

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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HYMN.

While life prolongs its precious light,
Mercy is found and peace is given;
But soon, ah soon approaching night
Shall blot out every hope of heaven.

While God invites, how blest the day,
How sweet the gospel's charming sound,
Come, sinners, haste, O haste away
While yet a pardoning God is found.

Soon, borne on time's untiring wing,
Shall death command you to the grave,
Before his bar your souls shall bring
And none be found to hear or save.

In that lone land of deep despair,
No Sabbath's heavenly light shall rise;
No God regard your bitter prayer,
No Saviour call you to the skies.

GOD'S PROVIDENTIAL CARE.

A Sermon preached at the funeral of Mrs. Polly Burdick, Rockville, R. I., March 7, 1883, and furnished for publication, by request.

BY REV. U. M. BARCOCK.

Text, Psa. 147:7-11; 116:15.

God is the author of all things animate and inanimate, rational and irrational. He made man in his own image and breathed into his nostrils the breath of life, and man became a living soul. All things were created for some good and definite purpose. They were given to the dominion of man and pronounced very good. But God did not forsake the earth to be governed by man alone nor left to chance, nor did he leave the universe to run its course without his supervision, as a watch made and wound up to run down again. His providence has always been over the world. Even the minutest things are his creation and the objects of his care. Having made them all, he does not leave them to chance. Christ taught his disciples an important lesson when he said: "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" God's care is shown in this beautiful passage. See the beautiful birds how free they are from care. They have no anxiety about a supply of their wants, and they warble forth their praise to their great Creator. See the lily how it grows. It toils not. It spins not, yet it grows night and day. With a beauty which not even Solomon, the richest and wisest of all kings was adorned, it expands its blossoms and fills the air with fragrance. Its beauty and perfume is of short duration. It will soon fade and be gone forever. God clothes the lily with beauty and it soon passes away; he gives beauty to the insect and it soon dies; to the leaves of the forest and they soon decay. When he clothes perishable objects with such splendor, will he be unmindful of his people who are dear to his heart and possessing immortality? Shall they lack that proper care which they should have and vainly trust him who cares for these transitory things?

See the sparrows, says the Saviour, are not two sold for a farthing? God takes care of them though they are ever so small and insignificant. He numbers the very hairs of your head. If he regards these, will he not most certainly provide for you. "O ye of little faith!" With all your thought, you can not increase your stature a single cubit. God has arranged all that. Beyond his orders you can not go, you can do nothing. Your utmost power is of no avail. By his providence, he orders and arranges all the circumstances of the life and death of his people. Beyond that appointment of his providence, beyond his care, your efforts avail nothing. Seeing then that he orders your growth and the supply of your wants, how clear is the duty of depending on him, feeling that he only can grant you the means of preserving life, even if those means come through the beneficence of others. Your power can not change that which God has ordered in reference to your being. Man can not increase the length of his life. He may cut it short by his carelessness, intemperance and inconsistencies. The utmost anxiety will not prolong it one moment beyond the time appointed for death. God's care is also seen in his ancient people Israel. For them as a nation, he did great and marvelous things. He protected them from the rage of Pharaoh, from the nations around

them, from famine and pestilence, and made them a great nation, such as no other ever has been. They enjoyed his peculiar favor as no other, and while they obeyed him they were favored with his special blessings and presence. His care for them has not ceased, though they often forsook him for the gods of other nations. They are now a distinct people, though speaking many different languages and are scattered all over the earth. Even in this condition they are prosperous. Then, there were individual cases among them showing God's special providential care.

Abraham, the friend of God and the father of the faithful, believed God, and it was accounted to him for righteousness. When called upon to sacrifice the dearest object of his life, he obeyed. Blind unbelief would have taken the case into its own hands and refused to give Isaac for the sacrifice. Not so, Abraham; he believed God and was prospered through Isaac according to the promise. Moses, the man of God, the patient, the meek, the humble, trusted in God's protecting care. He was permitted to talk with him face to face. He was miraculously preserved in the Mount forty days and forty nights; he did neither eat bread nor drink water. He saw the chosen people provided for by many miracles, such as alone could be wrought by the Great Jehovah, and when he died God provided for his burial. After him came Joshua and David and Solomon and Elijah, and many others who saw God's protecting care over themselves and the people of God, and rejoiced in deliverance from their enemies. Then we love to think of the grand and noble Daniel, who did not fear to pray to God though by a king's decree he was to be thrown into a den of lions. He trusted God and knew that he should be delivered, and he would trust him, though the laws of the Medes and Persians were unalterable, for God is able to deliver from all human power. The three Hebrew worthies also furnish proof of God's special providence over those who dare to obey God rather than men.

But time will fail to speak of the many faithful ones, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens." They trusted God's special providential care for deliverance, even though they should die the martyr's death, by being stoned, sawn asunder, torn to pieces by wild beasts, burned at the stake, or dying of tortures cruel as the ingenuity of the devil could invent, and being tortured would not accept deliverance that they might obtain a better resurrection. God never forsakes his servants who are loyal. It is no failure to die a martyr's death. Sometimes God wrought miracles in their behalf and delivered his people from death, then again it seems best for them to die. But his care on that account was not withdrawn from them. As it always has been, so it ever will be. If God sees fit to deliver his servants and prolong their lives he will, and man can not hinder. "So that we may boldly say: The Lord is my helper and I will not fear what man shall do unto me." So then we find that God has cared for his people in life, and in death has received them to himself; God does exercise a special providence over his people in this life. He will not permit Satan to destroy them from off the face of the earth. He delivered Peter and John from prison by sending an angel to open the doors, and then told them to go into the temple and tell all the words of this everlasting life. John was afterwards thrown into a caldron of boiling oil and he was delivered, for God still had a work for him to do. Peter was again thrown into prison and when Herod would kill him, an angel is sent to deliver him in answer to the prayers of the church. Peter's work was not yet done, and God could not spare him. It was so with Paul, and many others. Dr. Payson once said: "I am immortal till my work is done." God will deliver those whom he needs in his service. Christ's enemies could not take him and kill him until his work was completed. God works by means, and if it be necessary to work miracles to keep his servants in the vineyard for the completion of his work, then I believe miracles will be wrought for that very purpose. If it be

necessary to work miracles to remove obstacles, in order for the work to prosper, then I believe miracles will be wrought for that very purpose also. As evidence on this point witness the death of Ananias and Sapphira. I believe the day of miracles is not yet passed. I have reason to believe it, and I dare not disbelieve. We may not see or understand, but God does not surrender his watchcare over his people, nor over his work. He will still superintend, and whatever is necessary to be done will be done. It makes no difference who or what stands in the way to interfere or stop that work. God always has a work and will have a people to do that work. In the midst of all the changes which arise, the servants of God are safe even though they die. In death they will triumph over all the powers of darkness. It must be so, for the word of the Lord has declared it. I would not dare to stand in the way or attempt to hinder the work of the Lord. I dare not assert that God has left this world without his providential care over it, over the lives of his people and over the death of his saints. The psalmist says: "Precious in the sight of the Lord is the death of his saints." Precious also are their lives, for whether they live or die they are the Lord's. They are his chosen ones, elected to salvation through Jesus Christ. Balaam, the prophet, said: "Let me die the death of the righteous, and let my last end be like his." Many of God's precious ones have fallen at their post of duty. They are falling all around us daily. May we be able to say as another: "Go tell my brethren I died at my post." Yes, many are falling in the field and the camp, in the pulpit and in the pew, with great talents or small talents, with great education or in much weakness and humility, with fear and trembling; be it so, God knows the heart, and his people will be rewarded according to the deeds done in the body, not according to vain show of deeds not done. The course of some has been bold and showy, as some large, magnificent flower seen and known by all; of others as a tiny violet in the deep wood, unseen and unknown except by God, whose fragrance is never wafted to the olfactory nerves of man. Yet God sees and knows all about it and it did not exist in vain. All lives are necessary. All talents may be useful. Man may not understand, but God does. All lives are precious to God, but not all deaths. The death of saints is dear to God because they have lived useful lives. Faithful in life they will be faithful in death. They will bring golden sheaves and lay them at the Master's feet. They will be crowned with everlasting life, and brought into a more sacred nearness with the Lord. Such was the life and such the death of our aged sister; precious in the sight of God; precious in life, precious in death; and precious forever in the realms of glory.

THE SEVENTH-DAY BAPTIST QUARTERLY.

For several years, there has seemed to be a growing demand for the publication by the Tract Society of a magazine, which would be a suitable repository for sermons and valuable papers, and such denominational literature as should be preserved in a more permanent form than in ordinary weekly periodicals. Every year, these productions from the pens of ripe scholars are lost for the want of a proper place to put them.

The Tract Board, in response to this oft-repeated wish, in public and in private, and finally, in harmony with the advice of the Tract Society at the last General Conference, have taken the preliminary steps toward publishing such a journal. A careful estimate of the cost shows that five hundred subscribers, at \$2 a year, will be the least number with which it will be safe to undertake this enterprise.

A competent editor has been engaged, who, in addition to other arduous duties, is willing to do this work gratuitously, rather than to have it fail, and thus keep the price below other similar periodicals.

A prospectus has now been before the people for nearly three months, with an earnest appeal for subscribers, and at the present time not one hundred names have been forwarded. The Tract Board are firmly resolved not to undertake the enterprise except upon a self-supporting basis. They therefore issue this appeal to the friends of the enterprise for immediate action. Names can be sent singly, by postal card, direct to the editor of THE SABBATH RECORDER, or through pastors and agents. The money need not be forwarded until enough names are secured to insure its publication. Further neglect to send in the names may defeat the enterprise. Will not all who care for its success move at once in the matter?

L. E. LIVERMORE, Secretary.

TO ALL THEIR DUES.

BY REV. M. K. CROSS.

In the effort to designate certain kinds of Christian labor as specially effective and useful, it is very easy to overlook and undervalue other kinds of labor, which are equally necessary and valuable. The foundation of an edifice is of no less consequence than the superstructure, and it is of vital importance that it be wisely and carefully laid. The plowing and sowing of the Spring are as essential to the ingathering of the Autumn as the process of harvesting. See John 4: 37, 38.

What if the farmer should say, on gathering his fine crop of wheat, "See! this is the result of three weeks labor in the harvest field, in July." Would that rendering to all their dues? Had those who plowed and sowed so carefully and tended the field through the Summer heat and drought no part or lot in the matter? And are they not worthy of some recognition and honor as well as the rest?

Wherein would this differ from the notices often seen in our religious papers, of the result of special meetings, or evangelistic labors? For instance, in one of our leading papers not long ago, we read, "The church in B. has received forty-eight members during the year, forty-two a profession of faith. Thirty-eight came into the church as the result of special services following the week of prayer." Is it quite certain that they were altogether "the result" of those special services? Is it not possible that much of the preparatory work of sowing and watering the good seed lay further back than those special meetings, and that, without that faithful culture, the result would not have been realized.

I well remember a great awakening and turning to the Lord which occurred some years ago at W., Mass. The good pastor, who had labored for many years without seeing much fruit of his labors, had gone to his rest not long before. A new pastor had been secured, and soon there was "no small stir about that way," and many were added to the church. Intuitively, almost, the people said, "This is the answer to the prayers of our good Mr. L.," the former pastor. Possibly they did not give due credit to the labors of the new pastor. But surely it was not unnatural nor unreasonable for them to think that some part of the result was due to the patient labors of him who was gone.

It is not always the evangelist who puts the case in the one-sided way referred to. One of them told the people where he was laboring, not long since, that he was but one link in the chain of influences, and that he "never counted nor published the number of converts in his revival." He is probably an exception to the rule, but he made the statement of his own accord, in a public meeting.

In a recent examination of candidates for admission to the church, where an evangelist had been laboring for several weeks, only three or four out of twenty-five ascribed their conversion to his preaching, or his conversation in the "after meeting." In a majority of cases it was traced further back, to the prayers and conversation of friends, or to some providential influence or event. Yet, how easy it is to say that all these additions were the result of the labors of Mr. So-and-so, the evangelist, in a series of special meetings.

If we employ evangelists, by all means give them "their dues;" but let us not unjustly ascribe to them the dues of others, who have borne the burden and heat of the day to secure the very result which is so often ascribed to the evangelist alone.—*Christian Secretary.*

GOOD WHEELING AND GOOD MORALS.

Under the above heading a writer on some popular sports has the following, which is worthy to be read by some would-be-reformers, as well as lovers of pleasure:

Health and morality are to an often recognized degree inter-dependent. Morality conserves health, and health nearly as noticeably conserves morality. Sound body, sound mind, sound heart; these three constitute true health. The rapid spread of bicycling all over this country, and the now eminent advance of tricycling, which promises even wider adoption, have frequently been referred to as useful to the morals of the country, because they bring those who use these vehicles into clear air and sunshine and active exercise, and therefore promote health. But there is something else about these charming diversions in which not only our boys, but our students and young men, and even older men and ladies are taking much interest.

Bicycling is, whatever the reasons might on analysis be found to be, very fascinating. One who has actually acquired the art, who has ridden his fifty miles on the country road or shared the pleasures of a "club, meet and run," is drawn on by an increasing impulse. Even our clergymen, many of whom are vegetarians of the wheel, acknowledge its ever-growing hold on them. A good wheelman will even sacrifice much for his favorite pastime. Now, the other truth is, that the best

enjoyment and the best accomplishments in bicycling call for that "good condition" in the rider which it promotes. He who would excel, or even hold his own, with his companions of the wheel, must keep well and fresh. He is sure to find, if he tries them any other way, that beer and billiards, late hours and dissipation, smoking and wrong eating, disqualify him for good workmanship. Smoking injures respiration, and drinking takes off the edge of muscular action. In the riding seasons, even those few of the bicyclers who are addicted to either of these habits, reduce them to a minimum or quiet them altogether. There is more alluring and substantial pleasure to take their place. A cigarette or two will make a bill unridable; a glass of beer or two will leave the drinker at the rear for the rest of the ride.

The above is, of course, true of anything else requiring effort; but here is direct competition to show it, and an attraction to reward the sacrifice.

We can encourage bicycling, and tricycling in the interest of temperance and good morals, whatever may be said of their value as part of the industrial arts.

