

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

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For the Sabbath Recorder.

BESIDE HER GRAVE.

BY M. E. H. EVERETT.

After long years of wandering, love,  
Beside thy door I stand,  
To her whose heart hath clung to thee  
Even in midnight dreams.

Not colder than the living are,  
Yet how unkind it seems  
To her whose heart hath clung to thee  
Even in midnight dreams.

Whatever patience fills their eyes  
Who wait the promised morn,  
Whatever knowledge suffering brings  
To souls by faith upon.

What peace the angels minister  
In dread Gethsemane:  
These have I won, my dearest one,  
Since last I stood with thee.

The raptures ransomed spirits know  
Beyond Death's broken chain,  
Hope's rich fulfillment, shall be mine  
Before we meet again!

Entreat me not to stay my feet  
From following after thee;  
Mine are thy people and thy God,  
Until thy home I see.

OPENING ADDRESS

Before the Seventh-day Baptist General Conference, at Ashaway, B. I., Sept. 20, 1882.

BY A. E. CRANDALL, PRESIDENT.

Brethren and sisters, delegates to the General Conference:

The primary purpose of our coming together in this annual assembly is the transaction of business. This seems like a cold, uninspiring statement at the beginning of what it may be hoped will prove one of the most inspiring, heart-consecrating and soul-stirring gatherings in the history of the General Conference. But let us not be misled by forms of speech or by the immediate consequences of devotional feeling. The work of grace in the hearts of a people has only begun, while yet the burden of care or the occasion of thanksgiving is chiefly the hope of a blessed immortality. When the Christian spirit has taken root and grown to fruit-bearing in the heart, faith is all-sufficient for self. Christian work is the natural and logical consequence of the growing spirit. Thus it is that the truly converted man becomes a missionary. To the yet unconverted man the appeal of Christianity is, in the language of the apostle, "Repent ye therefore and be converted, that your sins may be blotted out;" but to the disciple the appeal is in the language of Christ himself, "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples."

The figure of fruit-bearing is in the real Christian life as far as possible from a mere rhetorical flourish. And it has come down to us through the ages, typifying Christian philanthropy in all its beneficent movements. It does not stand for less than that now. It marks the march of Christian thought and of Christian work as one. It does more than this: it links every truly Christian heart with the best impulses of the age, and gives it a share to perform that it may also have the benediction of the divine Master in the assurance of discipleship. It is in this view that the statement which seems at first so cold and formal gathers up into itself all the glowing colors of a living Christianity, and represents, in its limitation, all the warmth of the devotion and of the consecration which lies back of and makes possible such business as the Conference is called on to transact.

Christian enterprises are not exceptional in their relation to the laws of business; they prosper if well managed and promptly sustained, and they decline or have a fitful existence if left to impulse or to intermittent care. It is therefore business of a very practical nature that comes before us—business that calls for patient consideration; business that may not on any pretext be neglected or left to chance. The General Conference meets to give a practical turn to the desire of the devout men and women of the denomination to join in Christian enterprises. How shall this purpose be best carried out is the question that stands pre-eminent at every session of this body.

It is not needful to show that the General Conference had its origin in the recognition of the claims of Christianity to a collective as well as an individual Christian work. There is lacking nothing to assure us that it is so. Neither is it necessary to consider whether

our fathers were equal to the task of giving direction to this work. They heeded the call to the use of Christian instrumentalities, and began the work; and such as it is, it is ours to shape and to carry forward and to enlarge for the next generation.

It is possible that we may some of us feel that we are too few in numbers to undertake so much as is indicated by the agencies placed in our control, and possibly we sometimes wish that the calls for aid were neither quite so frequent nor so importunate. But this we can not deny on any pretext whatever, that we are debarred by the very nature of our professions as Christian men and women from wishing that our fathers had taken a narrower view of Seventh-day Baptist Christian work and responsibility. We are often charged with holding narrow views as a people. It is even hinted that we are so contracted as to be satisfied with the Bible as the basis of our faith, which is well enough perhaps, but also of our practice, and without much resort to tradition and to the broad and less exacting spirit of the age. Let us hope that there is a good deal of truth in it. But however short we may have come of our high privileges, and whatever want of unanimity has prevented a full realization of hopes, we do not as a people believe in narrow views of practical Christian duties, and I hope we do not accept the responsibility of the agencies for good that have come into our hands because they have been handed down to us by our fathers, but rather because it is our appointed Christian work; and because we desire to put into it the impulses of consecrated hearts that it may serve the purposes of Christian labor.

It is no unwarranted assumption to say that all the ends sought through the agencies represented in the General Conference are such as every real Christian acknowledges to be the natural and necessary objects of Christian care. Not all the objects of Christian care have their agencies here or can be attained through organized efforts which are represented here; but all the agencies represented here are, in so far as they represent the purpose for which they were instituted, such as have one more heart and soul enlisted for them with every true conversion. The conversion that begins and ends without reaching out and taking hold of such agencies for good in the world falls short of fruit-bearing. All this which is true of individuals is also true of a denomination that really has a mission in the world, and is implied in the very right to exist as a denomination. As Seventh-day Baptists, we can not claim the right to a separate existence without setting on foot such agencies as belong to a living Christianity; and the claims of these agencies upon every member of the denomination are such as grow out of convictions which are at once the evidences of our Christianity and of our right to denominational existence. The care which we bestow on these agencies to make them meet the wants of our time, and to fit them for the work of the future, and the promptness with which we sustain them, indicates the spirit with which we enter upon and carry forward our allotted work. It determines for us the question of our fruit-bearing as a people.

There is some occasion for rejoicing in the reports that we are able to make from year to year. The number who are really in earnest is increasing; though indifference is still so widespread and so destructive of the fruits of Christian benevolence, that the results are to us still as much the occasion of shame as of rejoicing. The burden of care is, and must still continue to be, as much to get ourselves up to the working point as to do our work. On this fact hinges a large part of the business of the Conference.

The religious condition of a people is not accidental. It is as much the result of specific pains-taking care, or want of care, as with the individual. It is requisite that we clearly understand the claims of the age upon us as a people; but in order to meet these demands fully and promptly, it is but too apparent that we must, with additional care, put ourselves as a whole people in training for the work. There is, as we see, too wide a margin between profession and actual readiness to do and to contribute. The difficulty here lies not so much in a state of indifference as in the absence of any clearly-defined notion of what constitutes Christian living and Christian liberty. Is it not true in the whole Protestant Church

that if people fall into the habit of meeting all Christian obligations by such devotions, public and private, as cost as little as possible, the habit is practically conceded to be within the limit of personal liberty in the church? Perhaps for this there is no remedy; but the result is that the attitude of all Christian enterprises is practically conceded to be that of beggars, which may or may not be sustained so far as any obligation vital to the individual is concerned. The consequence is that too many are satisfied to simply pray for the success of Christian agencies, and too few take hold and help to make them successful. Now it does not follow that what is needed is less prayer and more work, but rather more prayer that means work. There needs to be established in the minds of Christian people a practical standard of judgment as to what constitutes Christian life. The question, what do I believe? needs to be followed by the question, what am I doing? and the answer to the latter question ought very largely to take the place of that to the former as a test of Christian standing in the church. The good Methodist brother who boasted that he had been a member of the church for fifty years without its costing him more than twenty-five cents, was not a Christian, and no logical application of the theological test itself could find him to be a Christian; yet by reason of abundant profession and great display of fervor he is not only regarded as a good church member, but also as an exemplary Christian. There has come to be a vagueness and a tenderfootedness in the application of the theological test of Christian living, which makes a more certain and more direct criterion not only needful, but absolutely necessary, as a personal test of Christian standing.

Now we are not more chargeable in this direction than other peoples, if indeed we are so much so; but this shortcoming of the age is upon us, and needs to be met promptly and with a precision of interpretation of the relation of the Christian to Christian work that shall lead the way to a fuller and freer fulfillment of the promises of profession, and which shall redeem devotional exercises from the stigma of often standing in the place of the substantial aid that is needed in every field of Christian work.

It is not my intention to follow this general line of thought further. Neither is it my purpose to consider in detail the claims of our various organized agencies. They will be presented by the Societies which, under the General Conference, are more especially charged with their management. But I shall ask you for a brief time to follow in the consideration of a few of those conditions which, from the inseparable relation between subjective and objective Christian life, determines for us practically our efficiency as a Christian people, and which are therefore the necessary subjects of such action as the Conference may take in the interest of home religion. I trust that we are too much in earnest to prefer in this connection to put the best foot forward for a showing to the world. The denomination is already the nearest right, that is, the most prompt to grapple with its faults, and to encompass by intelligent choice the ways and means of a progressive religious culture in all the walks of its social life.

The education of a people up to a cheerful acceptance of the objective duties of Christianity proceeds in two ways. The organization of such agencies as are acknowledged to encompass the natural and necessary objects of Christian care react upon the whole body through the growing demands for support, which, though they may be irksome, are, nevertheless, true educators. The workman who grumbles and goes when there is work to be done, is a long way in advance of him who sits complacently by and does nothing. People, no doubt, learn important lessons of benevolence by giving. It is, therefore, a false policy which limits the demand for support to the probable readiness to contribute. This phase of the subject must be dismissed with the hope that the Societies which represent denominational interests will provide liberally for this sort of education. But there needs none the less to be prepared a deep undercurrent of character in which the Christian impulses of the age find a spontaneous recognition and support. This character is the direct object of the culture which religion aims primarily to give.

Ob, if every heart in the denomination were warm and tender with the Christ-life that seeks embodiment in men, how grandly would they rally around the interests of Zion! With every branch fulfilling its early promise of fruitage, how more than joyous would be the harvest time. We know not whether such a triumph of Christianity is even possible on earth; but this we know, that there are steps toward its realization, and from the halo of glory that crowns the mountain of triumph there is a beckoning hand, calling to all peoples, *come up hither*. Can we catch the vision, and yet fear to follow the lead lest we lose our footing on the solid earth? Nay, rather let us learn without dissent, with joyous hope, to toil upward, seeking out our faults and weaknesses and shortcomings, that we may put our feet upon them and step up thither.

There are many things needful to us as a progressive people by way of addition or of elimination, which may be readily stated, and which may be sought by means that are properly within the province of the General Conference. We need a better defined and a more unifying denominational spirit. There is a so-called liberalism abroad in the world that affects to transcend all denominational bounds in matters of religion, a convenient laying aside of cardinal beliefs, a toning down of soul-stirring purposes, a ready way of avoiding friction with the world in general. It is possible that this sort of religion might well suit the millennial time. But while the cause of truth calls for manly courage and for unflinching devotion, Christian men must be banded together by beliefs as sharply defined as the antagonism between right and wrong, and animated by watch-words as soul-stirring as the call to arms against the serried ranks of error and wickedness. Such is the acknowledge attitude of the forces of evil in the world now, that he who pretends to think that the time has come for disbanding Christian armies and sending them home to enjoy a millennial rest from conflict, has either lost his head through morbid sentimentalism or his heart through fear. I say, therefore, that not only Seventh-day Baptists, but all Christian peoples, need to be united by a healthy denominational spirit, a sort of regimental pride, which is indeed no part of the reason for enlistment, but which is, nevertheless, a unifying power in the day of conflict. We need this unifying spirit in its most practical sense. There are many ways in which this spirit may be cultivated in a people, and they largely center in and group themselves about denominational enterprises. When there is something worked for outside of self and common to all, there is something to band people together. But a people to be fully united by common interests must all take them right home to their hearts and to their firesides, to be talked about and planned for, and prayed for, until they are a part of the spirit of the household. We have such households; and in them resides our strength as a people; and whatever may be the increase in the aggregate of our numbers, the record of our effective working strength will be made up from those homes where the father and the mother and the children know all about the pressing needs of the hour, and through all the cares, the trials, the sorrows of life, keep a secure place and warm hearts for the lodgment of our cherished interests.

