock is now of the opinion that it mates his expenses as follows:

<u> </u>	
For rent of house, lot and barn \$ 60	OÓ
For keeping horse, blacksmithing, carriage	
repairs	00 (
For clothing	00 (
For fuel	00
For books and papers	00 (
For benevolence	00

This gives \$276, leaving for the cost of cle. food, \$224, or an average of \$37 33 for each person.

these estimates there is no allowance for company or any extra expenses. All will admit that the estimates are remarkably Is that minister a poor financier who can take a family through a year on the above figures?

Where is the room for increase of library, for tuition of children, traveling expenses, doctor's bills, domestic help for a sick and worn-out pastor's wife? Where is the possibility for such a moderate gain as will keep old age?

If the average minister can live from year to year without becoming hopelessly involved in debt, on such meagre support, he ought to receive a gold medal for his superior ability as a financier.

It may be replied that ministers have gifts, marriage fees, and other sources of financial aid. That is true to some extent. But it must also be remembered that the salary here taken for a basis is above the average, and that the expenses for rent, clothing, &c., are here estimated far below the average. If, however, the case is not herein fairly stated, will not some good financier present a better showing?

THE PASTOR'S FRIEND.

### TEACHING OF THE TWELVE APOSTLES-No. 4

BY D. E. MAXSON.

What does the document teach?

Chapter I. cpens with these words (close translation Hitchcock and Brown), "Two ways there are, one of life and one of death, but there is a great difference between the The above question starts off on the supposition that ministers are poor financiers,

The way of life then is this:

| Or his son. When he was weary from travely state of rest. Conversation may take the gin Mary, suffered, died, buried, the third place of reading. The will that was in a day arose from the dead, and ascended up inand at once goes in quest of the reason. thee; secondly, thy neighbor as thyself; and But if the supposition is faulty, as the all things whatsoever thou wouldest not have tion would be more likely to lead to the The first four chapters are devoted to the truth, and not continue to propagate the expansion of this idea of the "way of life," error of the faulty inquiry. That ministers, | and is a resume of the Decalogue, and Seras a class, are not wealthy is a fact too ap- mon on the Mount, with such glosses and parent to be a subject for controversy; but additions as suited the Oriental culture of the writer, whoever he was (e. g.) "My child, he said to the weeping penitent: "Thy sins become not an omen-watcher; since it leadeth to idolater; nor an enchanter, nor an astroltenderness, and willingness to aid those who evident. Let the question, then, be in this | to idolatry; nor an enchanter, nor an astrologer, nor a purifier, nor be willing to look upon these things; for of all these things

Chapters V. and VI. treat of the "way of death," with the same back look to the Old and New Testament, through oriental eyes, adornment, a sharp lined picture of the outcroppings of human depravity. (e. g.) "Now the way of death is this: first of all it is evil, and full of curse; murders, adulteries, lusts, among us and also among several other de- fornications, thefts, idolatries, magic arts, nominations of Christians. But even this sorceries, robberies, . . . on the watch, amount appears very large to many who help | not for good but for evil, far from whom are sustain their pastors. It is very common | meekness and humility, loving vanities,

for farmers and merchants and others to pursuing revenge, not pitying a poor man, say, that if their farms or merchandise | . . . murderers of children, destroyers of the image of God, advocates of the rich, lawless judges of the poor, universal sinners; would be able to lay up money every year. | may ye be delivered, children, from all these; Let us now see how a salary of \$500 will and concerning food, what thou artable, look when spread out to cover some of the bear, but of that offered to idols, beware exnecessary expenses of a pastor's family. The | ceedingly, for it is a worship of dead idols." Not so taught Paul, one of the twelve apostles. See 1 Tim. 4: 3, 4, 5; Rom. 14: 14;

This setting forth of the "two ways" in more than a fair average of ministers' fami- the first six chapters, is a forcible depiction The salary promised is \$500,—this of the manifestation of the opposing forces gives an average of \$83 33 for the entire sup- of good and evil in the world, and are mainhome, schooling, books, postage, household | pleasure to look at copies, but with the origfurniture, medical treatment, &c., &c. Now | inals before us and all around us, it will be of no great account that a tolerably good copy

> presses hard back upon the opening of the apostolic teachings be, and the more inexcusable any false lights it may hang out, as in the seventh chapter, on baptism, next arti-

meals each day, 1,095. This allows only when they are without foundation. It ern Presbyterian.

3 2-5 cents for each individual meal! In would be far wiser to turn a deaf ear to them altogether and much nearer the words of the Master to seek a personal interview and rightly understand each other than to low. Now, where is the margin for gain? worry, and grow angry over what was perwoeful perversions of the truth, and they should never jostle the good feelings between true friends.—Central Baptist.

### A WILLING SAVIOUR.

BY REV. WILLIAM HURLIN.

We are sometimes placed in circumstances the pastor and wife from abject poverty in of difficulty or danger in which we need the help of one more powerful than we are. At such times we look around among our friends, and we perhaps think of one whom we feel sure can aid us in this time of need. We go to him and tell him our desires and hopes. But he disappoints us. Perhaps he does not realize how much we need his aid, or he is selfish, and therefore is unwilling to put himself to inconvenience on our account. Or he is so much involved in his own affairs, that he will not give attention to ours. It may be that we fully depended on him, and felt certain that he would aid us. But our hopes and expectations prove vain, and we are left hopeless and helpless.

But Jesus Christ is a willing Saviour.

This is proved by what he did in behalf of sinners. He came into the world that he might save them. It was for this he humbled himself, taking upon him our nature. It was for this he died. The fact that he died for sinners proved his willingness to save them. And he declared, "Him that cometh to me I will in no wise cast out." Look also at the course he pursued while he was on the earth. He never refused to aid those who came to him for help. When he had just come down from the mountain where he had been transfigured, and his glory had been manifested to three of his apostles who were with him, he was ready to assist the father who came to him on behalf of his son. When he was weary from travto the instruction of the ignorant and licentious woman who came for water. When passing along the road to Jerusalem, surrounded by a crowd of admirers, he commanded that the blind beggar whom others wished to silence, should be brought to him; and he answered his request by giving him sight. And when he was partaking of a meal in the house of a Pharisee, he did not seek to conciliate the prejudices of his host, but desired his assistance, which were so conspicuous when Jesus was on earth, are characteristics which he still possesses. And whatever your circumstances, whatever your character, whatever your past conduct, you may be quite sure that Jesus is willing to save you, and to bestow on you such blessings as you need.—The Morning Star.

### PROF. WESTCOTT ON THE BIBLE.

The following passage occurred in a speech delivered by the Rev. Professor West cott to the Cambridge University Branch of the Bible Society:

great movement for good in the Christian Church has coincided with fresh study of the Bible. It was so with the great Fathers of the first ages, with Origen, and the masters of Alexandria; it was so with Jerome and Augustine; it was so in the tenth, the fourteenth and sixteenth centuries. At each crisis deeper investigations of Scripture found new treasures which answered to the wants of a new society. And by God's help it will be so now. The power of the Bible is unchanged and inexhaustible. It speaks with authority to societies and to men; it speaks with sympathy; because it speaks with a human voice, through men to men, in many fashions and in many parts. Let us emphasize this thought. We commonly describe the Bible as a "book." It is a book, one book; but it is more. The first title which was given to it in the West was Bibliotheca Divina, and it is indeed a Divine terest rich in every variety of human record. And this fullness, this catholicity of the Bible, is what we need to feel now. The fullness, the catholicity of the Bible answer to the fullness, the catholicity of the faith. Both Though the date of this document is not were recognized together. And if once we ell settled, it is without doubt, very ancient. the long-sufferings of the dealings of God in the past, we shall gain that courageous hope in the prospect of the whole world, with all second century. The farther back it goes its mysteries and sorrows, which we comthe more correct ought its reflections of monly seek by confining our attention to a little portion of its vast range. We may have something to unlearn, and much to In one year of 365 days there are, three ing to mere rumors and acting upon them for us with fresh vital truth.—South West-

### RULES FOR DAILY LIFE.

MARY E. ARMSTRONG.

Recorder.

Begin the day with God: Keel down to him in prayer; Lift up thy heart to his abode, And seek his love to share.

Open the book of God,
And read a portion there; That it may hallow all thy thoughts And sweeten all thy care.

Go through the day with God, What'er thy work may be; Whoe'er thou art, at home, abroad, He is still near to thee. Converse in mind with God,

Thy spirit heavenward raise: Acknowledge every good bestowed, And offer grateful praise. Conclude the day with God;

Thy sins to him confess: Trust in the Lord's atoning blood, And plead his righteousness. Lie down at night with God: Who gives his servants sleep;

And when thou tread'st the vale of death, He will thee guard and keep. -Advent and Sabbath Advocate

### THE CHILDREN AT BED-TIME.

Every person who has been in the habit of reading or talking to the little ones after they are safely tucked in bed, will bear witness to the value of this mode of influence. With laying off the clothes, the angers, the worries, and discontents of the day subside. With the brief season of prayer, they fly still further into the background, and when the little form rests in bed, they seem to vanish out of sight. The body is at rest; the heart is plastic to the touch of a loving father or

Now is the time to exert a moulding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns, the Scriptures, Bible stories, are heart the child utters his confessions, and gladly receives the forgiving kiss.

Plans for the morrow can be discussed, and duty can be made to put on an attractve form. Irritation can be looked at quietdropped with soothing efficacy, into the listening ear. And then, how delightful the embrace with which the young arms clasp your neck, the intense "dear mother" with which the good night is said! Parents, it you have not thus parted from your birdlings at the evening hour, you have something yet to learn of hopeful instruction to experience love's delights.—Baptist Weekly.

### A WORLDLY CHURCH.

Here is the lesson, above all others, which

this generation needs to learn. Do we mourn that ours is a materialistic age? Would that it were only so on the scientific and rationalistic side. But what we have most reason to fear is that subtle Materialism which is creeping into our church life and methods. How little dependence is there on super-It is no exaggeration to say that each natural power as all-sufficient for our work! How much we are coming to lean on mere thought; and no perfect piety is possible. human agencies!—upon art and architecture, upon music and rhetoric and social attraction! If we would draw the people to church that we may win them to Christ the first question with scores of Christians now-adays is, What new turn can be given to the kaleidoscope of entertainment? What new stop can we insert in our organ, and what richer and more exquisite strain can we reach by our quartette? What fresh novelty in the way of social attraction can we introduce? Or what new coruscation can be let off from the pulpit to dazzle and cultivate the people? O for a faith to abandon utterly these devices of naturalism, and to throw the church without reserve upon the power of the supernatural! Is there not some higher degree in the Holy Spirit's tuition into which we can graduate our young ministers, instead of sending them to a German university for their last touches of theological culture? Is there not some reserved power yet treasured up in the Church which is the body of Christ -some unknown or neglected spiritual force which we can lay hold of, and so get courage to fling away forever these frivolous expedients on which we have so much relied for carrying on the Lord's work?—Dr. A. J. Gordon.

was asked: "Captain, I suppose you know | without flinching. There was evidently in where every rock and shoal is along this the resurrection, to their mind, the convincwhole coast; do you not?" "I know where ing seal of our Lord's divinity. This thought learn in our intrepretation of the Bible. they are not;" was his reply—which is a nerved, emboldened, inspired them; and But it stands before us a living monument more important thing. Admirable answer. | well it might, for it was the proof of his of a divine life. Its last message is not If your faith is fixed on God, and your heart Messiahship, the demonstration of his power spoken. It is not, as some would treat it, is wedded to his service, you will know over death and the assurance of their own CHRISTIANS often do each other serious simply a priceless literary treasure. It is where the dangers and difficulties and mys. resurrection. Had this fact this same ininjustice, and themselves real harm by listen- still the organ of the Divine Spirit, eloquent teries and contradictions are not. Riding fluence and power with us that it had with peacefully upon the great deeps of his love, the early disciples? How is it with you? your greatest joy will be that you no longer Messiah's Herald.

live by doubts, but by affirmations.—Dr. A. J. Gordon.

#### CONVERSION.

"Have I a reader who does not believe in conversion?" Do not think I am dreaming of a Fijian or a Chinese auditor. There are few civilized people, and people who pass as religious, who do not practically believe in conversion. They will tell you what such and such a man used to be. Tell them that "he is changed," and they will only smile increduously. I don't know what they make of the Bible; I don't know why they think Christ wasted his life and death. Perhaps they have a dim idea that nations may be converted, through individuals. For my own part, I doubt all reformation that is not conversion. I can easily believe in the blackest sinner transformed into the brightest saint. I suspect the most moderate reprobate when he professes to adopt the most ordinary respectability. Man may sweep the devil from his own heart; but only God can fill it with His Spirit, and if it lie empty, the old legion will come back with many recruits, and the last estate of that man shall be worse than the first. Therefore I than k God that along with the outward signs of revived brightness and activity in life the penitent gives unconscious evidence of that humility, patience and submission, of which the mere natural man is no more capable than is the thistle of bearing grapes.—S. W. Presbyterian.

#### A CURE FOR MELANCHOLY.

Luther at Wittenberg, discerning a very melancholy man (whom formerly he well knew), said unto him: "Ah! human creature, what doest thou? Hast thou nothing else on hand but to think of thy sins, on death, and on damnation? Turn thine eyes quickly away, and look hither to this man heard with close attention, until the reader's Christ, of whom it is written: 'He was convoice is stilled, or the hearers sink into a ceived by the Holy Ghost, born of the Virstate of resistance an hour ago is now re- to heaven.' Wherefore dost thou think all laxed. The anger that blinded the moral this was done? Verily, it was that thou discernment has passed away. With open shouldst comfort thyself against death and sin; therefore forbear, be not afraid, neither do thou faint, for truly thou hast no cause; for Christ suffered death for thee, and prevailed for thy comfort and defense, and for that cause he sitteth at the right hand of ly, and admonitions to watchfulness may be his Father to deliver thee. Therefore, who soever thou art possessed with such heavy thoughts, know for certain that the same is the work and devising of the devil, for God hath sent his Son into the world, not to affright, but to comfort sinners. From hence these and the like sentences are oftentimes expressed in the Scriptures: Rejoice; be joyful in the Lord. Be not afraid. Be not discouraged. Be of good comfort, I have overcome the world."—From Luther's Table Talk.

### OUR ENEMIES BEING JUDGES.

The testimony of two of the most distinuished leaders of rationalistic religion to the naracter of Christ is very remarkable.

Strauss says: "As little as humanity will ever be without religion, as little will it be without Christ. . . . He remains the highest model of religion within the reach of our without his presence in the heart."

Renan's testimony is equally striking: "Repose now in thy glory, noble founder! Thy work is finished! Thy divinity is established!... Between thee and God there will be no longer any distinction. Complete conqueror of death, take possession of thy kingdom, whither shall follow thee, by the royal road which thou hast traced, ages of worshipers. . . . Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; all ages will proclaim that, among the sons of men, there is none born greater than Jesus."—Baptist Weekly.

### RESURRECTION POWER.

With what marvelous courage did the fact of the resurrection of our Lord inspire his disciples in olden times. When he was delivered up to be crucified. They were weak and cowardly, but when once con-vinced that he had burst the bands of death, nothing could exceed their zeal and courage. Before, they could not stand before a "little maid;" then, they could face a jeer-A CALM, self-possessed captain of a vessel ing world and march to the blazing stake

'Go ye into all the world, and preach the gospel

### WORDS AND DEEDS.

"They do the least Who talk the most Whose good designs Are all their boast For words are dew.

"They do the most Whose lives possess The sterling stamp Of righteousness For deeds are true.

"And if the heart Be pure and good, The life will be Just what it should— Not dew, but true.'

THE Trinidad Mission of the Presbyterians of Canada has forty schools in operation, with an aggregate attendance of 1,791, and a daily average of 1,187. There were 109 baptisms during the year.

THE Woman's Baptist Foreign Missionary Society reports for the year just closed, the Lord wished them to undertake all they | day more real than ever. have done; but the sisters of the churches have not furnished the means to keep them from debt.

#### SHANGHAI MISSIOH SCHOOL FUND.

"I write unto you, little children, because ye have known the Father." 1 John 2: 14. "The children in the schools form the most hopeful class of hearers, and schools are often the forerunners of churches."—Secretary Clarke. The three Day Schools cost about \$220 a year; and the expense of the Boarding School will be about \$30 a year for each scholar. It is proposed to divide the amount needed into shares of \$10, and ask our Sabbath-schools to furnish sixty shares; and superintendents and pastors are earnestly requested to co-operate with us.

#### , FROM NEW SWEDEN, ME.

and the brethren have been long waiting to less. hear from me and my field of labor.

