

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 9, 1885.

WHOLE NO. 2096.

The Sabbath Recorder.

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IN MEMORIAM Of Mrs. Rhoda Ann Potter.

BY A. G. PALMER.

I.
Sainly from childhood, modest, sweet, and pure,
Her young life ripened into fragrant bloom,
Making her maidenhood a rich perfume—
The blushing girl, the wife in miniature,
How beautiful her wedded womanhood!
Simple and dignified in home-life ways,
Winning from all kind words and generous praise,
With friendships chaste in grateful plenteitude,
Then came a higher ministry to fill,
Her wifely *charism*, sorrow, anguish, rest;
A helpless babe laid on a mother's breast;
Maternity's new born delicious thrill;
Pledges of nuptial love, three children given;
Now white robed angels two, with her in Heaven.

II.
Deliberate, but brave and dutiful,
Trustful in danger, self possessed in fear,
Brightening the night of sorrow with her cheer;
In suffering serenely beautiful,
Patient and uncomplaining, "neath the rod,
Facing with steady nerve the scalpel's pain,
If so she might her life and health regain
Awhile for loved ones, by the will of God.
But when convinced nothing remained but death,
Trustful, like childhood in maternal arms,
With quietness, disturbed by no alarms,
To Him who gave she yielded up her breath,
As fades from sight the twilight's mellow ray,
So passed her radiant soul from earth away.

III.
A Christian woman, with large common sense,
Nature's best gift, when sanctified by grace,
She held her home a consecrated place
For industry and careful providence,
Intelligent, strong in the faith, and clear
In her religious sentiments, and true
To her own churchly preferences, as due,
She cherished for "all saints" a love sincere,
Farewell, O gentle wife, mother, and friend!
The earth, bereft of thy benignant mien,
Will be to us desolated of all its sheen,
A wilderness of sorrow to the end.
Be this our solace—thou hast gone before
To greet our coming to the golden shore.

IV.
And soon we'll come; only a few more years
Remain for trial on this earthly plane,
A higher grade of spirit life to gain,
Ere our translation to the heavenly spheres.
Till then, loved one, thy vigils o'er us keep,
Defending us in sore temptation's hour,
When brooding clouds of sorrow o'er us lower,
And angry waves would whelm us in the deep.
O could we know that thou art near us yet,
Still loving us as in the *sweet gone by*,
About us in thy gentle ministry
Of grace and beauty, never to forget,
We'd sing for joy, and wait with tearless eyes
Our *epiphany* t. Paradise.
STONINGTON, Conn., March 21, 1885.

SOUTHWARD.—No. 2.

BY THE PARSON.

Two miles above Jacksonville, on the east bank of the St. John's River, thirty feet above high water, in the midst of an orange grove, stands the residence of C. B. Rogers. The river stretches four miles to the western shore, and justifies the name of this charming spot, "River View." There we slept the sweet sleep of the weary, the first night in Florida. The season is "very late" here as elsewhere, but the evidences of Spring crowd upon our Northern senses in rich profusion. Items: strawberries for tea, fresh from the garden; the morning of the 17th like a cool May morning in New Jersey, and a June one in Wisconsin; Spring birds in their jollity; looking from our bedroom windows, upon an orange tree, the top of which was full of golden fruit, and the lower branches covered with opening buds and open flowers, the white and gold, all set in deep, glossy-green foliage. Did we admire that picture for a long time, from the open window? The Captain did not. How many did we eat before breakfast? The Parson ate three. Did we think of you, Bro. Editor? We did; the best the writer could do was to refer the case to the Captain, who is also the Treasurer of the Tract Society. The official relations between him and the General Agent offered the only solution of the problem how oranges might be eaten for the Editor of these columns. If he enjoyed it at a distance far removed, we enjoyed it on the spot, and went to breakfast.

What the parson "knows about farming," in Florida, would not be worth the writing, but it may be of interest to say that the grove of Bro. Rogers, which is just fairly "coming into bearing," is ten or twelve years old. The trees are from fifteen to twenty feet high. Some of them have produced eight hundred, or more, fine oranges this season. Time, patience, careful cultivation, and an abundance of appropriate food by way of fertilizers, are requisite to the production of a good orange grove. No excellence without labor, no harvest without proper preparation is the law

which governs an orange tree, scholarly attainments, and religious growth.

More time than is requisite to develop an orange grove, will be consumed before the bulk of the people in this neighborhood will be brought up to a high social and religious standard. Large sugar plantations occupied a narrow strip along the bank of the river, before the war. The representatives of a few of the old families, and a few northern people, now occupy the same strip of territory. The country back of this strip is sparsely settled by colored people, many of whom have come from Georgia and Tennessee since the war. The work of organizing these into a working, civil government, of establishing schools and churches, is a mission work, demanding much time and patience. These black people are children in all things pertaining to higher social and religious life. Their former training unfitted them for citizenship; and political intrigue is easily learned from the whites, if it is not indigorous to black as well as white. He who would be a true friend to these people must combine wisdom and patience, firmness and persuasion, in a large degree. The prophecy of Judge Tourgee, concerning the coming "Black Republics," along the black belt in the north of Florida, is more than a fancy, and the education and Christianization of the Freedmen is a problem of vital importance to all the land. I say "Christianization," for it is too evident that the reported speech of a colored preacher, is not wholly mythical, who said: "Yes, brethren, I has broke all de ten commands, in my day, but bress de Lord, I has never lost my legion."

March 17th—It makes one shiver to read your words, Bro. Editor, which are just at hand, reporting the thermometer at *twelve below zero*, at the front door of the RECORDER office, at the above date, the more so that a dozen beautiful oranges lie on the table on which this is written, a week later than the 17th. On that day we took an early train for St. Augustine, the "oldest city in America." It is thirty-five miles from Jacksonville, by a new, narrow-gauge road. It is a point of growing importance as a "Winter resort," and the train is filled with tourists—and dust.

St. Augustine contains 20,000 inhabitants. It is a remnant of the early Spanish occupancy, and but for the "Tourist business," would be about as neglected as is the memory of that period. The landmarks which are of especial interest are Fort San Marco, built by the Spaniards between 1520 and 1556. It is dismantled, and of no account, except as a curiosity. The old Spanish Cathedral, built in 1793, is still occupied. It is dirty and tawdry, far below the standard of the poor Cathedrals of Europe; a fit memento of a people who were better trained in the scenes of a bull-fight, than in piety and devotion. The old slave market, a low, open building, standing near the Cathedral, is another relic, which is of deep interest to North and South alike. An artesian well now pours its steady flood on the spot where the auction block stood. The "Sea wall," and "Shell roads," of which the St. Augustinians have been wont to boast, are great, only in name. An old convent is now a curiosity-shop where the evidences of Floridian tendencies are plainly set forth, in the endless varieties of jewelry made from the teeth of alligators, and the tusks of wild hogs. We "did" the city, and came back to "River View," to strawberries, green peas, and oranges.

RELIGIOUS LIBERTY IN PENNSYLVANIA.

PHILADELPHIA, April 2, 1885.

Mr. Editor.—It affords me much pleasure to inform your readers that although the Religious Liberty Bill was not introduced into the Legislature at Harrisburg, yet the important principles of that bill have recently been discussed before the Literary Societies of Washington and Jefferson College, at Washington, Pa. The Societies usually have a contest each year and one of the exercises is a debate upon some important question. That selected for the contest this year was, "Should the Public Observance of the Sabbath be enforced by Civil Law?" The affirmative was maintained by Edward B. McCormick, of Irwin, Pa., and the negative by J. Logan Marquis, of Chicago, Ill. The debate occurred March 25th, in the Town Hall, which was filled with an attent-

ive audience. Judges were chosen to render a decision, and they were Hon. James A. Hunter, of Westmoreland Co.; Hon. John C. Newmyer, of Pittsburg; Dr. S. A. Lacock, of Canonsburg, and Col. John P. Linton, of Johnstown. The Umpire was Gen. Harry White, of Indiana County. The discussion continued until a late hour, and finally the decision was announced by Gen. White, who said, the Committee chosen to decide as to the merits of the debate consisted of four lawyers and one doctor, and that the lawyers were all from Pennsylvania and were orthodox in their belief. He then said that the affirmative had the advantage of the popular side, was supported by opinion and practice, and had comparatively a clear path, but the Committee had considered the adroitness of the negative, his ingenuity, comprehensive views, and systematic arrangement of his arguments. In view of these views he announced that the "Honor" was awarded to Mr. J. Logan Marquis.

This, to my mind, is a grand victory gained in that section of country, and it occurred to me that all who are interested in the question, will feel cheered that the Truth is making some progress. Let the young men, especially College students, learn what is right, and when they go forth into life they will scatter the Truth in their several spheres. In conclusion let me add, that one of the students at the College had been at Harrisburg as a lad, and heard my discussion of the Religious Liberty Bill, and informed his friend, Mr. Marquis, of the fact, who at once communicated with me. It is unnecessary for me to state what happened afterwards, or how it was that the young man was so well posted on the doctrine of Religious Liberty.

One of the judges chosen was Senator Newmyer, who had been one of my opponents at Harrisburg, and always voted against my bill there.

Hoping the Truth will yet prevail, I remain your friend,

HORATIO GATES JONES.

RESOLUTIONS.

Resolutions of Sympathy.

The following resolutions were adopted by the Ladies' Aid Society of the Pawcatuck Seventh-day Baptist Church, Westerly, R. I., at a meeting held Feb. 5, 1885:

WHEREAS, our dear sister, Mrs. ELIZABETH CARR LANGWORTHY, for many years a member of this Society, has, in God's own time, been taken from us; therefore,

Resolved, That we heartily express our warm admiration for her many noble qualities: her efficiency, her earnestness, her faithful performance of duty, and her kind and loving heart, that ever responded to another's needs, whether of joy or sadness.

Resolved, That we ever keep fresh in our hearts, the memory of her good deeds, her genial nature, her beautiful life, worthy of emulation, and seek to exemplify her many Christian virtues.

Resolved, That while we mourn our loss, we feel that "God knoweth best," and we tender our heartfelt sympathy to her family in their deep sorrow, commending them to His care who alone is able to give comfort and strength.

MRS. M. L. CLARKE,
MRS. A. L. CLAWSON,
MRS. E. A. WHITFORD, } Com.

THE following expressions of appreciation and sympathy were adopted by the Ladies' Aid Society of the Pawcatuck Seventh-day Baptist Church, April 2, 1885:

It hath pleased our Heavenly Father, in His wise providence, to remove from our number, our dear sister, Mrs. WEALTHY STILLMAN BERRY.

There are many who bear loving remembrance of her quiet usefulness and activity, of her sympathy with those in affliction, of her unshinking courage, of her patience, and cheerfulness in times of trial and suffering, of her unwavering faith, and her steadfast hope in the precious promises of Jesus.

The battles of life are all over now, its warfare ended, and she rests from her labors.

While our ranks are being thus thinned, we are admonished of the change which must come to us all alike, and it becomes us to "set our house in order, for in such an hour as we think not, the Son of man cometh."

While we extend our loving sympathy to the bereaved family, we feel that our loss is her great and eternal gain.

MRS. E. A. WHITFORD,
MRS. L. B. LEWIS,
MRS. C. Y. STILLMAN, } Com.

THE following resolutions were adopted at a regular session of the North Loup (Neb.) Seventh-day Baptist Sabbath-school, held March 23, 1885:

WHEREAS, he pleased Him who doeth all things well, to remove by death from our midst, one of our beloved members, WALTER O. BABCOCK; therefore,

Resolved, That we, the Seventh-day Baptist Sabbath-school of North Loup, Neb., do mourn the loss of one so faithful in attendance and diligent in study, exemplary in his life and conduct, that we sadly miss him from our school and society; yet we would ever be submissive to the will of our heavenly Father, believing that Walter has gone home to receive a crown of righteousness.

Resolved, That we extend our sympathies to his bereaved parents, to his sisters, to his lonely broth-

er, and to other relatives, directing them to the Comforter, who is ever ready to heal all of their sorrows, assuring them that the grief is not theirs alone but ours in part.

HENRY THORNGATE,
MANSEL DAVIS,
EZRA M. BENNETT, } Com.

SCRIPTURAL DIVORCE.

BY REV. A. MCLEARN.

An essay read at the Ministerial Conference, at Rock River, Wis., Feb. 25, 1885, and requested for publication in the SABBATH RECORDER.

Do the Scriptures admit of divorce for other causes except the one named by Christ in Matt. 19: 9; and are ministers at liberty to perform the marriage ceremony in such cases?

1. So far as the first query in the proposition is concerned, there is no difficulty in finding a ready and authoritative answer, for the Great Teacher himself whose word is the supreme law of the Christian, has settled the matter beyond the peradventure of a doubt. "And I say unto you whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her that is put away doth commit adultery." Matt. 19: 9. The Saviour makes use of two terms here: *porneia* and *moicheia*, the former signifying the cause or act, and the only cause justifying a divorce, *viz.*, fornication; and the latter expressing the name and nature of the offense—adultery. It is true that lexicographers give a common signification to the terms; but it will be seen that the person putting away his wife unlawfully and marrying another, and the person marrying her that is put away is equally guilty with the person who first violates the marriage vow. The two terms have the same relation to each other that exists between *sin* and *iniquity*. *Sin* literally means to "miss the mark." And as it pertains to moral conduct or character, and as the law of God is the only standard by which moral qualities are measured or tested, the law then is the mark which it misses; consequently every deviation from, or transgression of that law is *sin*. *Iniquity* is the guilt that attaches. Hence there cannot be *sin* without *iniquity*, nor *iniquity* without *sin*. In like manner there cannot be fornication without adultery, nor adultery without fornication. Both are involved in the offense that justifies a dissolution of the marriage relation. Now it is very clear from the foregoing declaration of Christ, that there is but one cause on account of which the marriage relation can be annulled.

But should it be urged that we live under a different dispensation and are not obligated to observe Jewish rites and laws, we answer that the law of marriage is not Jewish, but is as ancient as the human race and runs coequal with the law of the Sabbath. The Saviour in reply to cavils of the Pharisees declared that though Moses on account of the hardness of their hearts, suffered divorce for other causes, yet from the beginning it was not so. But God created them male and female, for which cause a man should leave his father and mother and should cleave unto his wife in an alliance so sacred and binding that nothing should be sufficient to dissolve it but a violation of the marriage bed. It is true that in the New Testament, there is no law or rule describing the manner in which the marriage rite is to be performed, or who is to perform it. No age is fixed at which the covenant is to be made or ratified; and no time of life prescribed for its consummation. And still more singular, there is no table, statute or law in the New Testament, saying who may, or who may not enter that relation on any principle of consanguinity or affinity. By the consent of the Christian church, the law regulating the rite of marriage in the Old Testament ages obtains under the gospel, which fact furnishes a strong argument in favor of the immutability and perpetuity of this sacred ordinance.