The causes that prevent this from being the universal spirit of our homes are many also, and varied; but few of them are beyond the reach of the ordinary instrumentalities of Christian culture. Few men close their hearts and their homes against such interests as call us together here to-day, because they do not wish to have them there. But many do it nevertheless for reasons which have to be sought in long trains of circumstances, over which; it may be, as accountability is commonly adjudged, they have had little control. But the result is all the same; and in such homes, where no council is held for Christian work, no altar of benevolence carries the burden of the offerings of ten-thousand hearts, where an unceasing round of worldly cares fills the lives of old and young, the strength that is developed is the weakness of the denomination and of the Christian church. Our home mission work needs to be deepened and widened and lengthened until it shall encompass the

whole train of circumstances and conditions out of which comes this weakness.

Right here the question may be raised whether we do not need to give a wider scope to the work of the Committee on the State of Religion. The state of religion among us is in fact about all there is to consider as to our fitness for the successful prosecution of the work of a denomination. Are there tendencies of the age or of the denomination or of communities which need to be checked; are there divisions or weaknesses or conditions of coldness that can be cured; are there steps in the progress of religious life in communities or in the denomination which need to be provided for, the situation can not be too thoroughly studied or too well understood, nor can that which is needed for the deepening and widening of religious life among us be provided with too great care. There is needed, therefore, for intelligent action on the part of the Conference more than can be derived from the general terms of the letters from the churches—something that shall put us face to face with the new duties of a coming year in which the struggle is to be renewed for a fuller freedom, a more cheerful subjective religion in our homes, for a more perfect unity of faith and for a more general and a more hearty acceptance of the logical consequences of our professions of discipleship.

(To be continued.)

## PROPHET.

Various are the opinions entertained as to prophecy. I thought that the following might be interesting to many of the readers of the SABBATH RECORDER. It is an extract from the writing of Rev. I. P. Labeaugh, I have therefore transcribed it for your paper.

W. B. GILLETTE.

"In the new heavens and the new earth, during the millennium, the longevity of the antediluvian age shall be restored, both to the Jewish people and the unconverted Gentiles, or heathen nations who will still be mortal men, sojourners on the earth. It is only the saints who rise from the dead, and the living saints who are changed at Christ's second coming, that will be immortal and incorruptible 'possessing bodies like unto Christ's glorious body,' Phil. 3:21; 1 Cor. 15:42, 43, 51, 53. In proof of the great longevity of the sojourners, Jews and Gentiles, still in natural bodies, Isa. 65:17-23. In 5:20, it is said, 'There shall be no more thence an infant of days, nor an old man that has not fulfilled his days, for the child shall die an hundred years old.' Now it is evident that if a person be considered only a child at the age of a hundred years, a man will only be considered old at a thousand; and this is the lowest rate of comparison, because it is only supposing a man of mature age to be ten times as old as a child. According to this moderate calculation, many of these mortal sojourners may live throughout the whole period of the millennium, and this is little more than the longevity of some of the patriarchs, especially of Methuselah whose age was 969 years. Again observe in verse 20, it is declared that, 'There shall not be an old man that has not fulfilled his days,' also in verse 22, it is said, 'As the days of a tree are the days of my people, and mine elect shall long enjoy the works of their hands.' The septuagint reads it, 'As the days of the tree of life.' See also Isa. 6:13, where it is said that the remnant of the Jews which shall be spared and return to their own land, that 'They shall be as a tamar tree, and as an oak whose substance is in them, when they cast their leaves, so the holy seed shall be the substance thereof.' Now I believe that it is a well-known fact that many trees have reached the age of a thousand years, particularly the oak. If, therefore, as the days of a tree shall be the days of the people of God, in the new heavens and the new earth, it is an assurance unto us, that many of them will live a thousand years, consequently will live during the millennium, if the thousand years in Rev. 20:4, mean literally a thousand years, and not an indefinite period. Observe also, in Psalms 92:12, we have this promise: 'The righteous shall flourish like the palm tree, and shall grow like a cedar in Lebanon; verse 14, 'They shall bring forth fruit in old age, they shall be fat and flourishing.' Compare also Ps. 1:3, where speaking of the righteous, it is promised that 'he shall be like a tree planted by a river of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and in Hosea 14:5, 6, 'I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his fruit as Lebanon; his branches shall spread, and in verse 8, 'Ephraim shall say, I am like a green fig tree.'"

That is no criticism which only points out defects.

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MISSION HYMN.

BY THOMAS HILL, D. D.

Light of the world! upon our land Thy glorious splendors shine; Let not our foolish eyes be closed Against the light divine.

Nor let us basely be content Ourselves to use the ray, While wandering thousands fail to find The straight and narrow way.

Light of the world! in our dead hearts Shine at this hallowed hour, To kindle there a living flame Of light, and love and power.

With lives of purity and zeal, With words inspired by Thee, We would, in drawing near to God, O Christ, thy servants be.

—Independent.

INTERVIEW WITH A MISSIONARY.

A few minutes were very pleasantly spent a few days since with a gentleman who called at my house and was introduced as Rev. W. S. Holt, of Owatonna, Minn., a missionary from Shanghai, China; and being well acquainted with Eld. Davis and the rest of our people in China, he had called to see me for their sakes. Though he left Shanghai a year ago, he was very ready with information and his views of our work when he left the mission. Nearly the first thing he said was: "Your people don't appreciate, I think, the needs of a missionary in China. Why, when Mr. Davis first went there he had to live in a place that I wouldn't take my wife into. Every morning they could scrape the mould from the floor, it was such a damp, low place. But they have done better by him, I am glad to see, and have given him a good new house, large enough for his family and two or three rooms for Miss Nelson. But they don't pay him large enough salary, or didn't when I was there. He ought to have \$1,000 instead of \$900 salary. \$900 there isn't better than \$600 here. Every doctor's visit costs from \$7 to \$7 50, or \$100 by the year, and he has to employ his own teacher to teach him the language, which costs, if he gets a good one, from \$8 to \$10 per month."

Mr. Holt has been connected with the Presbyterian Mission in Shanghai, some nine years, and expects to return to his work in about a month. He gave much other information respecting their mission. He said the missionary's life or stay in China had, with them, averaged about six years. Some died, some got married, and others returned, often on account of impaired health.

The Presbyterians have a self-supporting church in Shanghai, with a native preacher, a membership of 90 or 100, and a Sunday-school of 200 members. Mr. Holt is financial manager of the Presbyterian Publishing House in Shanghai, which is one of the largest in the Empire. They make their own type metal, stereotype, etc. They have from \$60,000 to \$70,000 invested, employ from 60 to 70 men, and annually publish 35,000,000 pages, and have paid \$25,000 profit over to the denomination. During his year's vacation at home, which he had to take for his health, he has traveled 1,300 miles and given 95 addresses. It was his impression that converts were as easily made in China as America. So

"From Greenland's icy mountains To India's coral strand," The gospel message's falling Broadcast in every land.

And the star of hope is peering Above the distant height While the morn of God is breaking Dispelling the dismal night.

G. M. CORTRELL.

DODGE CENTRE, MINN., Sept. 12, 1882.

Do MISSIONS PAY?—We have another refutation of the old assertion that "missions do not pay," in the history of the evangelization of Madagascar. At the recent meeting of the London Missionary Society, the Rev. J. Peril, a missionary from Madagascar, reported the following facts concerning the progress of Christianity in that island. The first Malagasy who ever learned the alphabet died last January, at the age of seventy-two. The first missionary settled in the capital in 1820. Previous to that, the inhabitants were barbarians, without books or letters. During this old man's life-time, there have been established in Madagascar 362 elementary schools, with 43,904 scholars. Over 26,000 adults are now able to read, and 25,000 children are studying the New Testament. There are 1,200 churches, with 71,555 members. Some of these are ignorant and degraded; but they have contributed about \$200,000 for the spread of Christianity in the last ten years, and that in a country where money is so valued that the smallest coin is only the 720 part of a dollar. Within six years, 20,000 Bibles have been sold, at \$1.50 each, and nearly 40,000 copies are in the hands of the natives. And still there

are men who consider the evangelization of the world a hopeless experiment, and refuse to give money to missions, because "missions do not pay!"—Central Baptist.

HOW CAN CHILDREN IN THE SABBATH-SCHOOL BE BEST TAUGHT THE MISSIONARY SPIRIT?

BY REV. P. F. LEAVENS, OF PASSAIC, N. J.

Why try at all to cultivate the missionary spirit in children? One will say, because their accumulated mites make an appreciable addition to the resources of the mission board. Another will say, because some of them may have a vocation to be a missionary, and we must stimulate all in order to bring out the individual. We prefer to say, because the cause of missions will want in the next generation a body of intelligent supporters, embracing every church member in Christendom. Workmen and money will follow when the mass of the church is intellectually consecrated.

This being our view, the study of the world becomes the broad ground-work of our methods. We have pondered the significance of the fact that Carey's interest was excited by reading "Cook's Voyages." When he saw the world as it was, the desire to give it the gospel sprang up spontaneously. We are willing to advance, then, with the children from the geography lesson of the day-school. We sit down with them, and say that we want to know all about the lands of the globe: China, Japan, India, Turkey, Africa, and the islands; how to get to them; their climate, scenery, natural features, productions, and animals; the peoples, their languages, usages, industries, civilizations, religious practices, and what not.

We take one country at a time, say Japan, and study it for a year. Of course we consult maps, encyclopedias, and books of travel. One day a gentleman who is in the silk-travel brings into our meeting cocoons and a hank of raw silk to illustrate a talk upon an important industry of the Japanese. Another may hold up a bit of lacquer-ware, and tell of Japanese skill in its production. The story of Commodore Perry's expedition will of course be related. Whatever will engage an active mind in the land or the people is legitimate.

Then we have something on missions. A tried friend of the cause tells what is in the heart of a missionary, why he goes to a far-off land, and illustrates, perhaps, by the story of some one whom he has known, or in whose biography he has been absorbed. Incidents in mission life, work, trial, and success are interspersed freely.

As to specific methods:

1. We had a "Children's Missionary Society," but we have improved by making it the "Sabbath School Missionary Society." Its articles of organization are few and simple. Its officers are distinct from those of the Sabbath-school, and its machinery is "light running."

2. We take a fancy to the German conceit of a "Missions-stunde," and so we call our monthly meeting "the Mission Hour." This service is prompt, informal, often conversational, full of variety and vivacity, and not wanting in the devotional element. Here too we present our offerings.

3. In the "Mission Hour," children and youth read brief articles and extracts previously furnished them. Adults make short talks on topics such as we have referred to. Formality is so completely abandoned that it is not "speaking in meeting" for a lady to sit before the children and talk about some thing that she has read, or seen, or heard, or thought; and it must be owned that some of these conversations by the mothers and sisters go closest to the hearts of the children.

4. The minister has a part. It is his function to keep a rich store of missionary literature, so that he can supply innumerable topics, readings, and lines of inquiry. It is not enough that he should take the missionary magazine of his denomination. The people read that periodical. He should read half a dozen or more, representing the work of other denominations, especially the organs of some of the English and Scotch societies. The minister should have some knowledge of the whole field of missions, and he should be so full of the subject that he can talk well at any time.