I came to this place the 28th of March. I was very welcome. Meetings were imme- abating as night approaches. diately appointed, and have ever since been held, here and there in public school houses, with a congregation of about thirty, and for its rolling. The "Tokio" was well dewe have been feeling the Lord's Spirit in our | scribed by Eld. D. H. Davis who, with his hearts. When I first came here the snow | family and Miss Nelson, crossed in it four was nearly four feet deep, hard and drifted; years ago. In this storm and many others I but it has been very rainy now for nearly two have frequently timed the motion of the weeks so the streams have been playing | ship. Counting the motion in turning over lively in this hilly country for the last few and back again to the same point as one, it days, and the snow is nearly all off. Of makes four such complete rolls each mincourse the roads have been and are very bad, lute. In an hour we make 240 of these so it has been tiresome to travel as I have movements, which in a less degree are condone nearly every day since I came here, visit- tinuing always day and night, yet in a storm ing every Sabbath-keeping families, and many | like this the rolling is not a trifling affair; of the Baptists and other friends of missions. | while to those who proudly walk the deck in I have met with but few among the Sabbath- | command, this swinging between heaven and keepers who do not acknowledge our princi- earth in long reaches on the bosom of the ples of faith. Notwithstanding this, I have sea is hilarity itself, especially when tinged had my hands full of work before any organ- with a sense of danger. Hence each storm ization of a Seventh-day Baptist Church adds new zest to the monotony of their life, could be undertaken. The idea of some as they joy in their "Life on the ocean who are friends of missions that no organi- wave and home on the rolling deep." zation is necessary, has entangled some of the Sabbath-keepers, but the fruit of such disorder has come to maturity. Its conse- of the waring elements and the darkness of quences are found to be of such a nature the night one of our number passed away. that they have greatly helped me in my He was a fine elderly gentleman from Bosefforts to organize a church here.

ed for Church organization, but the roads for a number of days. It was late in the night; who will not try to manage so large or were nearly impassable. But we made a afternoon to-day, when the funeral at sea start with the few who could come. After occurred. The coffin was brought up on I had led in prayer and read the fourth deck wrapped about with the stars and chapter of Ephesians, and made a few re- stripes and after an impressive prayer, was marks, I read our principles of faith which | raised ever the side of the ship and lowered | Tell us of one place where there are New I have translated, and after the brothers into the deep, gliding quickly out of sight and sisters had given testimony in favor of into the unknown depths. The ship was our principles and church organization, a tossing about, the sky was black, the sea a church was organized with thirteen surging in its fury, while from the rifts members. Frederick Anderson was chosen in the clouds the setting sun now and spiritual life in healthy, active Christians the Elder (he has been ordained before), and then cast his mocking gleams across the Truls Person, Deacon. The whole mem sad scene. We could not look down; only bership will be some over thirty at present, in gazing upwards to the heavens could but there is prospect for more that will unite | we feel that our Father still cared for us, with the church sooner or later. The and beyond the gloom of our earth-life, Seventh-day Adventists have a church of his love through Christ shone undimmed twelve members. I expect to leave here the in the many mansions prepared for those 7th day of May. A brother in Portland, Me., who believe in his name. This entire desires me to come there on my way down | burial at sea was one of the most, potent apand hold a couple of meetings. I hope to be peals in favor of a belief in a Supreme Beable to comply with his wish.

in this place before I leave. Dear brother, pray for me and the good cause here in New | upon beyond and above such earthly Sweden. Yours in Christ,

ANDREW CARLSON.

FROM SAN FRANCISCO TO SHANGHAI.

BY DR. ELLA F. SWINNEY.

. Continued from last week.

Nov. 16th, Friday. Our day begins and ends at noon when the latitude and longitude are taken. To-day we have longitude 171 degrees W. and latitude 31 degrees, 13 minutes N.; the distance traversed in the twenty-four hours being 281 miles.

The peace and quietnesss of calmly sitting and looking out upon the water by the hour if we choose, is one of complete rest in mind and body which I had never thought of attaining in such a perfect degree. This ocean voyage is a pause or breathing spellan interval between the heavy burdens of the past so recently rolled off my shoulders and the new and unknown ones of the future soon to be taken up; a thought of retrospection, and of thoughtful anticipation.

Nov. 17th, Sabbath. Warm and stormy, and the ship rolling uncomfortably all day, rushed forward in a reckless way, while the waves tossed up their hands on high in great agitation. Many beautiful descriptions in the Bible occurred to us of the \$50,955 received, and \$58,911 53 expended, power of the waves and the roaring of leaving a balance against the Society of mighty waters, as well as the vivid portrayal \$7,956 53. It has seemed to the Board that of Paul's voyage, which appeared to us this

> Nov. 18th, Sunday. Long. 178 degrees W., Lat. 31 degrees N. The episcopal service on the "Tokio," this morning and the same a week ago were conducted by Rev. Mr. Graves who, with his wife, is returning to Shanghai.

Nov. 20th, Tuesday. Long. 177 degrees E. Lat. 31 degrees, 11 minutes, N. Some time during the night we passed the 180th degree: and as this is the meridian opposite the Greenwich Observatory, England, the remainder of our journey will decrease from this number and be marked Long. East instead of West. Also the day gained in running westward with the sun, is generally omitted at this point. We retired last evening, Sunday, Nov. 18th, and arose this morning, Tuesday, Nov. 20th; consequently we have no Monday this week, as it is thrown overboard pure and white, without human mark or stain. I could but wish it were possible My Dear Brother,-I know that both you | that every day in the year might be as spot-

and only about 50 feet in width, is noted

Wednesday, Nov. 21st. The storm raged all night and still continues. In the midst ton, returning to his recent home in Manil-Yesterday, the 24th of April, was appoint- | la, and who has been suffering with asthma ing that I have ever known. Even an inheart from crying out for some hope to rest

surroundings.

Lat. 31° N. Distance run in the twenty-four | the wagon is very likely to come to a stand Whitman, of the Woman's Baptist Missionary Society, has been blessed with many pleasant surprises on our voyage. The Corresponding Secretary asked a number of her friends to write her a letter, all of which were sent in a bundle by mail to San Francisco, to the purser of the Tokio, with the request that he give them to her, according as each was dated on the outside, viz., the 9th November, the 11th, etc. Consequently during this entire voyage across the ocean she is frequently gladdened with mail from absent ones.

Nov. 23d, Friday. Long. 160° 12' E., Lat. 31° N. Distance sun 271 miles. Stormy all day and later with head winds, so that the ship pitched forward and backward at an extreme degree, which is much pleasanter than rolling though counted less safe.

Nov. 25th, Sunday. In reaching the saloon after breakfast we each sought a seat and remained stationary, as far as we could, until noon. A storm was raging from the northwest that reached its height about ten o'clock. All were holding on in their seats when one gentleman, a little careless, was thrown across the saloon and injured by striking on the other side. One lady was dashed from her seat and thrown under the center-table; a child also was carried from her mother's side on the sofa, but caught by others and saved from injury. As the heavy sea swept over the deck it dashed against the closed doors on the storm side like a roar of thunder, and the waters penetrating through | make his will known by the most obscure poured across the carpet. When the ship rolled over each time, away from the storm, we looked through the open door on that side, almost straight down into the yawning not seek far for the reason of his spiritual forest. Those who have come to Japan, abyss below. There was no moving about | dearth. among the passengers, no Sunday service, and a difficult task to complete our dinner. At noon we had only made 226 miles, the least number of any day since leaving San Francisco.

Concluded next week.

### DESTITUTE PLACES.

The following, from the Baptist Mission. ing. There may be small churches, but there of it to a few of the most godly to interest A MISSIONARY'S APPRECIATION OF HER WORK should not be feeble ones; there may be re-A storm was appearing in the morning gions where there is no preaching, but if that has been increasing all day and is not | there are real live Christians there, there should be no destitution. The same princi-This steamship being 425 feet in length | ples observed in some of our large churches, would produce results quite as wonderful as any that could be imagined in the smaller

Witnesses are hereby summoned to testify of one feeble church, the members of which have all brought their offerings to the Lord in Scriptural proportions, and yet have continued too feeble to worship the Lord and to hold up the cross before the unsaved. We want to hear of one remote district where there are scattered Christians so consecrated who can never meet to enjoy Christian worship and testimony. We can hear of enough destitute places where "our denomination ought to have a standing," or where the peo-ple will do generously if they can have a minister —enough Christians who promise to "do their part if the rest will take hold." We want testimony to the point. Tell us of those who consecrate their means to the Lord, and not to their selfish gratification; who make their offerings, whether they hear preaching or not; who do not "forsake the assembling of themselves together," though there be no ordained preacher to meet with them, and though there be only "two or three" to assemble in Jesus' name; who let their light shine before men as preachers of righteousness like Noah, unordained and alone. Tell us of Christians who do not count it loss regularly to go, for the worship of the Lord, as far as they go for marketing by day, and for shows or society-meetings by so exhausting a worldly business, that unfin ished work, or rest, habitually detain them from spiritual business; who do not begrudge the time to be given to servants and employees that their souls may have opportunities. Testament Christians like these, and tell us if it is a "destitute place;" if there is a "feeble church;" if the people are "too poor" to enjoy gospel privileges; if missionary funds are needed to keep the breath of

### "PART OF THE CONCERN."

A clergyman on his way to a missionary meeting, overtook a boy and asked him about the road, and where he was going.

"Oh!" he said, "I'm going to the meeting to hear about the missionaries." "Missionaries!" said the minister. "What

do you know about missionaries?" concern. I've got a missionary box, and I last look given, and then—the great I will tell you more about the good work | fidel if present could not have restrained his | always go to the missionary meeting. I be-

hours, 281 miles. My companion, Miss still. Every pin and screw should be in working order, and every child should be able to say, "I always go to the minssionary meeting. Why, I am part of the concern."

—Good Words.

### HOW CAN A PASTOR PROMOTE A REVIVAL?

The pastor must make himself known as revival man. He must not dictate methods to the Holy

He must be willing to receive assistance from any quarter, even from an evangelist.

He must not be regarded as a worldly He must preach the truth squarely, as he finds it revealed in Scripture, without subtracting, or smoothing, or apologizing.

He must not fear the face of clay, but expose sin, especially the sin prevalent among nis members.

He must not lull his people to sleep by comforting doctrines. He must arouse those that are asleep by

trumpet tones of the coming judgment. He must not even hint at a "larger hope, than the gospel gives, but say unto the wick

ed it shall be ill with him. He must not, at the funeral of an ungod ly person, counteract the force of a year's sound preaching, by sending the impenitent

soul to heaven. He must be a man much given to prayer in the closet, so as to discern the signs of the times. Often a minister is so out of sympathy with spiritual work, that he can not manage it. He actually hinders it, and frustrates the gracious indications. Élder Knapp spent whole nights in prayer.

He should be most intimate with his most spiritual members. God may choose to

He should be sure what he is aiming at. If it is literary or oratorical fame, social success, popularity with the world, he need

If he wants a spiritual harvest, he must sow spiritual seed, positive truth. Conflicts with science, philosophy and agnosticism in to know more about Christianity, and espethe pulpit, are not fruitful for God. He cially about Protestant Christianity, though preaching the gospel.

He must preach, that is, announce, herald, proclaim the gospel. Too much time is wasted in defending it. An ambassador declares his majesty's will. His majesty will Japan.—Rev. W. C. Kitchen, in the Northern defend and enforce it himself. He shall not say much to the church about revival, until ary Magazine, is worth many times repeat- he is revived himself. Then he should speak

He should magnify the inquiry meeting and hand-to-hand work.

He should watch for the movement of the Spirit on the audience, and be quick to follow up by private conversation the effect of

In every move, he must, alone as in public, give all honor to the Holy Spirit .-

### ALL THIS FOR JESUS.

A missionary mother recently stood upon the platform of one of our city churches and introduced to the large audience of ladies present her two little girls, one aged about eleven, the other nine, years. They were dressed in the Telugu costume. Sarees of pink gauzy material gracefully draped their forms; and on their heads were bandeaux set with sparkling stones, in the true Oriental style and active part in Christ's plan for saving that delights so much in bright colors and brilliant gems. Yet not inappropriate or feel a sort of commiseration for them that unbecoming did this adornment seem. The they can not be missionaries on earth in the golden hair, fair skin, and blue eyes, and, above all, the sweet, innocent unconsciousness of child faces blended harmoniously with delicate saree and dainty ornament; and | and something nobler, and the need consti-I could not but think, as they stood there among the lilies and ferns that crowded the platform, "they look like blossoms them-

And were they not human flowers, born to bloom awhile on earth and then to bloom mmortal in the skies?

The mother sang two hymns in Telugu and they accompanied in the sweet, sof strains of the music-sweet, though with meaning hidden in the unknown words of a foreign tongue. The hymns ended, the mother said: "Ladies, next July 5th is the time set for me to return to my field of labor in India. These two little girls I leave with you. I am thankful that a Christian home is provided for them here. I have been to see it, and am pleased with the arrangements, and am truly glad I can leave them in so good a home; yet it will be a sad parting. When you pray for the mission-aries and their children, please especially remember my two little girls."

Very sad were the two child faces; and just then, as the mother paused, I saw the younger one, who stood at her sister's side, raise her hand with her kerchief, wipe first one cheek and then the other of her sister's face, then quietly put her handkerchief away. Neither looked up. Their eyes saw not the faces turned toward them, nor the tears that bedewed other eyes than their own at this touching sight. They were conscious only of their own sad thoughts, of their own and their mother's coming sorrow, "Why," said the boy, "I'm part of the when the parting word would be said, the waves of the Atlantic would roll between them and her.

important as that of any one else. Linch- in the midst of our loved ones at home, be- seven ministers. May God send

influence? Surely, it is not for us to speak of sacrifice.—Helping Hand.

### RELIGION OF COREA.

Originally the Coreans were Nature worshipers; and traces of that rude cultus have survived the successive inroads of Buddhism, Confucianism, and Roman Catholicism; and it has within the present century so revived, that perhaps it would be no mistake to say that it is to-day the ruling element in the religious life of Corea. Christianity was introduced into Corea in 1777, through some Jesuitic books and tracts from Pekin. In 1783 the first Corean convert was baptized. The new faith spread rapidly, and gave fair promise of becoming ere long the prevailing form of religion. But they (the Jesuits) permitted themselves and their converts to become implicated in political insurrections; they plotted, intrigued, endeavored to call in foreign intervention to accelerate the Christianization of Corea by the force of arms if need be, and appealed to the Pope to settle matters in dispute between heathen and Christian parties; until at last, exasperated beyond endurance, the government took the matter in hand, and a cruel and wanton persecution of Christians began, and for upwards of sixty years it has never ceased. So stands the case at the present time. Corea is open to trade, but not to the reception of Christianity. Rather the reverse is true; the government is growing daily more bitter against it, and more furious at any attempt to distribute a Christian literature among the people. In their minds Christianity is connected with all that is seditious in politics, and dangerous to society; and they are exerting themselves to the utmost to prevent its introduction. For all this lamentable state of affairs, the Romish Church is directly responsible. Corea does not yet understand the difference between the throne of Rome and the manger of Bethlehem. Christians are and embraced Christianity, dare not return to their native land as Christians; and yet there is evidence that the people are auxious must be satisfied with the foolishness of at present terror stifles all inquiries. How long this condition of things will last no one can foretell. For the present, and for some time to come, the golden opportunity of the Church will be to reach Corea through Christian Advocate.

Miss Fielde of Swatow has at present the superintendency of the boys' school, in addition to her work of training Bible women. In reply to one who had expressed an apprehension that the former might take up too much of her time, she wrote:

"You need have no fear that I shall allow this school or any other to engross my heart or my energies to the injury of my work of training Bible women. The latter is my work. It is the work to which I am called -the work to which I shall give the first place while I am in the field; the work I shall put before the women of our churches in America should I ever come home; the work I shall pray for while I live; the work I believe I shall care for after I die.

"It seems to me to be much better to be of humankind than it would be to be an angel, because human disciples take a direct the world. While the angels—well, I often same way we can. I am not going deeply into school work, because I am needed for something else, and something more direct, tutes in this case God's call to me. 'This one thing I do,' and shall do to the end."

Many will appreciate Miss Fielde's distinction as here drawn. Educating children in the hope that they may be converted some day is certainly very good, but training grown people which are already converted, and helping them proclaim the gospel to their own sex, is assuredly very much better.—

Some converts from heathenism evidently appreciate the Scriptures in their own tongue. The Indian Baptist has this interesting item: "The Pwo Karen Bible is at last printed and ready for circulation. It is in the language of a tribe of mountaineers, poor, with few educational avdantages, but Christian from the love of Christ. The book is expensive—six rupees a copy; but before it was out of the press one hundred copies have already been bespoken and paid for. The people then meet together, and in a few minutes five hundred copies more are subscribed for. Further measures are taken to provide every Christian family with a copy; andfurther still, to meet the case of those who are absolutely too poor to pay for their Bibles, these Bibles are to be paid for out of funds raised for this purpose; and, to crown all, we are told that the entire cost of printing the Scriptures is to be borne by the Karen churches.' "-Ex.

The Baptist Home Mission Monthly says: Every child should feel that he is "part After witnessing such an offering as this everywhere. There areover fifty thousof the concern," and that his work is just as to Jesus and the heathen, can we, who sit and Scandinavians in Kansas, and only Nov. 22d, Thursday. Long. 165° 51 E., pins are little things, but if they drop out stow grudgingly any gift of money, time, or laborers into the great harvest field.