ROBERT HALL AS A PREACHER.

Rev. Paxton Hood gives this graphic account of one of Robert Hall's sermons in a village chapel: "We remember to have heard a dear, departed friend tell how, when a boy, he was taken by his father one still Summer evening across the Northamptonshire fields—I believe it was to the little town of Thrapstone—to hear Robert Hall. It was one of those old village chapels with the square galleries. As in the instance of Chalmers, the place was crowded with plain farmer folk and a sprinkling of intelligent ministers and gentry from the neighborhood. The minister came in, a simple, heavy, but still impressive-looking man, whose presence compelled you to look at him. In due course he announced his text. 'The end of all things is at hand; be sober and watch,' etc. Quite unlike Chalmers, his voice was not shattering, but thin and weak. There was no action at all, or only a kind of nervous twitching of the fingers, more especially as the hand moved and rested upon the lower part of the back, where the speaker was suffering almost incessant pain. As he went on beneath the deepening evening shades falling through the windows of the old chapel, his voice first choked, then charmed and fascinated his hearers, one after another. The whole place seemed as if beneath a spell. As he talked about the 'end' the spell upon the people seemed to begin to work itself out into an awful, fearful restlessness. First one, then another, rose to his feet, and stood stretching forward in a kind of fright and wonder. Still there was no action, only the following on of that thin voice with a marvelous witchery of apt and melodious words; but through them 'the end of all things' sounded like some warning bell. More people arose, stretching forward. Many of those who arose first, as if they felt some strange power upon them—they knew not what—got up and stood upon their seats, until, when the great master ceased, closing his pathetic accents, the whole audience was upon its feet, intensely alive with interest, as if each one had heard in the distance the presages and preludes of the coming end, and felt that it was time to prepare. My friend used to speak of that never-forgotten moment that Summer evening in the old chapel, as one of the most memorable in his life."—*Christian Secretary.*

MRS. JULIA A. STEWART.

On Monday morning, the 19th inst., after a short, but severe, illness, this good woman passed away from earth. She was born in Genesee, Allegany Co., N. Y., Oct. 1, 1830, and on Sept. 25, 1873, she was married to Robert Stewart, and came to reside in Bath. She experienced religion when ten or twelve years of age, and became a member of the Seventh-day Baptist Church of Genesee, of which Church she was a member at the time of her death. It is only due Mrs. Stewart's rare Christian character to add here a few facts in her praise. She was not over-demonstrative in religious fervor, but one of those whose daily life attests the genuineness of their profession. With her, religion's home was in the conscience, and its watchword, "ought." Those deeds of love and mercy which won for her the high esteem of all who knew her in this community, she began to practice in the home of her childhood. Those under whose parental control God had placed her having become infirm, many family cares rested upon Julia. But her kind heart shrank not from personal obligation. These admirable qualities were noticeable throughout her life; the sick, and all who were in need around her, received practical sympathy at her hands. She knew not how to shirk what she considered her personal responsibility, but always found a way for the discharge of duty.

The Baptist Church and Sunday-school and the W. C. T. U., of this village, together with a large circle of relatives and friends, find occasion for profound sorrow and sympathy in her death.—*Bath Courier.*

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

NOTHING?

BY ANNIE L. HOLBERTON.

Nothing to give for Jesus?
Are the pennies few and rare
That linger in your pocket
In spite of toil and care?
Let not your spirit sadden
If you've done your very best;
But speak a word to gladden
Some faltering soul's unrest.

Scatter the seeds of virtue
As you pass along the way;
Persuade some erring brother,
For His kingdom ever pray.
Bear patiently and meekly,
The unkindly word or deed,
These will shine in your record;
As gifts worthy Heaven's need.

MR. MOODY'S WORK IN GREAT BRITAIN.

Mr. Moody's recent meetings have been held in Birmingham, Edinburgh, Glasgow, Dublin and Belfast. The work in Birmingham was carried on in the immense Bingley Hall, holding nearly 10,000 persons. A correspondent of the London *Christianian*, gives the following account of the closing meeting:

The meeting on Tuesday night exceeded all others in spiritual impressions and results. Sunday evening was wonderful, but Tuesday evening was more wonderful still. At the noon prayer-meeting the next day, men thanked God for a scene more like Pentecost than any they had witnessed. The text was "Tekel: thou art weighed in the balances and art found wanting." Prayer was offered by Mr. H. Varley, Lord Radstock and others. At the second meeting, Mr. Moody asked those who wished to break with sin and follow Christ, to stand up. Whilst silent prayers were ascending, persons rose up in all parts of the hall, singly, in twos and threes, until Mr. Moody counted more than 250. It was a most thrilling sight. Here a young lady rose, with her face buried in her handkerchief, and then sat down. There a man stood up with fixed face, who, as soon as he resumed his seat, broke down and sobbed only as strong men can sob. Here an artisan who looked as if he had gained a conflict now, which he would have to fight out again with his comrades on the morrow. There a little girl, whose gladness beamed through her tears.

At some of the noon prayer-meetings Mr. Moody spoke to Christian workers on the way to deal with anxious souls. His suggestions were very helpful. He strongly urged on ministers the importance of having inquiry meetings, immediately after services. He could not overrate their value. By this means, souls would be reached that would not otherwise be won. Impressions which would be dissipated, if the person were not spoken to for two or three days, would be confirmed and matured; and resolves would then and there be made, which else would never be formed. He was persuaded it would be the beginning of a new and blessed state of things in the history of our Churches, if these after inquiry meetings were held.

At the inquiry meeting held there were not workers sufficient to deal with the anxious ones singly; some therefore spoke to groups of three or four. It certainly was more like what we can imagine Pentecost than anything I have ever seen.—*The Word, Work, and World.*

TRAINING THE YOUNG.

There is no more important sentiment to be urged upon the attention than that of training the young to habits of benevolence from principle. The direction, "Train up a child in the way he should go, and when he is old he will not depart from it," is emphatically true with reference to Christian character in the line of benevolence. The tendency to the sin of avarice and covetousness in the child should be early forestalled by nurture of the opposite virtues. It is God's design that the Christian life and spirit of the parent should blend with and mould the incipient and half-formed energies of the child. All the variety of moods and feelings exhibited before the child, leave impressions and go to mould the character, temper, and the disposition of the child. Long before the child knows it himself the principles of Christian benevolence may be living and growing in him. The fact in human physiology that qualities of education, habits of feeling and character always tend by long continuance to become thoroughly involved in the child, have an important bearing in the line of benevolence.

The universal spread of the gospel promised by prophets and apostles, and still fondly cherished with our Christian hope, can hardly be realized by the present notion of looking to adult conversions and their Christian and benevolent efforts almost exclusively for the universal spread of the gospel. Before the millennial day shall dawn, when all shall know the Lord from the least to the greatest, there will be a Christian training in connection with which God will put his laws in the mind and write them upon the hearts of all. Children as they grow up under Christian nurture will be early subjects of regeneration and be unfolding the graces of the Spirit in heavenly beauty like the flowers from the germ, and the fruit from the blossom. This nurture, as one has said, will acquire power by culture; will grow deeper, stronger and more and more exten-

sive in its influence over the world from age to age till the earth is full of the knowledge of the Lord, till holiness to the Lord shall be written upon all departments of business; till all that pertains to physical, mental, and moral improvement shall go along with the culture and all shall see and enjoy the salvation of God.—*Christian Secretary.*

GO TELL THE GLAD TIDINGS.

BY MRS. O. C. BALDWIN.

Go tell the glad tidings; go tell
What Jesus has done for thy soul;
He has saved thee from sin and from hell;
Go tell every creature below.

Go tell of his marvelous power,
To save every mortal from sin;
He commands thee, delay not an hour,
To call every sinner to him.

Go tell of his wonderful love,
That would ransom from death and despair;
From his presence foul Satan will flee;
Tell what his great love does for thee.

—*Harvester.*

FUTURE OF THE CHINESE.—That the Chinese have a great history before them, as well as a long history behind them, no one that knows them can doubt. When set free from their narrow traditional system of education, and brought into contact with Western thought, they are inferior to none in intellectual vigor. Their commercial activity and enterprise are thrust upon your notice wherever you travel in the Far East. A missionary from Siam told me the other day that the Siamese regard them as quite a superior race to themselves. And the manner of those Chinese whom I saw in Japan indicated most clearly their own consciousness of superiority in comparison with their neighbors of that interesting country, and I don't think they were far wrong. There is no Oriental race that can compare with the Chinese for energy of character. Dr. Murdoch of the Religious Tract Society, who has spent many years of his life in India, writes, after a visit to China, "For many reasons, the evangelization of China is the greatest enterprise before the Christian Church." To say this is not to disparage the other great fields of missionary labor; but we ought to realize more vividly the urgency and supreme importance of the largest piece of work God has committed to his servants in these days.—*English Presbyterian Messenger.*

THE NEW FRENCH POLICY.—The policy of territorial annexation by mere force, without regard to the rights of others, which has been pursued by England for many years, has now been adopted by France. As far as might makes right, the latter country is as much justified in obtaining all the territorial possessions possible as the former; but it is to be feared that the effects of the French rule in the countries annexed will not be as favorable to evangelical Christianity as those which have followed the English conquests. Friends of missions can not but view with much concern the aggressions of France in Northern and Western Africa, among the Pacific islands, in Anam, and especially in Madagascar. By their acquiescence in the same measures when adopted by England, Christian governments have forfeited their right to protest against the usurpations of France; but we can not but hope that the Supreme Ruler of the earth will be pleased to check a policy which seems about to open large regions of the world to the baleful influences of infidelity and Romanism, and to close them in a measure to the labors of evangelical Christian missionaries.—*Baptist Missionary Magazine.*

GOD'S CARE OVER US.—Two little girls were walking homeward on a moonlight evening. I overheard one of them say, "Sister Annie, it don't make any difference how fast we walk, the moon keeps up with us every step of the way; it don't move at all, and yet it is always going along with us." So it is with our God in heaven; though he seems far away, he is keeping step with us always in the march of life.

ITEMS.

New York has an Italian population of about thirty thousand; and these, until very recently, were, as a mass, spiritually destitute. In connection with the Calvary Church of the New York City Mission Society, active evangelistic work among this class has been begun, and with most encouraging success. The first annual report by Mr. Antonio Arrighi shows that, as a result of the work, one hundred and eight persons have expressed their desire to become members of the Calvary Church. One of the most interesting branches of the work is an Italian Sunday-school. This has an average attendance of over a hundred Italian children, who are taught by Italian teachers who have been converted in America. Besides this, there is a large Bible class taught by Mr. Arrighi, which has a membership of about forty men and women. The distribution of Bibles, New Testaments, and tracts has not been great, partly from the fact that the immigrants who come to America are before they leave the ship, supplied with New Testaments, and partly because few of the Italians who come to this country are expert readers.

A new party of missionaries, lately sent from England, to reinforce the Uganda Mission, has been detained on the way by the serious illness of one of the parties, and the heavy tolls demanded by the natives.

Of seventeen principal groups of islands in the South Pacific Ocean, nine are regarded as Christianized, besides numerous islands in other groups which have not been wholly won to Christianity. But little work remains to be done to Christianize Eastern Polynesia among the Savaori or brown races; while there are many large islands upon which little mission work has been done, in the western, or Papuan region, among the black tribes. Five mission ships are constantly employed by the missionary societies laboring among the people of Polynesia, the "John Williams" and "Ellengowan" by the London Missionary Society, the "The Dayspring" for the American Board, and "The Southern Cross" for the Melanesian Mission.

The Baptist summary for the United States for the past year gives the following totals: members, 2,394,742; increase, 48,720; associations, 1,164; churches, 26,931; increase 558; ordained ministers, 17,090; increase 576. There were 94,680 baptisms, against 81,570 in 1881. Nearly 28,000 were excluded, 20,580 died, 6,354 names were erased and 11,971 restored.

The large bequests from Governor Morgan's estate to the Presbyterian missionary boards will come in gradually, so that they will not immediately supply any deficiency of regular income. We notice that the enlarged expenses are such that it is feared that the year will end with a debt. We trust that the last two months will record handsome receipts.

The King of Siam has lately given a reception to the missionaries, through the courtesy of the American Minister. The King declared that while he himself was still unalterably attached to Buddhism, he would cheerfully tolerate all religions which tended to the good of the people, and did not conflict with the laws of the land.

The American Missionary Association shows a serious falling off in its receipts for the five months of the present fiscal year, and its officers are stirring up its friends not to forget it. No society is doing a more faithful work and its constituency should be very generous.

The Rev. Mr. Klein, a missionary of the Church of England, formerly stationed at Jerusalem, known to scholars as the discoverer of the Moabite stone, is on his way to Egypt to commence a new mission there in the interests of the C. M. S.

A young Japanese, named Wodogaki, who has been studying at Cambridge, was led to Christ during Mr. Moody's recent visit, and has just been baptized by Rev. Mr. Moule, receiving the Christian name of Nathanael.

The Presbyterian missionaries in China report many conversions during a recent circuit in the Province of Shantung. Mr. Corbett baptized seventy-two, and Dr. Martin forty-seven.

The Free Baptists of America have just celebrated their fiftieth anniversary. They have now six stations in India and sixteen American laborers.

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."

THE GOBLET.

BY HENRY W. LONGFELLOW.

Touch the goblet no more!
It will make thy heart sore!
To its very core!
Its perfume is the breath
Of the Angel of death!
And the light that within it lies
Is the flash of his evil eyes!
Beware, O! beware,
For sickness, sorrow, and care
Are all there!

RELIGION, TEMPERANCE, AND POLITICS.

When, in the days of the great anti-slavery struggle, ministers attempted to fasten upon the consciences of Christians a sense of the obligations of their religion to so cast their votes as to make them tell against the great iniquity, they used to be told that they had better stick to the gospel and let politics alone; that politics and religion had nothing to do with each other.

And now, in these days of the great temperance movement, when ministers and other Christians urge that our religion should control our votes, and that we should cast them so as to make them tell against the great iniquity of the rum traffic, we are told that temperance ought not to encroach upon the field of politics; that temperance is to be promoted by moral suasion and a right education of the people; that the "third party movement" is not only weak, but wicked, because it is a throwing away our votes, and endangering the success of the Republican party; that we thus are injuring the cause of temperance; in short, that Christians had better confine their preaching to religion and temperance, and let politics alone, except to vote for the Republican party.