The teaching of Paul in his epistle to the church in Corinth is in accordance with the instruction of Christ on this subject. He illustrates the relation of the church to Christ, by the relation of husband and wife. And although he uses it as an illustration, it by no means diminishes the importance of this relationship. In the case where one of the parties is a believer and the other an unbeliever, and living together would interfere with the Christian wife's or husband's duty to God, he allows a separation, but

neither are to marry. The marriage vow is still binding, but he counsels them to live together if possible. See 1 Cor. 7.

In his letter to the church in Rome he declares that the law of marriage is binding as long as the parties live, and not till the death of one is the other free from its binding force. So highly does the apostle regard the relation of husband and wife, that he uses it as a figure to illustrate the *oneness* between Christ and his people. See Eph. 5: 32, etc.

2. In regard to the second query, I would simply say, that if the foregoing is correct, that any parties entering the marriage relation in violation of the rule laid down by the Lord Jesus Christ are guilty of the sin of adultery; it becomes a question of grave importance to every minister of Christ whether he should become a party to the sin by performing or assisting to perform the marriage ceremony in such cases. Indeed, we can see no consistency in such a case, nor can we imagine how we can be guiltless in deliberately and knowingly setting aside the authority of our divine Lord, and lower down the sacred ordinance of marriage to a mere human expediency. If we are to obey God rather than men in cases where human and divine law conflict, we consider that this is an instance second to none in point of importance and gravity. It cannot be less sacred under the gospel than under the law. And if it was necessary in order to maintain the dignity and sacredness of this rite under the law, to compel those living in unlawful wedlock to separate, notwithstanding the presence of children, we can see no possible reason why those living in a higher state of civilization, and enjoying greater spiritual advantages should not be held to as strict an account. We maintain, then, that if the law of Christ is to govern us in this matter, and we correctly interpret him, no minister can be guiltless who willfully disregards it. We consider it high time that this subject receive the attention from the church to which it is entitled.

THE SEAT OF WAR IN EGYPT.

General R. E. Colston, formerly a bey in Egypt, contributes the opening illustrated article in the March *Century*, from which we quote the following description of a portion of the present seat of war: "He who has never traveled through a desert cannot form a just idea of that strange and marvelous region, in which all the ordinary conditions of life are completely changed. It is essentially a waterless land, without rivers, creeks, rivulets, or springs. Once away from the Nile, the only supply of water is derived from deep wells, few, scanty, and far apart. Long droughts are frequent. When I explored the great Arabian Desert between the Nile and the Red Sea, it had not rained for three years; and when I traveled over the Suakim route and through Kordofan, no rain had fallen for two years. Between the twenty-ninth and the nineteenth degree of latitude it never rains at all. Water becomes precious to a degree beyond the conception of those who have never known its scarcity. Members of the Catholic mission at El Obeid, where water is much more plentiful than in the deserts, assured me that, the summer before, water had been sold as high as half a dollar a gallon by the proprietors of the few wells that had not dried up. When long droughts occur, the always scanty crop of doum falls away from the Nile, and the greater parts of the flocks and herds perish, as well as a considerable part of the population. It follows naturally that when undertaking a journey through the desert, the paramount question is water. A supply must be carried sufficient to last to the next well, be it one or five days distant. It is usually carried in goat or ox skins suspended from the camels' pack-saddles. These are the water-bottles of Scripture, which became leaky from wear and always lose a considerable portion of their contents by evaporation. The first thing after reaching a well is to ascertain the quantity and quality of its water. As to the former, it may have been exhausted by a preceding caravan, and hours may be required for a new supply to ooze in again. As to the quality, desert water is generally bad, the exception being when it is worse, though long custom enables the Bedouins to drink water so brackish as to be intolerable to all except themselves and their flocks. Well do I remember how at each well the first skiful was tasted all around as epicures sip rare wines. Great was the joy if it was pronounced *moya helwa*, 'sweet water'; but if the Bedouins said *moosh tayip*, 'not good, we might be sure it was a solution of Epsom salts. The best water is found in natural rocky reservoirs in deep narrow gorges where the sun never shines. As to 'live springs,' I never saw more than half a dozen in six thousand miles' travel."

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

THE Gospel in all Lands for March is full of missionary information. "Central Africa" is the principal subject, about thirty pages being devoted to it. There are also "Obstacles to Missions Removed;" "Unvarnished Items from Utah;" "An Appeal from Spain;" "Female Education in Bengal;" "The Moravian Alaska Mission;" and "Monthly Review of Missions." Terms, \$2 a year. 116 Nassau street, New York.

SECOND only to intellectual and religious progress in importance, are the facts mentioned by Bro. D. K. Davis concerning the meeting house, parsonage, and farms, at Long Branch, Neb. We congratulate the missionary and family, and the church upon these improvements and hopeful signs. The hearts of many Eastern friends have no doubt long before this, gone out in sympathy for Mr. and Mrs. Davis, in the great affliction occasioned by the death of an only daughter.

AFRICA has an area of about 11,556,600 square miles, and the population is estimated to be about 200,000,000. The following countries have colonies on the Western coast and make the following claims: France, 650 miles of the coast; Great Britain, 1,300 miles including the Niger delta; Portugal, 800 miles; and Germany, 750. The Sahara is not all desert, but a considerable portion of it is said to be inhabited. El Mahdi is resisting the claims of Egypt to the control of a large extent of country south of Egypt proper, known as Nubia, Kordofan, Sennaar and Darfur, or the Sudan. Liberia, in the West, is a colored republic, settled by colonies from the United States; and has been the headquarters for sending the gospel to tribes in adjoining country. The International African Association with the King of Belgium as its chief supporter, has been organized for the development of the great Congo country. The French government is building one railroad in Central Africa, and two or three others are contemplated. There are a great many African tribes that are ruled over by chiefs and petty kings, whose authority and dominion depend greatly upon their ability to subdue neighboring tribes. The people of these tribes vary in physical development, and in degrees of savagery, hospitality, and intelligence. The religion of Abyssinia is a mixture of Christianity, Judaism, and heathenism; west of Abyssinia Mohammedanism has gained a strong foothold: but Southern Central Africa is given up to low heathenism. Charms are extensively used; fetiches are religiously honored, and objects of nature and animals are worshipped.

MISSIONARY SKETCHES.

NUMBER XIV.

At the Annual Meeting of the Missionary Society in Alfred, New York, Sept. 8, 1880, Eld. Matthew Stillman reported two months missionary labor, remuneration \$30; expenses, \$11 72; receipts \$7 22. Eld. Daniel Coon had labored three months, Remuneration \$45; expenses, \$6 50; receipts, \$10 78. The Society voted to appoint W. B. Maxson as missionary for six months, in the vicinities of Hayfield and Woodbridge Town, Penn., and Lost Creek and Salem, Va.; Lewis A. Davis, for six months in Ohio and Indiana; John Watson and Daniel Coon for six months each in the Allegheny field; and it was voted that Eld. Daniel Coon visit the brethren in Russia, Herkimer Co., N. Y., once in three months. A few amendments to the Constitution were proposed, the most important one being a provision for an Executive Committee of five members "so located as to be convened at any time when necessity may require, and who shall furnish to missionaries all necessary instruction." An executive committee for the year ensuing was appointed consisting of E. S. Bailey, W. B. Maxson, Joel Greene, John Maxson and W. D. Wilcox.

In September 1831, the Society met in Petersburg, N. Y. Lewis A. Davis reported missionary labor for three months and eighteen days in Ohio and Indiana, Daniel Coon, two months and eighteen days in Allegheny and Herkimer counties, N. Y. Some missionaries had not filled their appointments. The Executive Committee was instructed to employ a missionary four months in Harrison Co., Va., and Hayfield and Woodbridge, Pa., also one for three months in the counties of Allegheny N. Y., McKean and Clearfield, Pa. The amendments of the constitution

proposed in 1830 were adopted, and an Executive Committee was chosen, consisting of W. D. Wilcox, Charles Clarke, Martin Wilcox, John Maxson and Joel Greene, all of Cortland Co., N. Y.

Joel Greene was appointed to deliver a missionary address at the opening of the next Annual Meeting of the Society, John Watson, alternate. The officers of the Society were rechosen as follows: E. S. Bailey, President; John Watson, Matthew Stillman, Enos F. Randolph, Joel Greene, Daniel Babcock, Vice Presidents, Wm. B. Maxson, Recording Secretary, John Bright, Corresponding Secretary, John Maxson, Treasurer. The Treasurer reported receipts for 1830 and 1831 of \$399 55, and disbursements, \$260, 53.

MISSIONS IN CENTRAL AFRICA.

The following items are gathered from *The Gospel in All Lands*:

The Primitive Methodist Missionary Society of England, has 2 stations on the island of Fernando Po, near the west coast, 2 European and 1 native itinerant preachers, 110 members, 17 probationers, 4 class-leaders, 2 Bible schools, with 18 teachers and 168 scholars, and two day-schools with 2 teachers and 55 pupils.

The United Methodist Free Churches of England have a mission in Old Calabar, on the west coast, with 5 stations and 20 out-stations, 7 ordained missionaries, 2 being natives, 8 other European agents, 17 native agents, 192 members, 129 candidates, 2,309 attendants at public worship, 620 in the Bible-schools, and 9 day schools with 569 scholars.

The London Missionary Society has a mission in the vicinity of Lake Tanganyika and at Urambo, south of the Lake, with 7 missionaries.

The American Presbyterian Church has 2 missions in West Africa. In the Liberian mission there are 9 stations, 9 American missionaries, 262 communicants, and one school reporting 73 scholars. The Gaboon and Corisco missions reports 6 stations, 22 American missionaries, 5 native preachers, 21 native helpers, 421 communicants, 74 boarding scholars, and 17 day schools.

The American Southern Baptist Convention has a mission in west Africa with 5 stations, 7 missionaries, 3 native pastors, and 125 members.

The Society for the Propagation of the Gospel in Foreign Parts (English), has a mission in Sierra Leone, with 4 missionaries. The work here, as in other places, is opposed by slavery, drunkenness, witchcraft, and all kinds of superstitions.

The Established Church of Scotland has founded a mission near the river Shire, with 2 ordained and 1 medical missionary, 1 agent, 1 artisan, and 2 lady missionaries.

The Free Church of Scotland has a mission at Lake Nyassa, with 4 stations, 4 missionaries, 2 English and 2 native teachers, 3 native catechists, 2 native evangelists, and 9 natives in full communion. One of the day-schools reports an average attendance of 53. At one of the missions 500 persons are often present on Sunday, and medical work is very important and helpful. In one of the village schools scholars are made to attend by the chief, who helps keep all in order.

The American Protestant Episcopal Church has a mission in Liberia, with 40 preaching places, 425 communicants—247 Liberians, 177 natives, and 1 white; 50 Liberian and 220 native scholars in the day schools, 490 Liberian and 7 native scholars in the boarding schools. Most of the laborers were raised upon the field and taught by former missionaries, and the work is promising.

The American Lutheran Church has 2 missions in Liberia with 100 members.

The Universities' Mission (English) is planting stations inland from the Zanzibar coast. Near Zanzibar is a farm of 130 acres, where about 400 released slaves are living under the care of the mission. To provide them with work the mission has a traction-engine for road-making, a coconut-mill, circular saw, brick and lime kilns, plantations, &c.

The American Baptist Mission. In August, 1877, Mr. Henry M. Stanly arrived near the mouth of the Congo River, 999 days after leaving Zanzibar on the east coast. Within a few months the "Livingstone Inland Mission" (English) was organized. By 1883 a chain of seven stations was established between the coast and Stanley Pool; and in 1884 one more station was established 220 miles above the Pool. Also that year the steamer "Henry Reed" was sent to Stanley Pool, from which there is a stretch of navigable water four or five thousand miles in length, in the most fertile country on the globe, and inhabited by nearly 50,000,000 of

human beings. In September, 1884, this mission was transferred to the American Baptist Missionary Union.

The English Baptists have a mission on the west coast, of 5 stations, 6 sub-stations, 2 missionaries, 6 school teachers, 8 native evangelists, and 203 members. Progress is being made among the natives in self-support and evangelistic work. Their Congo mission has 5 stations and 13 missionaries.

The English Church Missionary Society has five Missions in Africa:

1. Sierra Leone Mission of 15 parishes, besides outlying missions, 2 European missionaries, 23 native clergy, 6,160 communicants, 4,607 children in schools, 3 schools for higher education.

2. Yoruba mission of 6 mission stations, 6 European missionaries, 16 native clergy, 2,352 communicants.

3. Niger mission of 1 European Bishop, 2 native archdeacons, 4 other native clergy, an English Clerical Secretary, and Medical missionary, 11 stations, 1 Training Institution, 860 communicants, and several thousands under Christian instruction.

4. East Africa Mission of 4 stations, 1 mission steamer, 6 missionaries, 104 communicants, 858 native adherents. From this mission, begun at Mombasa, 1844, have sprung other geographical and missionary enterprises.

5. Nyanza Mission of 5 stations, 14 missionaries, 63 adults baptized at King M'tes'a's Capital.

The American Methodist Episcopal Mission in Liberia, has 5 districts, 2,337 members, 56 local preachers, 35 Bible-schools and 2,178 scholars. Rev. Wm. Taylor, D. D., elected Missionary Bishop of Africa last May, is now superintending the work in Liberia, and arranging for a "self-supporting" mission that shall stretch entirely across the continent, following the valley of the Congo part of the way. Last January 29 men and women, and 16 children sailed from New York on their way to the Congo, to work under the direction of Bishop Taylor. These missionaries intend to support themselves after reaching their destination. Among them are financiers, physicians, school teachers, mechanics, farmers, musicians, and evangelists. Some are highly educated.

The Wesleyan Methodists of England have missions on the West Coast; 40 missionaries, 453 local preachers, 13,302 members, 1,618 probationers, 115 day schools, 6,231 scholars, 258,075 attendants at public worship. In the Sierra Leone Mission the English language is fast superseding African dialects, and public business and religious services are conducted in English. The Annual Report says, that the reign of passion, rapine, and blood is being shaken, and slavery, domestic or foreign, is doomed.

The United Brethren of the United States have a flourishing mission in Sierra Leone of 15 missionary workers and about 500 church members. Special mention is made of religious interest in the schools.

The American Board has missions at Bailunda and Bihe, with 8 missionaries. The coming of boys to meeting neatly clad, instead of naked, is one of the signs of progress.

The "Christian Church" in the United States has sent out a missionary to explore the Congo valley and report.

Thus is the gospel being carried to the uttermost parts of the earth.

CORRESPONDENCE.

BROOKFIELD, N. Y., March 19, 1885.