5. We think much of our anniversary on a Sabbath evening in June. We make sure of a representation from some foreign land. One year it was a young student from Mexico. Hardly more than a child himself, the sight of him was as good as a speech. Again we heard a missionary from Siam. After a year's study upon Japan we were able to introduce to the children the Rev. Kumage Kimura, a well-educated Japanese clergyman.

6. It is truthful to say that we encounter discouragements. Our practice is to toss them aside and push on. We accomplish less than we desire, and yet we gain year by year, and get blessing to our hearts in our efforts.—Progress.

SELF-SUPPORTING FOREIGN MISSIONS.—One of the most promising features of our missionary work in Burmah is found in the fact that many of the churches are becoming self-supporting. This is especially the case among the Karens, who, out of their deep poverty, are abounding in the riches of their liberality. The last reports from this important field show that the liberality of the members of the Karen churches averages more than that of our own country, while their zeal in educational and evangelizing work are putting to shame the sloth of American Christians through whom they received the knowledge of the way of life.

This development of liberality and self-denying labor are only the legitimate fruits of faithful gospel training, and afford the best proofs of the genuine character of their conversion. The same results may soon be expected in other mission fields, and while not less, but more, means will be required to carry on our missionary operations, the opportunity will be embraced to enlarge the field of our labors and achieve still grander conquests among the benighted millions of heathendom.—Baptist Weekly.

TENDENCIES TO BARBARISM.—More money is spent for tobacco than for bread; more for spirits than for wine; more for wine than for baths or means of preserving health and increasing vigor by exercise; more for amusement than for instruction; more for theatres than for churches. Actors, singers, dancers are paid ten times as much as teachers and preachers are. The popular player who entertains people, makes them spasmodically laugh or cry, though he possesses but a thin vein of genius, enacts the same part continually, and is not associated with any of the means whereby human welfare is promoted, becomes in a year many times richer than the professor who devotes his life to the acquisition and diffusion of knowledge, or the philanthropist who spends his soul for his kind. To excite the nerves is a surer way of gaining wealth and reputation than to strengthen the mind. To this extent are we still barbarians; to this extent has civilization failed to lift men and women above their instincts; to this extent have all noble influences—art, education, religion, love of country, love of man, love of God—failed to substitute intellect for inclination. When people who will not give dimes in charity give dollars to witness a foot-race or see a clown, it is pretty good evidence of the supremacy of appetite in the masses of mankind.—O. B. Frothingham.

THE missionaries driven out of Egypt by the late war have returned to their posts and taken up their duties where they left them, as nearly as possible. Messrs. Alexander and Harvey, of the United Presbyterian staff, arrived in Alexandria September 13th, and went to Cairo as soon as the railroad could be repaired and passes obtained. They arrived in Cairo September 20th. They found the mission property unharmed and the native members all safe. Mr. Alexander writes that reports show that Arabi Pasha had about 100,000 under arms; but as soon as they heard of the battle of Tel-el-Kebir, they threw down their arms and rushed to their homes. Arabi did not represent the people at all. There was great rejoicing among all sects over the end of the war. The natives kept up their religious meetings. Miss Whately (Anglican) has also resumed her school work in Cairo. When the war broke out, she had a daily attendance of 300 boys and 200 girls, of whom nearly two-thirds were Moslem. There is a medical mission in connection with this important school and it is expected that the demands upon its resources will be very greatly increased.

THE courage and faith of the London Society in the prosecution of its work in Central Africa should be noted. Its mission on Lake Tanganyika has encountered many and serious obstacles; for, though the missionaries have gained the favor of the people, yet difficulties connected with the great distance from the base of supplies, making necessary a long and trying land journey, and with the unhealthiness of the country on the borders of the Lake, have greatly reduced the missionary force. Instead of being disheartened by these difficulties, the Society has resolved not merely to hold the post, but to largely increase its missionary band near Tanganyika. The new reinforcement consists of nine men, five of them ordained. Captain Hore, who is to take charge of the mission vessel on the Lake, is to be accompanied by his wife. Christian heroism is not to be daunted by any perils yet found in Africa. That continent is Christ's, and he will raise up enough men to redeem it to himself.—Missionary Herald.

MEDICAL MISSIONARIES.—The subject of medical missions is pressing itself upon the attention of those who are studying how the greatest good can be accomplished and the most efficient agencies be used for the evangelizing of the world. So urgent has been the request that a missionary physician be sent to Ningpo, where Dr. Barchet labored with such marked success, that we feel constrained to ask if there is not in our land some one who is ready to listen to this plea, and leave a successful practice here, that she may carry a two-fold gospel to the women of China—healing the sick, and preaching "the kingdom of heaven is at hand." Mr. Clough has repeatedly asked for a lady physician in Ongole. Miss Daniells looks to the not distant day when the medical work in Swatow will demand an assistant.—Helping Hand.

THE Moravian Mission Department reports a deficiency between the ordinary receipts and expenditures the past year of upward of \$6,800. This deficiency was removed, however, together with a small deficit of the previous year, by using a portion of legacies received. The disbursements amounted to \$98,930. The larger half of this sum was expended for expenses of management and for pensions for retired missionaries, widows and children, and education of children of missionaries. The Tibetan mission has completed the translation of the New Testament into the Ribetan, and the British and Foreign Bible Society is to print it.

Temperance.

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

MY WEB OF LIFE.

No chance has brought this ill to me, 'Tis God's sweet will, so let it be, He seeth what I can not see.

There is a need-be for each pain, And He will make it one day plain, That earthly loss is heavenly gain.

Like as a piece of tapestry, Viewed from the back, appears to be Nought but threads tangled hopelessly;

But in the front, a picture rare, Rewards the worker for his care, Proving his skill and patience rare!

Thou art the workman, I the frame, Lord, for the glory of thy name, Perfect thine image on the same.

—Church Union.

THE SABBATH-SCHOOL AND TEMPERANCE.

BY H. D. CLARKE.

The Sabbath-school is not a temperance lodge where the consideration of the evils of intemperance is the main object, neither is it a caucus or convention for the nomination of candidates in the interests of truth and justice. It is not a place for the delivery of learned and lengthy discourses upon "alcohol, its uses and abuses," or any other theme. The platform and pulpit give opportunity for discourse. But the Sabbath-school is an educator, and has a work to do for the temperance cause in connection with other Bible subjects.

One has remarked that in the Sabbath-school the youth must be taught to form habits of industry, economy, self-denial, liberality, courtesy, kindness, and all those habits of public and private virtue, so that in advancing years the time will come when the lessons will prove a bulwark of defense, and when such garnered truth shall stand forth in more than angel's radiance, dispelling the darkness of the path, kindling the heart, and preparing the soul for victory in every conflict. We indorse the sentiment, and would add to those virtues and lessons that of temperance. At no period of the world's history was there ever more need of placing every safe-guard possible about the children and youth. The present moral condition of society is fearful beyond description. I have not traveled in large towns the past four years, with our gospel tent, without having my attention called to this matter in a most practical manner. I believe I utter a general sentiment, though there may be exceptions, when I say that as never before violence fills the land, bribery turns away justice, "equity is fallen in the streets," and fraud, theft, adultery, and murder are rampant in every section of the land, most of which comes directly from the

RUM CURSE.

Multitudes standing at the head of society in position, wealth and honors, are, in their private life, false to every principle of chastity and honor. The local manifestation of corruption in ancient times, so far as history shows, was not equal to the present state of vice which pervades all classes of society, rich, poor, high and low. The civil and religious liberty of which we boast is perverted to unbridled license. In brief, it is now the picture of prophecy, a literal fulfillment of God's Word which teaches that in the last days the form of godliness should supersede the power, iniquity should abound, the love of many wax cold, Satan should work with lying wonders, and foul spirits invade the very precincts of the church.

Such is the state of morals, and so blunted is the public conscience that the youth go without restraint and imbibing habits of vice that should cause every person to shudder and cry out, "How long, O Lord." Three-fourths of the boys in every large town and a large proportion in the smaller, are to-day puffing cigarettes and drinking ale and lager. Many of these are members of Sunday-schools and I fear some are members of our own Sabbath-schools. The Word of God is not silent concerning these crimes: "The earth is defiled under the inhabitants thereof."

"The earth shall reel to and fro like a drunkard and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again."  
"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower; . . . they have also erred through wine, and through strong drink are out of the way, the priest and the prophet have erred through strong drink, and are swallowed up of wine; . . . they err in vision, they stumble in judgment." "Awake, ye drunkards, and weep; and howl all ye

drinkers of wine." "The drunkard and the glutton shall come to poverty and drowsiness shall clothe a man in rags."

The denunciation of wine bibbers and those whose practices are impure, is great in God's Word, and can not be learned too soon. The mind of a youth needs constant development in the knowledge of virtue and the utter wickedness of these practices which are now so common among children. It is the province of the Sabbath-school to educate the young heart to abhor every form of sin and not tolerate for a moment an impure desire. All we know, we first had to learn. The brain of a youth may be compared to paper, upon which impressions are made. The impressions may be good or evil, and will be lasting. As that brain grows, character begins to form. Hence we need to begin early and especially in the family and school, to develop right impressions and give an education that will prove a safe-guard in after years.

(To be continued.)

FARTHER BACK.

The following from the Standard, of Chicago, is worthy of thoughtful consideration:

"If one-quarter of the tribute paid by the city of Chicago to King Alcohol were expended for libraries and picture galleries for the people, we should have not one, but five or six, such institutions well stocked to bless and benefit the citizens. We venture to suggest this, however, as worthy of some reflection. First, is it at all likely that the class of men who frequent the grog-shops will find anything to attract them in the picture gallery? Second, how many of those who habitually refuse to avail themselves of church and Sunday-school privileges would make themselves regular attendants upon the Sunday gallery? Certainly the picture remedy for Sunday tipping is a very expensive one, and we gravely doubt whether it would be found in any degree effectual. We must begin farther back."

Yes, away back on the fundamental principles of total abstinence for the individual, and of prohibition by the State—total abstinence to save the individual when there is a conscience and a moral purpose behind it, and when these are wanting, prohibition to save men from habits already too strong for them, and also those who are now in danger of forming the drink habit. When these principles prevail among men as men, and in the states as such, then there will not only be more money for picture galleries and libraries, but there will also be a much more general interest in and desire to visit them. The millennium on this question will not come until the curse of rum-drinking is absolutely prohibited seven days in the week, "all the year 'round."

BREVITIEN.

The New York Conference Temperance Society, in convention at Cold Spring, Oct. 31st, adopted resolutions in favor of submitting a prohibition constitutional amendment to the people.

The Woman's National Christian Temperance Union held its Ninth Annual Convention recently in Louisville, Ky. The introductory address of the President, Miss Frances E. Willard, was followed by a conference devoted to prayer and religious exhortations—a good beginning. Will some one now make a guess how much has been the total income of this large and active organization since the inauguration of its work? Counting in all the receipts for eight years the nation over, we have the remarkable footing \$10,000. It takes the women to make a little go a great way.