What is politics? Answer, "The science of government; that part of ethics which consists in the regulation and government of a State for the preservation of its safety, peace, and prosperity."—*Webster.*

Now what is the relation of a Christian citizen to government? Government is an ordinance of God, and so is a sacred ordinance. "There is no power but of God; the powers that be are ordained of God." Whosoever resisteth the power, resisteth the ordinance of God. Rulers are the ministers of God for good to men. Rom. 13: 1-4. In our form of government the voters are the rulers, and so, are the ministers of God. Now, is it not folly to say that a man's religion should not control his vote? If he is the minister of God to men for good, and if the right end of government is to suppress evil and defend the right, ought not the Christian citizen to so cast his vote as to suppress great evils?

Theft is an evil against the safety of property, and hence we prohibit it by legislation. Murder is an evil, and we prohibit it by law. So of forgery, perjury, &c. But the rum traffic is a greater evil to-day in its effects upon society and upon government than any of these mentioned. Then, what shall we do with it? Men may say that temperance has nothing to do with politics. But the liquor traffic most certainly has, and has had for generations something to do with politics. It is so great an evil that it can not be overlooked in legislation; but instead of prohibiting it as we do other evils by legislation, we have attempted to limit it by giving a monopoly of the evil to a few, who may, under the cover of law, make drunkards, and ruin homes, and characters, and souls, on condition of putting a part of the blood-money into our treasury! Shame on us! God will hold us as guilty all who uphold such a monstrous iniquity. Christians should so cast their votes as to suppress evil, and not compromise with it. The right use of their votes is a direct duty to God. c. a. b.

LOVED AND LOST.

I was the other day in a beautiful residence, where I have very often been entertained before. There was a large gathering of friends, for the family I knew had been prominent for their hospitality. I knew that total abstinence had not been smiled upon there, but I was astonished when I sat down at the table to notice that there were no wine-glasses. I almost took it as a compliment to myself in foolishness; but whispering to the lady, I said: "I see no wine-glasses here. Are you teetotalers for the day because I am here?" And I saw in a moment the change in her face.

She said, "I have something to tell you about that."

As soon as dinner was over, she said to me: "You asked me about the wine-glasses?"

I said, "Yes; I noticed their absence."
"I will tell you the reason. You remember my Willie?"

"Oh! yes; I remember Willie well."
"Was he not a bonny boy?" she asked, with tears in her eyes.

"Yes," she said, "one of the finest lads I ever knew."

"Yes," she said, "and he was my pride. You know he used wine rarely. You know the leading ministers in the connection had always made this house their home, and that they have always been welcome. I used to allow the children to stay up when the ministers were here to have the benefit of their conversation. The children had a half glass of wine, the ministers had a full glass, and so had their father. By and by," she said, "I noticed what aroused my suspicion. William used to come home smelling of wine, and I didn't like it. I spoke to him, and he said there was no danger; he had only been meeting a few friends. By and by I noticed he was husky, and at last he came home in a state that made my heart ache. One night he came home quite drunk. I could not conceal it from his father. His father is a hot-tempered man. He met him in the lobby, and bitter words passed.

"His father ordered him out of the house, and he went; and for months we knew not what became of him. Father would not let us mention his name, and I and his sister could do nothing but pray. We did not know whether he was dead or alive; and one night when the servants had gone to bed, and we were sitting together, I suddenly heard a noise, and I thought it was Willie's voice. I dared not speak. My husband looked round and said: 'Did you hear anything?' I thought I heard a voice. I believe it is Willie. Just go to the door and see."

"I went to the door, and there he stood, more like a ghost than a young man. He looked at me, and I said, 'Willie!'"

"Mother," he said, "will you let me in?"

"Ah, my lad; you ought never to have gone away. Come in, come in," and she said, "I had to lend him an arm."

"Don't take me into the drawing-room; take me into the kitchen. I feel, mother, as if I were dying."

"No, my lad, you shall not die."
"Will you make me a basin of barley broth like you used to make me?"

"I will make you anything you like, my boy, but you must come up stairs and lie down."

"O, mother! I can't take it. I feel as if I was fainting."
I called his father and he came, but didn't say an angry word to him. He could not, when he saw the state he was in. We car-

ried him up stairs and laid him down upon the bed, and after a moment's pause, he said: "Father, the drink has killed me."
"No, my boy," said his father, "we shall bring you round yet."
"Never, father—God be merciful to me, a sinner—and his head fell back, and there was an end to our boy in this life. His father stood and looked at Willie as he lay there, and said to me: "Mother, the drink has killed our Willie, and there shall never be another drop of drink in this house while I am alive."

"Sir and gentlemen," continued Mr. Garrett, "there are many Willies. I am at the head of a mission in Liverpool, and I can truly say there is not a week in which I do not have a Willie from some respectable home, blighted and withered by this terrible curse. Is this a mere idle whim that we are speaking about? Ought we not to battle with it now and ever, and exert all the power we possess in order to rescue the young people of our land, and make England what it ought to be? May God help us!"—*Rev. Charles Garrett.*

MAKING PUBLIC SENTIMENT.

Waiting for public sentiment! What kind of an attitude is that for a true and earnest man to take in the presence of a needed moral reform? Paul did not wait for public sentiment to support him in preaching the gospel; he went to work and made public sentiment. Richard Cobden did not wait for public sentiment to be well defined and clamorous before he began his agitation for corn-law repeal; he set out solitary and alone, and winning John Bright and a few other able men to his side, he traversed the land, planning, speaking, agitating. He created a public sentiment before which Sir Robert Peel and the whole Tory party were only as much chaff before the wind. Bismarck did not wait for public sentiment to push him to the task of unifying and solidifying Germany; he pushed the people and brought them to his own mind. The heroic Garibaldi did not wait; he saw clearly what ought to be done to redeem Italy from the thralldom of the Pope, and made it a nation amongst nations, and he threw himself into the breach and led the way to victory. The dead Gambetta did not wait; he took the people in their hour of despair and trained them into hope; when they were in confusion and organized and dethroned dynasties were scheming for reinstatement and made France a Republic. Neal Dow did not wait for public sentiment to support him in his demand for prohibition. Month after month, year after year, he and his faithful co-workers wrought at the business of making public sentiment, and they did it. Public sentiment does not make itself. Where there is vigorous public sentiment on any question of morals, it is because somebody has taken an advanced position, and educated and drawn the people up to it. If all who think and even say it is a good thing to close liquor saloons, and to put out the fires in these distilleries and breweries, and to stay the vast waste of strength and thought and time and money, and homes and hopes and lives, would only say it without any "ifs" and "ands" and "buts," and having said it would stand by it, public sentiment on this liquor business would swell and press on like an incoming tide, and in a little while there would be laws looking to the suppression of this evil which would have in them the force of the right hand of God.

Meantime let no man or woman lose heart, for in spite of backsetting and eddies here and there, and stagnant basins, the great stream of temperance sentiment and conviction and purpose moves steadily forward.—*Rev. F. A. Noble.*

TEMPERANCE PROGRESS IN ENGLAND.

Statistics show the beneficial effects of the total abstinence movement in England. The substitution of coffee houses for grog shops in the great cities has been highly successful. The forty-ninth coffee house has just been opened in Liverpool under the Philanthropic auspices. The consumption of imported wine in England was 8 per cent. less last year than in 1881, and 9 per cent. less than in 1880. In spirits the decline was 2 1/2 per cent. less in 1882 than in 1881. Allowing for increased population, this rate of decrease in the consumption of spirituous liquors is very marked. At the same time the increase in the consumption of tea is 4 per cent., and in cocoa 8 per cent.

Dr. Crosby recently lectured on 'The Glory and Shame of New York.' Its glory he thinks consists in the fact that it is cosmopolitan; its shame in its "grog-shops." He said the shame of New York is summed up in a single word, "grog-shops." Of these there are, says Dr. Crosby, 12,000 in New York, or one to every 100 inhabitants. Now out of every 100 inhabitants 67 are women and children, and of the men 15 seldom or never enter a liquor saloon; so that really we have a saloon for every 18 drinkers. To sustain these places, each of these 18 men must on an average spend \$7 per week—or the larger part of the average earnings of the working-men of New York. The poverty of New York is no longer a secret.

"Miss Frances E. Willard, the temperance lecturer, is trying to organize a Prohibition movement in Alabama and Louisiana." And as Miss Willard is not much given to failure, her effort may be fairly predicted a success.

Edu

"Wisdom is the price of wisdom; and with all that."

THE day of prayer Thursday in January year for bringing to the number of students Colleges and Universities who enter the Christianly decreasing. The greater percentage of on leaving these inst of the other learned in the useful trades. candidates for the min in the Eastern States and Western. Take as samples: Amherst number of the class for the ministry, is only 1 number from 1863 to and from 1858 to 186 Yale College, Conn., three or four years ha between 1861 and 18 and formerly, for ma 70 per cent. William 1870, about 12 per ce years. Harvard Un 1870 to 1880 the num from 1861 to 1870 i from 1842 to 1850 it w ton Collogé, New Jer of 1882 entered the n the average number. Lafayette College, Pe per cent. in the past College, Ohio, one-th ministers. Wooster nishes from 40 to 45 ates. Carleton Colle ent Junior and Senic for the ministry. T were not for these ne ly endowed schools, graduates who choos life-work, would be v

ROMA REDIVIVA

BY PROF. J. A little boy in Mil thing glittering in hi he discovered it to b per coin, about half thicker than our coi side was a marginal low filled with a hea other side was an Greek or Hebrew to to barter away his f candy. This tiny treasur to the buyer as to th hands, and proved gness. The legend faced, I soon ascert

The syllable *For* fied *vows*, but, regard entire inscription, mation from Ham manual, and the wh matic works that h library of the Hist rics, Biblical, classi cyclopaedias and hist all found wanting. glossary of low an covered what I de had held imperial years, he professed was, however, like persuaded to serve third and fourth years' authority, hi through the senate er on him at once for ten years longer, with vows to this Examples from reverently copied the Roman world, the formulas on A imitated. The m according to Du C itus, *multis votis* vows for a twenty fulfilled, there are years' reign—or ten many years as ver The Milton coin, under Augustus or ors who reigned ov before A. D. 400. fourth century vo coinage of Christi as dregs of pagani As the reign of gustus exceeded tw ton copper bears th Hadrian, Antonin stantine, or Const Augustus himself which particular thus represented museum, for the i is well preserved.

Education.

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

THE day of prayer for Colleges—the last Thursday in January—was an occasion this year for bringing to light the sad fact that the number of students, graduates of the Colleges and Universities of this country, who enter the Christian ministry, is gradually decreasing. The statistics show that a greater percentage of the believers in Christ, on leaving these institutions, make choice of the other learned professions, or engage in the useful trades. The decrease in the candidates for the ministry is more apparent in the Eastern States than in the Middle and Western. Take the following figures as samples: Amherst College, Mass., the number of the class for 1883, who will enter the ministry, is only 12 per cent., while the number from 1863 to 1872 was 22 per cent., and from 1858 to 1863, it was 38 per cent. Yale College, Conn., the average for the past three or four years has been 6 or 7 per cent.; between 1861 and 1870 it was 15 per cent.; and formerly, for many years, it was about 70 per cent. Williams College, Mass., since 1870, about 12 per cent.; for the decade previous to 1850, from 32 to 42 per cent. some years. Harvard University, Mass., from 1870 to 1880 the number was 4 per cent.; from 1861 to 1870 it was 7 per cent.; and from 1842 to 1850 it was 53 per cent. Princeton College, New Jersey, fifteen of the class of 1882 entered the ministry; this has been the average number for the past ten years. Lafayette College, Penn., varies from 7 to 32 per cent. in the past twenty years. Marietta College, Ohio, one-third of the alumni are ministers. Wooster University, Ohio, furnishes from 40 to 45 per cent. of its graduates. Carleton College, Minn., all the present Junior and Senior classes are preparing for the ministry. The report says: "If it were not for these new, and very often poorly endowed schools, the total percentage of graduates who choose the ministry for their life-work, would be very small indeed."

ROMA REDIVIVA IN ROCK COUNTY.

BY PROF. J. D. BUTLER.

A little boy in Milton, Wis., espied something glittering in his path. Picking it up he discovered it to be a much tarnished copper coin, about half an inch in diameter, but thicker than our coins of that size. On one side was a marginal wreath, having its hollow filled with a head in high relief. On the other side was an inscription which was Greek or Hebrew to the finder, who was glad to barter away his find for a stick or two of candy. This tiny treasure, being as great a puzzle to the buyer as to the seller, was put into my hands, and proved a riddle hard for me to guess. The legend, though somewhat defaced, I soon ascertained to be:

Vot
xx
mult
xxx.

The syllable *Vot* I was also satisfied signified *vows*, but regarding the meaning of the entire inscription, I gained very little information from Humphrey's coin collector's manual, and the whole shelf full of numismatic works that has been gathered up in the library of the Historical Society. Dictionaries, Biblical, classical, and antiquarian encyclopedias and histories, all were tried, and all found wanting. At last, in Du Cange's glossary of low and mediæval Latin, I discovered what I desired. When Augustus had held imperial authority in Rome for five years, he professed a wish to resign. He was, however, like some modern statesmen, persuaded to serve a second term, and then a third and fourth. At the end of twenty years' authority, his flatterers carried a bill through the senate conferring imperial power on him at once for a double term, that is, for ten years longer, and medals were stamped with vows to this effect.

Examples from the Augustan age were reverently copied for many generations in the Roman world, and among other things the formulas on Augustinian medals were imitated. The medallic inscription then, according to Du Cange, was: *votis vicennialibus, multis [votis] vicennialibus*—that is, vows for a twenty years' reign having been fulfilled, there are many vows for a thirty years' reign—or ten years more, that is, as many years as were wished for Augustus. The Milton coin, then, was minted either under Augustus or some one of his successors who reigned over twenty years, and that before A. D. 400. Before the close of the fourth century vows ceased to appear on the coinage of Christian emperors, being viewed as dregs of paganism.