Educati

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

Two sons of Captain Bi gena, United States of America, are in Alfred College course of study. and fourteen years old re very bright, good-natured

SPEAKING of Indiana the Western Advocate board of trustees and visi in Greencastle, on the 2 The purchase of the Durl of \$20,000 in cash, and grounds, formerly the r Simpson, for \$11,000, wa

The Advocate adds: money received from al commencement of the pr the enlargement of the \$100,000. To this Mr. I a few weeks, \$60,000 mo these amounts there are tions, and notes amoun 000, to every dollar of Mr. DePauw stands read

### HOW THEY T

The number of minist very large, and doubtless erable proportion of thou sent of men, but not of qualified by men, but not This fact affords matter i and some have drawn fr unfavorable to the meth ucation which are pursu true that no amount of tion can make a man Jesus Christ It is also whom God has called to be helped in his work by of study; while it is eq may be hindered by dev judicious and unprofita tion. There is someth both sides of the ques when speaking on the s education, related the Some time since, a le

skeptical about the wo So much is said of the successful men in the n would call at my office matter." I made the with the question, your young men turn o was, "What proportion their work?" "I don' you do; you know t have been a banker in century. What propor been successful within very few." "You have the leading business what proportion of the ful?" "Not three per several thousand lawye how many could you w consign an important "You have several t how many could you confidence in case of "Very few, indeed." facts of your experience

York met me, and sai

my men ought to turn get one third I will be "I will say as an hone get two thirds I would My friend opened drew me a check for saying, "I think you the argument."—The

### DINNERS FOR 80

The Education act

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Education.

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

Two sons of Captain Bradford, of Carthagena, United States of Columbia, South America, are in Alfred preparing for the College course of study. The lads are twelve and fourteen years old respectively, and are very bright, good-natured boys.

SPEAKING of Indiana Asbury University, The purchase of the Durham Farm, at a cost of \$20,000 in cash, and of the Presbyterian Simpson, for \$11,000, was completed."

The Advocate adds: "The amount of money received from all sources since the commencement of the present movement for the enlargement of the University is about \$100,000. To this Mr. DePauw will add, in a few weeks, \$60,000 more or less. Besides these amounts there are pledges, subscriptions, and notes amounting to about \$80,-Mr. DePauw stands ready to add two."

### HOW THEY TURN OUT.

The number of ministerial "failures" is very large, and doubtless includes a considerable proportion of those ministers who are sent of men, but not of God; and who are qualified by men, but not by the Holy Chost. This fact affords matter for serious reflection; and some have drawn from it an inference unfavorable to the methods of ministerial education which are pursued. It is perfectly true that no amount of theological education can make a man a good minister of Jesus Christ It is also true that a man whom God has called to the ministry may be helped in his work by a judicious course of study; while it is equally true that he may be hindered by devoting his time to injudicious and unprofitable lines of educa-There is something to be said on both sides of the question. Dr. Matlack. when speaking on the subject of theological education, related the following conversa-

Some time since, a leading banker of New York met me, and said: "I am growing skeptical about the work of your society. So much is said of the unemployed and unsuccessful men in the ministry. I wish you would call at my office and talk over the matter." I made the call, and was greeted with the question, "What proportion of your young men turn out well?" My reply was, "What proportion ought to succeed in their work?" "I don't know." "Oh, yes, They are attentive and well behaved, and you do; you know better than I. You most of them are Christians. have been a banker in Wall street for half a taught in school one-half of the day, and century. What proportion of bankers have are instructed in housework and sewing the been successful within that time?" "Very, very few." "You have known nearly all the leading business men in New York; what proportion of them have been success-"Not three per cent." "You have several thousand lawyers in New York; to how many could you with perfect confidence consign an important case?" "Not fifty." "You have several thousand doctors; to how many could you apply with the same confidence in case of dangerous illness?" "Very few, indeed." "In the light of these facts of your experience, what proportion of my men ought to turn out well?" "If you get one third I will be perfectly satisfied. "I will say as an honest man, if I did not get two thirds I would give up the work."

My friend opened his check-book and drew me a check for a thousand dollars, saying, "I think you have the advantage of the argument."—The Christian.

### DINNERS FOR SCHOOL CHILDREN.

The Education act has disclosed the misery of neglected childhood in London. It was not until the compulsory system was adopted that adequate facilities were afforded for an investigation of the social condition of the working and criminal classes. The agents of the School Board in registering the children of the metropolis and enforcing the provisions of the act caught a glimpse of an unknown world-outcast London in its squalor and unutterable wretchedness. As the children took their places in the school rooms their faces told a piteous tale of starvation and want. Their teachers soon discovered that many of them were as hungry as they were ignorant. Thousands of children either went to school in the morning with empty stomachs or carried no lunches with them, and were incapable of the mental exertion requisite for their studies. This was the earliest experi ence of the School Boards and it has not been modified as the act had been put in have been sounded on the subject of over pressure in the schools, but the closest ob servers of the system have agreed that the evils, whether mental or physical, of which complaint has been made, are generally to be attributed to underfeeding.

Miss Carpenter was among the first advocates of diet kitchens in connection with English schools. At Bristol the first experiment of feeding poor children in the schools repeated at Rousdon in Dorsetshire, where cil.

the scholars were served with wholesome food at an expense of a penny a meal. The transformation in the appearance of the children and in their progress in study wrought by this simple process was so remarkable that Mr. Mundella and other friends of education have made strenuous other centers of population. From an article in The London News it appears that a It has explored new fields of church history, committee has perfected a plan for supplying all needy children attending the Board Schools with wholesome food and comfortable clothing. The dinners are not to be gratuitous. They are to be furnished at read the paper with pleasure and profit. cost, and are not to be eaten until paid for. What an interest has been excited in follow-For an English penny a meal, the following the Western Advocate says: "The joint | bill of fare was provided at Rousdon: Monboard of trustees and visitors held a session, day, soup; Tuesday, suet pudding and tions. Some, no doubt, have treated the in Greencastle, on the 25th and 26th ult. sugar; Wednesday, boiled rice and jam; paper with contempt; be it so; the opposieight ounces of solid food for each child. For grounds, formerly the residence of Bishop a penny the London school children are expected to fare as well. In a majority of cases the food which they receive at home for daily lunches costs as much, if not more, but it is neither wholesome nor appetizing.

Another interesting experiment is to be tried in various London schools. There are many poor women who can not send their older children to school for the reason that there is "a baby to mind." The women themselves go out to work for a living, and depend upon an older child to look after the 000, to every dollar of which that is paid in | baby. Accordingly creches are proposed, where the babies can be left during school are instructed in the schools. The creches, like the diet kitchens, are to be self-supporting, the small fee of a penny a week being charged for the privileges of the institution. -Tribune.

### CLIPPINGS.

The senior class in New Hampton Institution numbers 20.

An Indian school has been founded by the Catholic Bishop at Yankton.

The name of Farmers' College, College

Hill, Ohio, has been changed to Belmont Mr. Donald G. Mitchell is mentioned as a

candidate for the vacant chair of English Literature in Yale College. On the 17th day of April the University

of Edinburgh celebrated the three hundredth anniversary of its foundation. Miss Beatrice Parsons, of London, was the

girls competed. The National Educational Association of

the United States will meet at Madison, Wisconsin., July 15-18: Preparations are making to make this one the most noted assemblies of teachers ever called together.

There are now about sixty Indian girls at other half. They are apt pupils and make rapid progress in their studies. The Insti tution will soon be moved to more convenient quarters.

The Elevator, published by the students of Clark University, gives the course of study in the Gammon School of Theology. This is eminently practical. The dean, Wilbur P. Thirkield, says it is the aim of the school "to teach Biblical theology, rather than systematic theology, rather than systematic theology; to unfold a Christcentered theology expressed in Scriptural terms, rather than a dogmatic theology cast in scientific phrase." "Much of the work is done by lectures, with expositions and praotical reviews." For the accommodation of married students, small cottages are being built, Dean Thirkield trusting to his generous friends in the North to help him in this excellent enterprise.

### Sabbath Beform.

"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."

A PASTOR of Baptist churches in three towns in Texas, asks that sample copies of the Outlook be sent to parties in those towns whose names and addresses he gives. He adds "I will urge them to get up clubs. It

WE have given room this week to a correspondent to say what he thinks about settling the Sabbath question by a council of representative Christian men. There are many practical difficulties in the way of such a council. It would, however be a consummation devoutly to be wished—a council of general operation. A great many warnings | Christian scholars faithfully studying the ject. While we wait for the council, let each

### THE OUTLOOK.

The publication of the Outlook was a generous work. It had for its object the work of awakening an interest among reading and thinking men who never had given attention efforts to apply the principle to London and to Sabbath reform. In pursuing this object sometimes even a single word, without a propit has taken advanced steps in the argument. and brought to light large numbers who have in the past struggled in defense of the truth against the powers of darkness. We have ing the correspondents from different sections. Some, no doubt, have treated the Thursday, roly-poley meat pudding; Friday, | tion only stimulates to inquiry. But above apple pudding; the meals averaging about all, many, by its clear and forcible presenta- ble, in many respects; but to admit the helped.

It has been well understood that this has been almost a gratuitous labor. Like all such effort to do good, it is liable to lack the support necessary to continue it. But "the laborer is worthy of his hire." "So hath the Lord ordained that they which preach found keeping it with the Jews, than for the gospel should live of the gospel." The Outlook must help those who read it, to help But the appeal would not and should not be, support it. Some, no doubt, would give either to Jewish pejudice or Gentile scorn something to have it discontinued, but a but, in the exercise of charity, forbearnce had no reason to fear some inconsistency hours by the "minders," who themselves large number, who read this excellent sheet, and brotherly kindness, to the Word of God that might injure his influence. Therewould be willing to help sustain it, would let that be true, if all men should be liars. cheerfully contribute to meet the expenses We will always be safe in obeying it to the which have accrued in its publication. We letter. can not for a moment consent to go back on such a noble enterprise, a work which is approved by the Master, and sanctioned by the Holy Spirit.

> Let those who have it in charge open a subscription list in one of the columns of the paper, not as a card for dues, but as a frank statement of its financial condition, commending its support in the fear of the Lord to those who read it, and love the truth it

### HOW SETTLE IT?

winner of the highest honors of the recent public sentiment in regard to the Sabbath, Cambridge University examination, in which | we assume, as self-evident truths: 1st. That | the last Conference by Elder N. Wardner, also | limb. He soon finds just the level of the no less than three thousand bright British a sincere and conscientious belief in the divine appointment of the day, is the only sure guaranty for its proper observance. 2d. That human laws, unsupported by this reverantial belief, are powerless to insure this observance. 3d. That the reverence for the Sabbath that prevailed fifty years ago has the Lincoln Institution in Philadelphia. | declined. This declension is due to a variety of causes chief among which is one common to all ages and all peoples who in prosperity and in the pursuit of riches forget God. This, however, only applies to a part of our population. Many who are in the main honest and sincere, are affected more or less by the example of Sabbath-breaking with which they are surrounded: discouraged by the ill success of the attempts made to have respect. It is a stumbling-block, besides an the city. In addition to this, a Law and a better observance of the Sabbath, and confused and bewildered by the claims of the seventh and the first day of the week to be recognized as the Sabbath of God's appointment, they appear to be in despair of any improvement on the present condition of af- | rimony, drifting along with the tide of popfairs. But let us remember that the God of the Sabbath has all-sufficient strength and wisdom to bring order out of this confusion, and sooner or later it will be done. Doubting Castle will not hold his people forever, and the Sabbath will yet be honored as it should be; and as God uses means to accomplish his purposes, what would he have us to do, appears to be the question. Perhaps nothing strange or new in its nature, but sincerely to follow that course which has seemed to work well in other matters. Many can remember when every little camp in the congregation maintained quite as hostile an attitude to every other division of the grand army as they did to the common enemy. Now this is largely a thing of the past, and thankful we should be. What should hinder us to have the Sabbath question settled in a similar manner? The measure that would seem most likely to settle, to a great extent, the trouble in regard to the Sabbath, would be the meeting in conference or general council of carefully selected delegates from all Sabbath-keeping bodies of men in the United States who, equally honest, equally intelligent, appealing to one Bible, worshiping one God, might surely agree on Word of God, not to see what they could one day as the Sabbath of his appointment. infer from certain doubtful passages, but, as | That this decision would be unanimous and, our correspondent suggest, looking for the therefore, satisfactory, would seem reasonaplain teaching of the Word upon this sub- ble to expect. The appeal would be to the Bible which declares the way so plain that the pion in Israel, P. A. Burdick; who in the honest Christian for himself, proceed to wayfaring man, though a fool, need not err, name or Israel's God led us grandly, wisely study the Word in the manner suggested by and no one claims that more than one day is and well. The campaign opened on Sunour brother for the council. Perhaps, after the Sabbath, and if God's Word is true, the day, March 30th. was tried and succeeded so well that it was all, there would be no need to call the coun- conference must see which one it is that is I had heard of Brother Burdick, he hav- movement is now firmly interwoven.—Union the true Sabbath. Nothing would seem as ing labored in my old parish in Central Signal.

sult of a conference of this kind, as the wisin which God gave his Word, has separated God meant to say, but would use their learning and candor in agreeing as to what he actually has said in relation to his Sabbath. But some may say, "O yes, it seems desiraour hands as the result of this proposed council." Well, perhaps it might. If the foes. Jewish Sabbath as men call it is God's Sabbath, it might be more tolerable for the man the man found breaking it with the Gentiles. JOHN WEBB.

Coultersville, Pa.

### WHAT DOES IT MEAN?

To the Editor of the Sabbath Recorder: Having read an article under the above heading in your issue of April 24th, I wish there found its way into our letter box, a paper printed in New York, entitled Zion's Day Star, which, as your correspondent says, respect. After reading it and finding no reference to the Sabbath, it occurred to me in which we find Sabbath observance and come amiss; accordingly I sent the two RE-CORDERS containing the sermon delivered at the Sunday," but as yet have not heard

> This may or may not explain how however, it may set them to thinking if nothing more.

Allow me to say here, it is my conviction, that unless we as a people live consistently and show that we have a genuine regard for keepers, as well as talk, that we shall never win many to the truth as we hold it in this occasion for grief, to see so many of our Christianity, and become members of churches, break away their former ties, either for the sake of "mammon" or matregard for either the Sabbath of Sunday, while the fathers and mothers in Israel are

It has often occurred to me that we might lose their interest in the work. lose more according to numbers, from the ranks of those who are trained up to keep | how deep an interest is had for him here, how the Sabbath, than from those who have come to revere the Sabbath by investigation and eager the inquiries for him since we and by the faithful preaching of the Word; bade him good by. As we had the pleasjust why this is so is a question I leave to older and wiser heads. Won't some one tell

LEONARDSVILLE, April 27th, 1884.

### Temperance.

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

### P. A. BURDICK IN CARBONDALE, PA.

To the Editor of the Sabbath Recorder:

It may be a matter of interest to you and to your many readers to know something of the battle that has been fought, and of the -at least-partial victory won in this hillcountry of Pennsylvania.

We of Carbondale were so fortunate as to secure the presence and help of that cham

likely to interfere with the satisfactory re- New York for some weeks of last year, and a dear brother had urged me to get him for dom of man who, not content with the form our city. From what I had heard I was prepared to welcome a workman of more it into chapters and verses, and then (shall than average skill; but the half had not been we say) amused himself by taking a verse, told. I have had experiences in the temperance work that would read well, if well er attention to its context or connection, written, and I know something of what the and attempted to prop up a theory or doc- friends of temperance, and the cause have trine evidently at variance with the whole sometimes to suffer from its friends. There tenor of the Bible; examples of this will are those who strike twelve the first time, readily occur to every one. But a confer- and then less every time till they go back of ence such as proposed, would not attempt to the unit, to worse than nothing. There are display their ingenuity by inferring what those who remind one of the cow that gives a good quality and fair quantity of milk; but just as the milker is congratulating himself upon the merits of the beast she severely tests his piety by "putting her foot in it." Again there are those who have some hobtion of the truth, have been permanently Jew to have anything to do with the ques- by to ride and prove so unpractical that but tion might set us back two thousand years, few can or will work with them. Still anand leave us with the Jewish Sabbath on other class destroy their usefulness by attacking the church to win the favor of its

P. A. Burdick belongs to no one of these

classes. For every day but one, from the

morning of March30 to the evening of April

20th, and sometimes three times a day, he fed

us from his storehouses, and yet were there

no signs of his supply failing. His friend were no unfortunate kicks, but there were many happy and hard hits. He was astride of no hobby, but he rode the gospel chariot, and drove with a firm and steady hand. He drew a mighty bow, and his arrows were pointed and barbed, though winged with love. His sword was the sword of the Spirit. I have never seen a man so well equipped for the temperance warfare. He completely won the young men so that to say that some time in the past Winter they would have done anything in reason for him, or for the cause. The young Roman Catholics were ready to avenge what they deemed an insult to him from a "urged a return to the Scriptures," in every Roman Catholic saloon keeper. The fact is, the brother has a large share of sanctified common sense, good judgment, and a burn-In attempting to account for the condition | that something on that subject would not | ing desire to save souls. With anything less he would never have labored as he did while suffering so much from his injured about sixty pages of tracts; among the rest | temperance sentiment of the place in which was the one referred to, "Constantine and he has come to labor. He never makes the mistake of beginning to build at the second anything from them, nor seen any more of story, or at the attic, or at the tower. He first clears away the rubbish, and then one stone at a time, he builds his edifice of pubthey came in possession of said tract. Others | lic opinion. His work is largely educational. may have sent the same for aught I know; He never goes so far ahead of those he would teach that they lose sight of their leader, yet his work never lacks vim and force. While he was with us more than 1.600 signers to the "iron-clad pledge" were secured. More than 700 were secured the Sabbath, by our example before Sunday- to a pledge to sustain our temperance Mayor in executing the law. This was a little more than one-half of the actual voters of Order League has been organized, and from young people, who have once professed \$1,600 to \$2,000 pledged to aid in the prosecution of those who break the law, by selling without license, to minors, or on Sunday. Thus far those who signed the pledge have almost to a man kept their pledge. ularity, they know not whither, having no The fact that Brother Burdick is to return to us in September has a most helpful influence, not only upon those who are strugleft to mourn this departure from the old gling with this terrible appetite, but is a healthy stimulant to those who otherwise

> It would do Brother Burdick good to know many the prayers for his recovery, how many ure of entertaining him during his stay here, we had learned to love him a littlemore than those who saw less of him; so itwas very gratifying to find at the station. when I took him to the cars, a large number with singing books in their hands, who, with no hint from me, had come to sing him a few farewell songs, and to wish him God speed! That his life may be precious "At the last it biteth like a serpent, and stingeth in the sight of our Father, and that he may be spared for many years to fight the rum power, and to win souls for Christ, is the most earnest prayer of

G. R. ALDEN, Pastor of the Presbyterian Church.

Total abstinence is becoming the rule among the non-conforming ministers of England, and in the colleges the students for the ministry who are abstainers are in the maority. For example, in the Baptist colleges there are 235 students, of whom 223 are abstainers, and in the Congregational colleges of 363 students 306 are abstainers. A very active temperance propaganda is also being carried out by the Wesleyan body, with whose ecclesiastical system the temperance REV. L. A. PLATTS, Editor and Business Agent

REV. A. E. MAIN, Associate Editor. TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond

the middle of the year. All communications, whether on business of for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y.