From time to time I have received circulars from you asking us to aid in the work of the Missionary Society, and I have read these papers to our congregation and Sabbath-school. Now I will tell you what action has been taken. The Church has voted to take monthly collections, the first Sabbath in each month, one Sabbath for the Missionary Society and the next for the Tract Society, and to send to the treasury quarterly. The Woman's Missionary Aid Society, composed of some forty or more of our leading sisters, will divide their funds equally between the two societies. Our Sabbath-school has voted to pay three shares (\$30) for the Shanghai Mission School. So you may reasonably hope for some help from us; as well as the Tract Society. We do not designate the object for which we desire to have our funds used, excepting the Sabbath-school, for the reason that the Board is better posted than ourselves, and we are willing to leave this to its judgment.

I call attention from time to time to the missionary intelligence in the RECORDER, and urge our people to give liberally to help on the good work.

With earnest desires that in all of our

work, divine wisdom, with the Holy Spirit may direct, I am,

Very truly yours,

J. M. TODD.

ALFRED CENTRE, N. Y., March 15, 1885

By a letter from a brother on Buckeye Run, W. Va., we learn with pleasure that in the Buckeye and Flint Run districts, and especially among the Baptists on the Turnpike, the religious interest has this Winter gathered strength and spread as a blessing to different neighborhoods. The membership have been encouraged. Many have been awakened and more than thirty have been converted. We join with them in giving praise to God.

With us it has been quite a severe Winter; and more difficult to sustain evening meetings. Yet we have enjoyed some appointments in neighborhoods where they have not been much accustomed to listen to the gospel message. We trust that the religious visiting and preaching services have not been in vain.

Very truly yours,

L. M. COTTRELL.

FROM D. K. DAVIS,
Missionary Pastor.

HUMBOLDT, Neb., March 16, 1885.

In my last report, I forgot to mention the repairs on parsonage and church, which had consumed a considerable portion of my time and attention. Some of the churches, and brethren and sisters in the East contributed the amount of one hundred dollars for the improvement of the parsonage. Through their kindness we have an addition to the kitchen which gives us a pantry, and a small store room. By letting down the ceiling, which was very high, in the main part of the house, we shall have, when completed, two bed rooms in the chamber. We also hope to have an open porch on the east side of the kitchen. The brethren were very busy at the time we were, at work on the parsonage, so that we have done nearly all the work ourselves. The work would have been completed last Fall but for the repairs on the church, in the interest of which the work on the parsonage was suspended, and very little has been done to it since. You are aware that the church was newly sided while Eld. Lewis was here. Last Fall we put on new shingles, and built a new platform and steps. Inside, we whitewashed the vestibule, and the ceiling of the audience room with a tint of blue. The walls of the audience room were papered, the casings, seats, and doors painted, the latter in two colors, and the pulpit platform carpeted. Last but not least I mention the chandelier, paid for mostly by the young men. In the raising of funds for inside repairs, much credit is due some of the young ladies.

The Winter has been long and severe. The interruption in my appointments in consequence of bad weather has been much greater than during any previous quarter. Nevertheless, the interest remains good at all the appointments.

At Round Grove they are to organize their Bible-school next Sunday, and I am solicited to accept the superintendency with an assistant to act in my absence.

At Pleasant Hill they will doubtless organize about April 1st. The great lack in both schools is that of competent teachers, especially so at Pleasant Hill where the school is much larger.

At Long Branch I think there is a good state of feeling, and degree of unity. The attendance at the regular prayer-meeting is much better since the weather is more mild, and the last meeting was more than ordinarily interesting. The attendance and interest at the young people's prayer-meeting continue; the attendance always including some of our neighbors. There seems to be good degree of courage among the brethren. Most if not all are improving their farms and increasing their stock every year. The parsonage debt, amounting to about two hundred and eight dollars when I came to the field, has, during the last season, been largely canceled, and I hope will be entirely so during the present season. The repairs on the church cost seventy-five dollars, and the church did more in the aid of the Missionary and Tract Society than in any previous year. These facts seem to me to give a hopeful outlook to this as a church and missionary station. At the time the brethren at Harvard wrote for me, last Fall, I had not completed arrangements for the comfort of my family during the Winter, and by the time I was ready to go, the Winter had set in, and the brethren thought best to defer; and now I am expecting every day to hear from them.

In my family, during the Winter, the

hand of affliction has fallen very heavily upon us. Death visited us and claimed as his victim our darling and only daughter. We are not only sad and lonely, but our grief is, oh, how hard to endure. She was, for her years, a child of rare attainments, and I have seldom seen her equal in knowledge of the Scriptures, and consecration to the cause of the Master. It is difficult for us to see why one of such rare promise could not be spared for usefulness. We do not murmur, but strive to bow in humble submission to Him who doeth all things well.

Your fellow laborer,

D. K. DAVIS.

—Bro. Davis reports 13 weeks of labor; 4 preaching places; 17 sermons; average congregations from 25 to 60; 17 other meetings; 18 visits.

THE CLAIMS OF CIRCULARS.

It is a quite common way with both professional and business men to refer to printed communications which are sent to them by the mails with a contemptuous smile and allusion to the waste-basket. Indeed, it has come to be assumed as a mark of superiority that one should be above looking at such things—too busy, too much in demand, too much occupied with more important interests than can possibly be committed to print. And the implication is, "If you want to catch my attention, or secure a moment of my notice, you must address me in person in your own handwriting and in a sealed envelope."

Now, in regard to certain kinds of communications, we appreciate the broad distinction between a circular and a private letter. A circular letter of introduction or of credentials is of very different value from one sealed and signed and addressed. The open and printed letter may have been forged, or, what is nearly as bad, forced from a reluctant giver. The personal and private letter, we may assume, was freely given, and is frankly true. In such instances the claims on us of the two are far from equal.

But in many cases no such ground of difference exists. We may be as willingly and as honestly addressed by the impress of the type as by the circumambient courses of the pen. The communication which bears the name of a friend, or of a worthy cause, may bring as important information, as vital to our interests or our duties, in printed form as though it had been written to us alone. The fact is that the printed form, the circular letter is used simply because the contents of it are of equal interest to a larger number of persons than can conveniently be addressed separately. There are many to whom a report is to be made. Make it in print, then. It saves labor, not only for the writer, but for all the readers. The page of print can be run over more readily and as quickly as the page of writing, and it contains four times as much matter to be read. Let us thank the man, then, who will address us in print, when he has nothing more personal to say than befits the type.

Our benevolent societies, those connected with our denominations, our churches, our communities, have large constituencies with which to communicate, before whom to lay the record of their accomplished work and the statement of their needs. Do the churches desire to have their secretaries, men selected for their comprehensive views and ability to present them, spend their time in writing personal letters to all the leading members of all the churches to repeat five thousand, or even only a hundred, times the same thoughts and words, which it is necessary that the five thousand or the one hundred should hear? Or would it be wiser, as well as better economy, for all these to learn to realize and respect the just claims of a circular letter?

It is not long since we heard a gentleman, who would be unwilling not to be considered one of the leading men of his denomination in the city of his residence, and who had been elected a manager in a well-established religious society, defend his ignorance of the existence of the larger department of its work by saying, with a complacent smile, "Oh, if you suppose I ever read your circulars or reports you are mistaken. Wh., I have stacks of that kind of stuff come to me every day. I never look at them. I pitch them all into the waste-basket together."

We desire to suggest that such an acknowledgment is one which ought to cause a man to suppress his smile and to bang his head low. Don't read any of them! First of all we beg permission to disbelieve his statement, if by it he means to convey the impression that he refuses to consider the contents of any such printed and circular matter. He is doubtless a stockholder in a number of companies, and we would be quite willing to take our risks in assuring him that he reads all communications which come from the concerns in which his moneyed interests are involved. We are sure that, if he sees the name of an insurance company in which he has ten shares of stock, or of the railroad company whose bonds he holds, he promptly opens the unsealed envelope and scans the latest statement with eager accuracy.

But here is an appeal to help a Western college—waste-basket! Here is—oh! religious society—waste-basket! Here an advertisement of church furniture—waste-basket! Let the wheat and the chaff be burned together right away. This is neither wise, nor kind, nor good. It does not show that quick responsiveness to opportunities for good, that interest in the progress of the Lord's kingdom which should characterize his disciples.—*The Christian Union.*

Sabbath Reform.

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

THE OBJECT OF CHRIST'S APPEARANCE
DISCIPLES ON THE FIRST DAY OF
WEEK.

All questions relating to the resurrection of Christ, however interesting and important in themselves, are without relation to the discussion of the Sabbath question, any biblical standpoint, for there is no mention in the Scriptures which either in the Old Testament or remotely connects the two subjects, or the popular arguments for the observance of Sunday rest entirely supposing resurrection of Christ on the first day of the week, the consideration of questions relating to that resurrection into Sabbath discussions. It seems to me to be no doubt that the resurrection of Christ occurred late in the afternoon of the Sabbath-day, according to Matthew 28, and that the visit to the sepulchre by the other evangelists, was a visit on the first day morning, and hence another than that mentioned by Matthew 28, noticeable that with the exception of the passage in Matthew, it is the first visit which is mentioned and not the resurrection, which, however, to have occurred at some previous time.

The appearances of Christ to his disciples after his resurrection hold about the same relation to the Sabbath question as the resurrection itself holds to it. The appearance of the Sabbath Memorial, by Bro. Wm. M. Jones, of Lowell, Mass., shows the fallacy of any attempt to show that Christ designed to confer a sacredness upon the Sunday, by his visit to the disciples on that day:

"Can we find a Scriptural sanction for the First-day of the week (the day), in the appearances of Christ to his disciples on that day? We think not. Nothing for something upon which the Sabbath sanctity, it is not unusual to see these manifestations to his disciples, and, doubtless, most Christians have been so educated by careless Christians, that they think of them as religious assemblies, 'meetings' for worship. This was not the case. In no one instance were they so engaged. On the contrary, 'fear of the Jews' and the start of his resurrection, greatly agitated the disciples. They went very naturally to the sepulchre, and seem to have been there; the women being, affirming, and the men denying, and disbelieving. They were in perplexity. Some did not believe. Two of them went to Emmaus, and were on business (a distance no score, but of one hundred and twenty miles), talking, reasoning, and disputing over these things.

Many continued, doubtless, in their old way of mind, during the entire forty days, and, appearing to, his disciples, First day is generally treated as never appeared to them before, nor on any day except the First day, with them forty days, but never word or deed that he would have prominence given to First-day.

To show that something can be said on another day, we ask, on which day (Matt. 28: 1-6) did the angels appear to the two Marys, 'he is not here, he is risen'? There can be but one answer to this question, based upon Matthew 28, and that is, that it was in the hours of the Sabbath-day. The second testimony of the angel (1 on the following day, namely, 'He is not here.' Luke also says the same, for the same day, the First day, 'He is not here, but is risen.' Luke records the announcement of the resurrection to have been made 'late on the day' (Revision). He says nothing of the events of the next day.

Luke records what is fair to call a declaration of the angels to have been made on the First-day. The startling and important tidings of Christ's resurrection certainly well worthy of frequent repetition by angels in the closing hours of the Sabbath, and during the morning hours of the First day following, when the disciples were making frequent and hasty visits to the place where their Lord had been entombed.

Now, can any man, in his senses, that all these mighty manifestations, the painful excitement of the disciples in order to establish the place of the Sabbath? Nay, things were done to establish the resurrection and for no other purpose, other words, we affirm that the appearances of Christ to his disciples, day and days in question, were not for the purpose of showing that 'God was here from the dead.' Was he not? That only was the burning question, during the Sabbath, and even during the apostolic age, naturally, the first announcement of the resurrection were made without as we have seen, were so recent enemies of Christ seized the first

Sabbath Reform.

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

THE OBJECT OF CHRIST'S APPEARANCE TO HIS DISCIPLES ON THE FIRST DAY OF THE WEEK.

All questions relating to the resurrection of Christ, however interesting and important in themselves, are without relevancy in the discussion of the Sabbath question from any biblical standpoint, for there is nothing in the Scriptures which either immediately or remotely connects the two subjects. But since the popular arguments for the religious observance of Sunday rest entirely upon the supposed resurrection of Christ on the first day of the week, the consideration of questions relating to that resurrection is forced into Sabbath discussions. It seems to us there can be no doubt that the resurrection of Christ occurred late in the afternoon of the Sabbath-day, according to Matthew, (28: 1), and that the visit to the sepulchre, recorded by the other evangelists, was a visit on First-day morning, and hence another occasion than that mentioned by Matthew. It is noticeable that with the exception of the passage in Matthew, it is the time of the visit which is mentioned and not the time of the resurrection, which, however, is declared to have occurred at some previous time.

The appearances of Christ to his disciples after his resurrection hold about the same relation to the Sabbath question, that the resurrection itself holds to it. The following from the *Sabbath Memorial*, published by Bro. Wm. M. Jones, of London, will show the fallacy of any attempt to prove that Christ designed to confer any special sacredness upon the Sunday, by appearing to the disciples on that day:

"Can we find a Scriptural reason for sanctifying the First-day of the week (Sunday), in the appearances of Christ to his disciples on that day? We think not. In seeking for something upon which to lean for Sunday sanctity, it is not unusual to call these manifestations to his disciples, 'meetings,' and, doubtless, most Christians have been so educated by careless custom, as to think of them as religious assemblies, or 'meetings' for worship. This, however, was not the case. In no one instance were they so engaged. On the contrary, the 'fear of the Jews' and the startling rumor of his resurrection, greatly agitated the disciples. They went very naturally several times to the sepulchre, and seem to have run here and there; the women believing and affirming, and the men denying, doubting, and disbelieving. They were in great perplexity. Some did not believe their own eyes. Two of them went to Emmaus, probably on business (a distance not of three score, but of one hundred and sixty furlongs), talking, reasoning, and feeling sad over these things.

Many continued, doubtless, in this state of mind, during the entire forty days Christ was with them. The question of meeting with, or appearing to, his disciples on the First day is generally treated as though he never appeared to them before, nor after, nor on any day except the First. Yet he was with them forty days, but never signified by word or deed that he would have religious prominence given to First-day.

To show that something can be said for another day, we ask, on which day of the week (Matt. 28: 1-6) did the angels say to the two Marys, 'he is not here, for he is risen?' There can be but one answer to this question, based upon Matthew's statement, and that is, that it was in the closing hours of the Sabbath-day. Mark relates a second testimony of the angel (16: 6), given on the following day, namely, 'He is risen; He is not here.' Luke also records the same, for the same day, the First (24: 6), 'He is not here, but is risen.' Matthew records the announcement of the resurrection to have been made 'late on the Sabbath-day' (Revision). He says nothing concerning the events of the next day. Mark and Luke record what is fair to call the second declaration of the angels to have been made on the First-day. The startling and important tidings of Christ's resurrection were certainly well worthy of frequent repetition by angels in the closing hours of the Sabbath, and during the morning hours of the First day following, when the disciples were making frequent and hasty visits to the place where their Lord had been so securely entombed.