As the reign of only six successors of Augustus exceeded twenty years each, the Milton copper bears the head of either Tiberius, Hadrian, Antoninus Pius, Diocletian, Constantine, or Constantius II., if, not that of Augustus himself. You could determine which particular monarch of the seven is thus represented if you were in the British museum, for the image on the Milton piece is well preserved, and in that museum you

could compare it with contemporary portraits of all those seven emperors. Those portraits consist in photographs of well-preserved medals of those sovereigns enlarged to life size.

How a Roman coin should have found its way across oceans, continents, and ages in order to be lost in Milton, is a mystery which defies conjectures. But I expect to learn that some foreign missionary who has been sent to the old world from Milton College brought it home with him to his alma mater, but, after carrying his gift safely a long way, stumbled on her threshold, and so failed to enrich her cabinet with a curio small to the eye, but great to the mind.

Mr. W. P. Clark, the owner of this antique, has presented it to the historical society.—*State Journal*.

THE MAN OR THE MANUSCRIPT.—"Shall we cultivate the man or the sermon?" This question was discussed by Boston clergymen recently. One is helped in answering it by looking at Spurgeon, Storrs, and other eminent preachers, who appear with no written discourse, but who bring warm hearts, well-stored minds, and holy sympathies to their work. They surely cultivate the man rather than the manuscript. I appreciate the felicity of speech and the elaborateness of word painting; the power of logic and of rhetoric, all of which are better exhibited in written discourse than in ordinary utterance. But I remember the ancient superstition of the hunter "that the bullet will hit its mark which is first dipped in the marksman's blood."—*E. P. Thwing*.

CLIPPINGS.

The study of Latin has been made compulsory in the High School of Charleston, S. C. In his recent report to the trustees the principal remarks as follows on this step: "When this measure was under consideration fears were entertained by some that the patronage of the school might be seriously affected. These apprehensions, I am glad to be able to report, have proved groundless. The advantages in other respects which the school offered were so evident that those who had been prejudiced against classical culture were willing to surrender the option that had formerly been allowed. I think the marked mental development which has in most instances resulted from the new course of study, has satisfied objectors that the change had been well considered. In a few years I hope it will not be necessary in this community to apologize for our compulsory Latin course. The superior training of our graduates and their thorough preparation for life's work will be an argument the force of which can not be conceded."

Arabi Bey, in his exile in Ceylon, is learning English, in order, as he says, to know what the newspapers are saying about him. He and his fellow exiles are anxious not only to have their children well educated, but are perfectly willing to have them educated by the English. What is stranger still, they desire that their daughters shall have exactly the same advantages as their sons. When told that the Bishop of Ceylon had established a good school, they at once expressed an intention of sending their children to it. They were quite willing, they said, that their daughters should be instructed in Christianity, which was itself a good thing, and, as their children were well grounded in the Koran, it was impossible they could become Christians at heart, for God was good and they fully relied on the virtue and power of the Koran to keep their children in the true faith; but educated they must and should be.

A bill has been introduced in the Rhode Island Legislature for compulsory education and is exciting much attention. There are provisions in the law for the appointment of truant officers to enforce it, and there are penalties attached for violations of any of the various portions of the act by parents and employers. The bill is so sweeping and will be opposed so strenuously both by the parents who want the money their children would earn in the cotton mills, and by the mill-owners, who want cheap labor of that character, that it will probably fail to become a law.

The Catalogue of the Officers and Students of Oberlin College for the college year 1882-1883 has recently been issued. It is only necessary to glance from the statement that "the educational facilities at Oberlin have always been open to all applicants, without regard to sex or color," to the summary of students, to be assured that, if numbers prove success, coeducation has been eminently successful at Oberlin. The total number of students in attendance is 1,493, of whom 790 are ladies. The latter are to be found in the different courses of all departments except that of theology.

Cambridge University, the foremost exponent of mathematical and Schemitic learning in Great Britain, evidently does not believe in the educating power of the drama. The vice-chancellor and the heads of the colleges have just exercised the right which the law gives them, of shutting up the theatres in the town during term-time; that is, for six months of the year. The theatre people are trying to stir up the inhabitants of Cambridge to resist this action of the University.

Among the bequests in the will of the late William E. Dodge, of New York, are the following devoted to educational purposes: education of young men for the ministry, \$50,000; Lincoln University, \$10,000; Howard University, \$5,000; Atlanta University, \$5,000; Hampton Institute, \$5,000; and Syrian Protestant College, \$20,000.

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."

A GOLDEN MAXIM.

BY MATTHEW HALE.

A Sabbath well spent Brings a week of content, And health for the toils of the morrow; But a Sabbath profaned, Whatever is gained, Is a certain forerunner of sorrow.

PROFESSION AND PRACTICE.

BY WINNIE KIENE.

"Good morning, Dea. Benjamins, I am very glad to meet you, and really hope for a more extended acquaintance; I am anxious to learn more about your ways and principles, although somewhat peculiar."

"Thank you, Mr. Eldred," said Deacon B., slowly smoothing his beard, "I am very glad, if, in my weak way I can be of any service to my fellows. We are commanded to do good, as we have opportunity, you know?"

"Yes; and the way you have of doing it is so much nicer and pleasanter for us poor fellows, we can but bless you every day."

"Really!" said Deacon B., "I do not know why you, a stranger, feel so much indebted to me."

"Well, well, stranger or not, you lifted such a burden from my mind, that you will please accept my everlasting gratitude."

"Indeed; doubtless this is one more case in which I am to feel (though I can't think when it was done) that I am to receive the plaudit, 'inasmuch as ye have done it unto the least of these.'"

"Ah, but Deacon, there is not where it hits at all. In the first place, I am not one of these least. Again, that way of saying it gives you all the good results, and I must have my share."

"Well, then," said the Deacon, scratching his head, "will you please explain in what I have given you such cause for gratitude?"

"Now, Deacon Benjamins, you have just come to the point. You know those old Puritan Fathers, Pilgrims, or Plymouth Rockers, as they are called, have been telling the people all these years that the commandments mean just every word they say; and my old mother, bless her, believed so; but when I came to be doing business, on business principles, with business men, I found these plans would not work; the two would no more mix than oil and water; and I have been trying to find a way to reconcile them, but could not until your talk with Dr. Henrys and Prof. Johns gave me light, and all is now as clear as the noon-day sun."

"Ah!" said the old man, lifting his hat and running his fingers through his slightly silvered locks, "you will have to refresh my memory by mentioning the occasion, or the topic of conversation; we have so many talks, I've no idea to which you can refer."

"Oh, yes," said the stranger very blandly, "apparently some one had been making some stringent remarks on the commandments in general; or, perhaps, one in particular, for you were discussing the question of Sabbath-keeping, and to my mind, your position is the most acceptable I ever heard."

"Oh, yes," said Deacon Benjamins, rubbing his hands gleefully; "I feel that I have a sure foundation; that we are not building on sand, but that we have a 'thus saith the Lord' for our practice."

"Just so," said the stranger, "just so; that makes it all the better. I have a lingering tenderness for the old Book my mother loved so well, and if there is in it a 'thus saith the Lord' for that way of doing, all things can be made to harmonize. Will you give me the words on which you base your belief, and where they can be found?" he courteously inquired.

"Certainly, with great pleasure. They are to be found in Exodus, 20th chapter, and 8th verse; you probably know them and I need not repeat."

"Pardon me, Deacon," said the stranger, deprecatingly, "pardon me if I ask you to repeat them. True, I learned them at my mother's knee, but the accumulated rubbish of years warns me that I might not give a correct version."

"You remember," said the Deacon in a tone which implied give good heed, "these words are in the law of God, given as the rule by which all men should be governed through all time," and he repeated the fourth commandment very impressively.

"As nearly as I can remember," said the stranger thoughtfully, "that is just as it reads, but do you mean to say that is the rule by which you govern your life?"

"Yes," replied the Deacon slowly, "that is the law, and I trust I am honoring it."

"Then I am very much mistaken, for in that talk it was Dr. Henrys who took that view, and he said that men must take the law as God's word to man, that it was to be kept, and no circumstance should or could set it aside; no compromises were to be made; he was an old Puritan, but you made it all so nice."

"Can you tell me what I did say?" asked the Deacon rather anxiously.

"Professor Johns said that if a Christian farmer, after prayerful consideration, decided that it was right for him to make his milk into cheese at home, or carry it to the factory to be made up there, he should find no fault with him. Now, thought I, he is swinging round the circle after all, but he brought me to my senses by saying he could not believe there was any right in going to the post-office on the Sabbath, but you see, that is very necessary to a business man, don't you?"

"But," said the dear old man rather restlessly, "you do not tell me what I said."

"Oh, well, I will come to that quite soon enough; we like to get their opinions, but you just let me tell you that to my mind the Professor has two tracks to run on, for don't you mind he was for giving the young some time on the Sabbath for pleasure or recreation, lest they be weary and come to dislike the day?"

"Are you consistent?" said Deacon B. "You seem to be seeking some way of doing what you criticise others for doing."

"Oh, I've no objection to having it a day of pleasure or profit, if it can be as you said."

"Well, what did I say?" rather impatiently demanded the earnest, old man; then added, "You stated, if I remember correctly, that my remarks at that time gave you comfort. Of course the truth?"

"Oh, yes, the truth is always a comfort; and as your principles were backed by your old pastor, they carry great weight with them, and have clearly settled my mind about the proper way of doing."

"Truly, I am pleased to know," said the Deacon, "that any words of mine have helped any to—"

"Helped any one!" ejaculated the stranger. "I guess they have; how could they do otherwise than help us when they give us the right to do on the Sabbath whatever of honest labor may bring the most money into our pockets. It is such a comfort," he said musingly.

With a look of astonishment the old Deacon said, "I think you are mistaken, you know the command says, 'in it,' meaning the Sabbath, the seventh day of the week, 'thou shalt not do any work,' and I told you just now that I honor the command."

"Yes, yes, I know you did, but then you will pardon me if I speak of how you do. You keep a dairy farm for profit?"

"Yes, of course, one would not willingly lose."

"Just so; you said then it was more profitable keeping cows than raising produce, and as there was less waste in having milk made into cheese than otherwise, you sent it to the factory each day in the week, did you not?"

"Yes, we do; because it is so much less work for us, and at less expense. The greatest good to the greatest number, you know."

"Do not the chore boy and cheese maker, your servants, do it for you? They are specially spoken of in that command. You also said if you had hay or grain out, and there were indications of rain during the Sabbath, you should secure it."

"Of course I would; there is nothing about letting things waste in the command, and I don't believe the Lord requires me to lose \$50 or \$100 when a few hour's care can save it. There would be so much more for benevolent purposes. What then?"

"Well, you see," said the stranger, eyeing him closely, "you see it is just here: My mother—dear old, simple soul—my mother believed that Book meant just what it said, and she was careful to teach me in the, to her, good old way; but, as I said, I never could make it and business agree. I have watched and questioned many about it, but never had such good authority as you and your pastor before. Of course you know your positions are good guarantees that you are conversant with Bible principles, and live according to them; therefore, by your teaching I am at liberty to have any amount of honorable business, the more the better, for the larger the profits the less will I be called upon to lay it by for the Sabbath, as that day is considered by all to be the best business day of the week."

"But, but," faintly stammered Dea. Benjamins.

"Oh, no; no buts here; logic is logic the world over; what is good and true for you is good and true for me. The greatest good to the greatest number with the largest possible

profit. You know you said your principles were not founded on said, and that when founded on the rock they shall stand. Again thanking you for your comforting words, I assure you I will follow so good a leader. Good day."

And the stranger passed lightly on, leaving Dea. Benjamins to think on the logic of words and the logic of life.

ALFRED CENTRE, N. Y., March 21, 1883.

ENFORCEMENT OF SUNDAY LAWS.

O. U. WHITFORD.

There is at the present time in Chicago a clamor on the part of some of the clergy and laity for a strict enforcement of the Sunday laws. Civil law is invoked to aid in securing a better and more universal observance of Sunday. The Chicago Sabbath Association have issued an address to the people setting forth the gross, defiant, and increasing desecration of Sunday in Chicago. The revised statutes of the State, and the city ordinances are quoted, and an appeal is made to all good citizens to see to it that the Sunday laws shall be observed. Why appeal to the civil authority? Is it because Sunday observance is a civil institution? Why not appeal to the religious sentiment of the people? Why not make an earnest effort on the subject? Why not proclaim the divine authority and sanctity of Sunday and both create and quicken religious sentiment in its favor? Why not work for a Sabbath revival instead of appealing at once to the enforcement of the Sunday laws? Is the subject a delicate one to handle? Are the evidences for the divine authority of Sunday observance weak or insufficient? Is there a fear on the part of the clergy and religious teachers to discuss the "Sabbath Question" from the press and pulpit? For one I deprecate the idea of appealing to the civil law to remedy the evils of Sunday desecration. How was the slavery reform brought about in our country? By the agitation of the question? How is the temperance reform advanced? By agitation of the subject from the platform and by the pen. Why not pursue such a method to remedy the increasing desecration of Sunday? Temperance laws can never be truly executed when there is no temperance conscience. So Sunday observance can not be enforced when there is no Sunday conscience. A Sabbath can never be maintained when there is no Sabbath sentiment and conscience among the people. Show them the divine beneficence and authority as manifested in the institution of the Sabbath, point out the day which was set apart and made sacred for that purpose, appeal to the laws of God, to moral obligation and religious duty, and not to civil law. As a citizen of Chicago I object to an appeal to the civil authority in the matter. It shows religious and spiritual weakness. What has the State to do any way with matters of personal religious duty and conscience? When she legislates or enforces laws on religious opinion, duty, or conscience, she transcends her right. Sabbath observance is a matter of divine authority, a question of moral obligation and religious duty. If Sunday observance is not a divine institution, having no divine authority, but is a civil institution having its source and force from the State, then it is legitimate to appeal to the civil authority to enforce it.—*Sabbath Chronicle*.

TO THE FRIENDS OF SABBATH REFORM.

The American Sabbath Tract Society has committed its work to its Executive Board. The brethren of this Board, with great confidence in the people whom they serve, and strong faith in the Master who once bade his timid disciples, "Launch out into the deep," have laid their plans somewhat broader, than, as a people, we have hitherto attempted.