A LARGE supply of the cards and envel opes for Missionary and Tract Society collections, is still on hand. They can be had for the asking. Every church and society in the denomination should have and use them.

It has been well said that holiness is no the way to Christ, but Christ is the way to holiness. We live true Christian lives be cause we have found Christ a present Sav-We love God because he first loved us.

THE Woman's Christian Temperance Union has issued a call for a day of prayer for the temperance work, Tuesday, May 27th We hope to publish the programme in our temperance column next week. This call should meet with a hearty response by Christian women and men all over the land.

INQUIRIES have been made about th April number of the Outlook. It will be remembered that the Board has decided to change its size and form, and issue it here after as a quarterly, and not a monthly. For reasons which need not be detailed it was thought best to have the first number of the volume (Vol. 3) dated July, instead of April.

No better answer could be given to the scoffing challenge of infidelity than that given by Coleridge when, in answer to the question, Can you prove the truth of Christianity? he replied, "Yes, try it." Experience is a form of proof that no one can doubt or deny. It is the Master's "Come and see" over again. Christianity has nothing to fear and everything to hope from those who accept its loving challenge.

Few persons have any definite idea of the amount of printed matter which has gone out, principally to the clergy of this country, during the past two years, in the Outlook. If the entire issue of volumes one and two of that paper were spread out page by page, the whole would cover an area equal to 223 square acres. Or if placed in proper shape, it would form a belt one foot wide and 1,831 miles long. To print this amount of matter has required 62,400 pounds of white paper, the postage on which after printed, has cost \$1,248. To wrap this amount of newspaper matter has taken 4,334 pounds of wrapping

who read the Recorder, will read the of God in Christ Jesus article in another column on "Ministers as Financiers," and if the enthusiastic" Pastor's Friend" has not stated the case fairly, they should set him right. We once knew a family whose support had been derived almost entirely from the farm, and who were little by little. Those littles shall multiply all generations; thou hast established the contemplating giving it up and taking rapidly, or slowly, in proportion as we are up an abode in the village. The husband thought that, after providing a house, they could live on \$50 per year. But the more careful wife had estimated that it would take at least \$75. Perhaps, after all, \$500 a year is too much for the average minister. It might make him worldly minded, you know.

About one year ago, we sent a few sample Recorders to John K. Andrews, of Antrim, O., whose name came to us through some Outlook correspondence. Mr. Andrews is now a Sabbath keeper, and a regular subscriber to the RECORDER. In a recent letter he requests that copies of REcorders be sent to a friend, of whom he writes: "He is a Baptist and believes that the seventh day is God's Sabbath. I gave him some of the tracts you sent me. He is in earnest, and told me yesterday that he was in trouble, for he had no place to go to church on God's Sabbath." We give this incident both as showing the progress of the work, and as suggesting to others some very efficient methods of promoting it. We do not yet appreciate the power we have in our publications if they were only judiciously and deliberately distributed. There ought to be a generous fund for the gratuitous distribution of all our publications where there is evidently a demand for them.

THE Twelfth Annual Report of the Franklin Reformatory Home for Inebriates, Philadelphia. 911-915 Locust street, contains interesting temperance reading besides the usual reports.

### BY LITTLE AND BY LITTLE.

When God gave assurances to the Israelites, in their wanderings in the wilderness, that they should surely possess the land whither they were going, he told them he would not drive out the natives all at once, lest the beasts of the field should be multiplied against them; but he would drive them out little by | Testament Scriptures. When men are driftlittle until the Israelites should be increased and inherit the land.

statement of the law covers the whole case. When we say that the plant is first but a

So it is only as the Christian masters one mental and moral science, and religion. difficulty that he is able to meet the next. It is only as the experiences, daily given him, Christian character, that he grows into any- ed in the nature and relation of things then should keep the child of God from being dis- the times and customs of the people for he do not find all that his ideal Christian

There is a blessed promise in the words, "By little and by little will I drive them out, until thou be increased and inherit the land."

The victories of life come one by one, ready for them, or idly sit waiting for them to come to us.

### A SUGGESTION.

Whether our Missionary and Tract Societies shall close the present Conference year out of debt or not, depends in no small degree, upon the pastors of our churches. We therefore suggest:

1. That at an early day, some Sabbath be forever." devoted to the setting forth of the work, needs, and prospects of these Societies.

2. That a public appeal be made to the church and congregation, for the contribution of at least one dollar by every member who has not already given that amount to each Society.

3. That individual appeals be made for the same object, either personally or by means of printed slips sent out by the pastor, accompanied by an envelope in which

needed funds come into our treasuries.

to us faithfully and conscientiously, but almost like Summer at home. Across the bay er, showing we are on the west side of the know that mistakes are made. We invite rose the Coast Range, or Santa Cruz Mount-range, and looking out through a beauti-The Second Verona Church is among the those, however, who are disposed to make ains to-day dressed in deep blue with a beau-

and thoroughly the methods, spirit and result of our efforts.

#### LAW.

Dean Alford remarks that one cause of unbelief is a want of due regard for the Old ing away from reverence for the ancient Scriptures they are drifting towards skep-We may find in this asssurance, the con- ticism. Is it not therefore a flitting thing, crete statement of the universal law that all | in these days, to seek to magnify the Old real progress is a growth, that is, by little | Testament, and especially that part of it and by little. In the growths of nature, this | called the Law, honoring it as a divine revelation and a noble religious economy?

Law, with reference to God, means his germ in the seed, then a tiny shoot, and | thought, plan, or will concerning what he then by imperceptible but sure degrees it | has made; with reference to men and all passes on until it becomes the fully matured | created things, it means principles and rules plant, with stalk and leaf, and fruit, we have that must be observed and followed, in orsaid all there is to be said with reference der that they may reach the true end of to the method of its growth. But when we | their creation. Trees and plants must be come to speak of human progress, another | cultivated in certain particular ways, if the principle is discoverable, and a broader best results in respect to fruit and flowers statement must be made. There the prog- | are to be attained; that is to say, the laws ress is not only by littles, but each succeeding | that relate to this kind of life need to be little is based upon that which has preceded | known and regarded. The heavenly bodies it. The achievements, the successes, the | move through space according to laws esvictories of one day are the stepping stones | tablished by their Maker; and the astronofrom which other and higher attainments | mer is engaged in the work of discovering are to be made. Or, to change the figure, these. Successful business must be conthe growth of each day works itself into ducted in harmony with those principles or individual character, and thus becomes a rules upon the observance of which success suitable preparation for next day's advances, in this department of human effort depends: and next day's advances can not be made and business men should become acquainted until such assimilation of character takes with these laws, or the science of political place. God would not drive the natives out economy. The peace, happiness, and prosof Palestine until the Israelites were able to perity of a community, state or nation, depossess and occupy the land; to have dis- pend upon obedience to laws of conduct possessed the heathen of it any sooner that pertain to the actions of men and would have been a calamity to his people. women thus related to one another as fellow-So now he gives to his children victories citizens; and it is the high duty of legislaover their enemies only as fast as they gain | tiors to endeavor to find out what these laws wisdom and grace to wisely use their victo- or principles of action are, to put them into ries. The student does not expect to pass statutes, and to provide for their enforceat a single step from the Alphabet of the ment. Nothing is truly law or deserves to Greek language to the poems of Homer or be dignified by that name, though it be the orations of Demosthenes. He would be found in a thousand statute books, which doomed to bitter disappointment if he were if observed, does not tend to promote huto indulge such a hope. It is only by the man peace, happiness and prosperity. slow, hard, but sure processes of diligent Bodily health and strength, intellectual study, in which he gains familiarity with power, moral and spiritual development dethis strangely beautiful language, and ac- pend upon obedience to laws that relate to quires the full vocabulary, that he rises to the human body, soul, and spirit. Hence the grand heights of those master spirits. the value and use of physiology and hygiene,

The Mosaic laws, whether religious and ceremonial, constitutional and political, in his Christian life, are wrought into personal | civil and criminal, must have been groundthing worthy of his high calling. This fact | existing. In other words, there was that in heartened, if at the very beginning of his life | whom Moses was the divinely appointed and instructed legislator, that in their civil, solife Christian life calls for. It should also cial and domestic relations, and in their inspire him, like Paul, to forget the things | physical, mental, moral and spiritual conwhich are behind, and, reaching forth unto | ditions, which made just such laws right the things which are before, to press to wise and necessary; and they pointed out It is to be hoped that "good financiers," the mark for the prize of the high calling the way to individual and national purity, strength, and progress.

> Our Maker is the source of all laws. In the 119th Psalm, which celebrates the glory and universal reign of law, the psalmist exclaims: "Forever, O Lord, thy word is settled in heaven. Thy faithfulness is unto earth, and it abideth." And through the prophet Jeremiah, God thus supports his promise of spiritual blessings: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me

### Communications.

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

### TO SUNSET LANDS—NO. 24.

### SANTA CRUZ.

It was thanksgiving day at home. Calithe offering can be brought or sent to the fornia is learning to honor New England's favorite day, and so there were some signs A very large part of our benovolent funds | that thanksgiving was not wholly forgotten | are contributed by a comparatively few per- here. We decided to make a trip that day sons; and if a small contribution is to be to Santa Cruz and from there go to Monteobtained from each one of the great majori- rey to spend the Sabbath; so about noon we ty, some special pains must be taken. It is started via the ferry to Oakland and the South only necessary that every one should do a Pacific Coast narrow gauge road. This runs reasonably fair part, in order that the much | down the eastern coast of San Francisco bay to San Jose, and thence across the mount- though we did not stop to measure them. We are trying to do the work entrusted ans to Santa Cruz. It was a charming day,

are hardly seen, and the white houses of the by the sea. villages look a group of white-washed stones such as used to be common in New |

saw the street cars labelled "Newark and like the Newark Meadows, and saw meanmust be a paucity of names, when so many the dying year." towns have to have the same, all over the country. And then such names as Hall's and Mowry's and Agnew's and the south is the Bay of Monterey, and to Wright's, all stopping places on this line, show the want of thought and care in nam- ocean. To one accustomed to the Atlantic ing places which in after years, will wish coast a number of things seem strange. The they had more sensible god fathers. Other abrupt, rocky shores, cut up and worn into cunames, like Alameda, Alvarado, Alvizo, San- rious shapes by the sea, the vegetation fresh ta Clara, San Jose, Glenwood, and Love-Lady's are pleasant and to be commended, though the latter is more probably the patronymic of some man, than a name given for its significance. In fact we saw no lady and two working in a field. Why one place was called "Mount Eden" we could not guess, unless it was for a riddle, for i was flat as a pancake, was not a garden, nor did it give any evidence of having any claims to being a paradise.

Santa Clara and San Jose nearly join, and are beautiful places in the midst of a delightful valley, in which pear orchards and vineyards abound. The latter in many cases. reminded me of the vineyards of France. Here we saw a new sight, fields with bags scattered over them as if they grew there. They proved on inspection to be bags of potatoes, the tubers having been bagged as they were dug, certainly a saving of labor. Cattle were browsing in fields apparently looked discontented, and longing for a good thanksgiving dinner.

cross and red roof, amid hillside vineyard reminding one, for a moment, of Italy. Pass- gardening on this coast. ing Los Gatos, we run up a ravine full of verdure, chapparrel covered with white blosagainst red rocks, and along a stream-bed of gray rocks nearly dry because the water is diverted into a flume, which zig-zags its way out and in under and along our track, and then dive into a tunnel. Tunnels are plenty on this road, there being one a mile and a quarter long, and others a mile each.

Coming out of the long tunnel we catch glimpses of blue hills far away, then plunge into a deep gorge, with a bit of sky far above us, and as it widens a little we see visions of great redwood stumps scarred and blackened by fire, and madrone and fir trees dart past us as we run first on this side of the gorge, and then on the other; the rocks above us giving flashes of red, and green, and brown. and gray, as the sunshine and the shadow strike them; when we plunge into another long tunnel and come out at Glenwood. This is a neat little station near a large hotel by some magnetic springs.

After more big red-woods towering to the sky, more tunnels, and running over ground that resounds like a bridge, as if it were all hollow beneath, we come out of a long tunnel and there bursts on our vision a magnificent sight—a world on fire! Across the canyon the whole mountain side is ablaze and great volumes of smoke arise and obscure the sky, which itself is all aflame with the wondrous sunset glow. Ιt is a picture never to be forgotten. A wild ravine with a few green trees, a saw-mill and a purling brook with its black and gray rocks reflecting the lurid glare, in the foreground; black and scarred trees and stumps, amid curling gray smoke, and men battling with the flames which sweep over the whole mountain side, in the middle ground, while back of all is the mountain top fringed with trees thrown into sharp outline against the fiery red of the sunset sky.

But this picture is seen only for a moment, and then we dash around a curve and in among the great red-woods, where there are said to be trees 18 to 20 feet in diameter, As the evening comes on the hills grow small-

sweeping criticisms, to investigate candidly tiful necklace of white cloud. Off in the beyond; around us the red soil of the hills is opposite direction over a long flat plain, is a made more intense by the reflected glow of range of mountains of which mount Diablo | the evening sky; neat farm houses surrounded is the high northern peak. These mountains by white palings, become common, cows are look quite barren from the cars, but this is coming home to the milking, black pigs scambecause they are so far away, so much far- per at the sound of the whistle, and diving ther thankhey appear, that good-sized trees through another hill, we are at Santa Cruz

> The next morning is balmy and pleasant as a day in September at home. We take a carriage and drive through the city; on our And, speaking of New Jersey, at one way we see men in their shirt sleeves, and time it seemed almost that we were back women in straw hats and dusters; others there, when we stopped at Newark and swinging lazily in hammocks under the trees, great cacti in blossom, bright flowers Centerville," and ran along meadows much in the yards, dandelions by the road side. and birds and butterflies in the air, and can dering through them two rivers, quite simi- hardly bring ourselves to believe that tolar to the Passaic and Hackensack. There morrow will usher in "the last ember of

Driving down upon the beach we look off upon the peaceful bosom of the Pacific. To the right the great sailless expanse of the and abundant down to the very edge of the cliff, and the great searcity of sails upon the

We drove out on the "Cliff Road," a beautiful drive—along the shore, with trees and grass by the road side—and all along bethere to love, except one girl on horseback | tween us and the sea, curious tunnels and natural arches worn in the rocks. The water seems to tunnel under the soil for many feet, until finally a spot at the end of the tunnel drops in, and this gradually extends seaward until a deep channel is formed where once was level mesa, and green grass. The noise of the waves rushing in and out of the channels and caverns makes it difficult for us to understand our fair-haired, soft-voiced driver as he points out the peaks on the Santa Cruz range behind the town. but we catch the name of Loma Piate, the highest peak in the range, also, named by some one with no poetry in his nature, Mount Bache.

From the beach he takes us out among the farm houses, and cattle, and eucalyptus trees and palms, and weeping willows, past fields full of holes, out of which peep the little gray squirrels, the farmer's pest, and brings us out on a high bluff overdevoid of grass, and though they seemed to looking the city and harbor, a sight of rare find something to eat, we thought they beauty. Just beneath us is a plain called "the flat," laid out in long streaks of green and red, and brown and black, with bright silver threads of water between. It is a As we turn from the valley to climb the Chinaman's garden, and there he is with his mountains we pass a little church with its queer clothes and long que attending it. These people carry on most of the market-

Then we pass the old adobe church or 'Mission" which is among the antiquities of the State, and through the city amid the soms, and bright green ferns growing beautiful pepper trees loaded with red berries, and yards filled with evergreens trimmed into all sorts of queer artficial shapes, such as arbors, crosses, cubes, etc., out over the "Vigilanti bridge" across the San Lorenzo river. The name of this long arch-truss bridge comes from the fact, that dozen or more men were hung from its girders in the days of the Vigilance Committee, but now it looked as peaceful as if it had never heard of riot and bloodshed. A long drive out through the country brought us to the beautiful hamlet of Soquel, nestling down in a quiet valley, quite Alpine in look, where the almost summer heat made a glass of cold water from the wayside pump truly refreshing; and the great rose trees in blossom, the babbling brook, the singing birds, and the green road-sides lined with bright yellow California poppies, gave quite the air of Summer, to the clear sunny day. Our way back lay along the river which laughed and glittered through the green trees, then out to the ocean, with Camp Capitola, like a young Ocean Grove, on the opposite point, and along the beach, with prolific farms, and great orchards with trees still full of ungathered fruit, arriving in time to take the noon train-for Monterey. G. H. B.