Now, can any man, in his senses, believe that all these mighty manifestations, and the painful excitement of the disciples, transpired in order to establish Sunday in the place of the Sabbath? Nay, rather, these things were done to establish the fact of his resurrection and for no other purpose. In other words, we affirm that the several manifestations of Christ to his disciples, on the day and days in question, were made for the purpose of showing that 'God had raised him from the dead.' Was he alive again, or was he not? That only was the anxious, the burning, question, during forty days, and even during the apostolic age. Very naturally, the first announcements and manifestations were made without delay, and, as we have seen, were so recorded. The enemies of Christ seized the first opportunity

to deny the resurrection. He, on the other hand, was earnest and diligent, from the first hour to the last of the forty days, to prove to his followers, that he was truly alive, and would live for evermore. 'If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept.'—*Sabbath Memorial*.

MORALITY OF THE FOURTH COMMANDMENT.

Now with reference to the morality of the fourth commandment. No one doubts the morality of the commandment that says, 'Thou shalt not steal.' That precept does not specify anything, but it is general in its application and prohibits the appropriation by one of anything and everything that belongs to another. The morality of that particular commandment consists in showing a regard for the right of property. The fourth commandment, however, not only points out the right of property, but specifies the particular kind and amount. In that precept man is prohibited from appropriating the seventh day to his own secular use. Certainly, if a command is moral that recognizes the right of property between man and man, there is no reason why a command recognizing God's right to property, and an injunction prohibiting man's appropriation of it, is not moral also.

Again, take the fourth commandment from its place in the decalogue, and the force of the other commandments is lost. This must be true from the fact that none of the others reveal the Authors of the law. It is true the name, 'God,' occurs in some of them, but it is also true, as the apostle says, that 'there be gods many and lords many.' He adds: 'But to us there is but one God, the Father of whom are all things, and we in him.' 1 Cor. 8: 5, 6. The commandment that says, 'Thou shalt have no other gods before me,' unless some particular being is specified, is just as applicable to any god of the heathen as to Jehovah. So with all the other precepts that simply refer to the name of God. Not so, however, with the fourth. That is the only one of the ten which tells who its author. It says: 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.' In this God proclaims himself the maker of all things, the only one who has authority to command. This precept was therefore given for the express purpose of keeping in mind the only true God, who made all things. This is forcibly expressed by God himself through his prophet: 'Moreover also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them' Ezek. 20: 12.

If the Sabbath could point out the true God to the Israelites, it could and would do the same for all who would embrace it. It was highly proper then that the Sabbath should be given to the representative of the human race, and thus secure a knowledge of God in the earth. Surely if any one would keep the Sabbath each week for the reason assigned in the commandment itself, he could never forget the creative power of the true God, and turn to the service of false gods, because the command expressly says that the author of the Sabbath made all things. As often, then, as one keeps the Sabbath, he remembers God as the only true and living God. Without the fourth commandment in the decalogue, we repeat that the remaining precepts have no force. If the fourth one of the ten gives force to all the rest by identifying their Author, it is certainly moral in the highest sense, and the Lord made no mistake when he put it in the bosom of his moral law.—*J. O. Corliss, in Review and Herald*.

Education.

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

ALFRED UNIVERSITY ITEMS.

The Spring Term of Alfred University opened with an unusually full attendance Wednesday, March 25th.

Up to the present date there have been 225 names registered. This is the largest number ever present before at any Spring Term. The whole number registered last term was 316, the fullest term the school has ever seen. It is gratifying to both the Trustees and Faculty, to notice the increasing popularity of this institution as shown by its constantly increasing patronage.

Some important changes have recently been made in the Faculty and the facilities for still more thorough instruction.

Prof. A. A. Titsworth, of Plainfield, N. J., a graduate of Rutgers' College, and for several years employed in the United States Coast Survey, now fills the George B. Rogers Professorship of Industrial Mechanics, and is instructing a fine class of young men in that department. His recitation room is in the new Kenyon Memorial Hall.

Prof. A. B. Kenyon, who has acceptably filled the Chair of Industrial Mechanics for several years, resigned that position in favor of Prof. Titsworth, and accepted an appointment as Professor of Mathematics.

Prof. D. A. Blakeslee, a graduate of the

Class of '66, and for the past 13 years a very successful teacher at the head of one of the Public Schools of Elmira, has been engaged to fill the place, in the Normal and Preparatory Department, made vacant by the resignation of Prof. W. R. Prentice.

Miss Inez E. Maxson, a graduate of Alfred University in '74, and for several years a successful teacher, has been engaged to fill the place, in the Preparatory Department, made vacant by the resignation of Mrs. J. Bloomer Prentice. She also has charge of the ladies in the Boarding Hall.

Prof. N. Wardner Williams has returned from Wisconsin to assume charge of the Department of Music, as Musical Director. He enters upon his work with a full determination to bring this important branch of education more prominently before the people of our denomination as well as others. His qualifications and enthusiastic devotion to his chosen profession give ground for strong hope that his labors will be crowned with abundant success. L. E. L.

THE CORRESPONDENCE, AND SUMMER SCHOOLS OF HEBREW.

The growth of interest in the study of the Hebrew language, and consequently of the Old Testament Scriptures in that language, during the past four or five years, is something marvelous. During the same time also, correspondence schools have been proven to be very useful to men whose business or whose means would not allow them to enjoy the advantages offered in the regular schools. We can, from a brief experience and a larger observation, commend the Hebrew Correspondence School to the favorable consideration and patronage of ministers who may wish to extend their knowledge of the Hebrew language, and so facilitate their study of the original Scriptures. We give below a brief history of this movement, taken from the "Calendar of the Institute of Hebrew," and some announcements of the Summer Schools. Persons interested may obtain further information by addressing Prof. W. R. Harper, Morgan Park, Ill.:

"The Correspondence School of Hebrew was announced in December, 1880, and the first Lessons were mailed February 14, 1881, to twenty persons. The school numbered one hundred and fifty in September, 1881. During the following year this number increased to about three hundred. During the Summer of 1883, the course of study, which had consisted of but one set of Lessons, was reorganized, and arrangements completed for an Elementary and an Intermediate, as well as a Progressive Course. By September, 1883, the students in these various courses numbered about five hundred. The Catalogue for 1884 will show a membership of six hundred, including pastors, students, and others, from nearly every State and Territory in the Union, and from England, Ireland, Turkey, Japan, China, India, and South America.

"The first Summer School of Hebrew was held in July, 1881, at Morgan Park, with an attendance of twenty-three. The second School was held in July, 1882, at the same place, with an attendance of sixty-five. In July and August, 1883, there were held two Schools, one at Morgan Park, with an attendance of eighty-five, and one at Chautauqua, N. Y., with an attendance of forty. In 1884, there were held three Schools, the first at Morgan Park, with an attendance of seventy; the second at Chautauqua, N. Y., with an attendance of thirty; the third at Worcester, Mass., with an attendance of forty. From the very beginning there was a widening of the scope of these Schools, so that instruction was given not only in Hebrew, but also in the various Cognate Languages, the Versions, Old Testament Interpretation, and Old Testament Theology.

"The Correspondence and Summer Schools of Hebrew were conducted solely as a personal undertaking by the Principal from the date of their beginning until January 1, 1883. At this time the responsibility of the Schools was assumed by a company of gentlemen incorporated as a joint-stock company. At a meeting of this company, held in July, 1884, it was decided to abandon, so far as the company was concerned, the educational part of the work September 1st. From this date until January 1, 1885, the Schools again reverted to the Principal.

"During these months it was proposed to effect an organization of Professors of Hebrew to whom the work should be committed. This plan was consummated December 31, 1884."

In the Correspondence School, four distinct courses have been organized: Elementary, Intermediate, Progressive, and Advanced. Each course consists of forty lessons to be taken one each week. Thus a student beginning at the Elementary Course could complete the full series in four years.

During the Summer of 1885, under the general management of Prof. W. R. Harper, are to be held four sessions of the Summer School, in as many different places. These are as follows:

- 1. Philadelphia, Pa., at the Protestant Episcopal Divinity School, June 4th to July 1st.
- 2. New Haven, Conn., at the Yale College Divinity School, June 30th to July 25th.
- 3. Morgan Park, Ill., at the Baptist Union Theological Seminary, July 21st and Aug. 15th.
- 4. Chautauqua, N. Y., at the Chautauqua Sunday School Assembly, Aug. 4th to 31st.

REPORT

Of the Treasurer of Alfred University, for the quarter ending Feb. 28, 1885.

Receipts.	
Cash in Bank, last report.....	\$12 00
Enrollment Note, principal.....	5 00
Tuition, N. Y.	236 33
Tuition, Winter term.....	2,226 81
Interest.....	681 47
Memorial Hall, subscription.....	70 35
Trustees Seventh day Baptist Memorial Fund, interest.....	196 44
Seventh day Baptist Education Soc., inter.	700 00
State, Literature Fund.....	336 25
State, Common School Teachers' Fund.....	430 72
General Agent, cash subscriptions.....	280 00
Loaned.....	11 00
	1,500 00
	\$6,642 83

Disbursements.	
Salaries.....	\$3,774 26
Interest.....	978 00
Notes taken for tuition.....	246 66
Incidentals.....	235 68
Tuition refunded.....	53 67
General Agent, expenses.....	23 15
Insurance.....	83 75
Petty expense account.....	4 68
Mechanical Library and Apparatus.....	21 00
Reduction of Indebtedness.....	1,100 00
Cash in Bank.....	86 75
Cash on hand.....	34 33
	\$6,642 83

WILL H. CRANDALL, Treasurer.
Examined and compared with vouchers, and found correct.
IRA B. CRANDALL, Auditing Board.
M. J. GREEN,
L. D. COLLINS,

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."

OPPRESSION AND HARD TIMES.

BY DR. J. H. HANAFORD.

There probably has not been a day within the memory of the "oldest inhabitant," in which there has not been heard the cry of "hard times" and "bad luck." We often hear serious and honest charges against secret societies—truthfully made—of their baneful influences, their practical oppression of those not of their number, deploring their existence in a supposed land of freedom. We know that the "national banks" are assailed, with the truthful statement that they are receiving three interests—one on the bonds, one on their circulation, and a third on the deposits—while the private banker is allowed but one; that received for the use of his money. We learn of the monopolies of financiers, the tricks and thievings of still more soulless politicians, if possible, all tending to the oppression of the poor and ignorance of those who know too little, or have not the courage to assert their rights and maintain them. In consequence of these conspiracies against the public weal, these oppressive acts of the more learned and skilled, in the present unenlightened state of society, among the masses, with still other causes which might be mentioned, there is an appalling amount of wretchedness in the world, poverty, pain and suffering, with consequent degradation and vice. Too many innocent children are famishing for the necessities of life; too many equally helpless aged and poor are in similar circumstances; too many imbeciles are at the mercy of the oppressor, while the tyrant is revelling in ill-gotten gains, wrung from their unsuspecting or ignorant victims.

But, there is an oppression far excelling all of these mentioned, often self-oppression, self imposed tyranny. I refer, of course, to the oppressions growing out of the vicious habits of the people, those connected with the three great crimes of intoxication, tobacco and opium using, each day becoming more and more degrading and oppressive. There is more spent in this country for intoxicants, tobacco and opium—to say nothing of the vast sums spent for harmful luxuries—than would be required to support every family not now having all reasonable necessities of life. And what do these victims of sensualism get in return for the amounts expended? Do they get any real value, anything to improve the mind and soul? Are they made any better or happier in consequence of their self-oppression? Do any of these articles ever add any power, any health, any wisdom, any virtue, or in any sense improve society? I may be asked if they do not improve the condition of the sick. After nearly forty years of professional life, I most decidedly answer, I do not know of any necessary use for alcohol in medicine—do not acknowledge its necessity in the treatment of the sick, though it may be convenient, in the absence of other better remedies. In the light of the present state

of scientific research, I cannot otherwise answer. While it is known that alcohol never aids digestion, but, always retards it, I am unable to see how the sick, those enfeebled in all respects, can be benefited by an impairing of the digestion. While it is known that it never is able to create any power, any strength, but always wastes it, I cannot see how the weak can afford its use. If much of our sickness results from an impure state of the blood, and alcohol always poisons the blood, never digesting, never becoming any real part of the human system, it might seem that the sick cannot afford any such results. In short, I believe that the banishment of all of these would prove a public blessing.

THE EARLY TEMPERANCE MOVEMENT.

Perhaps between thirty and forty years ago Thomas De Quincey wrote: "The most remarkable instance of a combined movement in society which history, perhaps, will be summoned to notice, is that which in our own days has applied itself to the abatement of intemperance." The great scourge of the Northern nations—generally speaking, those north of the Tropic of Cancer—is alcohol. Discovered in Arabia, early ascertained to be poison, in the former part of the 13th century it began to be used in the South of Europe for medicinal purposes. Its use gradually extended. The exhilaration produced by a draught of alcoholic liquor inevitably led to its frequent use as a beverage. Before the close of the 16th century alcoholic liquors had come to be a somewhat common drink throughout Europe. The first distillery in this country was started at Boston in 1700. The Revolutionary War greatly increased the drinking habits of the people. By the close of the War of 1812, the number of distilleries in this country had increased to thousands; and millions of gallons of fiery liquids were annually produced for consumption by the people. Very few then thought of condemning more than mere excess of drinking. And yet inevitably intemperance was very common and was rapidly increasing. Even clergymen drank freely, sometimes excessively, and were in some cases financially interested in the running of distilleries. Such wretchedness and criminality, due to intemperance, began to abound, that the conviction was born in the minds of clear-sighted and farsighted, patriotic and philanthropic men that measures must be taken to check and reduce the vicious indulgence. Hence began this "most remarkable instance of a combined movement in society which history, perhaps, will be summoned to notice."

It is greatly to the credit of the people of the United States that the first great public movement in behalf of temperance was made here. A Virginian, Micaiah Pendleton, is said to have drawn up the first temperance pledge in this country, as early as 1800. It was designed for his own household and required total abstinence. Other families, it is said, followed this example, until abstinence became "quite an extensive home institution in the State." Yet the first real temperance organization, perhaps, was that effected by Dr. B. J. Clark, of Moreau, N. Y., in 1808. In 1811, Dr. Rush, of Philadelphia, urged before the Presbyterian General Assembly "the necessity of inaugurating some scheme to awaken the public mind to the wide-spread and increasing ravages of intemperance." A temperance society was organized in Bath, Me., in 1812. The original Massachusetts Society was organized in 1813. These and similar organizations prior to 1836, were not total abstinence societies. Their object was to prevent the "too free use" of intoxicating beverages. In 1826 however, the American Temperance Society was formed in Boston on the basis of total abstinence from distilled spirits (permitting the temperate use of wine, cider, and beer)—the position taken to day by Dr. Howard Crosby and some others. "Temperance societies in those days," says Dr. Dorchester, "were in the hands of the most mature and intelligent gentlemen in the country"—such as Matthew Carey, Leonard Woods, Lyman Beecher, Justin Edwards, Theodore Frelinghuysen, Dr. Jewett, etc. The convictions and utterances of such men as these made temperance one of the leading questions of the age, and organizations to prevent intemperance rapidly multiplied. The exception from the total abstinence pledge of wine, cider, and beer, was found to be unwise, and in 1835 the American Society, in its annual report said: "The light of experience proves that abstinence from the use of all intoxicating liquor, as a beverage, is not only safe but salutary; and that it is the only course in which it can rationally be expected that drunkenness will ever be done away." The following year, 1836, the National Temperance Convention at Saratoga (the first session of which Convention occurred in Philadelphia in 1833) formally adopted this principle of "tetotal" abstinence. With this action begins the second chapter in the history of the American temperance movement.—*Morning Star*.