The indications of God's favor accompanying these advanced steps, are very encouraging, and clearly show that the times are ripe for an onward movement. If, as a people, we fail to meet these increasing obligations with generous contributions, "as God hath prospered us," the fearful responsibility of the failure will overwhelm us.

Will not the brethren and sisters who love the truth, and desire to see it advanced, respond, at once and continuously, to these urgent calls? God delights in the cheerful giver.

If you have any choice respecting the particular work you wish most to aid, please indicate it when you make your remittances, and these gifts will be acknowledged each month as below.

In behalf of the Board,
L. E. LIVERMORE, Secretary.

Table with financial reports: GENERAL FUND, PUBLISHING FUND, OUTLOOK FUND, TENT FUND. Includes amounts reported and receipts for February 1883.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 29, 1883.
REV. L. A. PLATTS, EDITOR.

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

Two facts are given in our columns this week which point with unanswerable argument to the principle of total abstinence and prohibition. The one is the discrimination made by life insurance companies in favor of the total abstainer over even the moderate drinker, stated by Joseph Cook. The other is the fact, stated by a writer on bicycling, that even a glass or two of beer, or a trifling indulgence in the use of tobacco, unfits a man for successful competition in the race. These are conclusions, not of temperance fanatics, but of business men on the one hand, viewing the subject from the business standpoint simply; and, on the other hand, of men seeking pleasure from a sport requiring good physical condition in order to success.

THE Forty-seventh Congress prolonged its session of the 3d of March until daybreak of the 4th, and then, after an intermission of a few hours, assembled again and transacted business until 12 o'clock, when it expired by limitation, as forty-six other Congresses had done before it. The unusual thing about the expiration of the last Congress, was that its dying struggles were made on Sunday. From this circumstance the *Christian Statesman* indulges in some language not of the complimentary sort sometimes employed on funeral occasions. What surprises us is that any person should fail to see that the utter disregard of the late Congress for the Sunday, is part and parcel of the no-Sabbath theory so fast becoming popular, and of the endeavor to procure the establishment of the Sunday as a day of rest merely. If the day is to be legislated into an opportunity for rest, stripped from all religious obligations and divine sanctions, what harm if, instead of resting, our National Legislators chose to finish up their business on Sunday?

THE WAY OF OBEDIENCE.

When explicit and definite reasons are given with a commandment, it is comparatively easy to obey. But when no reason is assigned, and when, so far as the human judgment can discern, every reason is against it, it is not so easy to render obedience. If any difference is to be recognized in the quality of the act, it is certainly in favor of that performed under the latter condition. Obedience is then rendered in deference to the superior wisdom and higher power of Him who commands it, leaving the results to Him. This was illustrated in the case of Philip, the Evangelist. Being among those who were scattered abroad by reason of the persecution which arose concerning Stephen, and who went everywhere preaching the Word, Philip had gone to Samaria and preached the Word to them. The Lord was causing many to turn to the truth at his earnest preaching. In a word, there was a great revival in progress at Samaria, in which, so far as human agencies were concerned, Philip was the principal, if not the sole agent. Just at what seemed the most interesting point of the work, the point at which, to all human appearances, the presence of Philip was the most necessary, the Lord said to him, Arise, and go toward the south; unto Gaza, which is called desert. Nothing, apparently, could be more unnatural and unreasonable. If ever any one might be justified in questioning the wisdom of a divine command, Philip might have been thus justified. But without question, he left the interesting work at Samaria, and diligently made his way toward the desert, not knowing why he went, save that the Lord had bidden him go. The reason soon appeared, and his mission was revealed to him when he saw the Ethiopian nobleman passing by, and the Spirit bade him go and join himself to the chariot. To preach the gospel to a man of his station who might, in turn, carry it to a nation not having heard it, was a rare opportunity, and one which might have been missed but for Philip's unquestioning obedience.

Peter and his companions found that it was worth while to take the Master at his word and obey it, even though they could see no reason for it. They had been fishing, but without success. As they were just closing their weary, fruitless, night's labor, He bade them launch out into the deep, and cast the net. It was like Peter to say, "Lord, we have toiled all the night and have taken nothing, nevertheless, at thy word, I will let

down the net." That "nevertheless, at thy word" did the business for them that morning. They took such a net full of fish as they had not caught in many a day.

It is this spirit of unquestioning obedience, that is so much needed to-day. We do not object to that reverent spirit of investigation which prompts men to inquire into the philosophy of the divine doings, but when God sees fit to withhold the reasons and issue his commands, we have no right to ask "why," and seek excuses for doing some other way. If Peter had insisted on knowing the reasons for the Lord's strange command before he obeyed, he probably would not have caught any fish; or if Philip had refused to leave an interesting revival work to make a trip into a desert country, until he could know the reason for it, doubtless the joy of sending the gospel message to Ethiopia would have been reserved for some more worthy servant of God.

In like manner, now, many a man cheats himself of the blessing God waits to bestow upon him, because he insists on being able to give a reason why God commands thus or so, before he will obey. When it is best that we should know the reasons for God's requirements, he gives them, but when it is not best, he withholds the reason, issuing the command simply. In either case it is ours to obey. The test of our faith and love is in unquestioning obedience to the command given, without reasons or explanations. And, if the examples quoted above, may be taken as representing the whole question, such obedience will result in the richest blessings.

Communications.

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

RESTING ABROAD.

BY THE CRAM CLUB.

Modern Rome.

We must begin by saying that there is no "modern" Rome. The modern part is conspicuous by its absence. Rome prides herself on what she has been, and the newest thing is the latest treasure which modern investigation has rescued from the sepulcher of her buried greatness. The few things that are really modern are too unimportant to claim attention. Who cares if street-cars do run where the Caesars rode in triumph? It isn't the car-track, but the footprints of the Caesars, one seeks for. Our hotel, the "Quirinal," has all modern improvements, even to servants that wait for a fee to help them understand that the English "now" does not mean an hour hence. It is not quite modern either; it lacks a discourteous and supercilious "clerk." But who cares for "modern improvements," when ten minutes ride will carry him where he can see a monstrous sewer, the *Cloaca maxima*, built two thousand years ago, to drain the Forum Romanum, the architecture of which shows that Rome was not a child even under the Tarquin kings? And this Forum Romanum is equally as old, and was the center of national life, wealth, and power for many centuries. It was in this lately-uncovered spot that Mark Antony pronounced his "Funeral Oration" over the dead Caesar; here the improvised funeral pary was made, and the illustrious dead was honored by being buried in view of the most sacred shrine in all Rome. This was in March 44 B. C. In July, 1882, A. D., a policeman followed the Club through these sacred scenes, watching lest some block of paving-stone or broken marble column should be pocketed by us. Prex and Parson climbed the "Tribune," now shorn of its marble, and made speeches to the rest of the Club, the guide, the policeman, and the majestic columns that long ago listened to more eloquent orations, in better Latin. But whatever the columns lost, we gained the opportunity of climbing down on the opposite side, when we were momentarily out of sight of the policeman. It came out all right, though one man came near betraying a secret by not brushing the dust from the lid of a pocket wherein a specimen had been hastily deposited. How can one think about "modern" Rome when the turbid currents in the *Cloaca* are running under the pavement where he stands, the pavement where the body of "dead Caesar" lay, when Antony maddened the populace as he lifted the rent mantle and said:

"Though this the well-beloved Brutus stabbed? Surely there is nothing modern here. Come over to the Coliseum. This massive stone arch under which we are passing is a little more modern. It is the Arch of Titus, built to commemorate his triumph over Jerusalem in the year 70 A. D. That was

about the time the Coliseum was dedicated, as you remember, by a hundred days of "gladiatorial combats," wherein 5,000 beasts were slain. How many men were slain? We do not know; life was so cheap, that it hardly paid to count them. Would you like to see the Pantheon again? We spoke of it in a former letter. That has been modernized. Some of it is not modern. It is a circular temple, the height of the dome and the diameter of the building being equal: 140 feet. The walls of brick are twenty feet thick, and were once encased in marble. Those granite pillars in front, which support the roof of the portico, are 13 feet in circumference and 39 feet high. It was built 27 B. C. as a temple for "all the gods." In 609 A. D., it was consecrated as a Christian church, *San Maria ad Martyres*, and a motley crowd of worshippers and sight-seers jostled each other within its walls in July, 1882.

Let us go on across the Tiber. That fortress is a little more modern. Hadrian began it as a tomb for himself and his successors, and Antonius Pius completed it in 140 A. D. The foundation is 114 yards square, and the building 80 yards in diameter. When the Goths invaded Rome, 537 A. D., it was made into a fortress, and has remained such up to date, now under the name of the "Castle of St. Angelo." A covered way leads from it to the Vatican. Yes, here are the Vatican and St. Peters, that are in one sense modern. Constantine founded the Cathedral, and the Pope still dwells in the Vatican; so that we may say these great landmarks in history and in Rome are both ancient and modern, are pan-historic. But you have always been reading about these. The encyclopedias, the lecturers, and the correspondents all tell about St. Peters and the Vatican, the largest Cathedral in the world and the Imperial Palace of the Popes. We will stop here a moment, but if you want our English-speaking guide to understand, please pronounce cathedral "cat-e-dral." St. Peters is 232 yards long, including the portico; the nave is 29 yards wide, and 150 feet high. The dome, from pavement to lantern, is 403 feet; to the summit of the cross, 435 feet; the church contains 29 altars, besides the "high altar," and 148 columns. The interior is deeply impressive, because of its vastness and general harmony of architectural effect. The pavement is marble. Near the central door is a circular slab of porphyry, on which the Emperors used to be crowned. Eleven feet below the present floor is the pavement of the original church. This space, 147x57 feet, now called *Grotto Vecchie*, contains the ashes of many Popes and Emperors. But space and the patience of the editor both forbid any detailed description of this historic pile, yet unfinished.

THE VATICAN PALACE

adjoins St. Peter, and is the largest palace in the world. In the palmy days of the Papal States, it contained the home of the Pope, the Cardinals, all the government officers, the Pauline Chapel and libraries and museums without number. It consists of twenty courts, eleven thousand halls, chapels, saloons, and private apartments. Comparatively a small portion is now occupied by the Papal Court. We wandered through halls filled with the rarest treasures of ancient art, in painting and sculpture; we lingered in others wherein are displayed the "gifts made to the church," by kings and emperors, through the centuries; gifts delicate and gifts massive; gifts in gold and silver, in precious stones, tapestry, and fabrics; the cost of which would fill the coffers of a kingdom. The library contains 24,000 MSS. and 50,000 printed books. It occupies one large hall and eleven rooms. "Did we see the Pope?" We saw through an open doorway the room where he was lying ill, too ill to see visitors. The "Golden State Carriages" in which the Popes used to ride stand unused in the Vatican stables. Their gilding is tarnished, for his holiness refuses to appear in state since his temporal power was taken away, because of the affront thus put upon the church. But our guide, who hates the Pope, loves the King, and leans toward Republicanism, said he dare not thus appear lest the people should mob him. This last item is indeed modern.

There is a "modern" church on the slopes of the Janiculus—*San. Pietro in Montorio*. It stands 197 feet above the sea level, and commands a very fine view of the city and the surrounding country. It was built in 1500 A. D., and claims to stand on the spot where St. Peter was crucified. In the court of the Monastery is a small, circular building "over the very spot where the cross stood. Some drops of Peter's blood fell on the ground, and the sand turned to gold at their touch." You don't believe it? Well, then, come down into the basement. An attendant points you to a hole in the

floor. The hole is full of darkness. Being tainted with the spirit of "modern criticism," you gaze into the darkness unconvinced. You can't see the sand, and you question the story. That is what the attendant monk expected. He is prepared for just such skeptics. He is armed with a sort of divining rod, which has a tin socket on one end. He is a pious-looking fellow, as humble as Uriah Heep, and you would like to please him by believing his story; but you are not accustomed to that sort of thing at home, and you can't quite do it. You want more proof. Down goes the divining rod, socket end first. When it comes back, *the socket is filled with yellow sand!* Having thus placed the evidence before your eyes, and offered you the sand as a memento, to carry away with your old doubts or your new faith; Uriah don't care which, if you remember his fee. Even this nonsense has been practiced so long in Rome that it is not very modern.

Returning to the city, we shall meet group after group of students out for their evening walk, who are in training for the priesthood. Monks and priests are everywhere; in white, in black, in gray; with shoes, with sandals, and without either. Rome is cursed with priests and priestcraft. They swarm like locusts to devour the land. There is one modern thing in Rome, an extraordinary thing. It is a *pure-milk* establishment. Veritable cows are found feeding from marble mangers; the customers stand and wait while an attendant draws the lacteal fluid before their eyes. What a rebuke to the modern chalk and water which is dispensed from a tin can in New York.

"But what about modern Rome?" Dear reader, I did not see any worth speaking of. There is dirt and there are beggars in Rome; so there were in the time of the Tarquins and of Nero. Our guide said repeatedly: "A magnificent future is just before Italy." When that time comes, one may, perhaps, find modern Rome. Now there is only Rome a little modernized. After all, if you are disappointed, it is not my fault. "Modern Rome" was assigned to a member of the Club who saw the "Eternal City" in 1881, and again in 1882, and was supposed to be fully competent to the task of writing it up. Being "Pressed" with other matters, he appealed to the writer, and this is the result.

PARSON.

WASHINGTON LETTER.

(Regular Correspondence.)

WASHINGTON, D. C., March 23, 1883.

The epidemic throughout the Departments now is the civil service reform fever. It is the chief topic of conversation, and many requests have been made since Congress adjourned for leaves of absence for six or eight months without pay, the object being to avoid civil service examinations should they desire to enter the public service again.