Judge Hayes, of the district court, has decided that the prohibitory amendment of Iowa, passed by a popular vote last June, has not been legally made a part of the State constitution, on the ground that the journals of the Legislature do not contain the act in full on their pages, and do not contain the ayes and nays taken upon the same; and that according to the journals, that act as passed by the Senate was in its terms prohibitory of the sale or manufacturing of liquor, not only as a beverage, but also "to be used," and hence it prohibited its use for any and all purposes, even sacramental, medicinal, etc. But, as it passed the House, it was in terms merely prohibitory of liquor as a beverage. In these respects, therefore, the requirements of the constitution, providing for the manner of its amendment, have been disregarded.

FIVE THOUSAND IN ONE YEAR.—These are the figures that represent the net profit of one saloon in Michigan during last year. The keeper of the saloon had formerly been a clown in some of the shows of the country. Abandoning the show business, he betook himself to drunk-making, and settled in Michigan. The patrons of this drunk-maker were largely laboring men. These men, without exception, were poor men who were entirely dependent on their daily labor for a subsistence for themselves and their families. Their wages were not large at the best, yet from these men this one saloon made a clear profit of \$5,000 in one season.

"Wisdom is the wisdom; and with a . . ."

UNIVERSITY OF T . . .

ACADEMIC . . .

The examination . . . of the University . . . their visitation . . . a full and careful . . . Convocation . . . papers upon the . . . working of the . . . read by Principal . . . Cutting. The . . . efforts of the . . . and the . . . were in the . . . committee consisting . . . Cornell University, . . . sar College, Princip . . . ter, Bradley of Alb . . . ting of Waterville, . . . was appointed to . . . the Board of Regent . . . such modifications . . . experience of the . . . ed. After confer . . . and after mature . . . tions involved, are . . . among which are . . .

1. In the question . . . is proposed hereafter . . . tion or problem a . . . and to allow credit . . . answers in the . . . fore been done in . . . advanced and prelimi . . . 2. In order that . . . as a branch of educa . . . it has been determin . . . the subjects require . . . tificate. And as it . . . examination of the . . . held, it is proposed . . . in reading shall be . . . that his report shall . . . ing of the several . . . ment will not be . . . nation in February, . . . ber examination . . . 3. To meet what is . . . mon wish on the . . . academies, it is propo . . . the papers in each . . . preliminary examina . . . ner as in the advanced . . . it will no longer be . . . pers be sent in comple . . . each subject may for . . . Pass-cards will also . . . the preliminary exami . . . fore been done in the . . . will go into effect at . . . held in November.

4. In the advanced . . . been determined to . . . ing to the list of subj . . . eluded for the first . . . examination. It will . . . work expected in this . . . advanced character . . . less than one year's . . . 5. In order to corre . . . by many to be a dispo . . . of mathematics as a . . . branches in the initiat . . . ic course it is propos . . . the Intermediate Certi . . . try and to leave this . . . sible study to be taken . . . This change however . . . troduced at the exami . . . 1883. For the next N . . . only the old form of . . . Geometry, but be . . . heretofore, will at the . . . following the issue of . . . tificates not including . . . gun.

6. For the purpose . . . distribution of work . . . a re-arrangement of . . . ing the groups of opti . . . made. All the subjects . . . social science, and . . . placed in one group, . . . mathematical subjects . . . Under this new arran . . . ment to choose four . . . sures a suitable vari . . . pursued.

7. As the college-ent . . . to require not less . . . its proper completion . . . course, it has been det . . . distinction in the dip . . . The College-entranc . . . be in Latin. The . . . mics on the basis of . . . tions have been readj . . . proposed scheme as . . . tificate, classical or . . . Geometry, four dolla . . . ber examination this . . . Geometry and the allow . . . lars. 2d. For each . . . Academic Diploma, . . . each candidate entitl . . . trance Diploma, fifteen . . . 8. As it is a matter . . . ment to guard the . . . suspicion of dishonest . . . posed hereafter to . . . which are in the same . . . the examinations in . . . held simultaneously. . . rected in such cases . . . tual agreement will . . . that the examinat

Education.

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

UNIVERSITY OF THE STATE OF NEW YORK.

ACADEMIC EXAMINATIONS.

The examinations conducted by the Regents of the University in the academies under their visitation were made the subject of a full and careful discussion at the University Convocation in July last. Two valuable papers upon the history and the practical working of the system, respectively, were read by Principal Bradley and Principal Cutting. The general approval which the efforts of the Regents met with in this discussion and the friendly suggestions made, were in the highest degree encouraging. A committee consisting of Professor Wilson, of Cornell University, Professor Cooley, of Vassar College, Principals Benedict of Rochester, Bradley of Albany, Sawyer of Utica, Cutting of Waterville, and Farr of Glens Falls, was appointed to confer with the officers of the Board of Regents in reference to making such modifications in the system as the experience of the past years may have suggested. After conference with this committee, and after mature consideration of the questions involved, numerous changes were made, among which are the following:

1. In the question papers in arithmetic it is proposed hereafter to assign to each question or problem a specified number of credits, and to allow credit to candidates for partial answers in the same manner as has heretofore been done in other subjects of the advanced and preliminary examinations.

2. In order that due attention to reading as a branch of education may be encouraged, it has been determined to include it among the subjects required for a preliminary certificate. And as it is a subject in which an examination of the usual kind can not be held, it is proposed that an oral examination in reading shall be held by the principal and that his report shall be taken as to the standing of the several candidates. The requirement will not be enforced until the examination in February, 1883. For the November examination reading will not be required.

3. To meet what is believed to be a common wish on the part of the principals of academies, it is proposed hereafter to receive the papers in each of the subjects of the preliminary examination in the same manner as in the advanced examination—that is, it will no longer be required that these papers be sent in complete sets, but those of each subject may be forwarded as soon as passed. Pass-cards will also be issued for subjects in the preliminary examination as has heretofore been done in the advanced. This plan will go into effect at the examination to be held in November.

4. In the advanced examinations it has been determined to restore free-hand drawing to the list of subjects. It will be included for the first time in the next February examination. It will be understood that the work expected in this branch will be of an advanced character and will represent not less than one year's instruction.

5. In order to correct what has been felt by many to be a disproportion in the amount of mathematics as compared with other branches in the initiatory part of the academic course it is proposed hereafter to grant the Intermediate Certificate without Geometry and to leave this branch as an indispensable study to be taken at a more mature age. This change however will only be fully introduced at the examination in February, 1883. For the next November examination only the old form of certificate covering Geometry, will be issued to candidates as heretofore, but at the February examination following the issue of the new form of certificates not including Geometry will be begun.

6. For the purpose of insuring a better distribution of work in the academic work a re-arrangement of the subjects constituting the groups of optional studies has been made. All the subjects pertaining to history, social science, and philosophy, have been placed in one group, and the scientific and mathematical subjects in another group. Under this new arrangement the requirement to choose four from each group ensures a suitable variety in the subjects pursued.

7. As the college-entrance course is found to require not less than a year more time for its proper completion than the academic course, it has been determined to make a distinction in the diploma to be granted. The College-entrance Diploma will hereafter be in Latin. The allowances to the academies on the basis of the advanced examinations have been readjusted to conform to the proposed scheme as follows: 1st. For each candidate entitled to the Intermediate Certificate, classical or English, not including Geometry, four dollars; for the next November examination this certificate will require Geometry and the allowance will be five dollars. 2d. For each candidate entitled to the Academic Diploma, ten dollars. 3d. For each candidate entitled to the College-entrance Diploma, fifteen dollars.

8. As it is a matter of the greatest moment to guard the examinations from the suspicion of dishonest practices, it is proposed hereafter to ask that in institutions which are in the same or contiguous localities the examinations in the same subjects be held simultaneously. That it will be expected in such cases that the principals by mutual agreement will fix a schedule of times such that the examinations in the same sub-

jects will be conducted in both at the same time.

9. The Regents deem it their duty to discourage the use of the questions issued by them for examination purposes as substitutes for text-books and for due instruction in the several branches. They will hereafter limit the issue of paper to such as are required for the examinations, and to such as may occasionally be necessary as specimens for indicating the scope and character of the work.

10. The difficulty complained of in many instances of securing the services of competent committees to supervise the examinations has led the Regents to consider the expediency of dispensing with the intervention of committees. As this change in the management of the examination is of so fundamental a character, it is held to await the action of the Board of Regents in January. In the meantime the subject is respectfully referred to the principals for consideration and for such suggestions as they may desire to submit.—*Cattaraugus Republican.*

THE INTER-SEMINARY ALLIANCE.

Last week we spoke of this organization, its origin, purpose, and briefly of its recent meeting in Chicago, Ill. Later and fuller reports of that meeting have reached us. The following from the *Standard* will be interesting to the readers of this department:

The most interesting and important exercises of the convention were those in which the students themselves prominently engaged. Seven papers were presented by seminary men during the sessions of Friday and Saturday. We here indicate the various topics and the essayists:

"Roman Aggressiveness in the West—How shall it be met?" Donald Grant, Rochester Seminary. (Bap.)

"Methods of Developing Missionary Interest in Colleges." D. B. Schneider, Lancaster Seminary. (Reformed.)

"The motives for Accepting the Call to Mission Work." F. P. Witherspoon, Cumberland University. (Cumb. Pres.)

"Why should the American Church Undertake Evangelical Work in the Romish and Protestant Countries of Europe?" E. L. Houghton, Andover Seminary. (Cong.)

"How shall the best talent of our Colleges and Theological Seminaries be secured for Missionary Work." B. D. Gray, South Baptist Seminary.

"The Urgency for Immediate Work among the Freedmen." N. W. Clark, Drew Seminary. (Meth.)

"Mission Work in South America." C. B. Riggs, Lane Seminary. (Pres.)

After the reading of each paper came a general discussion from the body of the house. The after-speeches were generally pointed and effective, this part of the programme awakening the greatest interest. The first, third and fifth topics in the above-named programme called forth especial vigor of utterance, as many as fourteen speaking to the latter theme. Upon all the subjects there were more ready to speak than could secure the floor.

THE SLATER FUND.

The gift of John F. Slater, of Norwich, Conn., of \$1,000,000 for the educational benefit of the freedmen of the South, is now in charge of the trustees of the fund, which is incorporated under the laws of New York State. Ex-President Hayes is the president of the Board and its other members are Chief Justice Waite, William E. Dodge, the Rev. Phillips Brooks, Daniel C. Gilman, John A. Stewart, Alfred H. Colquitt, Morris K. Jessup, James P. Boyce, and William A. Slater. At a recent meeting of the board, held in New York, it was unanimously decided to enlist in their service, if possible, as general agent, a well-known Georgian, Rev. A. G. Haygood, D. D., president of Emory College, at Oxford. This gentleman was not a candidate for the place and it is not ascertained that he will accept it; but he was so favorably known to Gov. Colquitt, of Georgia, Dr. Boyce, of Kentucky, Hon. W. E. Dodge, of New York, and ex-President Hayes—all members of the board—that his selection was unanimous. Much interest has been shown in the question of his acceptance, for he is so devoted to the college, of which he is the head, that he recently declined a call to become one of the bishops in the Methodist Episcopal Church, South, he is represented by those who are acquainted with him to be a man of vigor, good sense, varied experience, power to influence men, and sound philanthropy. The Slater trustees, in addition to the choice of an agent, have begun to indicate not exactly their policy, but their tendency toward a policy in the administration of their work. They propose to act through existing institutions for the benefit of individuals who shall receive aid enough to encourage them, but not enough to spoil them. No funds will be available for several months, probably not till the next school year begins.—*Independent.*

THE ACADEMIC SPIRIT.—The academic spirit is not easy to describe in precise definitions. It is a spirit that finds itself at home in the serene atmosphere of study and contemplation. It is so far withdrawn from the turmoil of practical life that it can look upon it from an elevated point of view, and judge of it dispassionately. It is perpetually conscious that a great past lies behind, as well as a great future before, the present scene. The experiences of mankind, the analogies of history, are ever in mind as aids to the interpretation of passing phenomena.