EVEN a century ago Dr. Rush, with an intelligence quite beyond multitudes of physicians of the present day discerned the closely-connecting link between tobacco and the alcoholic appetite. He said: "Smoking and chewing tobacco, by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits."

THE CLAIMS OF CIRCULARS.

Quite common way with both profane and business men to refer to printed communications which are sent to them by mail with a contemptuous smile and to the waste-basket. Indeed, it has become assumed as a mark of superiority to be above looking at such communications, too busy, too much in demand, too occupied with more important interests, can possibly be committed to print. The implication is, "If you want to attract my attention, or secure a moment of my time, you must address me in person, by hand writing and in a sealed envelope."

In regard to certain kinds of communications, we appreciate the broad distinction between a circular and a private letter. A circular letter of introduction or recommendation is of very different value from one signed and addressed. The printed letter may have been perfunctory, what is nearly as bad, forced and reluctant giver. The personal and letter, we may assume, was freely and frankly true. In such instances, the claims on us of the two are far from

many cases no such ground of distinction exists. We may be as willingly and promptly addressed by the impress of the pen by the circumambient courses of the communication which bears the name of a friend, or of a worthy cause, may be of important information, as vital to our interests, in printed form as if it had been written to us alone. It is that the printed form, the circular is used simply because the content are of equal interest to a larger number of persons than can conveniently be addressed separately. There are many to whom a report is to be made. Make it in print. It saves labor, not only for the writer but for all the readers. The page can be run over more readily and as the page of writing, and it contrasts times as much matter to be read. Thank the man, then, who will address in print, when he has nothing more to say than befits the type.

Inevitable societies, those connected with denominations, our churches, our cities, have large constituencies with whom to communicate, before whom to lay out their accomplished work and element of their needs. Do they desire to have their secretaries, elected for their comprehensive views to present them, spend their writing personal letters to all the members of all the churches to thousands, or even only a hundred, the same thoughts and words, which is necessary that the five thousand or the hundred should hear? Or would it be well as better economy, for all these to realize and respect the just claims of the letter?

Not long since, we heard a gentleman, not unwilling not to be considered the leading men of his denomination, who had been a manager in a well-established society, defend his ignorance of the contents of the larger department of its communications, with a complacent smile, and suppose I ever read your circulars you are mistaken. Wh, I have that kind of stuff come to me. I never look at them. I pitch them into the waste-basket together. I desire to suggest that such an attitude is one which ought to cause us to suppress his smile and to hang his head. Don't read any of them! First beg permission to disbelieve his statements, if by it he means to convey the impression that he refuses to consider the contents of any such printed and circular communication. He is doubtless a stockholder in a company, and we would be quite glad to take our risks in assuring him that all communications which come to our concerns in which his moneyed interests are involved. We are sure that, if he has ten shares of stock, or of the company whose bonds he holds, he opens the unsealed envelope and latest statement with eager accuracy.

There is an appeal to help a Western waste-basket! Here is—oh! religiosity—waste-basket! Here an advertisement church furniture—waste-basket! Heat and the chaff be burned to dust away. This is neither wise, nor good. It does not show that quickness to opportunities for good, interest in the progress of the Lord's work which should characterize his disciples.—*The Christian Union*.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 9, 1885.

REV. L. A. PLATTS, Editor and Business Agent.
REV. A. E. MAIN, Ashaway, R. I., Missionary Editor.

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

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

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

AMONG the names of persons added to the list of life members of the American Sabbath Tract Society, from Milton Junction, Wis., published in the SABBATH RECORDER of March, 26, instead of Mr. Carl Parke, read Mr. Carl Parker.

A CORRESPONDENT writing from West Union, Fayette Co., Iowa, wishes to know where is the nearest Seventh-day Baptist Church to that place. We do not know, will some of our Iowa brethren kindly inform us, and so confer a favor upon our correspondent.

SPURGEON says: "We have seen it mentioned as a wonder by old Puritan writers, that certain fish live in the salt sea, and yet their flesh is not salt. We have met with far greater singularities in the spiritual world, namely, men who live in a sea of grace, and yet are not gracious." This is only another way of saying that it is not the surroundings, but the inward temper that reveals the real character of men.

FOR the first time since 1848 our Government is sending out troops from the Navy to defend the interests of American citizens in foreign countries. Three hundred men sailed on the Para on the 3d inst., and 500 on the Acapulco, April 6th, under orders "To preserve the neutrality of, and to keep open, the transit from Colon to Panama, and further to protect the lives and property of American citizens."

It appears from official communications that the steamship belonging to the United States has been seized at Colon by an armed force, and goods in transit taken from her, her officers and the American Consul imprisoned, and the transit across the Isthmus interrupted. Hence the necessity for the action above indicated on the part of our Government.

In another column, a frequent contributor to these pages makes some suggestions regarding the symposium plan of treating various doctrinal and practical questions, which are worth considering. For our own part we like the plan. One thing, however, if we rightly understand it, is necessary to the plan, viz., that all articles written on the given subject shall be published in the same issue, and in immediate connection with each other, so that the reader may peruse them all at a single sitting, if he chooses, as he would a continuous article. It is plain that, if we admit this method into the RECORDER, each of the writers would be obliged to state his views in a most concise and careful manner. To not a few readers, this would be a very good reason for the adoption of the plan. Let us have it tried.

We regret to announce that the full edition of the *Helping Hand*, number two, is exhausted. We printed a large supply of number one and sent out before they were ordered; but on number two it was our plan, repeatedly announced, to send copies only to those who should order them. When it was time to go to press with the April number, feeling confident that all had not ordered them who would do so, we put on nearly double the number of papers called for by our subscription books, thinking to have an ample supply for subsequent orders. We are gratified that orders are so abundant; and very sorry that we cannot fill them.

Now a word about the next number, beginning July 1st. All who want this number and who have not already ordered it, should do so as early as the first of June. This is necessary because the exigencies of our work demand that they be printed at that time, and because we are furnishing the *Helping Hand* at too nearly the bare cost of actual production to be able to print many more than are actually ordered, with the chance of their going into the waste paper, because they are not wanted.

We hope that those who have not yet done so, will order the third and fourth numbers soon. They will be furnished for the two quarters at 14 cents a copy.

WHAT GOOD?

An instructive chapter in the history of the skating rink craze has just closed at Hornellsville, with the close of a 100-hour contest on rollers. Speaking of the closing scenes, a local paper says that there was an immense crowd. The people were literally packed together like sardines, men, women and children all straining to get where they could see the skaters. Women with children in arms mingled with gray-haired men, and all were excited. Referring to the condition of the contestants, the same article says of one that he was in bad shape and could hardly keep on his feet a part of the time. He reeled against the railing several times in trying to turn the corners; of another that his strength was too far gone and he was unable to stay on the track steadily. After stating that there was some suspicion of foul play on the part of the managers as to the scoring, the account returns to the crowd with the remark that it was thought at one time that there would be a riot over the matter, but only one knock-down occurred. Considering the size and temper of the crowd it is strange that even the large force of policemen managed to prevent trouble. Comment seems almost unnecessary.

The spectacle of some foolish boys forcing themselves about a ring for four weary days and as many sleepless nights, until they are too tired and worn to keep their feet, and all for a little empty fame, and the possible chance of winning (not carving) a little money, is sad enough; but the picture of mothers with babes in their arms and gray-haired men crowding in wild excitement without the ring, only to get sight of the scarcely more foolish fellows within, is too saddening to be true. And yet it has occurred, and is occurring, or is likely to occur in similar places wherever they exist; it is a natural result of their educating influences. Can there be any doubt about the moral character of those institutions, now so abundant all over our country, which prepare young men to become participants in, and to enjoy such scenes?

We do not deny, of course, that these are excesses, and that even good things may sometimes be abused. But there are certain principles and general tendencies in things which determine their real character, more than isolated events. The murder of a companion over a game of cards and a glass of beer would not be possible except there had first been much training in card playing, and a dangerous taste created and cultivated for the poisonous liquor, and thus the practice of, possibly, a life time becomes the mother of the crime of a single moment. In like manner the disgraceful scenes mentioned in the introduction to this article, could not have happened in an intelligent, quiet, and industrious community like that of Hornellsville, except that men and women were trained for it by the existence and operation of its skating rinks through many days and nights of past months. We must insist that an institution the tendency of which is so easily and naturally to such excesses and abuses is an evil in any community and should be discontinued by all good citizens of the community. But all this is on the low plane of expediency, or at best on the plane of a common morality. We wish that Christian people might be induced to take this question, with all others, up to the high plane of Christian duty, responsibility, and privilege. The Christian has no right to be a partaker in anything of questionable morality. He ought to be so much a Christian that he would have no pleasure in such things, having no taste or desire for them. We have often said before, and repeat it here, that life is too short and has too many precious things to be attained to afford much time for that which simply amuses or entertains, but which in no way adds to real worth. It has no time to give to that which is of doubtful character and which must continually be explained or apologized for. And, let it be said with a thousand-fold emphasis, it has no time to give to that which lowers the moral tone of the individual or of society, which weakens rather than strengthens true manhood and womanhood, which in any way interfere with spiritual growth, which loosens the grip on eternal verities and vitiates or entirely destroys the taste for that which elevates ennobles and saves mankind. We appreciate and rejoice in the hopeful, buoyant spirit of youth, and have no desire to check its abundant healthful outflow; but rather would we turn it from that which may bring to youth and thence to all after life infinite harm, and stimulate in it a love of that which is both enjoyable and promotive of infinite good. For this reason we most earnestly deprecate the occurrence of such scenes as those referred to in the beginning of this article,

and have entered and do maintain our protest against the existence, in any community, of those institutions which prepare young men and women either to participate in such scenes or revel in the atmosphere which they pollute.

Communications.

SYMPOSIUM.

By symposium, (an anglicized Greek word) in the current use of the term, is not meant a drinking together as the word literally means; nor "a merry feast," as defined by Webster; nor "a literary festival, or dinner," according to another; nor a table party, as in the original Greek of Mark 6: 39. (See Robinson's Greek Lexicon of the New Testament). From its modified meaning of a conversation of philosophers at a feast, probably comes the modern use of the word to signify a discussion of some pre-arranged question by a company of literary persons in the form of a conversation, and more recently its use as applied to the discussion of some subject by several writers through the medium of a printed periodical. Thus, there is now running through the numbers of the *Homiletic Review* a "Symposium on Romans;" a "Symposium on Ministerial Education;" a "Symposium on Prohibition: Ought Prohibition to be made a Political Question? If so, with what limitations?" And another is announced: "A Symposium on the Pulpit; Is the Pulpit Declining in Power? If so, what is the remedy?" Upon each of these questions are presented views, pro and con, by a number of able writers. It is manifestly of great advantage to the reader who wants to form correct opinions upon a subject to find that subject treated by a number of able thinkers representing different views of it. It is plain that he will thus be more likely to see all sides of the subject than if he were to read only the investigations of a single author.

Now could not the symposium plan be profitably introduced into the SABBATH RECORDER, for the investigation of some points of doctrine and some questions of church polity upon which there are diverse opinions among us? As to doctrinal training our denomination is of somewhat composite character. It has been recruited by accessions from different denominations. We allow great latitude of opinion among us, and many who have been educated in the creeds of other denominations come to us holding still their previous views except on the subject of the Sabbath, and in some cases, upon that of baptism. Now we have no centralizing or unifying force among us—no recognized leader of religious thought. Our teachers have been variously trained in doctrine and church polity. We are intensely individual and independent in our thinking. And hence it comes that there is probably less uniformity of opinion among us, except on the subjects of the Sabbath and baptism, than is found in any other religious denomination. But would we not be stronger if we were more nearly unanimous in views and teaching, provided we were unanimous in the right? Independence in thought is right, but does independent thinking necessarily result in diversity of religious views while we have but one guide—the Bible—which is recognized to be authority? It is plain that of two contrary views of doctrine, both cannot be right. At least one must be wrong. Is it not possible that light may be so thrown upon doctrinal questions upon which there is diversity of opinion that those who are in the wrong may see the right? Though it may be claimed that our differences are not on vital points, yet would it, not be better if there could be greater uniformity of public teaching, and that teaching in perfect accord with Scripture; than it is to have diversity when that diversity implies that some must be erroneous teaching?

The trouble with our discussions in the SABBATH RECORDER in the past was that they were mainly *disputations*, and so we felt that they were unprofitable. But suppose that some question upon which there are diverse views and practices were clearly stated, and the Editor should invite persons holding different views on that question to present, each independently of others, his best thoughts, concisely stated, in a single article, and in a candid and uncontroversial spirit. Could such a series, covering the various bearings of that question, fail to throw important light upon it and lead to some revision of views? Among the questions I would like to see treated in this way, are these: Is it right in any case to baptize a candidate who does not offer himself to the church for membership? If so, under what circumstances? Should the reception of

candidates into the church by laying on of hands be adopted by a church as an article of faith? In both these matters is there diversity of practice among us. What is right? C. A. B.

WASHINGTON LETTER.

(From our Regular Correspondent.)
WASHINGTON, D. C., April 4, 1885.

Mr. Cleveland has now been President one month and for aught any one can prove to the contrary, is, for the most part, his own master still. He has had much to bear in that brief time. No President ever had stronger pressure for places. Crowds of shrewd, persistent politicians have assailed him daily, almost hourly. He has had to listen to the tiresome acrimonious disputes of rival party leaders, and has had to decide between them. He still eats well, sleeps well, and even smiles sometimes.

Of course the spoilsmen are disappointed with the President's slow way of distributing the offices. They expected an immediate and sensational attempt to "clean the Augean stables." But there is another class of Democrats who claim that Mr. Cleveland has done much in the last four weeks, that he has inspired confidence in his purpose to do much more, and that he will do most things well. The new Administration has done some sweeping however, and has undertaken to find out where the sweeping most needs to be done. Some sweeping has been found in all of the Executive Departments. The Treasury has the greatest redundancy of clerks, and large reductions are contemplated when the recently appointed investigating committee finishes its work. One hundred employes were discharged during the week, and seven of the leading officers were asked to resign. The latter are to be immediately replaced by Democrats.