There are still forty-six Congressmen and ex-Congressmen remaining in the city, whose chief occupation would seem to be seeking favors from the heads of Departments. Although a law has been enacted regulating civil service appointments in the Government Departments, and a Civil Service Commission has been designated by the President, the demand for Federal patronage according to political influence is almost as great now as it ever was. Some Congressmen who denounced most strongly the system of appointing persons to office without regard to their qualifications can be seen to-day in the Departments begging to have places made for their constituents. It is a noticeable fact that those who have been relegated to private life stand but a poor chance of having any attention given to their requests. The head of the Department summons his appointment clerk, and the two officials exchange glances with each, understands to mean that as the endorser has but little influence, he is not to be favored. He is told that no vacancy exists at the time, but is promised the very next appointment, provided his applicant can pass the required examination (for in such cases they adhere strictly to civil service principles). He is directed to present his candidate at a certain time. The latter has an ordinary education, and is capable of performing the work to which he would be assigned, but he is subjected to an unusually rigid examination, and as it was previously understood he should not pass, he is reported deficient, and his Congressman so informed. Those Congressmen who have the influence are working very industriously at the present time, for they do not know what to expect when the Civil Service Commission is fully under way. The Post office Department is to have a room set apart as a museum for the accumulated curiosities of the Dead Letter Office that have come from every clime and country. The Dead Letter Office has a national

reputation, and many persons visit it daily. The clerks have been compelled to waste so much time in showing the visitors through the office, and in explaining to them the objects of interest, that it has been found necessary to construct a museum at the entrance of the office, where these curiosities will be exhibited in glass cases. An elderly lady will be placed in charge of the room, and no admittance to the office will be allowed to visitors in the future. Among the collection of odd things to be seen here is a human ear, a wedding ring, and a snake, which was alive when it arrived at the office, and, upon the package being opened, jumped out and frightened the clerks by running over the floor.

One of the city papers, with a predilection for searching and exposing corruption in high places, has declared its intention of publishing a list of the nepotite office holders. No one will escape, and space for three generations in some families will have to be allowed. The list is to be completed some time in April, and since every one of them will get a hit, promises to be very interesting reading.

Ex-President Diaz of Mexico and party (fourteen persons in all) are expected to arrive here next Monday. Rooms have been engaged for them at the Arlington Hotel.

WORLDLINESS.

"If any man love the world, the love of the Father is not in him." Now, what we observe in this, is that John takes it for granted that we must love something. If not the love of the Father, then of necessity the love of the world. Love misplaced, or love rightly placed, you have your choice between these two; you have not your choice between loving God or nothing. No man is sufficient for himself. Every man must go out of himself for enjoyment. Something in this universe besides himself there must be to bind the affections of every man. There is that within us which compels us to attach ourselves to something outward. This choice is not this: love or be without love. You can not give the pent-up steam its choice of moving or not moving. It must move one way or the other, the right way or the wrong way. Direct it rightly, and its energy rolls the engine-wheels smoothly on their track; block up its passage, and it bounds away, a thing of madness and ruin. Stop it you can not, it will burst its bands. So it is with our hearts. There is a pent-up energy of love gigantic for good or evil. Its right way is in the direction of our Eternal Father, and then let it boil and pant as it will, the course of the man is smooth. Expel the love of God from his bosom. What then? Will the passion that is within cease to burn? Nay. Tie the man down, let there be no outlet for his affections, let him attach himself to nothing, and become a loveless spirit in the universe, and then there is what we call a broken heart; the steam bursts the machinery that contains it. Or else, let him take his course unfettered and free, and then we have the riot of worldliness, a man with strong affections thrown off the line, tearing himself to pieces, and carrying desolation along with him. Let us comprehend our own nature, ourselves and our destinies. God is our Rest, the only One that can quench the fever of our desire. God in Christ is what we want. When men quit that, so that "the love of the Father is not in them," then they must perforce turn aside; the nobler heart to break with disappointment, the meaner heart to love the world instead, and sate and satisfy itself as best it may, on things that perish with the using. Herein lies the secret of our being in this world of the affections. This explains why our noblest feelings lie so close to our basest; why the noblest so easily metamorphose themselves into the basest. The heart which was made large enough for God, wastes itself upon the world.

F. W. ROBERTSON.

HUMILITY.

"Be humble, or you'll tumble." Although we know this to be true, and from experience, too, we generally prefer not to be humble; in fact, human nature can not bear the idea of being meek. Meekness is the highest kind of humility; it is Christ-like. "The meek will be guide in judgment, and the meek will be teach his ways." When walking in this "way" of his, we are saved from ourselves, and consequently from willfulness, spite, or revenge, and from turning away from what we know to be right and true. Humility makes one heed good counsel, even if it comes in a rough and most distasteful form; it looks through the roughness and sharpness, and sees the motive, and is led to shun the evil, and in so doing gets

the peace and joy which right doing. We are to who kneeled down and have our own way," which desirable, and he was one us who are older, who our own way, but we see also. "Pride goeth before a haughty spirit before to be thankful for these because our heavenly Teachers lessons which must be have the same weary, again, for "he will perdition cerneth me." If we are our sins, and be penitent bled. Let us study the Tarasus, and contrast it with son of Kish. They were and were both proud; but to be little in his own eyes and impatient and thin was so humble as to think than the least of all, and humble ourselves under God, and be truly exalted.

Home

New York
FIVE CORNERS
The school at Five Corners, Carrie V. Davis, of Bolton 9th. Her scholars, together of the Band of Cheerful show their esteem for her party, at the house of J. Eve of the 10th, and present a pickle-caster.

Rhode Island
WESTERLY
The Seventh-day people holding two prayer and each week, on Second-evenings, at private regular Sixth-day evening church. They are very

ASHAW
The Lyceum held a prayer evening, March 23, passed pleasantly, and the condition by more than for the evening was arranged. The salute was given by a recitation by Miss Jess Obstinat Family," a far by Isaac Cundall, Nellie Clarke, Jessie F. Briggs, and Gertie Stillman. A. P. M. Barber, 2d, and an oration by Prof. old people present expressed society would hold similar

The Graded School of Friday, 23d. The Liter school held a session. Each of the four departments making a great variety of and essays were more in grammars than are usual schools, recitations, class dialogues and select recitations, spiced with music. exercises, the town superintendent gave the standing of each reading the names of each from the sub-primary to from primary to intermediate from intermediate to grade. All of the examinations showed excellent work. ing of all the classes except Dr. H. C. Coon was present and many were the graduates from his former pupils of the school; we were once more in the hall, "time" has made so few during the past few were made by W. L. Clark. The hall was well filled in school work.

JACKSON
The Winter here has pleasant one, and Spring with all its bright cheerfulness held among us. Great and, we believe, accomplished for the gone forward in the two of whom are contributing adding to the strength. Others are expected to The system of week ad by the Church this pastor and incidentals. The Church has given unanimous call to serve other year, giving an

the peace and joy which always comes from right doing. We are told of one little fellow who kneeled down and prayed, "Let us all have our own way," which he thought was desirable, and he was only an illustration of us who are older, who not only pray to have our own way, but we set about it and get it also. "Pride goeth before destruction, and a haughty spirit before a fall." We ought to be thankful for these falls and tumbles, because our heavenly Teacher is teaching us lessons which must be learned even if we have the same weary ones to learn over again, for "he will perfect that which concerneth me." If we are too proud to look at our sins, and be penitent, we must be humbled. Let us study the character of Saul of Tarsus, and contrast it with that of Saul, son of Kish. They were both named Saul, and were both proud; but while one "ceased to be little in his own eyes, and became self-ish and impatient and impenitent, the other was so humble as to think himself to be less than the least of all saints." Let us all humble ourselves under the mighty hand of God, and be truly exalted. L. H.

Home News.

New York.

FIVE CORNERS. The school at Five Corners, taught by Miss Carrie V. Davie, of Bolivar, closed March 9th. Her scholars, together with members of the Band of Cheerful Workers, wishing to show their esteem for her, planned a surprise party, at the house of J. N. Potter, on the eve of the 10th, and presented her a beautiful pickle-caster.

Rhode Island.

WESTERLY. The Seventh-day people in this village are holding two prayer and conference meetings each week, on Second-day and Fourth-day evenings, at private houses, besides the regular Sixth-day evening meeting at the church. They are very interesting meetings.

ASHAWAY.

The Lyceum held a public session Thursday evening, March 22d. The exercises passed pleasantly, and the treasury is in better condition by more than \$21. The music for the evening was arranged by Mr. Baggs. The salute was given by Mrs. W. J. Moore, a recitation by Miss Jessie F. Briggs. "The Obstinate Family," a farce, was well rendered by Isaac Cundall, Nellie Burdick, Charles Clarke, Jessie F. Briggs, Charles I. Taylor and Gertie Stillman. A paper was read by P. M. Barber, 2d, and Mrs. J. D. Kenyon, and an oration by Prof. Hill. Some of the old people present expressed a wish that the society would hold similar meetings oftener. The Graded School closed its Winter term Friday, 23d. The Literary society of the school held a session from 2 P. M. till 4. Each of the four departments contributed; making a great variety of exercises. Orations and essays were more frequent on their programmes than are usually found in such schools, recitations, class exercises in concert, dialogues and select readings, all of which was spiced with music. At the close of their exercises, the town superintendent of schools gave the standing of each class for promotion, reading the names of eleven who are to pass from the sub-primary to the primary, sixteen from primary to intermediate, and twelve from intermediate to grammar department. All of the examinations were written, and showed excellent work. The average standing of all the classes examined was 84-100. Dr. H. C. Coon was present during the day, and many were the greetings he received from his former pupils, who are now patrons of the school; we were all glad to see him once more in the hall, and to see that "old time" has made so few marks upon him during the past twenty years. Remarks were made by W. L. Clarke and A. E. Main. The hall was well filled by people interested in school work.

Ohio.

JACKSON CENTRE.

The Winter here has been an unusually pleasant one, and Spring is now upon us with all its bright cheer. The revival meeting held among us was one of success. Great and, we believe, lasting, good has been accomplished for the Church. Four have gone forward in the ordinance of baptism, two of whom are converts to the Sabbath, thus adding to the strength of the Church. Others are expected to follow soon. The system of weekly contribution, adopted by the Church this year, for support of pastor and incidentals, works well. The Church has given J. L. Huffman a unanimous call to serve it as pastor for another year, giving an increase of salary of

one hundred and fifty dollars. He has not yet accepted the call. His desires are to return to evangelistic work. As a Church, we are in a hopeful condition. We are greatly interested in the work of the denomination, though having paid so much to secure a parsonage, in building a house of worship, and supporting a pastor, we have not felt able to contribute much to the general work, but it is not for the want of interest. We earnestly desire to be engaged in every good word and work. MARCH 23, 1883.

Wisconsin.

MILTON.

As the close of a term approaches, various entertainments begin to crowd upon us. The closing rush for the Winter term began Wednesday evening, Feb. 28th, with an entertainment by the pupils of the graded school, under charge of Misses Minnie E. Douglass, Bessie M. Tomkins, and M. Dell Burdick. The exercises consisted of recitations, vocal and instrumental music, calisthenics, charades, etc., and passed off as well as such exercises usually do. Wednesday evening, March 7th, the pupils of Prof. N. Gardner Williams gave him a surprise party. After a musical programme by the pupils, and suggestions by Prof. Williams in regard to the study of music, Mr. Allie C. Dunn, in behalf of the company, presented Prof. Williams four books: "Life of Beethoven," "Life of Mozart," "Musical Study in Germany," and Life and Letters of Mendelssohn.

Thursday evening, March 8th, the chapel was packed to witness the prize drill of the cadets. Drillmaster, W. P. Clarke, called to order and made some remarks concerning the work of the cadets, rules of drill, etc., after which Miss Ella M. Groesbeck recited "The Battle of Bunker Hill," in a very acceptable manner. The competitors for the prize, nineteen in number, were then drilled by Capt. C. A. Armstrong, after which the drill for the prize took place. Henry Ramburg was the winner of the prize, Captains Caldwell and De Wolf, of Whitewater, being judges.

The Broom Brigade of young ladies gave a broom drill, which was highly enjoyed. A drill of the awkward squad, a silent drill, music by the cadets and by the broom brigade, martial music, and an auction of the brooms used by the fair brigade, filled out a very enjoyable evening. Friday evening, the first religious service was held in the new church, and Sabbath morning the first Sabbath service with a full house. Monday evening, March 12th, an entertainment and supper was given at the church. Readings were given by Mrs. J. B. Day, of Janesville, an elocutionist of some note, Miss Jessie Palmer, of Whitewater, Miss Eda L. Crandall, of Milton, and an original poem by Superintendent William Jones, of Clinton, interspersed by music, etc. The entertainment and supper gave a clear profit of \$118 55. At the supper, additional pledges to the amount of \$700 were given, leaving a debt now upon the house of about \$1,000. There is a talk of not dedicating the house until the last cent of indebtedness is paid; and a prophet of some credibility says that it will all be done by May.

The house is in the form of a cross with a very short head-piece. A sliding door divides the house into audience room and Sabbath-school room, the first 34x52 feet, the second 28x30 feet. In the angles are, on one side, a tower 10x10, which serves as main entrance, and on the other an infant-class room 10 (or 11)x20 feet. The trusses overhead are finished into the room, the wood-work is grained a light oak with dark trimmings. The pews in the audience room are ash, trimmed with black walnut, oiled and varnished; in the Sabbath-school room they are maple and cherry. The pulpit furniture is fine black walnut, veneered panels upholstered in plush. The ceiling and walls are beautifully frescoed, and have several mottoes in very fine lettering. Back of the pulpit is an open Bible, and beneath, "The Law of the Lord is perfect." On the side opposite, and over the large door, are the words, "Walk in love, as Christ also hath loved us and hath given himself for us." In the Sabbath-school room are "Suffer little children, and forbid them not, to come unto me," and "Search the Scriptures." The audience room is lighted, by day, by two large stained-glass windows, 14x22 feet, of a unique design, which space forbids to explain. By night it is lighted by a Charles's reflector of twenty-four Leader burners. The Sabbath-school room has one window of similar design to the audience room window, 12x20 feet, and a smaller window of the ordinary style. The audience room is nicely carpeted. The building is heated and venti-

lated by a Raltan furnace, etc. The furnace was thoroughly tested when the thermometer showed 30°, with perfectly satisfactory results. The ventilation has not been fully tested, but it is claimed that all the air can be renewed in the whole house in twenty minutes. The whole cost of the church is something over \$7,000. While there are several points in which improvements could have been made without adding much to the cost, the building is very beautiful and convenient. We trust that we may have wisdom to use the house as a means of honoring God, and not ourselves, and that the earnest efforts put forth the past year in building a physical church may be continued with increased zeal in building the church spiritual and eternal. P.