### Dome Mews.

New York. FIRST ALFRED.

The pastor of this church, Rev. W. C. Titsworth, preached, Sabbath afternoon, the 10th, in the school-house at McHenry Valley, where he and Rev. J. Summerbell, pastor of the Second Church, have alternate appointments.

The books of our Sabbath-school Secretary show that since July 1st, 1883, 408 persons have been members of the school, 325 of whom are still members, and 221 of whom were present last Sabbath.

The Sabbath school at the Five Corners was organized for the Summer last Sabbath, with John M. Mosher as Superintendent. About thirty were present.

Work on the parsonage has been com-

We see some signs of progress which give encouragement to persevere in well-doing.

unites with our older at church, the First Verona, toral labor. Our financ much better than for some we feel there is yet one thi secrated zeal. We long fo the Lord.

Our Sabbath school elec ing year the following office lee, Superintenent; Miss tant Superintendent and Hunt, Treasurer; Dea. ister.

On the first Sabbath in lection will be taken for l ciety and Sabbath-school, be used and the giver de envelopes how much shall We hope this system, so places, will result in muc old and young, male and envelope, place a cheerful secrated amount in it du and be ready "when the

> Wisconsi MILTON

On Sabbath, May 3d, tized ten persons into the Milton Church. . Five we were youth; one was a re Sabbath. WALWOR'

The glad green brightn reminds us again of God' creatures. Grain and gr and farmers are preparin Most of the farmers about their cream this Spring. good deal of rain and no weather. Quite a numb with colds, throat and l Our pastor is in rather

he faithfully attends to ments and preaches earn sermons. The Sabbath and is making progress ment of our devoted su Stillman. The member creasing and we are in n ers. Young people's me in connection with a sho the evening after the Sa ladies of the society have a Mission Band.

A new fence and othe being put upon the cem s a church and socie have meet with a great Mrs. H. W. Randolph, and worthy members. worker in the Church, Society, though she w from us. We realize strength for the incres by one our faithful but from our midst.

\_At a meeting of t Society of Walworth resolutions were passe H. W. Randolph:

WHEREAS, our heaven his providence to transfe dolph to another and bet our most efficient and fa was ever ready to do the ment and forethought sellor and helper, and

Resolved, That we feel renewed diligence and fa can the place made vaca be prepared for the call

Resolved. That to her we extend our deepest bereavement. Beyond hang so heavy above th face of a loving Father and seeks to lift us up t

I have reason to the Carlton Church bership seems dispe cry, and wage an against the ene Church. At the posed to carry or "And his banner

> We are still to lights burning ' communication, change in religi there is still a making of us a member has been we expect that soon. We have ings per week, tered condition, good degree of Sabhath-school

nd; around us the red soil of the hills is more intense by the reflected glow of vening sky; neat farm houses surrounded hite palings, become common, cows are ng home to the milking, black pigs scamt the sound of the whistle, and diving igh another hill, we are at Santa Cruz

e next morning is balmy and pleasant lay in September at home. We take a age and drive through the city; on our we see men in their shirt sleeves, and n in straw hats and dusters; others ring lazily in hammocks under the great cacti in blossom, bright flowers yards, dandelions by the road side, irds and butterflies in the air, and can y bring ourselves to believe that tow will usher in "the last ember of ring year."

ving down upon the beach we look off the peaceful cosom of the Pacific. To uth is the Bay of Monterey, and to ght the great sailless expanse of the To one accustomed to the Atlantic

number of things seem strange. The t, rocky shores, cut up and worn into cushapes by the sea, the vegetation fresh bundant down to the very edge of the ind the great searcity of sails upon the

drove out on the "Cliff Road," a ful drive-along the shore, with trees ass by the road side—and all along beus and the sea, curious tunnels and arches worn in the rocks. The seems to tunnel under the soil for feet, until finally a spot at the end of nnel drops in, and this gradually exseaward until a deep channel is formed once was level mesa, and green grass. oise of the waves rushing in and out channels and caverns makes it diffior us to understand our fair-haired, iced driver as he points out the peaks Santa Cruz range behind the town, catch the name of Loma Piate, the t peak in the range, also, named by one with no poetry in his nature,

m the beach he takes us out among . m houses, and cattle, and eucalyptus nd palms, and weeping willows, past full of holes, out of which peep ttle gray squirrels, the farmer's and brings us out on a high bluff overthe city and harbor, a sight of rare Just beneath us is a plain called lat," laid out in long streaks of green and brown and black, with bright hreads of water between. It is a nan's garden, and there he is with his clothes and long que attending it. people carry on most of the market-

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# Jome Mews.

New York.

FIRST ALFRED. or of this church, Rev. W. C. preached, Sabbath afternoon, the e school-house at McHenry Valhe and Rev. J. Summerbell, pasecond Church, have alternate ap-

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STATE BRIDGE. ne signs of progress which give it to persevere in well-doing. Verona Church is among the Association, and

unites with our older and stronger sister church, the First Verona, in sustaining pasthe Lord.

lee, Superintenent; Miss Eva Witter, Assistant Superintendent and Secretary; Curtis Hunt, Treasurer; Dea. F. Mills, Chorister.

On the first Sabbath in each month a collection will be taken for Missions, Tract Society and Sabbath-school, envelopes are to Sabbath-keeping band) to hold an entertainbe used and the giver designating on the envelopes how much shall go to each object. We hope this system, so successful in other places, will result in much good here. Let old and young, male and female, take an envelope, place a cheerful, liberal and consecrated amount in it during each month, and be ready "when the hat goes round."

### Wisconsin.

MILTON. On Sabbath, May 3d, Pastor Dunn baptized ten persons into the fellowship of the Milton Church. Five were adults, and five were youth; one was a recent convert to the Sabbath.

WALWORTH.

The glad green brightness of the Spring reminds us again of God's loving care for his creatures. Grain and grass are doing well and farmers are preparing for corn planting. Most of the farmers about here are selling their cream this Spring. We have had a good deal of rain and not much very warm weather. Quite a number have been sick with colds, throat and lung troubles.

Our pastor is in rather poor health, though he faithfully attends to most of his appointments and preaches earnest and instructive sermons. The Sabbath-school seems active and is making progress under the management of our devoted superintendent, M. G. Stillman. The membership is steadily increasing and we are in need of more teachers. Young people's meetings still continue in connection with a short preaching service, the evening after the Sabbath. The young ladies of the society have recently organized a Mission Band.

A new fence and other improvements are being put upon the cemetery grounds.

s a church and society we feel that we have meet with a great loss in the death of Mrs. H. W. Randolph, one of our respected and worthy members. She was a faithful worker in the Church, Sabbath-school and Society, though she was for a time away from us. We realize the need of added strength for the increasing burdens as one by one our faithful burden bearers drop out from our midst.

Society of Walworth, Wis., the following | ularly, and does a considerable through the resolutions were passed in memory of Mrs. H. W. Randolph:

dolph to another and better life: therefore.

Resolved, That we, as a society, have lost one of our most efficient and faithful members, one who was ever ready to do the work of the Master whenever it was presented to her, one whose clear judgment and forethought rendered her an able counsellor and helper, and upon whom we relied as

Resolved, That we feel in this loss the necessity of renewed diligence and faithfulness to fill as best we can the place made vacant by her death and seek to | Evening meetings were held for a couple of be prepared for the call of the Master to come up

Resolved. That to her husband, daughter and son, we extend our deepest sympathy in this their great bereavement. Beyond the cloud which seems to hang so heavy above them, may they see the smiling | for that step, and we ask your prayers that face of a loving Father who often smites to bless and seeks to lift us up to loftier heights.

MRS. H. R. HOAG, Miss P. S. Coon, MRS. O. P. CLARKE,

lowa.

GARWIN.

the Carlton Church. A part of her mem- house of a First-day family. We were well rebership seems disposed to heed the rallying | received and a good impression was made. Sevcry, and wage an uncompromising warfare | eral began reading the Bible through, April against the enemies of Christ and his 1st, which they expect to finish in a year. Church. At the same time they are dis- and then give a Sabbath-school Bible Conposed to carry over them the white flag. cert. We meet occasionally in Bible Confer-"And his banner over them shall be love."

communication, there has been no special through revivals in many of our churches. making of us a stronger people. Another should be the watchword. member has been added to our number, and good degree of interest is manifest in the be Pentecostal. Sabbath-school and preaching service.

the least) is our Mission Band. This Sotoral labor. Our financial condition is ciety, composed principally of our young much better than for some time past. Still people, is doing commendable work. On we feel there is yet one thing lacking: Con- the evening after the first Sabbath in April secrated zeal. We long for a visitation from a free musical concert was given by the Band, which was a grand success, and the collec-Our Sabbath school elected for the com- tion, taken at the close, proved conclusively their possessions. It is believed that the cess, the Coraline has been extensively imitated by ing year the following officers: John Satter- that the large audience was either highly failure is due to the crooked transactions of other manufacturers, so that ladies who wish the entertained with the exercises, or else had taken a deep interest in the work of missions. Whatever the motive, the result was flattering, and we are glad to know that the society

One object of interest (and by no means

ment on the 4th of July. We feel a deep interest in all our denominational enterprises, and still desire to be remembered by the brotherhood.

is taking measures in connection with the Wel-

ton Cornet Band (which by the way is a

J. T. DAVIS.

### Illinois.

WEST HALLOCK

It has been some time since we have heard from ourselves through this column. continue in the even tenor of our way. A long, cold Winter is succeeded by a promising Spring, fruit trees are gorgeous with blossoms, and grass and oats beautifully green. We have had but little rain until last week when we had three storms accompanied with heavy wind, one of which completely overturned one row of our meetinghouse sheds. They were well made, but in no way anchored to the earth; but little other damage was done.

The last year has been one of emigration, ten families, all told, having moved out of the society within twelve or fifteen months. A large number of these went to Kansas. It seems a temptation if a man is in debt, and can turn off his land at any time at \$70 to \$80 per acre, to do so, and go where land is cheaper. But we trust the end is reached this year, against 18,000,000 last year. and the tide changing. Uncle John R. Butts and wife have just moved here from near Milton Junction, and we shall be glad to welcome back other old residents as well as new; for we certainly have few farming localities that can equal this, and as a former resident says, he used to tell them that a man land given him and receive all the profits. Our people should not surrender these fine localities. It is very short-sighted wisdom. Our heads ought not to be turned by prosperity. Notwithstanding loss of numbers, the generosity of the people increases, and they pay their pastor a living salary, (\$700,) and pay it as fast as it is earned, the minister who for years preached here for little or nothing, himself paying \$60 of it.

We are also doing more for our Benevolent Societies. Having recently introduced the envelope system, about \$130 were subscribed for Mission and Tract work, for the year. -At a meeting of the Ladies' Benevolent | The Young Ladies' Mission Band meets regyear for missions. A few weeks since the Woman's Missionary Society, which has long WHEREAS, our heavenly Father has seen fit in laid dormant, was resurrected and reorgan-his providence to transfer sister Hannah W. Ranized and now meets every other week to work

for the good cause. Through the Winter and Spring the evenings have been well occupied with two prayermeetings a week, two band-meetings, and part of the time a singing-school, Sabbathschool teachers' meetings, or choir rehearsals. weeks in March, and though not followed by baptisms, some good was accomplished: vet there are several of the young almost ready the Lord may lead them out to a full consecration. Harmony and brotherly feeling prevails, for which we are thankful, and trust that by continued and united effort the

Lord's work may be enlarged. Two or three Bible readings have been I have reason to hope for a better day for | given, one upon the Sabbath question, at the ence to discuss subjects over which we have

It is with interest and gratitude we note We are still trying to "keep the lower the accessions to our ranks of little bands lights burning" at Welton. Since our last that are accepting the Sabbath as well as change in religious interest, yet we trust Our publications ought all to be continued, there is still a steady growth which is and enlargement instead of retrenchment

Our Associations will soon be upon us. we expect that there will be more to follow | May the divine Spirit guide in the work and soon. We have three regular prayer-meet worship, and while we "tarry" in council, ings per week, which, considering our scat- may the impetus of the spiritual baptism be tered condition, are quite well attended. A upon preacher and people and the outcome PASTOR.

MAY 9 1884.

### Condensed Aewż.

It is reported that the firm of Grant & Ward, of New York, have made assignments for \$10,000,000. By this failure General Grant, his wife and sons, are stripped of all other members of the firm. General Grant | genuine Coraline should be sure the name Warner assigned two houses in Washington, and one in Philadelphia, and Mrs. Grant gave up her cottage at Long Branch, to secure a fraudulent check of \$150,000. The General seems much broken.

It is reported that the Calumet and Hecla. the largest copper mining company in this country, has passed its May dividend. It is said that the company has at the mines 2,-000,000 pounds of copper it is unable to dispose of. It is the first time in many years, if at all, that the company has been obliged to pass a dividend.

Besides the one on Capitol Hill, two other Congresses are now in session in Washington. One is the American Forestry Congress for the purpose of impressing upon the law-makers the necessity of preserving the forests of the country; and the other is a great gathering of physicians from all parts of the

The Eastern & Western Air-Line Company filed articles of incorporation at Des Moines, Iowa, May 8th. The road is contemplated from Mercer, Pa., to Council Bluffs, Iowa, a distance of a little over 900 miles, with a capital stock of \$13,000,000.

The troubles apprehended in Buffalo last veek, from striking workmen, have been in part realized, a number of Italians taking the places of striker at East Buffalo, were on a car, when a number of men uncoupled the car. The Italians fled, several being hit and badly hurt.

The financial report read in the African M. E. Conference at Baltimore, May 9th, showed that receipts for the past year were \$179,000 and disbursements \$177,000.

The Dakota newspapers say that Dakota will raise about 40,000,000 bushels of wheat

The report of the Erie Railway for February shows a net earning of \$308,000, an increase of \$74,000.

The New York Cotton Exchange has resolved to petition. Congress for a suspension of silver coinage.

Foreign.

Arrests of persons known to be nihilists, could do better working land on shares here, or suspected of being in connection with the than he could in most places, to have the order, continue at St. Petersburg without their advantage and ours, by addressing, Missionary abatement. A very large number of artillery officers have been arrested, accused of being connected with the murder of Suidekein. Several more students have been arrested at Moscow, and the first number of a new paper published by students in Moscow university, has been seized. The secretary of the board of justice and of the mistress school for women in St. Petersburg has also

> One of the most influential branches of the Farmer's Union in Manitoba has resolved, that the interests of Manitoba imperatively demand that she shall no longer remain a party to the dominion confederation, and has called upon the provincial legislature to claim the right to manage her own affairs, and to become an independent British colony.

The Figure says: Portevin, secretary of the French consulate in New York, is now in Paris, charged with having expressed sympathy with the Germans before and during the war and since that time. Ferry has ordered official inquiry into the matter before deciding whether Portevin shall be removed from the consulate.

The Barsen Courier states that Empress Augusta has sustained a relapse and grave fears are entertained with regard to her condition. Prayers have been offered at Domkirche for her recovery.

It is said that during a heavy thunder storm in London, a ball of fire fell in the southern part of the city and burst with a loud report. Residents for miles around

The Emperor of China recently authorized from its sale. But then he is only a benight-

A detachment of Egyptian infantry and cavalry will be dispatched immediately to reinforce Korosko and Dongola. Natives there are uneasy at the weakness of the

Davitt has abandoned politics and will go to Australia to make it his home. The reason generally assigned for this change of residence is the dispute between Davitt and

Preliminaries for an Egyptian conference have been settled and will meet in London the first week in June. It is expected to continue in session three weeks.

The friendly relations between France and Morocco are ruptured. The authorities of Morocco refused to dismiss the governor of Wasan as demanded.

THE Electra published in Louisville, Ky., at \$2 a year, edited by Misses Wilson and Leyburn, is long published in North Carolina, was bought by the publisher of Electra, and merged into it, and

Some Facts about Corsets.—Those who have prophesied that corsets were soon to go out of style, are likely to wait some time before their prophecy is The present sale of corsets amounts to over \$10,000.000 annually. The largest manufacturers are Warner Brothers, of New York and Chicago, who sold last year about two million corsets. The corsets manufactured by this firm are boned with Coraline in place of horo or whalebone, and are claimed to possess decided advantages in Brothers is on the bottom of the box.

Home Science is a new claimant for popular favor, in the way of magazine literature. Its evident aim is to carry into our average home life, higher ideas of living, and better methods of performing the ravages of the disease. He was the possessor of life's commonplace duties. Besides the general literary articles of the number, there are talks on "Health and Habit," by Dio Lewis, "Evening Home Talks," by E. P. Thwing; "Mother's Portfolio" "Passing Thoughts, "Home Library," and "Salad for the Table." New York, Selden R. Hopkins, 29 Warren St., 69 Bible House. Single copies 25c., \$ 2 50 per year.