It is interesting to note the criticisms of the different parties and factions as they follow each step of the administration. When a commissioner of Internal Revenue was selected from West Virginia, the Randall men about the city shouted that Randall ran the administration. When Higgins was named for Appointment Clerk of the Treasury, everybody who wanted to see Senator Gorman obtain control of Federal patronage in the Treasury, fancied civil service reform was to be abandoned. When the President failed to appoint Mr. Thompson, of Kentucky, to any office, notwithstanding the fact that he was supported by Speaker Carlisle, they said that the administration was partial to protection, and opposed to tariff reform. And now when Mr. Pearson is nominated for postmaster of New York, the Democrats are indignant, the Republicans talk about an election deal, and the civil service reformers say Mr. Cleveland is coming up to their hopes and expectations.

A politician was speaking to me yesterday about Mr. Colman's nomination to be Commissioner of Agriculture in connection with the President's disregard of pressure from Congressional delegations. He said no one thought Mr. Colman was a man who was likely to get anything. While hundreds of Missourians were here fighting among themselves as to who should be endorsed by the State delegation, Mr. Colman staid at home ploughing and editing his rural weekly. When the other men had left Washington, he packed up his record as an agriculturist, and came here. He got the place and the others are wondering how it happened.

Few defeated candidates take their disappointment so patriotically as Hon. Mr. Willey of California, who hoped to be Commissioner of the Land Office. He said "I am disappointed of course: But I am, above all things, a Democrat, and cannot permit personal ambition to sever the cords of party allegiance. I placed my case before the President; the finding was against me, and I acquiesce as in the decree of a court." He further said "I believe in the administration. Mr. Cleveland is a just man, and a brave man. His beginning is magnificent, the full fruition of his administration will fulfill its present promise."

The Senate is no longer in session, long lists of Presidential nominations have been sent to it during the week, diplomatic and otherwise. Since the appointment of ex-Congressmen Atkins, Durham, Muldraw and Sparks to prominent positions, the average ex Member feels much encouraged, and numbers of them are working harder than ever to secure something in the way of office.

Republican Senators have been discussing in caucus what attitude they shall take towards President Cleveland in case his nominations displace officials whose terms of office have not expired. They are still undecided, but a number of them think it would be

policy to treat Mr. Cleveland as they did Mr. Arthur.

Crowds throng the telegraph offices and the offices of the daily papers of the city to inquire the latest news or seek the latest bulletin concerning the condition of Gen. Grant. The feeling of sympathy for the distinguished sufferer is particularly marked among the officials and employes of the various Government Departments, many of whom received their appointments from President Grant.

A MINNESOTA MAN IN IOWA.

Your Minnesota correspondent has been traveling for about three weeks past in Iowa, the land of statutory prohibition, and he finds here many things connected with this question worthy of notice. Many pronounce the law a failure, and still others say it is a fine thing and in time it will bring about the desired object. But in this, as in every other disputed question, it is never safe to take the opinions of others as facts, but one must study and observe and draw conclusions for himself. In many cities and towns public opinion is so strongly in favor of liquor that it is almost impossible to convict even when evidence is so clear that it seems impossible to do otherwise. Many instances might be cited where the jury and witnesses commit perjury to shield the law-breakers; but such instances are becoming more rare and arrests more frequent with convictions as the rule, as shown by court records. In nearly every town and city I have visited there has been one or more arrests made.

While in Algona, a place of about 2,500 inhabitants, there was the trial of a young man with "a rose-bud nose" charged with selling liquor. He was convicted, fined \$1,950 and costs, and his stock taken into the courtyard and destroyed. This young Dutchman had been arrested before but his friends the witnesses and the jury helped him out; but now I venture to presume he thinks there is at least one instance where prohibition prohibits.

Liquor men all through the State are resorting to the last desperate measure which is that of threats, they say they "will sell," and "the law cannot be sustained," "They dare not convict," etc.

Every week of late there is some one or more convicted in this State, with heavy penalties. The mills of justice grind slowly, but they are still grinding, and that "exceeding fine," and in time the saloons will be ground out of Iowa. As long as liquor can be found in the State let the court-yard gutters run brim full, as they did at Algona, for there are not many fish ponds nor streams where the finny tribe may be effected by it as there were in Maine when Neil Dow spilled liquor out promiscuously. Let the stench rise as a grateful savor, not that, that alone is enjoyable, but that it is laden with the scent of victory.

Doubtless your readers have heard of the repeated outrages committed on witnesses who appeared against the "knights of the bowl;" some have been beaten, others dipped through holes cut in the ice, some treated to a coat of tar and feathers, and in various other ways have the liquor men tried to intimidate in the same spirit that was shown a few years ago in the South while it was the ruling passion to try to preserve a solid South at elections. But those who will burn or hang a man in effigy for permitting his name to go before the people as Presidential candidate in opposition to their political belief are possessed of a spirit to influence them to do other violent acts, and, sad to say, we need not go South to find it.

We find the prohibitory law in Iowa growing in favor; but another thing we find, which is, the ruggists are a greater hindrance to the enforcement of the law than the saloon men. Drug stores are looked upon by the masses as something respectable and a necessity, here they wear a different appearance than in Wisconsin or Minnesota where drugs are the staple articles in the business; here we find the shelves laden with medicated liquors in bottles whose labels bear the high sounding name of some patent medicine which will cause drunkenness as surely as the vile stuff which does not seek to hide its true character under such a covering.

While the prohibition question is the leading one here, we find that other progressive questions are being carefully considered. The meetings of Farmers' and Dairymen's Associations are frequent, and many other gatherings are held where questions are discussed pertaining to the development of the resources of this beautiful young State.

G. W. H.

Home News

New York.
ADAMS CENTRE.

Commencing the 16th of Jan. B. Earle, the veteran evangelist with us for one week, in union with us. The meetings increased and power during his stay, not much of the time the weather many could not attend. After the meetings were conducted past—the two Baptist and day Baptist Churches uniting eight weeks.

The result thus far has been increasing and deepening of religious Christian workers, the reclaimers and the conversion of many souls. There are very few, in community, who have not been wrought upon by God's spirit who could not attend the meeting found Christ at their homes the difficulty of getting to the account of snow, there have been yet in our society, although suffered themselves for that ordination church membership, and it is others intend to do so.

In consequence of the meeting donation visit of our society, place till quite late this Winter \$135 for the benefit of the past kindly remembrance of dear have the heartfelt thanks of

A. B.
Rhode Island.
WESTERLY.

Our pastor recently delivered on temperance, the first upon of the liquor drinking, and the in our country; the second upon no license, which? Both distasteful, delivered on the two Saturdays to the April town-meeting time the question of instant town council to grant license settled for another year. Pastors of the first-day churches upon the same subject, the Selection, and we are thankful say that the town voted no majority. The authorities have several arrests, searches and seizures the unlicensed grogeries in to the leading club-house in the rum-sellers have forfeited, while others a little more defiant, will try on Thursday, the 9th inst.

On Friday evening, March 13th, eight persons, who were following were received church. There are four more be ready to follow the Saviour's faithful ordinance.

On Sabbath morning, April 11th, Whitford, rather than preaching, chose for the base of his 21: 6, "Go, set a watchman, what he seeth," and gave a first year's pastoral work in church, of which the following line:

Number of pastoral calls preached 95 sermons; delivered addresses; conducted 13 funerals and assisted at 5 marriages; church by letter; 12 added by communication; 1 dismissed; total gain to the membership. A society of Christian engaged among the young the year, which had been listing many of the young Christian labor; their meeting; the society growing of growth to the youth. We have a good Sabbath-school like to see more adults in special appeal was made to guard.

The prayer-meetings have grown in interest and spiritual attendance during the Summer good.

The usual attendance of service Sabbath mornings with exception, that there were fewer there ought to be.

The pastor was frank to the pastorate, which was that had; he had formed some plans outside of the church. Several suggestions were audience room of the church proved. 2d, the church should be in building up itself, and cause of Christ here, and Baptist Society. It should way. All should take hold

Home News.

New York.

ADAMS CENTRE.

Commencing the 16th of January, Rev. A. B. Earle, the veteran evangelist, labored with us for one week, in union revival meetings. The meetings increased in interest and power during his stay, notwithstanding much of the time the weather was so bad that many could not attend. After his departure the meetings were conducted by the three pastors—the two Baptist and the Seventh-day Baptist Churches uniting—for about eight weeks.

The result thus far has been the broadening and deepening of religious life among Christian workers, the reclaiming of wanderers and the conversion of many precious souls. There are very few, if any, in the community, who have not been powerfully wrought upon by God's spirit; some, even, who could not attend the meetings, having found Christ at their homes. Owing to the difficulty of getting to the water-side, on account of snow, there have been no baptisms yet in our society, although several have offered themselves for that ordinance and for church membership, and it is known that others intend to do so.

In consequence of the meetings, the annual donation visit of our society did not take place till quite late this Winter, but it netted \$135 for the benefit of the pastor. For this kindly remembrance of dear friends they have the heartfelt thanks of

A. B. PRENTICE.

Rhode Island.

WESTERLY.

Our pastor recently delivered two sermons on temperance, the first upon the enormity of the liquor drinking and the liquor traffic in our country; the second upon license, or no license, which? Both discourses were timely, delivered on the two Sabbaths previous to the April town-meeting, at which time the question of instructing the town council to grant license was to be settled for another year. Most of the pastors of the first-day churches also preached upon the same subject. The Sunday before election, and we are thankful to be able to say that the town voted no license by 141 majority. The authorities have recently made several arrests, searches and seizures, among the unlicensed groggeries in town, including the leading club-house in the village. Several rum-sellers have forfeited their bonds, and others a little more defiant will probably be tried on Thursday, the 9th inst.

On Friday evening, March 27th, the pastor baptized eight persons, who, on Sabbath morning following were received into the church. There are four more who will soon be ready to follow the Saviour in this beautiful ordinance.

On Sabbath morning, April 4th, Brother Whitford, rather than preach a regular sermon, chose for the base of his remarks, Isa. 21: 6, "Go, set a watchman, let him declare what he seeth," and gave a summary of his first year's pastoral work and work of the church, of which the following is an outline:

Number of pastoral calls and visits, 785; preached 95 sermons; delivered 6 temperance addresses; conducted 13 funerals; conducted and assisted at 5 marriages; 4 added to the church by letter; 12 added by baptism; 2 excommunicated; 1 dismissed; 9 members died; total gain to the membership, 4.

A society of Christian endeavor has been organized among the young people during the year, which had been successful in enlisting many of the young people in active Christian labor; their meetings were interesting; the society growing, and is a source of growth to the youth.

We have a good Sabbath-school, but would like to see more adults in attendance. A special appeal was made to them in this regard.

The prayer-meetings have continued to grow in interest and spirituality, and the attendance during the Summer months was good.

The usual attendance upon the church service Sabbath mornings was good, with this exception, that there were fewer children than there ought to be.

The pastor was frank to say that he liked the pastorate, which was the largest he ever had; he had formed some pleasant acquaintances outside of the church and society.

Several suggestions were made: 1st, the audience room of the church might be improved. 2d, the church should be interested in building up itself, and so build up the cause of Christ here, and the Seventh-day Baptist Society. It should be strong every way. All should take hold together. The

ladies' society he considered one of the best influences among us for this end.

The Church should strive to be spiritual minded, pray for it, work for it and thus become stronger. Let us be consistent Seventh-day Baptists. It is not merely for us to say, "the seventh day is the Sabbath," but we are to live it, and thus show that we are consistent.

Illinois.

WEST HALLOCK.

Eld. Morton arrived here Feb. 26th, and remained nearly three weeks, preaching twenty-one sermons, most excellent, and enjoyed by all who heard them. His coming was like the coming of Titus. Last Sabbath we had the pleasure of leading five candidates to the baptismal waters, and hope as many more will put on Christ before the Spring months pass. We expect, effectually, to strengthen this new Christian life by organizing a Young Peoples' Society of Christian Endeavor.

Next Sabbath is our Covenant and Communion season, at which we are asking all of our membership to report, and so expect an unusually good time. The Lord be praised for what he is doing for many of our churches, and let us look for even more.

G. M. C.

MARCH 31, 1885.

PARINA.

Two recent deaths in our society have brought bitter sorrow to hearts unused to bereavement. That of A. S. Coon was for sometime anticipated, having been afflicted for a year or more with a complication of diseases. A man of public spirit, intelligent, social, sympathetic, he will be greatly missed. He was one of the first of our Seventh-day people to settle in Parina. He was well and favorably known throughout the county, having held several offices of trust.

The other was that of Ida Percells, a young lady whose life, most of it, had been spent in Parina. She was universally respected and loved, had many and warm friends, possessed the sterling qualities which so well qualifies one to live as well as to die. She had been a member of our Sabbath school since she was very young, and for a number of years a member of the church, had grown to a Christian young womanhood, but death, relentless, overtook her when hopes were brightest and life seemed worth the living.

The Seventh-day Baptist Ladies' Aid Society of this place—a live institution by the way—has just treated the public to an excellent entertainment. It was given at Switzer's Opera Hall, on the evening of the 28th inst. It consisted of declamations, orations, songs, choruses, some modern and some ancient, in costume, a glimpse of the Exposition, and the temperance drama entitled "On the Brink," in seven acts. It was a somewhat lengthy programme but was by no means prosy. The interest was well sustained from the salute to the doxology, and the young people to whom the public is indebted, chiefly, for the evening's enjoyment acquitted themselves admirably.

An unusual Spring with us—very pleasant and roads dusty, but no rain in February or March thus far, some gardens made, and oats being sown.

MARCH 29, 1885.

Condensed News.

Domestic.

It is said that a bill to punish wife-beaters with thirty lashes has passed the New Jersey Assembly.

It is stated on good authority that Mrs. Garfield will soon be married to Rev. Mr. Taylor, of Pennsylvania.

It is stated that the Central Pacific Railroad will be leased to the Southern Pacific for nineteen years, the lease to take effect April 1st.

Forty thousand sheep died in Greene Co., Pa., the last three months. Scarcity of feed and the unusual severity of the weather were the causes.

The condition of Gen. Grant remains without much change. Almost hourly bulletins are made of his symptoms, &c. Very little hope is entertained of his recovery.

The silver product of the United States in 1884 was \$40,000,000, and the egg product \$80,000,000. There's a bigger bonanza in hens than in silver mines.

The bills providing for a diet of bread and water for vagrants, and giving women the right of suffrage at school elections, have passed the Wisconsin Legislature.

The excess of available assets over demand of liabilities of the government, according to the new statement, is \$16,418,000; net cash, \$206,363,000; net liabilities, \$189,945,000.

A troop of cavalry has been ordered to destroy the permanent improvements on the ranches of two cattle-firms in Oklahoma, which is taken to mean that all unauthorized stockmen will be driven out.

The decrease in the public debt during March will be small. The disbursements on account of pensions have been large.

Wells are being opened rapidly in the new Macksburg, Ohio, oil district, and the product is about 4,000 barrels daily. It is impossible to provide houses for the people, they are arriving in such numbers.