Condensed News.

Domestic.

The Metropolitan Telegraph and Telephone Company having erected poles in Twenty-first Street, the people have brought a suit in the Supreme Court for damages and the removal of the poles. The people have raised numerous points against the company, but all were ruled out except that as to whether the poles were necessary for the business of the company. The jury, on March 21st, gave a verdict of six cents for the people, the effect of which is that the company must remove the poles. An appeal will be taken.

On March 22d, Second Assistant Postmaster-General Elmer ordered the establishment of a post route in Alaska, to extend from Haines to Juneau, 105 miles. The service will be made by canoe. The contract was awarded to Shildon Jackson of the New York Presbyterian Missionary Society. Elmer contemplates establishing a route through the territory of the Zuni Indians, in New Mexico.

Extensive forest fires are reported on the Ragged Mountains, north of Charlottesville, Va. Conflagrations are extended nearly to the University of Virginia. The scientific and astronomical buildings on Observatory Mountain were only saved by stubbornly fighting the flames. Bears, deer, rabbits, hares and other game are fleeing in every direction.

It is stated that the acting Secretary of the Treasury is convinced that no further call for bonds to mature the present fiscal year can be made, though the Department may have anticipated the payment of the May call. The total estimated receipts of the Government for the year ending January 30th are \$405,000,000, against \$403,525,000 last year.

At Albany, the ice is solid yet; no indications of a break up now. At Poughkeepsie the ice is still fast. There are a few open spots. Miles of new ice have formed south of there, but it is not heavy. The first sloop of the season is making her way north between Poughkeepsie and Newburgh.

Frelinghuysen being questioned regarding the alleged representation of the British Government, concerning the utterances of Irish sympathizers, said that the relations between the two countries were never more cordial, and a better understanding never existed.

There was a serious frost at Chattanooga, Tenn., March 23d. It is feared that the entire peach crop, which was in full bloom, is killed, and that strawberries have been seriously hurt.

Foreign.

The Williams Sewing Machine factory in the suburbs of Montreal, March 25th, was burned. Being outside of the city limits, there was no water supply and the fire brigade was of no service. The whole vast factory with its new and splendid machines was burned. Loss \$200,000. The establishment was the largest of its kind in Canada, and was built by a company of which the late Hugh Allen was president. Two hundred and fifty mechanics will be idle until the works on the premises shall be rebuilt. The insurance will nearly cover the loss. The origin of the fire is unknown.

It is thought that one of the main obstacles to peace between Russia and the Roman Curia is the continued presence at the Vatican of Ledochowski, Archbishop of Posen. The Russian Government has notified the Vatican that Ledochowski can quit the Vatican without fear of arrest and surrender to the Russian police, as an extradition treaty does not apply in his case.

Three hundred thousand square miles of the most densely populated portion of the kingdom have been searched for lepers, with a view to ascertaining whether there is a general spread of leprosy. Twenty-eight native and no foreign lepers have been found. There are ten foreign lepers, at the leper settlement at Molokai, most of whom contracted the disease by licentiousness.

The eruption of Mount Aetna is increasing in violence. A new crater has opened and the lava threatens to overwhelm Nicolosi and other villages. People living in the threatened places are fleeing from their homes, and troops are assisting them. There are eleven fissures in the mountain. The central opening is active, but there is no discharge of lava.

Intransigent, Roehfort's journal, urges France to support with all her forces and money "the revolt in Ireland." It is denied that France intends to blockade the Madagascar ports.

The inhabitants of Carlova, Sopot, and Kalofer have risen against the importation of foreign woolen thread. Several depots containing such thread have been pillaged and burned. The militia refuse to suppress the outbreak, and cavalry has been dispatched for the purpose.

The Temps, Paris, says that the prefects of the different departments declare that the agitation in favor of a revision of the constitution does not represent the opinion of the country.

RESOLUTIONS.

At a meeting of the Ladies' Auxiliary Tract Society of Plainfield, N. J., the following resolutions were presented and adopted:

As it has pleased God in His wise providence, to call home our dear friend and sister, Mrs. ANN E. TRESWORTH; therefore, Resolved, That we bow submissively to the divine will, and with the expressions of profound grief for our loss, unite in acknowledging the affliction as sent by "him, who doeth all things well."

Resolved, That we regard the record of a life so balanced and complete, as a precious legacy to be cherished and imitated by all who have witnessed it.

Resolved, That a copy of these resolutions be presented to the family, and to the SABBATH RECORDER for publication. Mrs. T. H. TOMLINSON, Com. Mrs. W. B. MAXSON, Secy.

SPECIAL NOTICES.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society, will be held Wednesday, April 11, 1883, in the vestry of the Seventh-day Baptist church in Westery, R. I., at 9.30 o'clock A. M. WM. L. CLARKE, Recording Secretary.

NEW YORK.—A Sabbath-school and preaching service every Sabbath at the New York Historical Society's rooms, corner 11th St. and 2d Avenue Sabbath-school at 10.30 A. M., preaching at 11.15. All friends and Sabbath-keepers, in the city over the Sabbath, are cordially invited to attend.

MARRIED.

In Independence, N. Y., March 21, 1883, by Eld. J. Kenyon, FERNANDO AYERS and ELIZABETH A. INGLEY, both of Summit Township, Pa.

At the residence of the bride's uncle, Volney Centre, N. Y., March 14, 1883, by Eld. M. H. Brown, of Watertown, Mr. A. E. PLACE, of Oswego, and Miss A. M. PALMISTE, of Verona.

Near Adams Centre, N. Y., March 21, 1883, by Rev. A. B. Prentice, Mr. CARRINGTON L. MAXSON, of West Edmeston, and Miss LIZZIE M. BABCOCK, of Adams Centre.

In Westery, R. I., Feb. 28, 1883, by Elder C. C. Stillman, at his residence on High street, Mr. JOHN R. GAVITT and Miss ELLA S. BURDICK, both of Westery.

In Westery, R. I., March 15, 1883, by Eld. C. C. Stillman, at his residence on High street, Mr. WM. E. THOMPSON, of Shannock Mills, and Mrs. MARY E. BENTLEY, of Westery.

On March 17, 1883, at the residence of the bride's mother, in Westery, R. I., by Rev. J. W. Morton, assisted by Rev. John Evans, Mr. ARNOLD CLARK, of Stonington, Ct., and Miss CHRISTINE KINGSLEY, of the former place.

In Farina, Ill., March 17, 1883, at the residence of the bride's parents, by Elder R. F. Andrews, Mr. W. R. ATHERTON, of Charlotte, Mich., and Miss HATTIE CRANDALL; also at the same time and place, Mr. A. J. HAYMES, of Fenwick, Mich., and Miss SADIE CRANDALL, daughters of Frank and Elizabeth W. Crandall.

In North Loup, Neb., March 8, 1883, at the residence of the bride's parents, by Eld. Oscar Babcock, Mr. HERBERT J. GREEN and Miss EMMA L. BRACE, all of Valley county.

DIED.

In Alfred, N. Y., March 2, 1883, of a complication of diseases, HERBERT, only son of George F. and Medelia H. Wescott, aged 6 months and 12 days. J. S.

At Stannard's Corners, N. Y., March 18, 1883, BETSEY, wife of D. P. Witter, in the 56th year of her age. Nearly two weeks before her death, a tumor had been removed from her breast, apparently with good results; bright hopes were entertained that the danger was past. She was cheerful and able to take her meals at the table with her family. On Fifth day before her death, she was taken with a severe pain in her side, but was better the next day, but Sabbath-day unfavorable symptoms appeared, and the next morning the spirit took its departure from the life it had so long occupied. Sister Witter at the age of seventeen gave herself to Christ, but did not unite permanently with any church, until the Seventh-day Baptist Church was organized at Stannard's Corners, when she became one of its constituent members. Her life was a living exponent of the power of religion to save; the faith which she had in Christ in youth grew stronger. She knew in submitting to a surgical operation she might lose her life, and became so composed she said, "Not my will but thine be done." Her soul was filled with light, and she asked her daughter to sing that beautiful hymn as she closed her eyes on earth, "There is a light in the window for me." She gave up her children cheerfully of whom she leaves six. But her love lingered for her husband, with whom she had lived and whose love and care she had shared for thirty seven years. Her funeral was very largely attended and many tearful eyes indicated that a dear friend had gone away. How she will be missed in the home circle and in the community. May the Good Shepherd heal the sorrowing hearts left here for awhile. J. K.

In Greenwood, N. Y., March 20, 1883, of consumption, MARTHA J., daughter of Benjamin Updyke, in the 16th year of her age. She was a very interesting girl, we were told, and one who thirsted for knowledge. When so near the crossing, she had no fear. J. K.

At Leonardsville, N. Y., Feb. 17, 1883, Mrs. AMANDA CLARKE, widow of the late Ethan Clarke, in the 88th year of her age. She lived a quiet home life, seldom leaving home and its duties to share in social and public gatherings with her neighbors and friends, and yet, she was ever kindly disposed and friendly in her relations to others. She trusted in Christ for salvation, and had been a member of the First Church of Brookfield for more than fifty years, at the time of her death. S. B.

At Leonardsville, N. Y., after a brief sickness resulting from what seemed at the time a trifling injury, ENEZER S. WEAVER, in the 71st year of his age. He was born in Greenbush, Rensselaer Co., N. Y., May 12, 1812. At the age of seventeen years he removed to Schenectady, N. Y., where he became the subject of saving grace and united with the Baptist Church; but soon after, having his attention called to the Sabbath of divine appointment, he saw

and accepted the truth and became a member of the Seventh-day Baptist Church of Schenectady. In Nov. 11, 1835, he married Helen E. Maxson, daughter of the late W. B. Maxson, who still survives him. In Schenectady, where he and his companion commenced house-keeping, he lived until 1840, when he removed with his family to Brookfield, and the same year connected himself with the First Seventh-day Baptist Church of Brookfield, and remained a member until death. He was a man of decided convictions and purpose, conscientious and steadfast in his integrity to the recognized principles of truth and righteousness. He possessed a sympathetic heart and was tenderly devoted to his family and friends. For the last two years he has most tenderly watched over and ministered to the wants of his feeble and declining companion, whom he expected to care for so long as she should need the ministrations of loving friends, but it is otherwise, the feeble wife survives the seemingly strong, and ever helpful and devoted husband. His death will be felt as a great loss to his family and a large circle of friends and neighbors. His religious life was more felt than expressed, more a personal experience than a public expression, and those who knew him best understood and appreciated more fully than others could his true religious life and Christian sympathies and purposes, as a follower of Christ, in whom he trusted for salvation and eternal life. S. B.

In Ceres, Pa., March 16, 1883, of pneumonia, PHILIP BLANCHARD, son of Dr. H. A. and Ellen B. Place, aged 6 months and 16 days. H. P. B.

In Ashaway, R. I., March 19, 1883, of congestion of the lungs, SARAH TAYLOR, wife of Franklin Cottrell, aged 64 years, 1 month, and 17 days. She was a faithful wife and mother, and was known among the most kind and affectionate with her as a pre-eminently good and kind woman. S. B.

In Hopkinton, R. I., March 13, 1883, JOHN S. CHAMPLIN, in his 72d year. He was a professing Christian, but in his activities, more known as a financier and politician. His townsmen often confided to him places of trust and responsibility. For many years previous to his death, he was Town Treasurer, and President of the Ashaway National Bank. He was often sought as counselor by his neighbors in times of doubt and perplexity. He will be much missed in the community. His funeral was attended by a large assembly. Sermon by J. R. Irish from Eccl. 19:10, Rev. Mr. Mathewson assisted in the services. S. B.

At Lost Creek, W. Va., March 16, 1883. SUSAN BOND, aged 55 years, 3 months, and 21 days. Sister Bond was the daughter of Levi Bond Sr., and granddaughter of Richard Bond, one of the first settlers on Lost Creek. When 17 years old she made a profession of religion, was baptized by Elder Richard Bond and united with the Lost Creek Church of which she continued a devoted member till death. In her 27th year she married Deacon Levi Bond by whom she had nine children, seven of whom were present at their mother's funeral. Sister Bond was one of those devoted mothers whose joy was found in the duties of home and the training of her children. She was so conscientious, so faithful in the duties of religion, and so exemplary in the gentler Christian graces that she has left a precious memory to her family and friends. Her last sickness was sudden and unexpected, but she expressed the conviction that her appointed time had come and though pneumonia rapidly wore away her body, her mind was clear to the last, and she gave the blessed assurance of her acceptance with God and her quiet trust in the Lord Jesus Christ. L. R. S.

ESTHER PARKS was born in Rensselaer county, N. Y., April 9, 1818, and died March 14, 1883, in the 65th year of her age. She married William Bliven Jan. 1, 1838, and moved to Wisconsin in 1844, where she lived until the time of her death. She experienced religion in her eighteenth year, but never became a member of the church. J. C. R.

At Fulton, Wis., March 23, 1883, of apoplexy, Mrs. ESTHER BALWEN, wife of Wm. Balwen. J. C. R.

At his residence near Garwin, Ia., on the evening of March 13, 1883, of hemorrhage of the stomach, ANDREW DONALDSON, aged 75 years, 11 months, and 19 days. S. T. D.

At New Richland, Minn., Jan. 30, 1883, STRAN L. HARCO, daughter of Clarinda and J. R. Weed, aged 28. "Blessed are the dead that die in the Lord." J. R. W.

LETTERS.

C. C. Bost, Lois Townsend, G. H. Baker, J. D. Spicer, Geo. Tomlinson, F. E. Wilson & Co., Oscar Babcock, G. W. Stillman, Cyrus Maxson, E. H. Burdick, E. J. Sweet, J. C. Bowen, H. C. Willman, M. E. H. Everett, O. V. Whitford, G. C. Long, Mrs. M. J. Brownell, V. J. Saunders, Albro D. Washburn, A. E. Main, J. M. Culver, L. T. Rogers, N. H. Randolph, J. R. Weed, R. F. Tanner, G. W. Hills, P. M. Green, Mrs. M. F. Wilkinson, Geo. Greenman, Mrs. Martha Ernst, Mrs. E. C. Long, F. E. Stillman, J. Dell Langworthy, D. C. Busch, C. W. Watson, E. N. Crumb, Mrs. S. H. Farnham, Mrs. O. A. Burdick, Elmer Bacon, L. H. Kenyon, Mrs. P. A. Wheeler, Mrs. E. H. Burdick, A. G. Packer, J. C. Rogers, C. V. Hibbard, S. R. Wheeler, J. F. Hubbard, W. H. Booth, H. D. Clarke, E. B. Saunders, S. H. Babcock, W. R. Gorgas, L. R. Swinney, S. H. Coon.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

Table with columns: Name, Amount, Total. Lists names like Mrs. Mary Lewis, Alfred Centre, Collins Miller, Brookfield, Thomas Holmes, etc., with amounts ranging from \$2.00 to \$50.00.