It looks below the surface of occurrences to the silent drift which the busy actors are apt to overlook. It is alien from the temper of partisans. It is self-contained and self-content. Yet the academic spirit may and should be in living sympathy with the struggles which are going forward on the public arena. It is not the spirit of a mere book-worm whom events that took place long ago excite, while with parallel events now occurring he is now unconcerned. Rather, if an emergency occurs it is ready, as seen in the example of Milton or Niebuhr, to close the volumes of which it is fond, and to mingle in the fray. The true academic spirit does not dwell in the air. It does not abide in a region aloof from the concerns of mankind in the day that now is. It brings its own contribution of light and help to the cause of human culture. Its aim is not the luxurious enjoyment of art and letters, but to do something, in its own way, for the well-being of the race.—*Prof. Geo. P. Fisher, in the Century.*

CLIPPINGS.

Fourteen young women have been admitted to the Harvard "Annex."

The Freshman Class at Harvard is the largest in the history of the institution. It contains upward of 290 members.

Amherst College received \$270,000 in gifts last year, one of \$50,000 being for the endowment of the President's Chair.

Fort Wayne, Ind., licensed forty-nine saloons in one day. She has more convicts in the prison than any other town or city in the State, according to her population.

The alumni of Brown University have contributed \$30,000 toward the renovation of University Hall. The Freshman Class at this institution numbers ninety members.

The question of co-education is under discussion by the authorities of the University of Pennsylvania, and it is thought that some form of co-education will soon be adopted in that institution.

A movement is on foot in Boston to establish a new educational paper, to be entitled *The American Teacher*. A number of prominent educational names are to be seen in the list of its shareholders.

The library of the late George P. Marsh, United States minister to Italy, has been purchased, at a cost of \$25,000, by the Hon. Frederick Billings, for presentation to the University of Vermont.

The large college in Persia, which was completed last year with government aid, has begun its work, and is now instructing Persian youths of the higher classes. The professors are graduates of European universities.

There are about 2,000 students in the special art classes of the evening schools of Paris, France; and there are an equal number in the commercial classes. The cooking classes in the school of domestic economy for girls consists of only 55 pupils.

The country schools of Maine are not, as a rule, open more than three or four months in the year. Some of the districts are deficient in pupils. In one county there are districts where the average attendance at school was only five scholars. There is a district near Augusta where forty years ago the average attendance was fifty; now it is but ten.

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

The inauguration of the University of Lund, Sweden, was celebrated on Sept. 28th, with great pomp. After the consecration by the bishop of the diocese, King Oscar delivered a highly poetical and powerful address. In the historical festive procession which followed, 480 students took part, half of them being on horseback. The pageant, much of which represented the period of Gustavus Adolphus, was a great success, and was witnessed by thousands of spectators.

Statistics from all parts of the country, gathered by the Bureau of Education, show a marked contrast between the number of young men who are studying for the bar and those who are studying for the church. In 1880 there were 266 students graduated in theology, and 1,041 in law, a proportion of about five to one, which is a curious illustration of the tendencies of the time toward materialism, as against dogma. The doctors, too, are multiplying rapidly, 3,500 graduates in medicine having gone out in 1880.

Kansas is one of the most prosperous States in the Union. The increase in the valuation of personal property for 1881 over 1880 was \$10,243,000. The assessment of 1882 will show an increase of 1881, of nearly, if not quite, \$20,000,000. The taxes for 1881, notwithstanding the short crops, were paid up more closely than they have been for years. Kansas was never so prosperous in her history, as she is to-day, and prohibition is growing stronger with the people every day. Nor has immigration fallen off, as was so confidently predicted. Since November, 1880, when the amendment was adopted, no less than 140,000 people have settled in Kansas. And they have been of the better class, with more means than in former years.

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

WAIT PATIENTLY FOR HIM.

God doth not bid thee wait,  
To disappoint at last;  
A golden promise, fair and great,  
In precept-mold is cast.  
Soon shall the morning glad  
The dark horizon rim;  
Thy heart's desire shall be fulfilled,  
"Wait patiently for him."

The weary waiting times  
Are but the muffled peals,  
Low preluding celestial chimes,  
That hail his chariot wheels.  
Trust him to tune thy voice  
To blend with seraphim.  
His "Wait" shall issue in "Rejoice!"  
"Wait patiently for him."

He did not bid thee wait,  
Like drift-wood on the wave,  
For fickle chance or fixed fate,  
To ruin or to save.  
Thine eyes shall surely see—  
No distant hope or dim—  
The Lord thy God arise for thee,  
"Wait patiently for him."

—Frances R. Haerzgal.

"THE MOULD OF DOCTRINE."

Under the above heading, the Rev. J. B. Thomas, D. D., in a lengthy article in the *Examiner*, shows that the ordinances of baptism and the Lord's Supper, when properly understood and observed, are, as they were designed to be, standing witnesses of the truth of historic Christianity. Against the idea that the Lord's Supper is merely a "ratifying of the relations of mutual friendship," he argues well that often a common meal is such ratification. He adds:

"It was not a feast, for it was established at a feast. The bread and wine were present, and were being shared in; but they told no story, until he put the breaking of the one and pouring of the other into emblematic association with the breaking of his body and the shedding of his blood, and so bade them 'show the Lord's death till he come.' This ceremonial is forever sundered from all heathen feasts, therefore, not by the use of bread and wine, which is common to both, but by the form of that use with which no heathen rite has anything in common."

Proceeding with his argument, Dr. Thomas well says that the battle-ground with skeptics on the question of the genuineness of Christianity is the doctrine, not of Christ's death, which is readily admitted, but of his resurrection. Hence it was that the apostles in the Acts and in the Epistles laid so much stress upon, and preached with so much earnestness that stupendous miracle, that glorious doctrine. Again he says:

"There are, therefore, two great Christian facts: the death and resurrection of Christ. There are also two great Christian ordinances: the Lord's Supper and baptism. Of these facts, the first would seem least to need historic witnessing, since it does not trench on the supernatural, and since its significance is mainly for the believer, revealing the inner secrets of salvation. Yet, for its perennial confirmation as well as illustration, provision is confessedly made in the Lord's Supper, the inward fronting rite of the church. The other fact, on the contrary, fronts the world, challenging its scrutiny as miraculous, and demanding its assent as verified by reliable testimony. To this fact, therefore, so pre-eminent and decisive, it might reasonably be expected that baptism, the only other Christian rite, and also the outward fronting one, would lend its needed and confirmatory testimony.

"Baptism, bearing this legible 'imprint,' was in Paul's esteem a historic monument, 1. Of the fact that Christ had risen. 2. Of the pre-eminence of the fact, and its consequent primary place in Christian doctrine. 3. Of the corporeality of the fact, as against all mysticizing tendencies. It follows, therefore, that by the abandonment of its appointed form, baptism ceases to be a witness to the reality of the resurrection. Of Paul's allusion in Rom. 6: 4, 5, Conybeare and Howson say, 'This passage can not be understood unless it be borne in mind that the primitive baptism was by immersion.' Dr. Lange adds, 'All commentators of note (except Stuart and Hodge) expressly admit or take it for granted that in this verse... the ancient prevailing mode of baptism by immersion is implied, as giving force to the idea of going down of the old and rising up of the new man.'"

The foregoing are but samples of the vigorous and convincing way in which the learned doctor shows from Scripture both that baptism is a witness of the resurrection of Christ, and that the form of baptism is essential to such witness.

These views we believe to be in substantial accord with the views held by Seventh-day Baptists, and for this reason they have never been able to see any necessity for, or fitness in, observing the first day of the week as the Sabbath, in order to commemorate the resurrection of Christ. They have been further confirmed in their opposition to such observance by the fact that the New Testament nowhere enjoins it for any purpose, or for any reason. But when God expressly commands, "Remember the Sabbath-day to

keep it holy," and points to his creative week with its six days of labor and its seventh day of rest as the model of, as well as reason for, such observance, they do see peculiar fitness in observing the seventh day of the week as the Sabbath "made for man." In this way can the Sabbath be, what evidently God designed it should be, a standing witness against all forms of infidelity and atheism, declaring that "in six days God [not evolution, &c.] made heaven and earth, . . . and rested the seventh day."

Yes, let the Lord's Supper be so received and observed that they who in faith partake of it may "show forth the Lord's death till he come;" let baptism bear its witness to the resurrection of Jesus, that "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;" and let the Sabbath of the Lord be sacredly observed according to the commandment, thus bearing its weekly testimony against infidelity to the fact of the power of God in creation; then shall we have the "mould of doctrine" unbroken.

DELUSIONS AND SNARES.

"Did you ever doubt the divine authority for a Sabbath under the Christian dispensation?" "I have tried by investigation to think so, but have not succeeded in proving it." "Well, let me see if I can not create doubt in your mind, and show you that there is no Sabbath now." He tried and failed. My mind, however, was filled with sadness, that he, who had been a convert to the Sabbath—had come to the knowledge of it by thorough investigation, and passed the troubled waters of division and separation from ministers and brethren—that he should be found floundering in the mire of no-Sabbathism, and seek to draw a young convert to the truth into the same doubtful state of mind as himself. Domestic associations were sternly arrayed against him as a Sabbath-keeper. The goodness of First-day Christianity had risen up to assist its haughty claim of conformity to Baal's day, accompanied by expressions of disgust and scorn at "Saturday keeping;" and, yielding the pastorate of a Seventh-day Baptist Church, he abandoned the Sabbath, to live on in a half-dissatisfied state the rest of his days. We have lived to learn that the aggressive work of Sabbath Reformers is not exempt from attacks of perplexing doubts, of delusions and snares, which turn some men from the truth. Having put our hands to a real plough, how can we look back? Who does not know that carrying the war into Africa is not the easy going business of the stay-at-home and "peace-at-any-price" party? The true Sabbath, in claiming respect and obedience, has to meet with an opposition as varied, determined, and unyielding, as fifteen centuries of possession of the field can give assurance of right to the chief place in Church and State, for the Sunday. The adherents of First-day claim more than the nine points of the law. Their attitude is, give no quarter. Inquiry, agitation, reading, on the real merits of the question are not tolerated. Even the child that asks mamma, how it is that we are keeping Sunday instead of Saturday—is answered with petulance:

"To bed, to bed, sleepy head!"

Violators of the seventh and ninth commandments may be tolerated somehow in many churches, but the observer of the fourth commandment is told to be gone. The former are allowed to plead their cases, the latter is denied a hearing. One of our brethren who experienced this sort of treatment, exclaimed, "Why should I be ranked with thieves and murderers for believing that 'the seventh day is the Sabbath of the Lord my God?' Bitter were the tears that flowed; and more bitter still was the reflection, that 'when I wept, that was to my reproach.'" (Vindication of the True Sabbath, p. 13.)