The net earnings of the Bell Telephone Company for the year ending Feb. 28th were \$1,710,000. Experimental long distance lines have been very successful, and a long distance system will be established when the demand warrants it.

The remaining vetoes by the Governor of New Jersey, of the bills taking from him the appointing power have been overridden by the House. The Governor now is left with nothing but appointments delegated to him by the constitution.

The latest reported depredation of the Yaqui Indians, is the burning to the ground of the mining town of Yaquis, near Cumaripa, and running off of all the stock belonging to the inhabitants. Two Indians were killed in the attack.

Mrs. Thomas Meath, of Chicago, received a letter from her brother, William Sheridan, ex-member of Parliament, residing in Dunmore, Ireland, informing her that she has been awarded the larger portion of a fortune of \$600,000.

The Armour Packing Company, Chicago, have received additional orders from the British war department for the shipment of 400,000 pounds of canned meats. The company has orders from the Canadian government for 225,000 pounds of canned meats for shipment to Winnipeg.

The flood in the Susquehanna is subsiding but the ice gorge at Forney remains solid. The railroad is covered in many places with ice five to ten feet high. Houses between the railroad and river are flooded to the second stories. Farmers on low lands have suffered terribly.

Foreign.

The rebellion in South America, and that in Manitoba appear to be gaining ground.

It is stated that Wolseley has asked whether he can get one or two regiments from Canada for the Sudan.

At Ottawa the snow storm was so severe that city traffic was much impeded and country traffic almost suspended.

Latest reports from the Sudan are to the effect that General Graham has been instructed to offer such terms of peace as will enable him to withdraw from the country at once.

The snow storm in East Canada, April 3, and 4th, turned into a blizzard, blocking the railroads. The most of the trains were cancelled. All east-bound trains were stuck at St. Charles.

Earl Granville has instructed the delegates to the Suez Conference, to be held in Paris, to refuse to consider any proposals that might interfere with the customary quarantine regulations.

Prime Minister Ferry, having been defeated by a large majority, on the motion for a credit of \$40,000,000 for war purposes, at once resigned his leadership, which resignation was accompanied by that of the entire cabinet, all of which were promptly accepted.

Wednesday, April 1st, was pensioner day at Toronto, Ont. On the door of the pension office was posted a notice that all pensioners under fifty years of age must hold themselves in readiness for active service in the event of war between England and Russia.

President Grevy has just received a dispatch, stating that the Chinese government had accepted Ferry's proposals for peace and wished to fix a date for the evacuation of the positions now occupied by the Chinese. The dispatch was dated subsequent to the defeat of the French at Langson.

A serious outbreak of half-breeds and Indians has occurred in Manitoba, Canada, which threatens serious trouble. Already some outrages have been committed involving the loss of life and damage to property. The government is making active preparations to put down the rebellion.

Barrios' decree regarding the Central American union, after proclaiming Barrios military commander, etc., stipulates that a general assembly composed of fifteen delegates from each state, elected by the popular vote, with the greatest liberty and independence, from among persons who can act as public representatives, will assemble in the city of Guatemala on the first day of May next to decree a political constitution of the republic of Central America, and determine the manner, time and form of an election of president, the term of service, date when he shall assume constitutional power, and to designate which city in Central America shall be the capital and seat of government.

DIED.

In Little Genesee, N. Y., March 23, 1885, Mr. Amos Green, in the 94th year of his age. He was a native of Rhode Island, and from that State, about sixty years ago, he removed with his family to Niles, where he remained about two years, then moved to Genesee, settling on the farm which has since been his home. He was a brother of Eld. Henry Green, of blessed memory, and grandfather of Eld. T. Gardner, of Siliho, N. Y. He experienced religion in early life. At the organization of the First Genesee Seventh-day Baptist Church in 1828, he with his wife became a consistent member. He was the last of the original members to be called hence, having held his connection with the church fifty-seven years. Although not so demonstrative in his religious activities as some, he lived a consistent life of quietness, enjoying the confidence of his brethren and neighbors. Owing to his advanced age and consequent feebleness, he has not, for some years, engaged in the activities of life; still he has enjoyed quite good health, even the last Summer being able to stroll over the premises in the immediate vicinity of the house. He had no apparent disease, but the vital forces gradually expended themselves until the spark of life went out. The funeral services took place at the house, the residence of his son, Mr. Benj. F. Green, on Sabbath morning, March 28th, at 10 o'clock. Buried from 1 Cor. 15: 54.

In Richburg, N. Y., at the home of her son, B. D. Maxson, Rachel R. wife of Elias J. Maxson, in the 69th year of her age. Sister Maxson was born at West Edmeston, and came with her father to West Genesee when that country was an almost unbroken wilderness, where she continued to reside until a few months previous to her death. She was a devoted member of the Church at that place from the time of its organization until she was called home. She was its last constituent member. Her last days were characterized by a calm, patient submission, and an expressed willingness to meet her Saviour. Funeral at Richburg, text, 2 Tim. 4: 7, 8.

A notice in last week's Recorder should have read as follows:

In the town of West, Allegany Co., N. Y., March 22, 1885, Elizabeth W. G. Oscar and Rubie Witter Hood, aged 2 years, 1 month, and 13 days.

In Watson, N. Y., March 19, 1885, of measles, DeWitt C. Burdick, only son of Stephen R. Burdick, aged 20 years, 6 months, and 6 days. DeWitt, in private conversation, confessed that he loved the Saviour, but had never made an open profession of religion. He was sick only about a week, and in this time the prayer earnestly to the only One who can give peace and rest, and happily obtained forgiveness, and said he was going home to heaven. When asked by his father, how he knew this, he at once said the Saviour had told him so, and calmly gave himself up to die.

In West Edmeston, N. Y., March 30, 1885, Mrs. HARRIET M. wife of H. C. Babcock, in the 61st year of her age. When thirteen years old she was baptized by her father, Eld. C. Burdick, and was a member of the West Edmeston Seventh-day Baptist Church, which relation she held to the close of life. She adhered strongly to her convictions, and strove to be faithful, patient, submissive, and an offset to her husband's weaknesses. Her husband and son are left to mourn their great loss.

In Westbury, N. Y., March 19, 1885, of catarrhal fever, Mrs. WEALTHY STILLMAN BERRY, wife of Horatio S. Berry, in the 81st year of her age. She was born in Westbury, May 17, 1804, and was the daughter of Dea. William Stillman. Of a large family of ten children, eight sons and two daughters, three brothers, among them Eld. C. S. Stillman, and the sister, Mrs. Martha A. Berry, survive her. Mrs. Berry had four children, but an adopted daughter, Mrs. Wm. C. Stanton, who was with her at her death. These, with the greatly bereaved husband, deeply feel her death. It was only a little more than a year ago, Mr. and Mrs. Berry celebrated their golden wedding. Sister Berry, when about twelve years old, made a profession of religion, and was baptized by Elder Wm. Stillman, and united with the Hopkinton Seventh-day Baptist Church. When the Pawcatuck Church was organized in 1841, she and her husband were among the first members of this church now survive her. In her Christian life she was quiet and unobtrusive, but conscientious and faithful. Her faith was firm and steady, her life exemplary. Though dead she yet lives in the lives of some who come after her. Her funeral services, on March 23rd, were conducted by her pastor. Remarks from Psa. 110: 5.

At Ashaway, R. I., March 8, 1885, of lung fever, James O'Dowd, aged 1 year, 1 month, and 8 days.

At Ashaway, R. I., March 11, 1885, of spinal meningitis, Florence O'Dowd, aged 3 years, 9 months, and 22 days.

At Ashaway, R. I., March 26, 1885, of typhoid pneumonia, with other diseases, Mrs. MARTHA J. O'Dowd, in the 23rd year of her age. In less than three weeks half of this family, the mother and two children were claimed by the reaper. Death, though dead she yet lives in the lives of some who come after her. Her funeral services, on March 29th, were conducted by her pastor. Remarks from Psa. 110: 5.

At Ashaway, R. I., March 26, 1885, of bulbar paralysis, Lucy Kenyon, wife of Dea. Matthew S. Kenyon, in the 66th year of her age. Sister Kenyon was baptized and united with the First Seventh-day Baptist Church of Hopkinton in the Autumn of 1834, with one hundred and forty-three others. She was the fruit of a series of meetings, conducted by Eld. Nathan V. Hull, while the church was under the pastorate of Eld. Matthew Stillman. She was remarkable for her cheerful Christian disposition, and was faithful in every respect not only in her own home, but also in the church and society where she will be greatly missed. Funeral services were held at the house March 30th, conducted by her pastor, Eld. A. E. Main, assisted by Eld. Babcock, and L. F. Randolph. A very large number of relatives and friends expressed by their presence their sympathy with the family, and respect for the departed one who completed a half of a century in the service of her Master.

At Potter Hill, R. I., March 26, 1885, of consumption, Mrs. ELIZA M. LEE, wife of Wm. H. Lee, in the 32d year of her age. A husband and three children are left to learn what it is to have the wife and mother taken from the home.

Books and Magazines.

The Book Worm, Vol. 1, No. 9, contains eighteen choice gems from Longfellow. John B. Alden, 303 Pearl St. New York.

The Old Testament Student for March, is Volume 4, Number 7, of this valuable aid to Old Testament study. That which will be most likely to prove of general interest in this number is the symposium of opinion, &c., on the Old Testament in the Sunday-school. Other articles are of much interest and value to the student. American Publication Company of H-brew, Morgan Park, Ill.

The Leading Industries of the West for April is before us. As its name indicates this magazine is devoted to the circulation of facts and figures relating to all Western industries. It is said to be the largest and the most widely circulated of any magazine of its character in the world. The number before us treats principally of Valley County, in Nebraska, and devotes a chapter to North Loup—its business, and business men. H. S. Reed & Co., Chicago, Ill., and Lincoln, Neb. \$3 50 a year.

The March number of The Pulpit of To-day, although somewhat late in appearing, is fully equal in excellence to its predecessors. The leading sermons are by Dr. Parker, Archibald G. Brown, Henry Ward Beecher, and the author of "The Recreations of a Country Parson." Arthur Mursell has a lecture on "The Children." There are also sermons outlined by able ministers, and the Prayer-Meeting Talk by Wm. F. Faber. To ministers, \$1 a year. Single numbers, 10 cents. A. E. Rose, Westfield, N. Y.

Our Little Men and Women grows more valuable as a magazine for the little people. The series of articles on Kings and Queens at Rome is instructive as well as entertaining, while that on Favorite Authors will stimulate an acquaintance worth the making. The usual profusion of pretty pictures abounds in the April number. D. Lothrop & Co., Boston, Mass. \$1 a year.

The Century for April completes Volume 19, old series, or Volume 7, new series, of that popular magazine. It will suggest the extent of its popularity to say that the circulation of the current number reached 325,000 copies. The number opens with the second part of A. Florentine Mosaic by W. D. Howells, which is followed by articles historic, descriptive, poetic, &c., from which one may select to suit almost any taste. Century Company, New York. \$4 a year.

The Century Company is doing for young people in the St. Nicholas, what it does for more mature minds in the Good Magazine. A special number is overflowing with good things, and a special commend to boys the series of papers on "Ready for Business," the second of which appears in this issue. "Among the Law-makers," is both interesting and instructive. "Driven back to Eden," the serial by E. P. Roe, grows in interest and power. In fact the number is an unusually interesting one.

The April number of The Pulpit Treasury closes the second yearly volume, and is rich, varied and instructive in its department. A fine portrait of Rev. F. D. Power, of Washington, President Garfield's pastor, forms its frontispiece. A view of the new Christian Church at the Capital, and of the Old Church in which President Garfield worshipped are also given, with an historic sketch of the church and of the pastor. A complete Index, covering twelve pages of the yearly volume, is a notable feature of this number. It demonstrates that this Magazine is a library in itself, embracing all phases of Christian work and furnishing indispensable aid to all pastors and evangelical workers. There is not a useless line in the volume nor an article that is not full of instruction. Yearly, \$2 50. To clergy-men, \$2. Single copies, 25 cents. E. B. Treat, 771 Broadway, New York.

IRVING SANDERS expects to be at his Friendship Studio from April 16th to 22nd inclusive.

SPECIAL NOTICES.

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

NEW YORK SEVENTH-DAY BAPTIST CHURCH.—Services every Sabbath morning at 10.45 o'clock, in the Historical Society's building, at the corner of Second Avenue and Eleventh Street.

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

The subscriber will give 20 cents apiece for the following denominational reports: General Conference, 1813, and American Seventh-day Baptist Missionary Society, 1855.

The next Quarterly Meeting of the Richburg Seventh-day Baptist Church will commence on Sixth-day, April 10, 1885, at 2 P. M. Absent members are requested to communicate by letter, and members of neighboring churches are cordially invited to meet with us. D. B. MAXSON, Clerk.

NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against John Crandall, late of the town of Friendship, in said county, deceased, that they are required to exhibit the same, with vouchers thereof, to the subscriber, one of the executors of the will of the said deceased, at his residence in the town of Genesee, on or before the 5th day of September, 1885.

E. R. CRANDALL, Executor. ELIZA M. CRANDALL, Executrix. Dated Feb. 26, 1885.

LANGSHANS Pure bred fowls—the best of all large br eds. Very hardy, mature early, splendid layers, fair setters. Eggs, \$3 for 13.

White Leghorns. Pendleton hens, mated with fine Cockerell from J. Boardman Smith's No. 1 yard. Eggs, \$1 50 for 13.

Wyandottes. Very fine fowls from one of the best yards. Eggs, \$1 50 for 13.

Eggs packed in new baskets to go any distance with safety. A. S. STILLMAN, Alfred Centre, N. Y.

FOR SALE. ON VERY EASY TERMS. Wishing to live at the Bridge, so as to be near my business, I offer for sale the very desirable family residence known as the ROGERS STILLMAN HOME. WARREN WALKER.

FOR SALE.—The House and Lot on the corner of Maple and Church Streets, Alfred Centre, N. Y., occupied as residence and office of the late Dr. Wm. M. Truman. For terms, &c., apply to Mrs. Wm. M. Truman, Alfred Centre, N. Y. MAR. 23, 1885.

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TERMS. SINGLE COPIES, per year, 60 cents. TEN COPIES AND UPWARDS, per copy, 50 cents.

CORRESPONDENCE. All communications relating to business must be addressed to the Society as above. All communications for the Editor should be addressed to FLORA A. RANDOLPH, Alfred Centre, N. Y.

AGENTS WANTED for our new Religious book, the greatest success of the year. Send for illustrated circular, if you want to make money. FORSHEE & McMAKIN, Cincinnati, Ohio.

WANTED.—Ladies and gentlemen to take light, pleasant employment at their own homes (distance no objection); work sent by mail. \$2 to \$5 a day can be quietly made; no canvassing. Please address at once GLOBE MFG CO., Boston, Mass., box 534.