#### SPECIAL NOTICES.

IRVING SAUNDERS expects to be at his Friendship Studio from May 22 to 26 inclusive.

THE next session of the Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin will meet with the Church at Utica, on Sixth day, May 30, 1884, at 10 o'clock A. M. The following programme has been arranged for that

The importance of Emphasizing the Doctrine of he Bible Sabbath in the Preaching of the Word, N. Wardner.

Exegesis of Hebrews 2: 14, E. M. Dunn. What are the Elements of Denominational Suc-

The Need of Reform in Ministerial Support, F. O. Burdick S. H. BABCOCK, Secretary.

QUARTERLY MEETING.—The next Quarterly Meeting of the Churches of Southern Wisconsin will, by special arrangement, occur with the Utica Church, and will commence Sixth-day evening. May 30th.

ORDER OF EXERCISES. Sixth-day evening, at 8 o'clock, preaching by V.

Sabbath-morning, at 10½ o'clock, preaching by E. M. Dunn, followed by the communion. Sabbath afternoon, at 3½ o'clock, Bible reading conducted by A. McLearn.

Evening after the Sabbath, conference meeting ed by S. H. Babcock. First-day morning, preaching by A. McLearn.

WM, B. West, Church Clerk.

UTICA, Wis., May 6, 1884.

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 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 value. The volume for the year will form a book of over 500 pages, which will grow in value with E. C. Satterlee, State Bridge, N. Y., each succeeding year.

The price of the Quarterly is put at the low figure | Eliza Hardin, of \$2 a year, or 50 cents a number, which puts it John Williams, Adams Centre, within the reach of every family. From this first G. H. Lyon, Bradford, Pa., number several articles could be selected, either one E. P. Clarke, Milton, Wis., of which is worth the price of the number.

Systematic and vigorous canvass should be made H. D. Burdick, Lincklaen, Centre, N. Y., at once for the Quarterly, and let the responses of L. R. Swinney, Lost Creek, W. Va., the people fully justify the Tract Board in this new move along the advanced lines of our denominational work. But no one need wait for the visit of a canvassing agent. Names and remittances may be sent at once to the Sabbath Recorder office, when the Quarterly will be sent as ordered.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary So-

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon the destruction of \$4,000,000 worth of opium, | at 2 o'clock. Preaching at 3 o'clock. All Sabbath. and absolutely refuses to accept a revenue keepers in the city, over the Sabbath, are cordially arvited to attend.

### . MARRIED.

At the residence of the bride's father, Mr. B. F. Green, in Little Genesee, N. Y., May 10, 1884, by Rev. Geo. W. Burdick, Mr. Horrace Prindle and ALACE A. CUMMINGS.

At the residence of the bride's parents, at Mole Hill. Ritchie Co., W. Va., March 11, 1884, by Rev. L. R. Swinney, Mr. Asa HENRY DAVIS, of Quiet Dell, Harrison Co., W. Va., and Miss BUENA LENORA, daughter of William C. Haymond, Esq.

In Westerly, R. I., May 3, 1884, by Elder C. C. Stillman, at his residence on High St., Mr. Philip RUSSEL EASTERBROOK, of Bristol, and Miss MARY | Skimmed ....... — @-Frances Brightman, of Westerly.

At Welton, Iowa, May 6, 1884, by Eld. J. T. Davis, Mr. A. L. Davis and Miss Eva J. Castle, both of Welton.

### DIED.

In Willing, N. Y., April 30, 1884, after a long and lingering disease, Erastus Wilson, in the 56th year of his age. Although death was expected, it came sooner than looked for. He was able to be about and out of doors during the day, at evening he ate a hearty supper, and at half-past nine he opening Vol. II, with increasingly bright prospects. died. He was spoken of as a very kind neighbor. In September, 1883, "At Home and Abroad," so His funeral was held at Whitesville. He leaves a wife in poor health, and four children who deeply

In Lincklean, Chenango Co., N. Y., of complicanow the "Ladies' Pearl" and Electra are consolition of disease, April 29, 1884, Mrs. IDA J. MARBLE, dated. This gives the Electra the best circulation wife of Elmer H. Craft, aged 23 years. They had

or condition is exempt from the ministration of the death angel. Mrs. Craft made a profession of religion about ten years ago and united with the Seventh-day Baptist Church of DeRuyter, of which she remained a consistent member until death. She left a babe six weeks old to miss a mother's loving care, and a large circle of kindred and friends to mourn her untimely death. "To die is gain."

At Ashaway, R. I., April 29, 1884, of consumption, Albert Harold Larkin, aged 22 years, 4 months and 3 days. He was a son of Thomas T. and Tacy Green Larkin, and grandson of Elder John Green, all of whom had died before him When he was twelve years of age he was baptized and united with the First Seventh-day Baptist Church of Hopkinton during the pastorate of A. E. Main. Two years ago last January he contracted a cold which was the beginning of the end, since which time he has gradually but surely yielded to a happy disposition that enabled him to see the bright side of things and he would often cheer his attendants, even in the midst of suffering and under the shadow, by sparkling gems of pleasantry. This trait of his character with his manly fortitude and patient endurance, enabled him to bear his intense sufferings without complaint. He loved life and had the faculty of appreciating the beauties of nature, but accepted the situation, relinquished life in its morning, and looking forward through the vista. saw by faith a world more beautiful than this. Those by whom he was employed and those with whom he was associated in business learned to admire and respect him as one of greater promise than the most of young men. His funeral services were attended Sabbath afternoon, May 3d, by a large concourse of friends at the house of G. B. Carpenter at Ashaway, where he spent the last weeks of his life. Beautiful floral offerings attested the esteem of friends. "For we which have believed do enter in-

In North Stonington, Conn., April 28, 1884 GEORGE R. CLARKE, son of the late Peleg Clarke, in the 46th year of his age. The deceased died from injuries received the 23d of April. He was drawing wood with an ox team and wagon, and by some means was run over, the wheel passing over the abdomen. "There is but a step between me and I. L. C.

LETTERS.

W. C. Whitford, C. C. Stillman, Mrs. H. C. Rogers, J. T. Stutler, Mrs. J. M. B. Ambler 2, Mate Saunders, N. S. Burdick, Eld. Andrew Carlson. Wm. Davis, M. Babcock 2, Nellie L Green, E. M. Dunn, A. H. Lewis, Wm. B. West, J. B. Whitford 2, D. P. Crandall, Jane Green, A. M. West, C. A. Burdick, E. C. Satterlee, A. B. Prentice, W. B. Gillette, F. H. Lewis, S. R. Potter, Oscar Babcock 2, B. H. Stillman, J. F. Hubbard, J. K. Andrews, L R. Swinney, I L. Cottrell, Mrs. Reuben Crumb, E. L. Hyde, P. M. Green, J. M. Stilwell, N. T. Whitford, C. D. Potter, F. W. Andrus, H. P. Burdick.

### RECEIPTS.

ļ	•	Pa	vs to	Vol.	No
	Tina Greene, Adams Centre, N. Y.,	\$2	00	40	52
	Mrs. J. Utter, "		00	40	52
ı	Mrs. Lucy Babcock, "		00	40	52
	Mrs. W. E. Overton, Belleville,	2			26
	J. B. Whitford, Nile,	1	35	40	52
	Mate Saunders, Alden,		50	40	30
	Mrs H S. Ambler, Chatham,	4	<b>50</b>	40	52
	Mrs. N. K. Lewls, Ashaway, R. I.,	2	00	40	52
	Mrs. E.C. Burr, Manchester Depot, Vt.	. 2	00	41	15
	G. H. Lyon, Bradford, Pa.,	2	00	40	52
٠,	Delia A. Jeffrey, West Union, W. Va	,1	00	40	52
1	Eld. S. W. Rutledge, Houston, Mo.,		00	41	26
	Dennis Davis, Garwin, Iowa,	2		40	52
. :	H. W. Randolph, Milton, Wis.,	<b>2</b>	00	40	52
	S. R. Potter, Albion.	$^{2}$	00	40	<b>52</b>
•	Mrs. H. F. Crandall, North Loup, Neb	.,2	00	41	26
	N. W. Bal cock "	2	00	4.0	52
١.	Mary T. Babcock, "	2	00	41	26
	Alfred Satterlee, West Hallock, Ill.,	4	00	<b>4</b> 0	<b>52</b>
	J. A. Potter, "	5	00	42	26
1	Ansel Crouch, "	4	50	<b>4</b> 0	52
ı	Mrs. G. W. Butts, "	4	00	40	52
1	Mrs. Chas. Hummell, "		00	<b>40</b>	52
	n. D. Buldick,	2	00	40	13
	N. S. Burdick, "		<b>50</b>	40	26
	Mrs. M. A. Strange, Akron,	2	00	40	52
	_QUARTERLY.				
•	TO COMMUNICATION OF THE COMMUN				~ ~

C. Stillman, Westerly, R. I.

### WHOLESALE PRODUCE MARKET

St. John, Leonardsville,

Review of the New York market for butter, cheese etc., for the week ending May 10, 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 22,359 pack-

ages; exports, 307. There is a bear market bare of ciety, or both, will be furnished, free of charge, on stock. Receipts have been scarcely sufficient to application to the Sabbath Recorder, Alfred Cen- keep the trade going, and yet as is usual this month. prices have declined. The manufacture or sale of imitations of butter is now absolutely barred by statute, both in this State and New Jersey. The law cudgel falls heavily right between the eyes, and is undoubtedly widening the demand for genuine dairy butter, Oleo. men themselves being considerable purchasers. The market for the week closes with butter all sold, and a free demand at the lessened prices. We quote:

Fancy. Fine. Faulty. Creamery, fresh......—@27 Home dairy, new.....—@26

CHEESE.—Receipts for the week, 24,112 boxes; exports, 18,447 boxes. The market was steady and receipts about all taken at last week's prices. We

Factory, new......  $12\frac{1}{2}@12\frac{1}{2}$  10 @12

Eggs.—Receipts for the week, 12,355 bbls, and 4,729 cases. Imports 360 cases. There were lighter receipts and better demand, and prices advanced fully 2c. over last week. Sales on 'Change to-day, Saturday, Canada firsts at 161c., Western firsts 161c.,

and Southern 151@15. We Quote: 

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

our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & Co., NEW YORK. This address is sufficient both for so

### Selected Miscellany.

GIVING AND LIVING.

Forever the sun is pouring its gold On a hundred worlds that beg and borrow; His warmth he squanders on summits cold, His wealth on the homes of want and sorrow; To withhold his largess of precious light Is to bury himself in eternal night. To give Is to live.

The flower shines not for itself at all; Its joy is the joy it freely diffuses Of beauty and balm it is prodigal, And it lives in the light it freely loses; No choice for the rose but glory or doom, To exhale or smother, to wither or bloom, To deny Is to die.

The seas lend silvery rays to the land, The land its sapphire streams to the ocean; The heart sends blood to the brain of command The brain to the heart its lightning motion; And over and over we yield to our breath, Till the mirror is dry and images death.

To live

Is to give.

He is dead whose hand is not open wide To help the need of a human brother; He doubles the strength of his lifelong ride Who gives his fortunate place to another, And a thousand million lives are his Who carries the world in his sympathies, To deny

-Boston Transcript

For the Sabbath Recorder. "SUCH AS I HAVE GIVE I THEE."

BY MRS. M. STRATTON BEERS.

It is just wonderful how a sentence like the above will sometimes cling to a person's mind, meaningless so far as any application can at first appear, but recurring continually its own upon the foundation laid.

One morning I wakened with the words at the head of this so in my mind that with my lips I repeated them aloud; I tried to remember when I had seen them; and the story of the lame man at the gate of the temple which is called Beautiful, asking alms of Peter and John came at memory' call. It was late and I had more than usual to do that morning so I hastily rose and commenced the days' labor. As I builded the fire, "such as I have give I thee" seemed to ring out with every motion I made, seemed | along the way for something to give them, to sing out with the song of the kettle as the steam began to rise; and when my | and how the hesitancy to follow the comhusband came in to breakfast from the office | mand had made me sad and still; and then I and I met him with the usual kiss, I pre- told them of God's goodness to me and to ceded it with the words low-spoken, that them in providing something better than had followed me all the morning.

"Such as you have, you give to me,' eh, sweet-heart? and the kiss of the old wife is more precious far than silver or gold; I'd | brought them to me faster than I could utrather lose all I have of both the latter, than | ter them, and when he ceased giving, many to miss the wife's warm kiss," and the "gude of my girls were weeping. mon" gave me a moments glance from two loving eyes and passed on to the lavatory.

communion together with God, and John holding until now that which the Father chose the third of Acts, first eleven verses, and gave me for you, and how many will accept in his prayer besought the Father to make us it now and come to my house for one hour's both thoughtful all the day long to con- study of his Word and prayer before we tinually be giving of "such as we had to separate for the day? give;" praise and love and gratitude to God without stint or measure, and kindness and raised their hands; and an hour and a half of that part of his prayer.

giving instructions in artistic needle-work. | earnest Christian workers to-day. As I stepped down to the street I met the daughter of my washerwoman; I knew her, this, trying to lose no opportunity to "give" but had no acquaintance with her; but as | always "such things as I have," be it little or pulse to give her something was on the in- hand; and Katie, who, since her mother's stant born. Scarce knowing what I did, I | death has become a treasure to me has been smiled full in her face and laid my hand on looking over my shoulder, reading and says, her arm saying, "Good morning; is not this

accident, you know?" inquiringly.

"No! anything serious?"

"She fell down stairs, and the Doctor | they can't do anything more."

says he can't tell how serious; no bones the time."

"When did this happen?" "The day after she washed here, and she

has slept scarcely an hour since." "And that was Tuesday, and this is Friday; are you going straight home?"

"No; mother always washes on Friday

hind the post, no one will see it, I'll leave it he saw a chance to better his own circumthere; and you won t forget to take it?"

you so many times since she fell."

this morning:

I shame to chronicle here that of the things | dont't do it. Is your principal motive for | Kansas City Star. he particularly spoke I had never given at all to any of these gave young girls, because of a fear they would not like to receive; and better for the Lord than by obeying him at all suddenly my heart fell from its pinnacle of hazards, and trusting him for the results. self-complacency to which it had leaped be- S. S. Times. cause of the one kindly act recorded, which had seemed so much for me to do that I had appropriated a large amount of credit to myself therefor.

At the door stood a couple of the girls, watching for my tardy coming but so loud was the voice still repeating in my ear, "Freely ye have received, freely give," that I scarcely heard their sweet greetings nor those of the ones already seated, equipped with needles and silks and canvas for their

Never had I met them with such averted eyes and constrained manners, for never before had I appeared before them with a sense of having done each one an injustice, the sudden consciousness of which made me almost dumb before them. In vain I tried to bring myself into the channel of small talk, of mingled jest, humor and gossip that ran freely, though not so swiftly as usual among them; but my prayer to God had been more earnest than I had known, and he would have me give as I had asked to be permitted

Suddenly the gayest one of all the sixteen said, "Mrs. Boyd, what is the matter this morning? did Mr. Boyd give you an unusually severe lecture, or didn't he receive the one you gave him in a spirit becoming a nice obedient man?"

A little laugh from most of the group followed her sally and the spirit whispered low but emphatically, "Give, give."

I know not how I gave, nor the words I said, but I remember of rising from where I was bending over one whom I was teaching until thought begins to build a structure of | to make a raised lily of white satin, of stepping out in the middle of the floor, of looking over the whole number, of commencing, "Girls, the matter is, I've been wronging every one of you every day that I've been trying to teach you here; I've been untrue, oh, so untrue, to my blessed Master, whose servant I profess to be, but whose I am not, unless I obey him." Then I told them of my morning thoughts, of my first puny attempt to give "such things as I had," though that had been but a kindly touch of hand; of my prayer to God and how the orders came upon the moment, anything the world offered for enjoyment, and tried to show them the way. I had no trouble to find words, the blessed Comforter

"Girls," I said, after a moment of prayer for guidance, "tell me by lifted hands how After the breakfast came a little season of many forgive me for my wrong in with-

Thirteen of the sixteen girls instantly

love to our fellow creatures without grudg- | later the same number entered into solemn ing or partiality. Much beside this he asked | compact to come one hour of each week to but I throughout the morning kept thinking pray for themselves and others and to search the Scriptures to know the will of At half-past nine I had an engagement to God concerning his people. Nine of these, meet a class of young ladies to whom I was and several others who came with them, are

And I?—have gone on from that day to

"Do you know, Mrs. Boyd, I believe that touch of your hand upon my arm that morn-"Yes'm;" blushing and giving me a hand | ing as I was trying to pass you quickly. lasted me for the whole year of mother's "Lovely morning! Katie, how is your sickness? When I would get tired and discouraged like, I could seem to feel it again "Thank you, my mother has met with an | thrilling through me, and I would grow brave and strong and patient. I wish every one would always remember to be kind if

"Yes Katie," I answer," and we know if broken, but she complains of her back all we faithfully use the little, he will increase the store to much." "Freely we have received, let us therefore freely give."

### A DELUSION.

When one thinks that he sees an opporfor Mrs. White; I'm going there to tell her tunity of doing God service by disobeying she can't come, we forgot that to-day was the Lord's plainest commands, he need not Friday in the worry with mother; then I am hesitate a moment in deciding that the going.