Wherever the subject is pressed home, various excuses are offered for non-compliance with the call of conscience: "It makes no difference what day we keep;" and yet, in the same breath, "you must keep Sunday;" forgetting, that if it makes no difference, then, as pure coin is vastly to be preferred to spurious, so the seventh day should be kept, for it is the appointment of God, and Sunday is not.—*Sabbath Memorial.*

In the *Herald of Gospel Liberty* for Nov. 2d, N. Summerbell makes the following important statement:

"The Christians are pledged to receive the word of God. I desire to do this with verbal accuracy, and this compels me to fellowship every true follower of Jesus. The Christians can word every article of their faith in Scripture language. No other denomination can do this, and the advantage is not to be ignored."

Now if Bro. Summerbell will have the kindness to word that article of the Christian's faith which justifies their practice of Sunday-keeping, in Scripture language, he will confer a favor upon a great number of Christian people who would like to find that passage of Scripture, "with verbal accuracy"

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 16, 1882.

REV. L. A. PLATTS, EDITOR.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

THREE or four articles of varying lengths, upon the subject of "Water Baptism," apparently called out by a perusal of the sermon by Eld. Campbell on that subject, have come to us. It is not our purpose to open these columns to controversy upon this, or any other question; but we have thought the paper by Eld. S. D. Davis was sufficiently free from controversial tendencies, and hence have given it place.

SOME ONE has said, "It is possible to speak without believing, but it is poor speaking; it is possible to believe without speaking, but it is poor believing." The Apostle Paul quotes the motto of the Psalmist as his justification for the use of strong language in certain doctrinal statements: "According as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." Such speaking is always with power. The same Apostle gives the rule for all Christians in similar language: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

THERE are about 55,000,000 people in this country, to say nothing of the teeming millions who dwell in other lands. This is a fact well calculated to make one feel humble when he is inclined to wonder how the world would get along if he should happen to drop out of it. And yet not one of this vast number is ever forgotten by the All-wise and All-loving Father; yea, we are assured that such is his care for his children that even the very hairs of their heads are all numbered. This regard for the least possible of all the wants of the humblest of all his creatures is a comfort to the Christian, and to the devout mind reveals the omniscience and the omnipotence of God quite as strongly as do the "changing seasons and the rolling spheres."

It will be seen that we have added this week a Temperance Department to the reading matter of the RECORDER. Thus we have Missions, Temperance, Education, Sabbath Reform, Popular Science, Sabbath-Schools, Selected Miscellany, Communications, Home News, Condensed News, and Editorial matter every week, besides the first page which is given to sermons, addresses, essays, etc. With all this variety of reading furnished at two dollars a year, with the Outlook containing eight pages of Sabbath and temperance truth, coming monthly at twenty-five cents a year, and with the Sabbath Visitor making its weekly visits in our Sabbath-schools at fifty cents a year—all issuing from our denominational Publishing House, and from the first of January next, with the Missionary Reporter to be published by the Missionary Board in Rhode Island, at fifty cents a year, there would seem to be no very good reason why any of our people should be ignorant of the faith and work of the denomination, or be destitute of the spirit in which that faith should be held, and that work be carried on, so far at least as it is in the power of periodical publications to give information, and to quicken and cultivate the proper spirit in a people.

Communications.

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

BAPTISM.

BY S. D. DAVIS.

An article published in the SABBATH RECORDER, under the heading of "Water Baptism, and its connection with Regeneration," has given me much anxious thought, and I have deemed it best to offer my views on the same subject.

I understand that "the kingdom of God" has in it three departments, or is three-fold, and the terms church or kingdom of God, which are used interchangeably, sometimes relate to one department and sometimes to another. This understanding has been attained to by the reading of various passages of Scripture and confirmed by Peter's statement, 1 Pet. 3: 21. After speaking of the ark he says, "The like figure whereunto baptism doth also now save us, (not the putting away of the filth of the

flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." The ark had three departments, lower, second, and third, and fitly represents the church or kingdom of God, with its invisible, visible, and triumphant departments—the kingdom of grace in the heart, the kingdom of church on earth, and the kingdom in heaven. It was to the first or lower department of the church that Cornelius, and those that were with him, belonged, of whom Peter said, "Who can forbid water that these should be baptized who have received the Holy Ghost as well as we?" (not may receive). It was doubtless the second department, or visible church, of which Jesus spoke when he said, "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God," and it was of the third department that Jesus spoke when he said, "To-day shalt thou be with me in paradise." A man may be a member of the invisible church. Whether he is or not each one must determine for himself, as "the wind bloweth where it listeth and thou hearest the sound thereof, but can not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit." But to be a member of the visible church, and have a right to its communion, without being born of water, is certainly impossible, and those who, like Cornelius, have received the Holy Ghost, should be baptized with water if they would be saved to the church "or kingdom of God."

I understand that when Peter said, "Repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost," he did not mean to put repentance and baptism into the same relation to remission of sins, but used the word for in another sense, as if he had said, "You owe the Lord a vast debt." Repent, and God will forgive or remit your sins, then be baptized for (on account of) that remission, and thereby show to the world that you have repented, God has forgiven you. You are dead to sin and alive to God; you owe to God, to the world, and to yourselves this exhibition. Suppose I owe a man a thousand dollars, justly owe it and the world knows it, but as I am not able to pay the debt, for reasons which satisfy him, he forgives the debt, and gives me a release. If I had paid the debt he would have given me a receipt for the money. The receipt would be no equivalent for the money. The debt and money balance each other. The receipt only shows that the debt is paid or the release given. By the receipt I may give evidence to the world that the debt is canceled. The illustration is imperfect, but may help to the thought. God has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." They had crucified the Lord of glory, and now the burden of their guilt rested heavily upon their souls; they cry, "What shall we do?" Peter says repent and be baptized. God will forgive you on your repentance. Then be baptized that the world may understand that you have been forgiven. I think this is the import of what Ananias said to Saul, Acts 22: 16. Let us go back to the 10th verse, and reviewing up we shall hear Saul saying, "What shall I do, Lord?" Obeying the instructions given he received his sight, and was told by Ananias, verse 15, "For thou shalt be his witness unto all men of what thou hast seen and heard, (in the past tense,) and now, (in view of these facts,) why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." The washing away of Saul's sins could not be in the sense of cleansing him in water from the pollution of sin, for the Scriptures abundantly prove that nothing but the blood of Jesus can do that. But having seen and heard the things of which he was to be a witness, it was befitting that he should now give an external evidence of the internal washing of regeneration, and by the act of being baptized confess his allegiance to that Jesus, whose followers he had so persecuted, that in the eyes of the world he appear not as a persecutor but a follower of the Lamb. In confirmation of the foregoing, let us take the testimony of Paul. He says, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6: 3, 4. Here we have what seems to be two baptisms spoken of, and the one given as the reason for the other. In the first instance the man is baptized into Christ and his death, or separation from sin. Who does it, God or man? Who can forgive sins but God alone? Now then, as he is dead, how natural and befitting that he should be

buried; and as he is now in Christ and in his death, how reasonable that he should be buried with him in the liquid grave into death or separation from the gaze of the world, and come forth to walk in newness of life. In this we are commissioned to assist. I think some are led into error here because they confound the baptism of the Holy Ghost with the gift of the Holy Ghost spoken of by Peter on the day of Pentecost. The one gave peace with God through our Lord Jesus Christ, and the other shed forth that which the people saw and heard on that day. But while I fully believe that baptism should follow conversion every time, I don't believe in putting it off until some convenient time. Evidently when we get up to apostolic order the Lord will add to the church daily such as shall be saved.

WASHINGTON LETTER.

(Regular Correspondence.)

WASHINGTON, D. C., Nov. 11, 1882.

The time is fast coming upon us, when the Congressional overcoat will be seen on our streets, and the voice of wisdom ascends upwards towards that funny looking frisking old female called the Goddess of Liberty. Boarding house keepers have gone to cleaning their windows and raising their prices; it might be a little more satisfactory, perhaps, if they would raise their bread a little more instead of prices, but one must not expect much in this world of sorrow. The heart always lightens when Congress draws near.

The President, accompanied by his valet, Aleck, returned to the city from New York this morning where they went to cast their votes for Folger. These two votes are the only ones recorded on that side, while 192,000 are claimed for the anti-Arthur candidate. The President looked tired, worried and disgusted, but not more so than Mr. Folger, who appeared at his desk in the Treasury Department all day yesterday, simply as a mass of disappointment. He was glad yesterday to speak upon almost any topic except the New York election, and now that it is over, it is no use asking him whether or not he will resign. The people have spoken. Tuesday they gave their opinion about River and Harbor and other jobs, about Hubbell assessments, about oppressive and needless taxation, about federal interference and dictation in politics, and about Stalwartism, which has long rioted in power, widening and deepening political debauchery each year, but it has at last not only been halted, but it has been overthrown and doomed to the death that knows no resurrection.

According to the latest returns, the next House of Representatives will have a Democratic majority of not less than forty. The next House will be composed of 325 members, and according to this, the calculation is that the Democrats will have 183 members, the Republicans 138, and the Readjusters 5. This will give the Democrats a clear majority of 40 over all. The Senate will undoubtedly be Republican by one or two majority, even with the loss of Colorado.

The prediction is that the coming season in the Capital will be one of the gayest on record. This is a prediction annually made by writers for the press in Washington. No one has yet given any good reason why it should be so, as far as the public generally is concerned, or as to whether the gayeties will be such as will include ladies. A gay Winter in Washington for gentlemen does not necessarily imply an especially gay one for ladies. Last Winter, which was said by hotel and restaurant keepers to have been their busiest on record for dinners, lunches, breakfasts and suppers for gentlemen, was not until Lent began at all gay in respect to the number of parties given at which ladies were included. This was true even at houses occupied by gentlemen whose wives were with them. None of the officials who have lately moved or are about to move into new houses, which they have bought or built, have ever given any large entertainments here, nor are they likely to do so. For instance, among the new houses recently described by your correspondent were those of Senator Pendleton and Representative Robeson, and mention was made of that of Senator Don Cameron, but no large parties of any kind will probably occur in their residences.

The plans for the arrangement of exhibits and programme of entertainments for the Gaffield Monument Fair are assuming pretty definite shape. The rotunda of the Capitol, while being necessarily the principal center of attraction, will have many rivals for popular attention, and be thus relieved of that crushing and crowding that has been experienced on other occasions, notably the reception by the Society of the Army of the

Cumberland, when Gen. Thomas's statue was unveiled. The ninety feet of diametrical dimension is to be used as follows: A platform six feet across will extend the entire circumference, except where intersected by the various entrances. This will be surmounted by a counter occupying nearly half its width. An aisle, twelve and a half feet wide, intervenes between this and the exhibits of the four great art houses. Messrs. Tiffany & Co. have been allotted the northeastern section, Sarony the northwestern, the Gorham Silver Manufacturing Company the southwestern, and the First Japanese Manufacturing Company the southeastern. AUGUST.

TO ONE WHO INQUIRES.

"Why may not a Seventh-day Baptist living away from churches of his own faith, so as to be deprived the privilege of communing with his own brethren, enjoy the privilege in some one of the First-day churches where he resides?"

I am satisfied with the RECORDER's answer to the above query. I wish, however, to ask the questioner a few questions:

- 1. Does the communion belong to the gospel church only?
2. If not, may it not be administered by anybody, in any place?
3. If it belongs to the gospel church only, has the church which is not gospel wise in its organization the right to celebrate the gospel ordinances?
4. Is that a gospel church which ignores both the condition and mode of admission to the gospel church?
5. Is that church a gospel church which allows and requires of its membership a course of living which would subject them to discipline in a gospel church?
6. Does it form any apology for us to go beyond the gospel order because we have knowingly placed ourselves outside of gospel privileges?
These questions are put in all candor.