FOR LESSON LEAVES.

W. B. West, Utica, Wis. 1 13

The Sabbath School.

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

INTERNATIONAL LESSONS, 1883.

SECOND QUARTER. March 31. Simon, the Sorcerer. Acts 8: 14-25. April 7. Philip and the Ethiopian. Acts 8: 26-40. April 14. Saul's Conversion. Acts 9: 1-18. April 21. Saul Preaching Christ. Acts 9: 19-31. April 28. Peter Working Miracles. Acts 9: 32-43. May 5. Peter Preaching to the Gentiles. Acts 10: 30-44. May 12. The Spread of the Gospel. Acts 11: 19-30. May 19. Herod and Peter. Acts 12: 1-17. May 26. Paul and Barnabas in Cyprus. Acts 13: 1-12. June 2. At Antioch. Acts 13: 19-16; 49-52. June 9. At Iconium and Lystra. Acts 14: 1-18. June 16. End of the First Missionary Journey. Acts 14: 19-28. June 23. Review.

LESSON II.—PHILIP AND THE ETHIOPIAN.

BY REV. A. B. PRENTICE.

For Sabbath-day, April 7.

SCRIPTURE LESSON—Acts 8: 26-40.

26. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27. And he arose, and went; and behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, 28. Was returning; and sitting in the chariot, read Esaias the prophet. 29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. 30. And Philip ran thither to him, and heard him read Esaias, and said, Understandest thou what thou art reading? 31. And he said, How can I, except some man should guide me? And he desired Philip that he would come and sit with him. 32. The place of the scripture which he read was this: He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. 33. In his humiliation his judgment was taken away; and he shall declare his generation for his life is taken from the earth. 34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. 36. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38. And he commanded the chariot to stand still; and he went down into the water, both Philip and the eunuch; and he baptized him. 39. And when they were come up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more; and he went on his way rejoicing. 40. But Philip was found at Azotus; and passing through, he preached in all the cities, till he came to Caesarea.

CENTRAL TRUTH—The hearer prepared and the minister directed by the Holy Spirit.

DAILY READINGS. 1. Acts 8: 26-40. 4. Matt 3: 1-17. 2. Isa. 55: 1-15; 53: 1-12. 5. Rom. 6: 1-13. 3. Isa. 56: 1-12. 6. 1 John 3: 1-11. 7. Psa. 34: 1-22.

GOLDEN TEXT.—"And he went on his way rejoicing."—Acts 8: 39.

OUTLINE. I. Philip's commission. v. 26. II. The distinguished traveler. v. 27. III. Studying the Scriptures. v. 28-33. IV. Preaching Christ. v. 34, 35. V. Following Christ. v. 36-38. VI. Rejoicing in Christ. v. 39, 40.

QUESTIONS.

I. Who was Philip? Where at this time was he laboring? With what results? Why did he leave his work? Where was he directed to go? Where is Gaza? What is the character of that region? What is meant by desert? What happened at Gaza in the history of Samson? Is it likely Philip knew for what purpose he was sent? Should we ask what good will follow before obeying God? II. Whom did he meet? What was this man's position? Was he a Jew? Where had he been? For what purpose? Where was he going? Where was Ethiopia? Was Candace a family or an individual name? III. What was he reading? What chapter? What did the Spirit say to Philip? Did he hesitate to approach this great man? Did this man understand what he was reading? Was he willing to be instructed? What did he desire Philip to do? How does this quotation differ from the passage in Isaiah? How is the difference accounted for? Ans. He was reading the Septuagint or the Greek translation, while Isaiah, in our Bibles, is translated from the Hebrew. IV. What question does he ask Philip? What opportunity does this give Philip? Whom does Philip preach? From what does he preach? What evidence that he preached the duty of baptism? V. What does the eunuch desire? Why? What is a necessary condition for baptism? Should baptism promptly follow the heart's acceptance of Christ? Who went down into the water? What does this teach us to the mode of baptism? VI. When they came up out of the water what happened to Philip? Was the eunuch sad because he saw him no more? How did he go on his way? Why? Is this the natural experience of those who are baptized? Do you think Philip rejoiced? Where did he go? What did he do? Do we hear anything further of him? Chap. 21: 8. What is he there called?

EXPLANATIONS.

I. Philip, one of the seven deacons, was engaged in preaching Christ in the City of Samaria. v. 5. The people were greatly moved by his preaching and his miracles, and "believed the things concerning the kingdom of God, and the name of Jesus Christ, and were baptized, both men and women." It is also recorded that "there was great joy in that city." An angel of the Lord, that is, a messenger of the Lord, probably a heavenly messenger, now directs him to leave this precious work of grace in Samaria, and go into a new, and apparently, an unpromising field of labor, a desert region. Toward

the south. The Greek admits the rendering given in the margin of the Revised Version, viz., "at noon." Perhaps, therefore, the time when he was to go is referred to by the expression, for, though the direction was south, it is certainly indicated by the "way" from Jerusalem to Gaza. This "way" was "desert," that is, uninhabited. Gaza was the southernmost city of Palestine and one of the principal cities of the ancient Philistines. It is first mentioned in Gen. 10: 19. It is the place of two of Samson's exploits and of his death Judges 16. Its desolation is often foretold by the prophets. Jer. 47: Amos 1: 6, 7; Zeph. 2: 4; Zech. 9: 5. Philip's great faith is exhibited in his prompt obedience to the Lord's call, which takes him from a work where there were such glorious visible results, to a desert, a wilderness region.

II. Ethiopia was one of the great kingdoms of Africa, part of which is now called Abyssinia. It is frequently mentioned in Scripture under the name of Cush.—Barnes. A eunuch of great authority. Perhaps nothing could indicate his great authority, and confidential relations to the queen more than the fact, here stated, that he "had charge of all her treasure." The word is often used to denote any confidential officer or counselor of State. It is evidently so used here.—Barnes. The man must have been a Jew, for he had been to Jerusalem to worship. It is not the first instance of a Jew occupying an important station in a heathen government, as in the case of Joseph and Daniel. Candace was the title of the queens of the Ethiopian realm. It seems that in Ethiopia the queen widow succeeded to the throne, and that as long as she lived, the son occupied only the second place.—Schaff-Herz. Enc.

III. This man, on his return from the place and service of God's worship occupies the long hours of his journey in studying the Scriptures, and, perhaps, searching them with direct reference to the questions he has heard discussed at Jerusalem of the claims of Jesus to be the Messiah. He is a sincere seeker, and is not only guided to an important passage concerning Christ in the prophecy of Isaiah, but finds at hand a divinely commissioned interpreter to guide him in understanding it. The Spirit said, As this man is prepared to hear the gospel, the Holy Spirit directs Philip to preach it to him. And Philip ran. No hesitancy in approaching this great man, but eager running to do the Spirit's bidding. How gladly is he welcomed and asked to take a seat in the chariot and explain the Scripture under consideration! The man of great authority recognizes Philip's authority to teach him the Scriptures. The sincere seeker always possesses a humble teachable spirit. The place of the Scripture. The 53d chapter of Isaiah. The reading was from the Septuagint or Greek version of Isaiah. That differed, not essentially, but somewhat verbally, from the Hebrew. The language of this quotation, and, in fact, of the whole chapter from which it is taken, is most strikingly descriptive of the trial, condemnation and death of our Lord. That such a description of the suffering Jesus should have been given so many hundred years before ought to be sufficient evidence of the truth of Christianity to convince the most skeptical. In his humility his judgment was taken away. This differs from the Hebrew, but is the exact reading of the Septuagint. The meaning undoubtedly is, that he was brought to so low a condition that a fair trial, a just judgment was denied him, in his low estate justice and right were taken from him, which were the exact facts in the case. Whom shall declare his generation? Various interpretations have been given to this passage by commentators, but perhaps Alfred's view is the most satisfactory, viz: Who shall declare the wicked character of the generation or people who shall treat him thus? That is, it is impossible adequately to describe it.

IV. What better text could Philip have from which to preach Jesus to one who believed the prophets? What Philip said we do not know, but we do know that he followed the leadings of the Spirit in meeting his audience, and in choosing his text, and that he preached Jesus. This preaching also aimed, not only to show that Jesus is the Christ, but to secure a practical acceptance of him as the Saviour. For the very first question the eunuch asks, is to be permitted to do a primary duty of religion. This question, "What doth hinder me to be baptized?" coming from one who had had no previous knowledge of Christ, is proof that Philip preached baptism as one of the first duties of the believer.

V. The question also shows that the man had an eager desire to follow Christ. If thou believest. The 27th verse is wanting in the oldest manuscripts and is omitted in the Revised Version. It contains a formula early used in baptizing candidates and is supposed to have been inserted here by some transcriber. But whether genuine or not it contains the truth that faith in Christ is a necessary condition for baptism. It fully accords with the teachings of Scripture elsewhere. They went down both into the water, both Philip and the eunuch. This language confirms the doctrine that baptism is immersion. Sprinkling or laving could have been as easily done without either going into the water, and certainly the administrator need not go in. The Spirit of the Lord caught away Philip. He had accomplished his work here and was led elsewhere by the Spirit. Be that as it may, the Lord's hand was leading him, and he continued to preach Jesus in all the cities through which he passed. Caesarea was an important town on the coast. Here, he evidently from this time, made his home. Chap. 21: 8.

VI. The eunuch had found Christ, and however much he may have valued the company of Philip, he now has a dearer companion to go with him, and so he goes on his way rejoicing. He believed and was baptized and now joy fills his heart. He must have been the first to introduce Christianity into that kingdom. No doubt he did valuable work for the Master in that far off country which afterward became a Christian nation.

BOOK NOTICES.

This April Century. Mrs. Burnett's story, "Through One Administration," which has steadily grown in interest, reached its conclusion in this

number, which completes Volume XXV. of the magazine. Conspicuous among the illustrated articles is Ben Perley Poore's description of "The Capitol at Washington." In "Plotters and Pirates of Louisiana," Mr. Cable offers the most fascinating chapters yet printed of his Creole papers. A weekly illustrated sketch of Eugene Fromentin is contributed by Henry Eckford. "Visiting the Gypsies," is a paper on the customs and language of those civilized nomads. One of the most prominent is Bernet Phillip's account of "The Primitive Fish-hook." The poems of this number are by the late Sidney Lanier, Robert U. Johnson, and Robert Grant.

EVERY article in the April number of Harper's Magazine, for some reason or other, invites special notice, but our space is limited. The frontispiece is an engraving of Washington Irving. Mr. G. W. Curtis, in the Editor's Easy Chair, gives an interesting sketch of the Writer. Geo. H. Boughton's fourth paper on Holland is very interesting, even more so than the preceding articles. Mr. Geo. T. Curtis contributes the first of two papers on the "Treaty of Peace and Independence," with six portraits. Many other articles which are entertaining, grace the pages of this number. Miss Woolson's "For the Major," and Black's "Shandon Bells," are both concluded in this number. Poems are contributed by T. B. Aldrich, R. H. Stoddard, and John B. Tabb.

THE April numbers of the St. Nicholas and Wide Awake are both full of interesting and sprightly articles, which will make the boys and girls, both young and old, jump with joy as they peruse their papers.

SCIENCE, an illustrated journal published weekly, S. H. Scudder, Editor. \$5 per year, 15 cents per copy. Published by Moses King, Cambridge, Mass.

THE VANDERBILT OBSERVER. Published by the Literary Societies of Vanderbilt University, Nashville, Tenn. \$1 a year, single copies 15 cents.

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The Sabbath

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SPRING

The willows are yellow But the sky is gray, And the weather-vane shivers The ships to the harbor And grandfather grunts Spring always came early The seasons have changed The Winters are longer

"Hippity-hop to the cap Four little men in a row Bright, merry eyes, full Pink little cheeks as soft Trim little boots on eight Smart little jackets and Caps and tippets as red

Four little men in a row. Come hippity-hop straight A holding hands, while Oh, hippity hop to the cap They sing with ready wit Now hippity hop to the cap Oh hippity hop to the cap And out of sight they go Four little men in a row

Dear grandfather whistle A blue-bird over the house 'Tis not going to snow. Says grandfather, nodding 'The wind is changing— And, look in the west, I! This morning I heard a bird I guess this will be an old bird.—Elizabeth Cummins

BESTIN

BY THE

Into the Mountains

Nature has never been rier which commerce overcome. At least been found across there were discovered and The present century lier methods, and pie hitherto were only cr will remember that Mont Cenis Tunnel. to leave, (not wholly has some pleasant sto fore we bid you a final dined to try the St are at Arona, near th —look on your map hours before sunset, steamer and run up to This lake is about 37 miles along the foot er shore is under the the south the hills slo of Lombardy. The h in the mountains, and deep green color, whi blue. The greatest d stopping at Stressa we rest in the shadow of will give us the lake daylight to-morrow, slight disadvantage, 5 A. M. for a cup of o'clock boat," but th you to read about it a Club to carry it out. amized road in front southern end of the h leon built over the Sin the lake for many mil drive, and is much us er with its associate l fashionable Summer r ians.

We are fairly good rising, and the morn as delightful as the ful. It is so cool that fort, even in the sunst back and forth across the quaint little to shores, sheltered in out upon the promont Crowds of peasants, o laden with baskets of and eggs. There is bargaining, and yet a whole trip would scar for a couple of stalls, for as many hours. N thinks as much of his dozen eggs, as a whole Many of the dealers of the more efficient New York "Stock I doubtedly make some nary din. The chick and struggle as chick That jolly, jangling