"I have a little basket I want you to take Satan. A year or two ago a young man, Satan. A prescher of the gospel, fancied that when you go; see, I'll set it here, down be- now a preacher of the gospel, fancied that "No, indeed, but don't trouble, Mrs. undertaking a piece of work which his it was reversed it would be something like Boyd, but if you will excuse me I'll hurry Christian consciousness condemned. He the ocean. A flash of intelligence shone in on, for mother couldn't bear to have me go | consulted several persons on the point of | his eyes and he nodded gravely. away from her. She would rather see you conscience which troubled him, and received than anything I know of, she has spoken of advice, good and bad. At last that question was settled for him, by a plain query from I promised to go and see her in the after- one of those to whom he spoke, asking point noon; Katie hurried on. I re entered the blank whether his ruling motive in going in- a deep-dyed falsehood, and signified with a few moments he raised his head, and lookhouse filled a small basket with "such things to the proposed work was gain to himself, wave of his hand that the interview was at ing all around the room as if for some deas I had," set it down by the post and made or gain to the Lord's cause. He frankly re- an end. Turning then to the natives, he sired object—turning his eyes in every direcrapid steps toward the place where I knew I plied that his chief motive was personal addressed them in a dull, one-keyed voice | tion—then, burying his face in the pillow, would find some expectant girls awaiting gain, and he added that he would at once that grew louder and louder in pitch, with he again exclaimed in agony and horror, my coming, and my heart kept crying decline the proffered opportunity. This strange and sudden breaks, when he stopped "Oh! I have missed it at last," and he died.

#### A MIRACLE.

At night all bare of verdure The hill and meadow lay; The brook 'neath bushes leafless Went rapid on its way.

A few short hours I left them; Lo! when I came again, The brook, slow threads of silver, Wound down a leafy lane.

The hill was green and shining With turf of tender blade, And blossoms in the meadow A gay mosaic made.

If I had staid and waited, And watched there day and night, No secret of their magic Could I have brought to light.

Oh! magic all divine, Of which our learned dullness But calendars the sign. How dare we speak it lightly,

As name of common thing,

The name of this great miracle,

The miracle of Spring.

Oh! miracle most splendid,

A TALK WITH EL MAHDI.

Dr. Irving B. Tenny, a widely traveled and highly cultured gentleman of Baltimore who has been visiting for some weeks with friends here, is perhaps the only American who ever saw El Mahdi. Said Dr. Tenny:

"I saw him in 1878, before he was heard of outside of his own province, and I shall never forget the profound impression he made upon me. It was one evening, while I was near Sennar traveling with Rufoh, my interpreter. El Mahdi was then a man of I should judge, thirty-three or thirty-four and although he stood some six feet high he was so spare I doubt if he would have weighed over 130 pounds. His complexion was dark olive, his beard coal black, and his eyes deep zet and piercing. His bearing was severe, and there was undeniably that intangible something called magnetism about the man. He was clothed in simply a white tunic that left the arms partly exposed, and fell from a belt at the waist straight to the feet. Around his head was a many-folded

"He gave a keen glance at my European costume and then assumed his apparently vacant gaze straight ahead.

"I had never seen a real prophet before and was rather embarrassed to know what to say. Finally, in sheer desperation, I told Rufoh to tell him that I came from across the sea, where we have no prophets.

"'I am no prophet,' he replied, through the interpreter; 'I am the mouth of Allah. "'What is the faith you teach?' I asked of the mouthpiece of the Deity.

"That Allah will give to his people what belongs to them.

"The prophet scrutinized my sharply, and surmising that he might take me for a spy, sent there to pump him on his political views, I changed the channel of my inquiry.

"' What is man's greatest fault?' I asked. "From the phrase that Rufoh used I believe the prophet understood me to ask what was man's greatest tendency or inclination, and answered:

"'To gratify his vanity."

"I put the question again, and after pondering a moment he said: "' Selfishness."

"These struck me as rather broad views if from sweet bugle trumpet came the words, much, be it only the cup of cold water, or for a humbug pagan seer to entertain, and I "Such as I have give I thee," and the im- only a kind word and friendly shake of the asked him what he considered the future of his creed and country.

"'There is one God, one prophet, and one people,' he said; 'we will cover the face of

"'There are several millions of people in

the world,' I said. "There are millions of drops in the river, but they come at last to one sea.

"'Where do you hold converse with the Deity?' I ventured.

"The prophet looked at me proudly, and exclaimed in a loud tone defiantly for the benefit of the crowd:

"I am with him always! He is I and I

"At this the crowd of natives began uttering loud cries, and a great many of them

were silent for a moment, and he took up ever, to dismiss the subject for the present. the strain of questions: ""Where does my lord live?"

times as far as from here to Cairo,' I replied | I bargained away, resisting and insulting

over the immensity of space, and then And now I have missed it—at last."

"! What is this water like?'

"This rather stunned me, and finally I | hour." stances, and to help on the Lord's cause by pointed up to the sky and told him that if

"How many people are there in your

"'Millions and millions, rich and happy!'

Comforter brought to my remembrance, and sake, and incidently for the Lord's? If so, clutched my sleeve and hurried me off."-

cording as it is used by the Arabs or by the like sheep have gone astray; we have turned Egyptians. The former apply it to designate | every one to his own way; and the Lord hath the interior of Africa generally, and follow- laid on him the iniquity of us all."—Isa, ing them, the geographers of Europe have 53: 6.—Golden Censer. given this name to all the countries along the southern edge of the great Sahara, from Senegambia and Sierra Leone on the west, to Durfur on the east. Etymologically, Soudan means simply "the Blacks," and is a corruption of the Arabic name Balad-us-Sudan, "the country of the Blacks."

As employed by the Egyptians, "the Soudan" means not the immense tract of Africa just described, but a tract to the east of it, which comprises the countries, except Abyssinia, on both sides of the Nile, south of the second cataract, which have during the last sixty years been formed into an Egyptian province or empire—for, be it understood, the Soudan is not Egypt, any more than Algeria is France-comprises much of Nubia, all Sennaar, all Kordofan, and all Darfur.

A report recently made to the British Foreign office, gave its length from north to south, or from Assouan to the Equator, at about 1,650 miles, but this makes it begin at the first and not at the second cataract of the Nile, its width, on the same authority, from Massowah, on the Red Sea, to the western limit of the Darfur Province, is from 1,200 to 1,400 miles. It probably, therefore, does not fall far short, if at all of the dimensions of India. It is inhabited by two distinct races. The northern half by almost pure Arabs, most of them nomad tribes, professing some form of Mohammedanism, and the southern half by negroes, who, though officially classed among Mussulmans, are really pagans, and are, roughly speaking, all sedentary and agricultural. Up to 1819 the Soudan was divided into a number of petty kingdoms and chieftaincies, but in that year, Muhammand Ali, the then Khedive, sent his son Ismail to conquer the country. From that time to the present the Egyptians have gone on extending the borders of their nominal sovereignty, but have never yet managed to obtain an undisturbed, footing in any part of the vast territory they claim. The seat of the provincial government is at Khartoum, at the confluence of the Blue and

Khartoum can be reached from Cario, from which it is some 1,500 miles distant, by the Nile—the railway stopping short at Assiout, less than 300 miles from Cairobut the quickest route is by the Red Sea from Suez to Souakim, which may be regarded as the seaport of the Soudan, and thence by a caravan route by about 280 miles to Berber, where the Nile is touched, and from that point southward for about the same distance to Khartoum.—New York Observer.

### MISSED IT AT LAST.

Some time ago a physician called upon a young man who was ill. He sat for a little by the bedside, examining his patient, and then he honestly told him the sad intelligence that he had but a very short time to live. The young man was astonished; he did not expect that it would come to that so soon. He forgot that death comes "in such an hour as ye think not." At length he looked up in the face of the doctor, and with a most despairing countenance, repeated the expression—

"I have missed it at—at last." "What have you missed?" inquired the Prepared by the Sabbath School Board of the tender-hearted, sympathizing physician. "I have missed it at last," again he repeated.

"Missed what?"

"Doctor, I have missed the salvation of my soul. "Oh! say not so. It is not so. Do you

remember the thief on the cross?" "Yes, I remember the thief on the cross. And I remember that he never said to the Holy Ghost, Go thy way. But I did. And now he is saying to me, Go your way." He lay gasping awhile, and looking up with a vacant, staring eye, he said, "I was awakened, and was anxious a little time ago. But I did not want to be saved then. Something seemed to say to me, 'Don't put it off, make sure of salvation.' I said to myself, 'I will postpone it.' I knew I was a great threw themselves upon the ground. We sinner needing a Saviour. I resolved, how-Yet I could not get my own consent to do it, until I had premised to take it up again "Across the waters. Two hundred at a time not remote, and more favorable. the Holy Spirit. I never thought of this. "The prophet pondered for some time I meant to have made my salvation sure.

"You remember," said the doctor, "that there were some who came at the eleventh

"My eleventh hour," he rejoined, "was when I had that call of the Spirit. I have had none since—shall not have. I am given over to be lost. Oh! I have missed it! I have sold my soul for nothing—a feather a straw—undone forever!" This was said with such indescribable despondency that "The prophet evidently regarded this as nothing was said in reply. After lying a

"Father, give me something for these girls suggests a right and ready method for de- altogether, and closing his eyes seemed to be Reader, you need not miss your salvation, ciding in all cases. Do you wish to do the in a trance. While he was in the midst o for you may have it now. What you have

"Freely ye have received freely give," the questionable thing principally for your own extraordinary proceeding, Rufoh all at once read is a true story. How earnestly it says to you, "Now is the accepted time!

Christ has suffered, the just for the unjust; and God's word to you is, "Believe on the Lord Jesus Christ, and thou shalt be

"To-day, if ye will hear his voice, harden The name bears different meanings, ac- not your hearts." Heb. 3: 7, 8. "All we

#### PROHIBITION WHICH PROHIBITS.

The National Temperance Advocate of Jan. 7, 1884, says:

In Johnstown, N. Y., a manufacturing town of 1,600 inhabitants, the Excise Board have refused to grant licenses since May, 1882, and the Law and Order Society report as follows: From May 1, 1882 to Jan. 1, 1883, eight months, 39,520 gallons less of beer were sold than during the same period of the year before under license. The sale of distilled liquors in the same periods were: Under license, 10,200 gallons; no license, 1,160 gallons. During the same time the arrests for drunkenness were: Under license 17; no license  $3\frac{1}{2}$  The town criminal expenses were: Under license \$2,475; no license \$407. Number of places where liquor was openly sold: Under license 32; no license 0.

When Moses spoiled the golden calf business he did not stop to inquire how much money was invested in it. Neither will the Prohibitionists stop to inquire how much capital Prohibition will wipe out in the brewing business. It is always necessary for sinners to sacrifice something when they mend their ways whether they do it voluntarily or from compulsion. The brewers will have to bear it just like ordinary sinners.

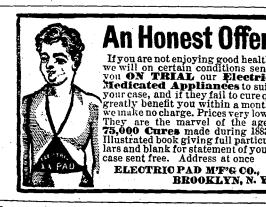
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Mopular S NEW EYE-PIECE MICROM A. Rogers, of Harvard again laid microscopists und making an eye-piece micro oculars. It is a cover-glass

fit above the diaphragm o three-eighths inch ocular, with the fifth and tenth lin fine as to need the magnify eye lenses to separate the line power ocular separates also toms, or other minute subdi and the scale enables one to a readiness and ease which been possible. It is a simpl thing that takes the place pensive spider-web microm

THE first paper floor eve in Indianapolis within th This flooring is made by ing straw boards together hydraulic press, in the san of the paper car wheels a these blocks are perfectly they are sawed into flooring with the edge of the pape face of the floor. This papered until it is perfectl An ice breakwater o

tions was formed in Buffe cent very cold weather. where the breakers run h was placed to protect the from the ice forming from Buffalo Express says that a mile they are a solid wa the cars can not be seen side the ice is two or The spaces between the with ice, and the space under the entire length miniature Mammoth stalactites and stalagmite cars have crushed and weight of the ice. It is ice."—Scientific America

A GERMAN EXPERIME trician, has found that battery an exciting liqui lows gives the best rest acid, 200 cubic centim potash, 22 to 30 gramn per cent.) 100 cubic cent 200 centimetres. Dr. menter in question, rea grammes of bichromate ver constant for a con time, there being no ver after 17 hours' working bichromate of patash ve the nitrous fumes given

UNITS FOR MEASURE unit for length is the me part of the distance fro

to the pole. The unit of bulk is t of a decimeter side. The unit of weight weight of a cubic cent

ter at 40° Fahrenheit. The unit of force is ing the force requir gramme weight one n The unit of electric it is the resistance w goes when passing mercury one meter

water. The unit of elect volt; it is the amoun produced by one Dan The unite of ele ampere; it is the cur

millimeter in section

volt through a resist The unit of qua coulomb; it is the given by one ampere of Telegraph and T

> FINDING ONE A numismatic fir

has recently been m states that in the among some ruins Taragona district, way passes, a great were disinterred a these relics, some belonging to the C brought to light. dies, and in an extion. The priest nately been able tand among others of a silver douro, file head in sharp rel and with an it words: "C. Cæsa obverse in three

gend: "veni, via laurel leaf. Ac after an examin al—which is men it proves to be a of its kind in reli his famous dispa announcing his

senger.

is a true story. How earnestly it says I, "Now is the accepted time!" rist has suffered, the just for the unand God's word to you is, "Believe on ord Jesus Christ, and thou shalt be

o-day, if ye will hear his voice, harden your hearts." Heb. 3: 7, 8. "All we heep have gone astray; we have turned one to his own way; and the Lord hath n him the iniquity of us all."-Isa. -Golden Censer.

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7, 1884, says:
Johnstown, N. Y., a manufacturing of 1,600 inhabitants, the Excise Board refused to grant licenses since May, and the Law and Order Society report ows: From May 1, 1882 to Jan. 1, eight months, 39,520 gallons less of ere sold than during the same period year before under license. The sale stilled liquors in the same periods Under license, 10,200 gallons; no 1,160 gallons. During the same the arrests for drunkenness were: license 17; no license 3½ The criminal expenses were: Under \$2,475; no license \$407. Number of where liquor was openly sold: Under 32; no license 0.

n Moses spoiled the golden calf busie did not stop to inquire how much was invested in it. Neither will the itionists stop to inquire how much Prohibition will wipe out in the brewsiness. It is always necessary for sinsacrifice something when they mend ays whether they do it voluntarily or impulsion. The brewers will have to just like ordinary sinners.

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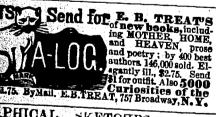
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### Popular Science.

NEW EYE-PIECE MICROMETER.—Prof. W A. Rogers, of Harvard Observatory, has again laid microscopists under obligation by making an eye-piece micrometer for high oculars. It is a cover-glass of proper size to fit above the diaphragm of a one-half or three-eighths inch ocular, ruled in a scale with the fifth and tenth lines longer, and so fine as to need the magnifying power of the eve lenses to separate the lines well. The highpower ocular separates also the striæ of diatoms, or other minute subdivisions of objects, and the scale enables one to count them with a readiness and ease which has not before been possible. It is a simple and inexpensive thing that takes the place of the most expensive spider-web micrometers.

THE first paper floor ever laid will be laid in Indianapolis within the next sixty days. This flooring is made by pasting and pressing straw boards together under a powerful hydraulic press, in the same way as the discs of the paper car wheels are made. When these blocks are perfectly seasoned and dried they are sawed into flooring boards and laid with the edge of the paper forming the surface of the floor. This surface is sandpapered until it is perfectly smooth.

An ice breakwater of striking proportions was formed in Buffalo during the recent very cold weather. On the lake shore. where the breakers run high, a train of cars was placed to protect the adjoining tracks from the ice forming from the spray. The Buffalo Express says that "for a quarter of a mile they are a solid wall of ioe. Most of the cars can not be seen at all. On the lake side the ice is two or three feet thick. The spaces between the cars are filled solid with ice, and the space between the wheels under the entire length of the train is a miniature Mammoth Cave—a gallery of stalactites and stalagmites. Several of the cars have crushed and caved beneath the weight of the ice. It is a veritable train of ice."—Scientific American, January.

A GERMAN EXPERIMENTER, says the Electrician, has found that with a zinc-carbon battery an exciting liquid composed as follows gives the best results, viz: Sulphuric | Commencement, June 25, 1884. acid, 200 cubic centimetres; bichromate of Expenses. \$100 to \$200 per year. For further parpotash, 22 to 30 grammes; nitric acid, (34 per cent.) 100 cubic centimetres, and water, 200 centimetres. Dr. Egger, the experimenter in question, realized that with 50 grammes of bichromate the current remains ver constant for a considerable length of time, there being no very marked diminution after 17 hours' working, and that the use of bichromate of patash very materially lessens the nitrous fumes given off by this kind of

Units for Measurements.—The metrical unit for length is the meter; the ten-millionth part of the distance from the earth's equator to the pole.

The unit of bulk is the liter; it is the cube

of a decimeter side. The unit of weight is the gramme; the weight of a cubic centimeter of distilled water at 40° Fahrenheit.