V. HULL.

In the Minutes of the Tract Society, at its late Anniversary, is the following: "On motion of D. E. Maxson, it was voted that henceforth all money designed to constitute persons life member, should be forwarded to the Treasurer of the Tract Board."

No exceptions are made. What is to be done where churches and persons contribute for the tent work through Associational Boards, and wish their contributions to apply on life membership? Must all such money be first sent to the Treasurer of the Tract Board, and by him sent back to the Treasurer of the Tent Board before it can be used? Sometimes the laborers are in pressing need and the work will be embarrassed by such delay, to say nothing of the risk and expense and trouble of such double transmissions. Please enlighten. INQUIRER.

Home News.

New York.

ALFRED CENTRE.

The work in the vicinity of Elm Valley, that is now engaging the attention of our pastor, seems more promising. At almost every meeting, new ones identify themselves with the work; some to anew take up the long neglected Christian duties, and others to begin their effort towards a higher and diviner life. By means of the increasing interest on the part of the people, the pastor is encouraged to believe that good results will come from the effort.

Last Sabbath, Rev. L. A. Platts gave us a very interesting and able sermon upon the great and pressing need of man, to know Christ. Text, John 12: 20-22. It was communion day and a large portion of the Church partook of the ordinance. After the service, a son of Bro. J. E. N. Backus was baptized, and so, one by one they are coming and taking their places within the influence of this church. There are five prayer-meetings sustained in connection with the Church: one is held from house to house, and one is the children's meeting, under the supervision of the pastor and wife. These are some of the outward indications of the spiritual life and condition of the Church.

Brother E. A. Witter has begun to hold weekly meetings in the Lamphere Valley school-house, where quite a congregation of both Irish and Americans assemble to receive the message of life as it is brought to them. The Theological Class hold a prayer-meeting in their recitation room every Tuesday evening. It is a rich and profitable occasion to them and to their friends that may meet with them.

The Sabbath-school, under the leadership of John M. Mosher, assisted by Charles W.

Stevens, is doing finely; there were 215 reported present at the last session.

At a church-meeting held Sunday afternoon, Nov. 12th, a call was extended to Rev. C. M. Lewis to continue his labors with this Church, as pastor for the year 1883.

This is the week of Regents' Examinations, a time looked forward to with a good degree of anxiety by many of our students. We have had three or four light showers during the past few days. It is hoped they are only indicative of more bountiful showers.

LEONARDSVILLE.

Though the attendance has decreased somewhat since the revival effort last Spring, and some have gone back to the world, yet the interest is good on the part of many, and a faithful attendance upon the means of grace is kept up by the young people, who seem to be developing those Christian graces which will prepare them for great usefulness now and hereafter.

Three weekly prayer-meetings are maintained: two at the church and one from house to house. There is a growing interest in the preaching services, our pastor dealing in questions that greatly concern us all, and especially at the present time. The dangers to which we, as a denomination, are now exposed, the practical application of God's revealed truths to our own lives and conduct, and other like themes, have greatly aided us in our Christian work, and we believe will result in fruitfulness.

Last Sabbath, before election, a sermon devoted mainly to the subject of prohibition and our duty as Christians to that reform, was given. Some of us have been wishing the sermons were written so we could issue them in pamphlet form for the good of others.

The Excel Band, which has forty-two members, gives a public entertainment soon. Since its organization, meetings have been held every two weeks in the Academy building. The interest in this branch of the young people's work has decreased somewhat during the Summer months, but we hope the Winter evenings will revive it.

The railroad has been surveyed and leveled, passing through the center of the village. The next step is for some company to build it. It is said that two or three railroad companies stand ready to build the road. However, it is something of an air castle yet.

New Jersey.

SHILOH.

Nov. 7, 1882.

The beautiful Summer is past; last week frost made its appearance, and the forest is now losing its foliage, and taking the garb of winter. The farmers have continued to take their tomatoes to the can houses until this week; but the frost has released them from doing any more in that line. The Marlborough Church having made arrangements with Bro. O. D. Williams to labor with them the coming year, he has entered upon the duties with encouraging prospects; may the relationship be a lasting and a profitable one. The Yearly Meeting will be held there next week.

Rhode Island.

ASHAWAY.

Sabbath morning, Nov. 11th, it being children's Sabbath, the service was commenced by the singing of an anthem by a choir of young people, fourteen in number. Their music was well rendered and gave a keen interest in the service from the beginning. After prayer by the pastor, the pastor and congregation read alternately Job 38: 4-22, and Psalms 19: 1-8, and Matt. 6: 27-34. Singing by the choir. Then a very interesting sermon from Psalms 19: 1, in which he referred to the comet now seen, and the solar system. The children's Sabbath is one of more than ordinary interest to all.

Wisconsin.

MILTON.

A former acquaintance of Milton, on revisiting the place, would find many changes. During the past Summer, for instance, in addition to our new church, eight new dwelling houses have been erected, three old stores or warehouses have been converted into fine residences, a "punch and shears" factory, a warehouse for salt and lime, and a neat barber shop have been built, and our grain warehouse has been greatly improved. A waste piece of ground between our church and the depot has been transformed into a pleasant park, inclosed and shaded.

The College seems to be doing well. There are nearly 180 students in attendance, and the good order, enthusiasm, and work of the term have been, in the main, good. We have had more than usual political excitement for an "off" year, most of the strife having been over Congressman Hon.

O. G. Williams, of Jonesville, a Republican, was put forward by this threefold race, and the well-voiced men cry to say, there has been on the stump while Eld. N. Warren here have advocated the evening before Mr. Lawrence, of J. ner, Dr. T. It. Will ant, while on the cans were addressed. Hon. Mr. Williams, victorious, but by a Mrs. Dr. Williams some time, is though is gaining very slow several weeks before to his duties. Our religious m with a good degree C. A. of the College Friday evenings from rooms of the college, the Church prayer m At both meetings, t est are good. Mr. Henry T. Cla purchased a "place here for the purpose dren. We hope mu from him and his fan The weather has fine. One ought not MILTON.

Rev. L. C. Rogers Milton Junction No searching discourse 36. Children, youth people, all sat cond warning in some way these three verses as tion, but he did not many were on tiptoe martyr's death, they their feet snared in pleasure, made fast by ishments and sweets worse to any mortal t the stake. Watch always, as the only also turned to the su everything not in acco There is a family Wisconsin, numberin privilege of going to They work hard and Each Sabbath they stu lesson, and every even hold a prayer-meetin SABBATH-RECORDER, bath Chronicle, and last they distribute w temperance tracts at where people congreg neighbors are poor to read or write English, have their letters rec they come to these friends for favors, an more than they have family are connections will be please tell us influence.

Is an inviting point brethren desiring a West. The Chipewee Railroad is now runni A neat and commodio pleted, a telegraph offi house has been built grain. A large new in addition to the old poses to furnish a mill manufactured into lan son. A new turning s built. Bro. O. H. W blacksmith. An exco lately opened a shop. nice assortment of good opened. A brick-ya the past Summer, som been manufactured, and ond brick-yard shall be year. A commodious ptoches completion ests are bringing new nity. Our church, which A. D. 1879, numbers Our prayer-meetings are rest; also, our Saba Band. There is no





Popular Science.

STRAW may be bleached by soaking it in a solution of soda, and then moving it about in a bath containing two ounces of permanganate of potassa too a gallon of water.

THE soot in the pall of smoke hanging over London on a Winter's day, has been calculated by Prof. Roberts, to weigh fifty tons, while he estimates the carbonic oxide, a poisonous product of imperfect combustion, as five times that amount.

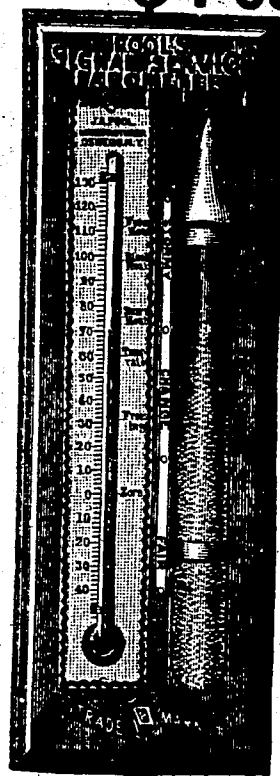
HOISTING-ENGINES IN ENGLISH COLLIERIES.—At the Bestwood collieries, near Nottingham, a pair of direct-acting hoisting-engines, with cylinders thirty-six inches in diameter and six-foot stroke, are employed in raising coal from a depth of 1,300 feet.

THE LARGEST electro-plating establishment in the world is at Ansonia, Conn. Its capacity at present is the deposit of two tons of pure copper per day, and large as it is, it is soon to be trebled.

FORECASTING the weather may yet become a science, and be subject to instruments of precision. According to a letter of the Astronomer-Royal for Scotland, recently published in the London Times, a spectroscopic may be used to foretell dry or wet weather with certainty.

ADULTERATION OF FRENCH WINES.—Of more than three thousand samples of wine analyzed at the Paris Municipal Laboratory during the past ten months, only between three and four hundred, or about one-tenth of the whole were found to be of good quality.

WHAT WILL THE WEATHER BE TO-MORROW? Pool's Signal Service Barometer



OR STORM GLASS AND THERMOMETER COMBINED, WILL TELL YOU! It will detect and indicate correctly any change in the weather 12 to 48 hours in advance.

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

EASTWARD. STATIONS. No. 8\* No. 12\* No. 14\* No. 6

Table with 4 columns: Station, No. 8\*, No. 12\*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Clean, Cuba, Wellsville, Andover, Alfred.

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

ADDITIONAL LOCAL TRAINS EASTWARD. 5.30 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.58, Carrollton 6.05, Vandalla 6.28, Allegany 7.02, Clean 8.00, Hinsdale 8.28, Cuba 9.27, Friendship 10.53, Belvidere 11.24, Belmont 11.45, Scio 12.10, Wellsville 1.45, Andover 2.40, Alfred 3.43, Almond 4.20, and arriving at Hornellsville at 4.45 P. M.

Table with 4 columns: Station, No. 8\*, No. 5, No. 1. Rows include New York, Port Jervis, Hornellsville, Wellsville, Cuba, Clean, Carrollton, Great Valley, Salamanca.

Table with 4 columns: Station, No. 8\*, No. 5, No. 1. Rows include Little Valley, Andover, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 12.25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12.38, Alfred 12.48, Andover 1.05, Wellsville 1.24, Cuba 2.22, Clean 2.50, Carrollton 3.30, Great Valley 3.40, and all stations, arriving at Salamanca at 3.45 P. M.

Table with 4 columns: Station, No. 8\*, No. 5, No. 1. Rows include Little Valley, Andover, Dunkirk.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1882.

FOURTH QUARTER.

- Sept. 30. The Anointing at Bethany. Mark 14: 1-11. Oct. 7. The Passover. Mark 14: 12-21. Oct. 14. The Lord's Supper. Mark 14: 22-31. Oct. 21. The Agony in the Garden. Mark 14: 32-42. Oct. 28. Jesus Betrayed and Taken. Mark 14: 43-54. Nov. 4. Jesus before the Council. Mark 14: 55-72. Nov. 11. Jesus before Pilate. Mark 15: 1-15. Nov. 18. Jesus Mocked and Crucified. Mark 15: 16-39. Nov. 25. His Death on the Cross. Mark 15: 37-37. Dec. 2. After his Death. Mark 15: 38-47. Dec. 9. His Resurrection. Mark 16: 1-8. Dec. 16. After his Resurrection. Mark 16: 9-20. Dec. 23. Special Lesson; to be supplied by the Superintendent of each School. Dec. 30. Review.

LESSON IX.—HIS DEATH ON THE CROSS.

BY REV. L. R. SWINNEY.

For Sabbath-day, November 25.

SCRIPTURE LESSON—MARK 15: 27-37.

27. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which said, And he was numbered with the transgressors. 28. And they that passed by, rallied on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buldest it in three days...

CENTRAL TRUTH.—Christ died for sinners.

- DAILY READINGS. 1. Isa. 53: 4-12. 2. Acts 8: 18-26. 3. 1 Cor. 15: 1-11. 4. Acts 8: 32-33. 5. Matt. 27: 33-50. 6. Luke 23: 33-46. 7. John 19: 18-30.

GOLDEN TEXT.—"Who his own self bare our sins in his own body on the tree."—1 Pet. 2: 24.

TIME.—Preparation day for the Sabbath. John 19: 31. PLACE.—Outside of the gate, and most likely, a small knoll northwest of the city.

- OUTLINE. I. The cross. II. His companions in death. III. The mocking crowd. IV. The closing scenes.

NOTES. I. The cross. The death punishment for deserters, outlaws, and the vilest criminals. The old Romans knew how to get the greatest amount of torture out of the human body. So they drove the nails through the nerve centers of the hands and feet, and left the victim to die by the slow dripping of blood, delirium and exhaustion. Hence the agony, mental and physical, was extreme, and the disgrace, beyond our conception.

II. His companions in death. With him they crucify two thieves. These had been led to Golgotha with him. Luke 23: 32. Selected, doubtless, by Pilate in mockery, and placed on crosses on each side of the Savior as subjects of his kingdom. Thieves. Robbers, highwaymen. The punishment for these was crucifixion.—Siddals. Numbered with the transgressors. Counted as an outlaw, both from his death upon the cross and for his companions in his death, who were outlaws.

III. The mocking crowd. The place was high Jerusalem, and the mighty throngs (according to Josephus, from two to three millions) filled all the city and the surrounding country, so that they were constantly coming and going. God ordained that assembled Israel together with the Gentiles should see the dying Savior. Railed at him. Hardly possible to mock a dying man, but they did so with satanic earnestness. Wagging their heads. As if words were not sharp enough. Ah-ha. The shout of applause in the theatre and circus. The Jews soon learned to use the devil's own idiom. Chief priests, scribes. Had left the temple and passover to lead the rabble in taunts and jeers at the crucified Jesus. The crucified revile him. This completes the dark picture of human hate, when the bleeding, dying thief cast the same in his teeth.

IV. The closing scenes. Sixth hour. At midday, darkness, universal, and for three long, dread hours. Ninth hour. Three o'clock, the time for offering the evening sacrifice. Jesus cried. Now the deeper darkness of the soul comes on, when the Father forsakes him. Eloi, Eloi, Aramaic words, the language of his Galilean childhood. Vinegar. Sour wine of the soldiers. Let alone. Offering and then refusing, in mockery. Loud cry. Strange for the crucified just before dying, but Christ gave up his life.

COMMENTS.

I. The Cross. The mock trial, with its insult to law and justice, is closed; the first act in the crucifixion—the Roman scourging—is finished in bloody cruelty, and the Centurion, heading the procession on horseback, leads the way to Golgotha. Here the preparations for the death penalty are made with Roman precision—the hollow square is formed, and the four soldiers detailed for the bloody work of nailing the body to the tree, one to hold the feet, one for each hand, and the fourth to drive the nails. As they stretch that blessed body on the cross, and drive the iron into the blood, the Savior looks up at those who nail him to the tree, and then to heaven, and cries, "Father, forgive them, for they know not what they do." The great beam is then uplifted by the four battle-scarred Romans, and falls heavily in to the post-hole, while every nerve and fiber of the body is strained by the awful shock. Stripped and exposed to sun and wind, and ever-increasing fever from loss of blood, the awful reality of the death on the cross forms the climax of human suffering.

II. His companions in death. The crafty Pilate, when foiled in rescuing the Savior, wrote a title that stung every Jewish heart, and then, to complete the picture, chose two robber outlaws, to be crucified with him, one on his right hand and the other on his left, as fit subjects for the King of the Jews. These had to be stretched and nailed and suspended, and then must hang and bleed and moan and die. But between them is the adorable Savior. No moan escapes his lips, only a prayer for those who nailed him. No bitter answer to those who mock him, only the silence and serenity of his blessed presence. And yet these dying companions, with hearts grown hard in sin and crime, at first join heartily in the rude scorn hurled at the dying Jesus. But one of them, as the tremors of on-coming death came over him, repents, cries for mercy, and receives the most comforting answer, "To-day thou shalt be with me in paradise. In the morning, his hands are stained with crime and blood, and in the evening cleansed and made white, his companion on the cross and his companion in paradise.

III. The mocking crowd. The news spread through the city that the prophet of Galilee is to be crucified, and the crowd, already ready for scenes of death and blood, surges towards the spot. Even in the days of peace, vast throngs are eager to witness an execution, but in ancient times when war was the only honorable calling, it was the common custom at great gatherings to amuse the people with scenes of cruelty and blood, and Pilate, when Christ was condemned to the cross, was only too ready to satisfy this well-known thirst for blood, by making the crucifixion public, and near the city where all could behold it. Thither the scribes and priests promptly repair to lead in the mockery, for now they have their hated rival completely in their power. Some one raises the shout, "Ah, thou that destroyest the temple, and buldest it in three days, save thyself and come down from the cross, for I see that thou art a King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him. 30. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? 31. And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one of them ran, and filled a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let us see whether Elias cometh to take him down. 32. And Jesus cried with a loud voice, and gave up the ghost.

IV. Closing scenes. From now till three o'clock, darkness over all the land. How long those hours to the suffering Savior, the waiting women, and the loving disciples. In these hours of mortal agony, he cried, "I thirst," as the rich man plead for a drop of water in torment, and later still he cried, "My God, my God, why hast thou forsaken me?" when he felt in his soul the withdrawal of the smile and favor of God, which the lost shall feel forever. Alone in the darkness, he trends the witness of God's wrath that he may atone for the sins of men, and be the Savior of the world; and then uttering a loud cry which startled every one that heard—a cry which many dying ones have since uttered, when the heart's blood is reached, the blessed Redeemer said, "It is finished," and gave up the ghost.

PRACTICAL THOUGHTS.

- 1. Christ died for you and me. 2. He was wounded for our transgressions, he was bruised for our iniquities. 3. He is despised and rejected of men; a man of sorrows and acquainted with grief. 4. Only one instance in the Bible, of death-bed repentance—the thief upon the cross—but who will put it off till the death agony and take the risk of one in a million?

CHILD TRAINING.

"As the twig is bent, the tree inclines." An essay presented at the Sabbath-School Institute in Verona, Oct. 24, 1882, by Mrs. Flora Palmier, and published by request.

"The seeds of mind are sown in every human breast," elements which in their organic tendencies and affections impart to the outer world their own life-power, and reciprocally receive from others impressions which tell on the gathering life-forces in determining the true character of the individual. It has long been an admitted fact, that impressions received in early life are much longer retained than those of maturer years. "As the twig is bent, the tree inclines." Then the affections and powers are more easily disciplined and directed as the tender shoots of the vine may be trained to the trellis while young and pliant, but in age would break beneath the pressure. If this be true, how important the training of the children, and how much depends upon the early instruction received at home, and the influences that are brought to bear upon the young and susceptible mind. A mother's teaching, a father's example, who can measure the power by which they mold the tender mind of childhood and help to form the characters of the future men and women of our land! It was said by one of old, "Train up a child in the way he should go, and when he is old he will not depart from it." At times the early impressions thus received have apparently been lost sight of, hidden far down in the human heart, by the darkness of sin and neglect, yet, at the memory of a mother's prayers, or a hymn that was sung at the old fireside, how often has the heart of adamant softened, and be-

come flesh. We are told by missionaries in foreign lands, that the hope of accomplishing good, and building up religious character among the heathen, lies largely in the culture of the children. And is not our hope also, the careful training of the young? The world needs earnest efficient workers, for its evangelization; the church, reinforcements to strengthen and increase her ranks, that she may send forth more laborers into the harvest field. And shall we not look to the Sabbath-school the nursery of the church, for recruits? In this department of Christian effort, faithful labor is needed on the part of both officers and scholars. Let parents and guardians give their hearty cooperation, by promptly and punctually attending with their children, leading the way both by precept and example. Let the primary class be filled with the little ones, whose minds have become sufficiently mature to be interested in Bible stories, and in this way they may learn much of Scripture teaching before they can commit the lesson to memory. With the great facilities of the present day to make the study of the Bible pleasant and attractive to young and old, why should not the Sabbath-school be a place of great interest to all? Truly the little germ planted by Robert Raikes and nourished by subsequent workers, has indeed become a tree of strength, in which the fowls of the air may lodge. Could he, with prophetic vision, have scanned the record of his centennial year, would he not have been lost in wonder at the grandeur of the work? As we behold the great results of those early days of seed-sowing, shall we not be encouraged to labor on with increased faith and earnestness, sowing beside all waters with unwearied hand, that we also may be sharers in the gathered harvest?

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PUBLISHED BY THE VOL. XXXVII The Sabbath Recorder Entered as second-class office at Alfred Centre. JOHNNY'S OPINION Grandmothers are... They beat all the... They let a chap do... And don't worry... I'm sure I can't see... What a poor fellow... For apples, and pen... Without a grandin... Grandmothers speak... To let a boy have... Sometimes they will... 'Tother way, when... Grandmothers have... And pies, a whole... And they're apt (if I... To make chicken... And if he is bad now... And makes a great... They only look over... And say, "Ah, th... Life is only so short... Let the children be... Then look for while... And the hills that... Quite often, as twine... Grandmothers sing... To themselves, as the... About heaven, and... And then, a boy stop... Will find a hot tear... To know what will c... For grandmothers... I wish they could sta... For a boy needs the... Some boys more than... Such as I need a w... OPENING Before the Sabbath, I... cne, at Ashaway, I... BY A. E. CRAND... (Continued fr... There is need, as a... fulness of the Confer... the matter under coun... the habit of carrying... faithfully, in the com... such suggestions and... consideration, are de... progress. The respon... falls largely upon ou... ers; and therefore the... promotion of the cause... practical phases as seen... of special importance... volved are not so clea... responsibility is not so... secure anything like... And the fact that from... solve to do many good... tically forgotten, or... good impulses of a ver... for a more particular... posed to be done and... about. The difficulty... of churches are all lax... not church directly to... arate bodies, but that... not come to fully unde... pose of resolving to do... an objective result, and... effect of resolving. Th... certainty in general ab... religious bodies which... erations to guard again... with good resolutions... entire subsequent neg... force of the action of... increased, and the good... be more surely and prom... selves, by a more painst... of the means to the... means a greater intere... sions of the Conference... tion of the importance... of the delegates, one... have dispersed to their... be wanting anywhere... best aims of the hour... selling together in the... am the more particular... point because the move... years to give more time... cases has, to some exte... mean that heretofore... lowed more time in our... portance demands. An... ar view obtains with us... business in some way... directional spirit... Far be it from me to... as an object of the... of an object of the...