The unit of force is the kilogrammeter, being the force required to raise one kilogramme weight one meter high.

The unit of electric resistance is the ohm; it is the resistance which a current undergoes when passing through a column of mercury one meter long and one square millimeter in section at the freezing point of

The unit of electro-motive force is the volt; it is the amount of electro-motive force produced by one Daniell cell.

The unite of electrical intensity is the ampere; it is the current produced by one volt through a resistance of one ohm.

The unit of quantity of current is the coulomb; it is the quantity of electricity given by one ampere in one second.—Review of Telegraph and Telephone.

### FINDING ONE OF CESAR'S MEDALS.

A numismatic find of exceptional value has recently been made in Spain. The Epoca states that in the course of excavations among some ruins near a little village in the Taragona district, and where a line of railway passes, a great number of Roman coins were disinterred a few days ago. Besides these relics, some pieces of bronze money belonging to the Celtic-Iberian period were brought to light. The latter were of various dies, and in an excellent state of preservation. The priest of the locality had fortuuately been able to seenre some of the coins, and among others a brass medal of the size of a silver douro, bearing on one side a profile head in sharp relief, crowned with laurel and with an inscription in the following words: "C. Cæsar, dictator," and on the obverse in three lines is the well-known legend: "veni, vidi, vici," surrounded by a laurel leaf. According to learned opinion, after an examination of this curious medal-which is mentioned in Roman historyit proves to be a perfect and unique specimen of its kind in relation to Julius Cæsar and in his famous dispatch to the Senate of Rome in | mencement exercises, June 25, 1884 announcing his victories.—Galagnani's Mes-

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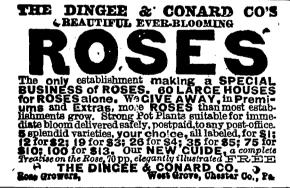
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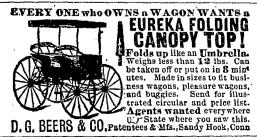
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STATIONS, | No. 8\* | No. 12\* | No. 4\* | No. 6

### EASTWARD.

NIIII OI O	110.	110. 10	110. 1	210. 0
Leave Junkirk little Valley	·			9.06 AM 10.26 "
alamenca arrollton lean	8.25 AM 8.35 " 9.00 "	4.06 " 4.33 "	10.50 рм 11.20 "	11.09 " 11.43 "
uba Vellsville	9.25 "	4.58 " 5.50 "	1223. АМ	12.14PM 1.07
andover alfred	10.47 "			1.27 " 1.45 "
$Leave \  ext{Iornellsville} \ Arrive \ at$			1.15 ам	1
Clmira	1.35 РМ	8.57 "	2.47 "	4.45 "
Binghamton	3.15 "	10.58 "	4.27 "	7.45 "
Port Jervis	7.23 "	3.28 ам		
New York	10.20рм	7.10 AM	11.25 ам	
ADDITION	TAT: TOCAL	. TID A THE	TO A COTTOD A T	20

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	9.00 AM 12.13 PM		8.00 PM 11.40 "	8. <b>15 PM</b> 12.55 "
Hornellsville	†8.55 рм	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 "	6.02 "	9.13 AM 10.01 " 10.29 " 11.09 "	1.05 PM 1.24 " 2.22 " 2.50 " 3.30 " 3.40 "
Leave Little Valley Arrive at Dunkirk	12.32 AM 3.00 "		11.52 AM 1.30 PM	

ADDITIONAL LOCAL TRAINS WESTWARD stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 6.54, Sheriden 7.10, and arriving at Dunkirk at 7.85

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.

WESTWARD.

### BRADFORD BRANCH

Stations.	15.	5.*	9.*	3.*	21.*	37.
Leave Carrollton	A. M.	A. M.	P. M.	A. M. 11 50	P. M. 8.22	A. <b>M</b> .
Arrive at Bradford	1		i	P. M.	•	
Leave Bradford	10.00				1	
Custer City Arrive at	10.10	7.42	5.07			7.15
Buttsville	1	8.20	5.45		1	1

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

EASTWARD. 6.\* | 20.\* | 32.\* | 12.\* | 16. | 38. STATIONS. P. M. A. M. A. M. P. M. P. M. P. M. 6.15 ..... 8.45 ..... Buttsville Custer City 6.56 ..... 9.35 ..... 3.15 6.10 Arrive at 7.10 ..... 9.50 ..... 3.25 6.80 Bradford Leave 7.20 6.18 9.55 2.40 4.15 .... Bradford Arrive at

7.24 A. M., daily, from Bradford, staps at Kendali 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.

Carrollton

8.20 6.35 10.46 3.20 4.55 .....

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:

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: 1-13.

May 3. Christian Love. 1 Cor. 13: 1-13. May 10. 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 VIII.—LIBERAL GIVING.

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

For Sabbath-day, May 24.

SCRIPTURE LESSON.—2 Cor. 9: 1-15. 1. For as touching the ministering to the saints, it is super-

fluous for me to write to you:
2. For I know the forwardness of your mind, for which 2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be

ready:
4. Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.
5. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and notas of covetousness.

6. But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap

7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth

8. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to war root.

abound to every good work:

9. (As it is written, He hath dispersed abroad: he hath given to the poor: his righteousness remaineth forever.

10. Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;

11. Being enriched in every thing to all bountifulness, which consets through us then keriying to God.

11. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12. For the administration of the service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13. While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men. to all men;

14. And by their prayer for you, which long after you, for the exceeding grace of God in you.

15. Thanks be unto God for his unspeakable gift.

TIME.—A. D. 57, a few months after the 1st Epistle. PLACE.—From some one of the Macedonian churches.

CHIEF THOUGHT. - Liberal giving.

GOLDEN TEXT. - "God loveth a cheerful

OUTLINE.

I. Reasons for giving of our substance. II. Characteristics of true giving. III. Fruits of true giving.

### QUESTIONS.

What were the intervening events between the previous lesson and this? Who was the author of this Epistle? Why was it written? What are some of the characteristics of this 2d Epistle? Had this subject of giving been presented to the Church at Corinth before? How does Paul introduce this subject? Can Paul be said to flatter the readers of his epistle? v. 2. What brethren did Paul send, to make ready for a collection? Was Paul fearful of a disappointment in their benevolence? What apology does he make for sending the brethren in advance? Is there any allusion here to systematic giving? Does systematic giving cultivate generosity or simply relieve the sense of giving? Is there any virtue in giving sparingly or grudgingly? Do you giveto God's cause and to his needy ones cheerfully? What is the implied promise to the cheerful giver? Who is he that ministereth seed to the sower? Will he minister to the giver as well as to the sower? How does ministering to the wants of the poor saints, affect the spiritual life of those who thus minister? What are the higher reasons or motives for ministering to the poor?

[In the absence of the usual comments we take the following very much abridged notes from the valuable work of Rev. F. N. and M. A. Peloubet. Our subject is Liberal Giving. We shall give ten reasons why all Christians should give liberally ] I. The need of the poor. The poor ye have always

II. The heart to give. v. 2. I know the forwardness of your mind, your readiness or disposition to give. The heart to give, not the amount at its disposal, is the true measure of liberal

III. An example to others. For which I boast of you, glory on your behalf. We are said to boast of the good qualities of a friend when we proclaim them to his honor, and not our own. Very many. Their example had done much good. One of the best and most efficient schools for adults is the observation of what others are doing. Their deeds show (1) what it is possible for us to do; (2) they awaken our sense of duty to go and do likewise; and (3) they show us how we may do it.

IV. Our bad influence in case we fail. v. 3, 4. I have sent the brethren. Titus and his two companions mentioned in chapter 8: 6, 16, 22, who were about to proceed to Corinth to attend to this matter. Lest our boasting, our glorying, our praise of your generosity, Should be in vain. CHARACTERISTICS OF TRUE GIVING. 1. Syste-

matic. v. 5. Make up beforehand your bounty. By the weekly offering system proposed by Paul to them in his former letter. (1 Cor. 16:1-4.) The weekly offering is no modern idea. It is not a departure from the Gospel but a return to it. 2. Free hearted. That the same might be

ready as a matter of bounty.

3. Liberal. Not as of covetousness. Not having upon it the marks of a stingy spirit.

V. The fruits are in proportion to the seed sown. v. 6. He which soweth sparingly. A man that sows little must expect to reapilittle v. 7. According as he purposeth in his

heart. His sowing must spring out of deliberate preference. God loveth a cheerful giver. VI. The temporal rewards of liberality. v. 8. God is able to make all grace abound. Grace,—favor, gift, whether temporal or spiritual. the means of giving, as well as cheerfulness in the annual reports, reports of committees, miscellaneous Here the reference is to earthly good; that kind business.

of good or favor is intended which enables those who receive it to give abundantly.

VII. The spiritual rewards of liberality. That

ye . . . may abound to every good work. God has dealt bountifully with us that we may be able to be bountiful in helping others. Spiritual prosperity is inseparable from Christian liberality.

v. 10. Now he that ministereth, i. e., God Both minister. This is not a prayer but a statement of fact as in the Revised Version. "He that supplies the wants of the sower and consumer in the natural world, will supply yours also."

v. 11. Being enriched in everything. Temporarily and spiritually.

VIII. It glorifies God. Which causeth through us. Thanksgiving to God. Property should always be so employed as to produce thanksgiving. v. 12. The administration of this serv-

ice. Is abundant also by many thanksgivings to God. It will make thankful hearts, and honor God by the thanksgivings of those who are blessed by the liberality which God by the Gospel in-

IX. The prayers and the affection of those aided. v. 14. And by their praver for vou. Better as in Revised Version, "while they them selves also, with supplication on your behalf." Connect this verse with verse 12. Then the sense will be, "The administration of this service (verse 12) will produce abundant thanks to God. It will also (verse 14) produce another effect. It will tend to excite the prayers of the saints for you, and thus produce important benefits to yourselves.

X. Gratitude to God. v. 15. Thanks be unto God for his unspeakable gift. His gift whose greatness and value no language can express. God having given us the best possible gift,-His Son; and all that we have and hope for of good having come from him as a free gift, we ought to be glad to give our lesser gift to God's children. as the one chief way in which we can express our gratitude for His unspeakable gift.

#### ILLUSTRATIVE.

How to give. At a missionary meeting held among the negroes in the West Indies, these three resolutions were agreed upon: 1. We will all give something. 2. We will all give as God has enabled us. 3. We will all give willingly. As soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave, some more and some less. Amongst these that came was a rich old negro, almost as rich as all the others put together, and threw down upon the table a small silver com. "Take dat back again," said the negro that received the money; "Dat may be according to do first resolution, but it not according to de second." The rich man accordingly took it up, and hobbled back to his seat again in a great rage. One after than himself, he was fairly ashamed of himself, and again threw down apiece of money on the table, saying, "Dare! take dat!" It was a valuable piece of gold; but it was given so ill-temperedly, that the negro answered again, "No! dat won't do yet! It may be according to de first and second resolution. but it is not according to de last;" and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time till nearly all the rest were gone, and then came up to the table, and with a smile on his face, and very willingly, gave a large sum to the treasurer. "Very well," said the negro, "dat will do; dat according to all de reso-

### 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-

ORDER OF EXERCISES.

After Introductory Sermon, communications from churches, corresponding bodies and miscellaneous reports of exchange Delegate and Treasurer, appointment of standing committees. AFTERNOON.

Report of Committee on Resolutions.

SIXTH-DAY MORNING. Report of Committees, Standing and Special and

business arising therefrom.

Business: 3 P. M., Sermon, by Horace Stillman,

Delegate from the Eastern Association.

10 o'clock, Sabbath-school.

11 o'clock, Sermon, by N. Wardner, Delegate from the North-Western Association to be followed by communion.

2.30 Sermon, J. B. Clarke, Delegate from Central Association, followed by conference meeting.

FIRST-DAY MORNING. Business: 10 o'clock, missionary conference by A.

11 o'clock, Sermon, by A. E. Main, Corresponding Secretary of Missionary Society, followed by

AFTRNOON. Business: Sermon by L. A. Platts, Delegate from

the Western Association. All persons coming to the South-Eastern Association, by rail, will be furnished conveyance from Salem, on the B. & O. R. R., to Greenbrier (about three miles), on Fourth and Fifth days, May 28, 29, 1884, leaving Salem about 3.30 P. M. Trains that stop at Salem, arrive as follows: Going west, 9.59 A. M., 3.13 and 9.28 P. M., going east 9.18 and 11 11 A. M., and 7.07 P. M. Any who may desire conveyance on any other day, will please address Jesse Clarke New Salem, W. Va., by card or otherwise. Done by order of the Greenbrier Church,

F. F. RANDOLPH. EASTERN-place of meeting, Shiloh, N. J. Time of meeting, Fifth day, June 5, 1884.

Fifth-day—Morning Session.

10.30, Intoductory Sermon, President O. D. Sherman, report of executive committee, appointment of standing committees.

Afternoon.

2 to 2.15, Devotional Exercises.

2.15 to 4.30, Communications from churches, miscellaneous communications, reports of delegates,

Evening. 8 o'clock, Sermon, J. B. Clarke, Delegate from

Central Association Sixth-day-Morning. 9 to 9.30, Devotional Exercises.

9.30 to 10. Unfinished business. Tract Society's Hour.

10 to 10.45, Loyalty to our own publications. Opened by L. A. Platts. 10.45 to 11.30, Sabbath-keeping as related to Christian life. Opened by A. E. Main.

11.30 to 12. The demands of the hour, as related o the Society's work. A. H. Lewis. Each topic followed by discussion.

2 to 2.15, Devotional exercises. 2.15 to 2.30, Unfinished business.

Missionary Society's Hour. 2.30 to 4.30, Short addresses, and general discussion upon the following topics: 1. The most successful way of obtaining means

for the prosecution of our work. 2 What can be done to increase the number of workers in the vinevard?

3. How can we get more help from the women and children? 4. What is our duty in respect to the prosecution of specially denominational work?

6. Any suggestions concerning missionary litera-

5. Any suggestions concerning the annual meet

Evening. 7.45, Consecration meeting. Short sermon, I. L. Cottrell. Conference led by B. F. Rogers. Sabbath Morning.

10 o'clock, Sermon, N. Wardner, Delegate from North-Western Association, Collection for Tract Society. Communion.

Afternoon. 3 o'clock, Sabbath-school, Frank Bonham Super-

7.45 to 8.15, Praise service, sermon, L. A. Platts. Eirst-day—Morning.

9 to 9.30. Devotional exercises. 9.30 to 10.30. Unfinished business. 10.30, Sermon, O. U Whitford. Collection for Missionary Society.

2 to 2.15, Devotional exercises. 2.15 to 2.30. Unfinished business. 2.30 to 4.30, Resolutions.

Evening. 7.45 to 8.15, Praise Service, sermon, A. H. Lewis Farewell conference.

T. L. GARDINER, } Sub. Com. J. C. Bowen,

CENTRAL—place of meeting, DeRuyter, 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, Wis. Time of opening, Fifth-day, June 26, 1884, another came forward, and as almost all gave more | Preacher of Opening Sermon, W. H. Ernst; J. L. \*,\* Additions to the above announcements will

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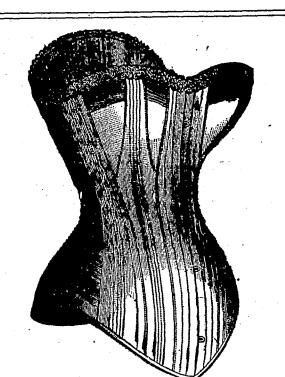
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VOL. XL.-NO. 2

The Sabbath

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NO FAITH IN

Go thou with me to Calvary On yonder cross uplifted his The Son of God was doome For you and me, condemne And sealed our pardon with Those scenes of untold ang the woe;

"Father, forgive my murde they do. No prayer like this was eve From other, than our blesse The Christ, who, died for a Who raised the dead, restor No faith in pr Come nearer to the cross,

The pleading thief, the con "Lord, rememb When Thou dost in Thy k Believest thou, the answer That Christ would take cog List to the suaging of the "This day, shalt thou be v No faith in pl Can ye not Christ believe? Are these vain words, "A Or, in thy closet, pray in Believing, as the Master s

To Him who sits on youd Whose love and wisdom g His loved ones to a place No faith in If thou couldst but believe And watches o'er His chi

That thy petitions shall be

der care, And whatsoe'er they ask He surely will impart, And untold blessings will Upon each contrite hear Then thou couldst see, an That faith, like grains of And with that knowledge That lifts thee our of sorr For sorrows come, and But thou art safe, if

Trust in Him, and fear Who to the angry wa "Peace, be

to sunset I HOTEL D Leaving Santa Ci Pacific road; through forests of red-wood; a across deep chasms sea, through beautil the sail-less ocean on mountains on the ot nestling by the shore deep gullies opening high bluff with the der our feet; past fie vivid green; past ne as coal; past white bright with geraniu lolling in the shade along high tressles

rels peeping from

lands intersected

past cottonwood s

then leaving the

men digging and

fields; past droves

past Watsonville,

Job Watson, a

white houses, and

mills and white

bed now nearly d where we have hour. This is a small as a junction, I \_temperature to shade-though v fully cool place saw among other a pumpkin or s attention by its found it was eig 160 lbs. It was for it only took Watsonville fair pumpkin in th lbs., and that

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went as high as

the size of this

several boxes

shipment. Th