SALESMEN WANTED to solicit orders for NURSERY STOCK. We have all the FRUITS and FLOWERS. Business easily learned and EMPLOYMENT GIVEN THE YEAR ROUND. Only those who can give satisfactory references need apply. For terms and particulars, address D. F. ATTWOOD & CO., NURSERYMEN, GENEVA, N. Y.

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ELASTIC TRUSS. Has a pad different from all others, of cup shape, with belt. Adjusting ball in center, adapts itself to all positions of the body while the ball is in the cup. Presses back the intertensed muscles as a person does with the finger. Will relieve the leg held securely day and night, and a radical cure. It is easy, clean, neat, and comfortable. LITTLEFIELD TRUSS CO., Chicago, Ill.

Selected Miscellany.

"PEACE, BE STILL!"

BY MAGGIE ABDELL.

A fragile ship was on the sea, The waves rolled mountain high, And brave, strong men were sore afraid, Believing they must die.

Then to the sleeper they drew near, And woke him with the cry, "We perish Lord! dost thou not care, O Master, that we die?"

As on life's troubled sea we ride, Thressed by sin's restless wave, When all our mortal powers we've tried, Our tiny bark to save.

LOUISA'S APRIL FOOL.

BY MARGARET SIDNEY.

"I'm at grandmamma's now," said Louisa to herself, "and I mean to try it for once." What? Why, April Fool, of course; that grand, ennobling game, that makes one feel so elevated if he succeeds, and so very silly if he fails,—that game that has all the fun on one side, and all the fury and hatred on the other!

"I never have in all my life tried it," kept on Louisa in the privacy of her early waking moments, "just because mamma did not approve. And all the girls say it is such capital fun. Now grandmamma won't care."

But Louisa gave an uneasy little twist beneath the bed clothes. Then she flung them back, and jumped resolutely out.

"I'll try it on Miss Pipkin first," she cried, hurrying here and there for her shoes and stockings.

Just about this time Miss Sarah Pipkin was hastening through a narrow street, her black bag on her arm, and her thick green veil drawn tightly over her face. Anybody able to penetrate its folds could see that the poor eyes were cast down and the lids were very red and very swollen.

But who would notice a spare little dressmaker in a rusty black gown, with needle-marked fingers, and care one whit whether she had cried all night over a letter telling her of the only relative, and it might as well be said only friend, she had in all the wide world, lying very sick in another city? Heart throbs of misery are endured in narrow streets every day; and no one knows, and many would not care.

Madam Brinsmade's gown must be finished at all events—and the letter did not say, "Come."

"But I will write again, if there is any change for the worse," said Miss Pipkin over and over to herself as she hurried along, repeating the letter, and working hard to extract this bit of comfort.

She was before the big gray stone mansion almost before she knew it, and she wiped off the last tears, and was let in to meet a pleasant "Good morning" from Betty the housemaid, who pretended not to see her red eyes.

The poplin gown was in fine shape to be finished that day. Then she should be free, and could fly to her sister's side. So the shining needle was soon swiftly speeding her on, and the sewing-room was very quiet save for her own tumultuous thoughts, when gay little feet pattered along the wide floor and into the room.

"Oh, Miss Pipkin!" She looked up. Louisa's cheeks were bright as red roses, and her eyes danced with a merry light. She tossed her brown hair back, and then ran up to the little dressmaker over by the window.

"There's a letter for you down stairs," she cried, "at the door—why—"

Miss Pipkin dashed the stiff poplin to the floor, and emptied her lap of any hindering substance. Her eyes were distended with apprehension, and a pallor spread over her thin little face. For one moment she gazed into the girl's eyes, but before Louisa could speak, she had rushed from the room.

Left alone, there was nothing for Louisa but to follow, and enjoy the success of her joke. Somehow she never felt so utterly mean and cast down in her mind, as in the few seconds passed before she could overtake the frightened little figure. It lengthened into a small eternity, every breath of which was one intense longing to undo her "April Fool," and be as she was before she had played it upon a poor little dressmaker. But there was nothing for it now but to see it to its conclusion, which came for her sooner than she thought.

Stepping around an angle of the upper hall, she just escaped falling over Miss Pipkin stretched in a helpless little heap of misery upon the floor, her face covered with her hands. Louisa gave a gasp at this, and horrified, cried out:

"Oh, I didn't mean—it isn't anything—" trying to lift her head. But Miss Pipkin only begged faintly, "Will you get it for me, Miss Louisa. I am so faint, I dare not try the stairs."

"I tell you it isn't anything," cried Louisa in desperation, kneeling by the dressmaker's side, her cheeks hot with shame.

"Dear Miss Pipkin, please don't be fright-

ened." She had never called her "dear" in her life—grandmamma's dressmaker—but now it seemed as if a great love had taken possession of her heart for one whom she had injured, who was so helpless and weak. But Miss Pipkin begged on piteously, "The letter!" and Louisa was forced to go down the stairs, open the heavy oaken door, untie the string, and drag in the white envelope, lying on the upper steps all fixed just as she had seen some boys arrange valentines, and which she thought a most clever device for a sham letter on this beautiful April day. She went slowly up the stairs, the letter in her hand, to find grandmamma bending in deep concern over the little dressmaker, and calling to Betty for hartsorn, and to tell Thomas to fetch the carriage.

Louisa stopped transfixed with fear. Grandmamma saw her and said kindly, "Do not be frightened, dear. I presume she has sewed too hard, and came out to get the air. We shall soon restore her."

They followed great confusion, Betty, the hartsorn, Thomas and the doctor, mixed inextricably with her wild, despairing thoughts. She only knew that she stood by and saw them carry the poor little figure into a quiet room, that grandmamma turned white at something the doctor said, and that Betty cried and put her apron to her eyes.

"And I did it," said Louisa to herself, cold as a stone. "Oh, if some one only knew it!" She must cry out and let it be known, bad as it was. Then she should feel better, if better could ever be her lot, than to stand there among the sympathizing friends, with no right to be there until the truth had been told.

"Grandmamma," she began feebly, creeping up to the old lady in a quiet moment, when a faint cry proclaimed consciousness had returned. But her tongue refused to do more, and she stood holding the morning robe with shaking fingers.

"My poor child," exclaimed grandmamma, turning to gather her within her arms, "how could I have permitted you to be here? She is all right now, Louisa. Thank God! There, there, child, don't cry." But it was the old lady's tears that were falling, for Louisa could not cry.

"I did it, grandmamma!" At last she could speak, and she held up the letter. Louisa never forgot the look of shocked surprise, recoil and sorrow in the dear eyes. But she was always glad to remember that she did not flinch, nor wish the confession back in the secrecy of her own heart.

"I did it," she repeated steadily. And then her despair rolled away like Christian's burden, and she could even hear a faint strain of hope in her heart singing of peace.

"What did you do it for?" asked grandmamma's clear voice, searching her with keen eyes.

"For April fool," said Louisa. Oh, how pitiful the answer! When life had so much of mystery, so many surprises, and sudden blows for quivering humanity, how worse than frivolous this giving of the moments to inventing practical jokes. Should she ever look grandmamma or any one in the face again?

"My child," the old lady gathered her hand, letter and all, firmly in her own strong palm, "you must tell Dr. Bryce everything. Only so can he know how to take care of her. And he can at once persuade her that it was all a jest."

And Louisa did. And her "April Fool" was her own naughty self, held up to the view of the Doctor, who had always treated her as his idea of what a good little girl should be. But what cared she for that? Absolutely nothing. Did not dear Miss Pipkin smile upon her, forgive her and yield to all her pleadings to wait upon and nurse her back to health? Did not the poor sick sister get better, to come in her convalescence, to grandmamma's to be petted and loved, and to see how pretty Miss Pipkin could look while being petted and loved too? Did not Louisa thank God on her knees for his forgiveness, and then arise to see what she could do for others? Her "April Fool Day" became an anniversary of peace to her, and an opportunity for gentle words of warning to children who came within her influence.

Louisa is an old lady now, rich in grandchildren, with just as willful, perverse little desires for all the fun of the day, as other children have, but down goes the story from the oldest to the youngest of the group, with grandmamma's corrections and additions, till even the little Toddlekins of all says in mild disgust, "April Fool—oh no, no!"

A NEGLECTED DOCTRINE.

Professor Keim has said that, "It is upon an empty tomb that the Christian Church is founded." The statement is true, and the fact that it is true constitutes one of the crowning glories of the Christian faith. Of no other religion can it be said that it is founded upon an empty tomb—upon a resurrection. This is the unique distinction of the system which was founded by Jesus of Nazareth and his Apostles. The incarnation of Deity in the person of Jesus Christ, and the triumph of Omnipotent Energy over death, also in the person of Jesus, these are the two characteristic and fundamental doctrines of Christianity. Nor is the Resurrection of less importance than the Incarnation. Were it possible to conceive of the latter without the former, we should have to confess that as regards the great redemptive purposes of Christ's mission He had come in vain. But such a conception is not possible to any man who takes his ideas of Christianity from Christianity itself. These two facts are co-essential and inseparable; neither

of them is possible—or thinkable—without the other. The Incarnation, the Crucifixion, and the Resurrection were all redeeming acts, each one of them being necessary to the vitality of the other two. A Christ who was not Divine, and who, after being crucified, had continued to be holden by death, could never have made atonement for human sin. Therefore to deny one of these doctrines is to deny them all.—Christian Commonwealth.

ALL ABOUT A BRICK.

We have heard of men who went about hunting for work, and were afraid that they should find it. Persons who are "willing to do anything," frequently know how to do nothing that needs doing, and some who have not skill enough to fill the lowest place in a business, have dignity enough to take the proprietorship, and put on all the airs necessary for the head of the firm.

Now and then we find a man who "means business," who is really ready to do anything honest whereby he may earn his bread; and though such men may lack employment, yet willing and faithful workers soon find their place and work.

There is a story of one man who, when out of work, was employed by Stephen Girard to carry some stones and pile them in a certain place, for which he was to receive a dollar. When he had finished the job he was ordered to take them back and pile them where they were before, and promised another dollar for that. He obeyed orders, and kept about his work till it was finished. When he was through his shrewd employer said:

"You mind your business and does vat you are told. I will hire you," and so he found steady employment.

When men once learn to do work of the lowest and most humiliating kind, and to perform their tasks with thoroughness and alertness, they become not only useful but indispensable.

A correspondent of the Evening Post gives the following account of a personal experience:

One bright morning some years ago, I was preparing to go down town, when the servant informed me that a man was waiting at the front door to see me.

"Tell him I'll be down in a moment," said I. On going to the door, a man of tall stature and robust appearance, calling me by name, requested assistance, saying that he had a large family, a wife in delicate health, and no means to procure food for them.

"You appear to be strong and healthy, why don't you work?" I asked.

"Simply, sir, for the reason that I cannot procure work."

Not having any work to give him, I thought I would test the sincerity of his intentions, and said, "If I give you work, what pay do you want?"

"Anything, sir, you choose to give me, so long as I can obtain means for my suffering family."

"Very well," said I, "I will give you twenty-five cents an hour if you will carry a brick on your arm around the block for five hours without stopping."

"Thank you, sir, I will do it." After hunting awhile I found a brick, placed it on the man's arm, started him on his walk, and went down town to my business.

Not having the least faith in the man's promise I thought but little more of it, yet as I knew I should be back within the five hours I determined to see if he performed his work. My business kept me away rather later than I expected, so I had to forego my usual walk home, and took the Fourth Avenue car to be back within the five hours.

As I approached the corner of the street where I reside I found a great crowd of persons gathered—two fire engines, a hose cart, and a hook and ladder truck. Upon inquiring where the fire was, I was informed that it was a false alarm, and that what brought the people together and occasioned the agitation, was the spectacle of a tall man carrying a brick on his arm around the block for nearly five hours. The neighbors were looking at him from the windows and doors as he passed along; some thought he was crazy, but when spoken to his answer was,

"Don't stop me; it's all right."

As he interfered with no one, he was allowed to walk on undisturbed.

"Where is the man now?" I asked.

"There, you can see him at the other end of the block, walking with his head down," was the answer.

He was just turning the corner, and I waited till he had performed his circuit, then, taking him quietly by the arm, I marched him to my house, followed by a lot of boys. In the meantime the firemen, engine and hose cart rattled off. The man was thoroughly tired out when I took him into my hall and seated him on a chair, while my servant went for something to eat. I paid him forthwith a dollar and a half. He informed me that while making one of his rounds a lady came out of a house and inquired why he was carrying that brick, and on his giving her the reason he received a dollar. The object soon became known, for as he passed the houses small sums were given him by different persons, and he was satisfied with his day's work.

"But," said he, "what shall I do to-morrow?"

"Why," I replied, "go early in the morning to the houses from which you received the money and ask for work, and no doubt you will find some one who will put you in the way of getting it; then report to me."

The following afternoon he informed me that he had been sent to a German, who kept a pork establishment on Third Avenue, and who wanted a clerk to keep his books. He was to get five dollars a week if his work proved satisfactory, and his duties began the following day. Before leaving me he asked for the brick, and I gave it to him. Within the year I ascertained that the man had been transferred to a larger establishment of the same kind, with a salary of one thousand dollars.

Three or four years after this I was riding in a street car when a well dressed man accosted me with a smile and asked me if I knew him. Seeing me hesitate he said: "Don't you recollect the man who carried the brick?"

He then informed me that he was doing a prosperous business on his own account, had laid up money, and expected soon to build himself a house up town.

"What became of the brick?" I inquired.

"That brick, sir, has always occupied a place on our mantelpiece, and we value it as the most precious of all our little possessions. It has made our fortune."

But was it the brick that made the fortune? Was it not rather the pluck of the man who carried it, who was willing to do any kind of work at any price, to earn his daily bread?—The Christian.

THE LIGHT THAT IS FELT.

BY JOHN G. WHITTIER.

A tender child of summers three, Seeking her little bed at night, Paused on the dark stair timidly, "Oh, Mother! Take my hand," said she, "And then the dark will all be light."

We older children grope our way From dark behind to dark before; And only when our hands we lay, Dear Lord, in thine, the night is day, And there is darkness nevermore.

Reach downward to the sunless days, Wherewith our guides are blind: s we, And faith is small and hope delays; Take thou the hands of prayer we raise, And let us feel the light of thee! —St. Nicholas.

BAD AIR.

BY DR. J. H. HANAFORD.

While it is well known—or should be—that our fires, breathing, fermentation, etc., are constantly producing bad air, carbonic gas, exceedingly poisonous, there are those who would expend money to obtain an efficient, disinfectant, which would purify the air, with no further trouble to them. Some, in addition, would be willing to smoke in it, having the foolish idea that this filthy article is able to so purify the air as to prevent one from contracting diseases, when exposed. This theory—suggested, it may be, to apologize for a sensual habit—is not worthy of a moment's consideration. God, in nature, has amply provided for this purification, through the action of pure air, the wonderful influence of the light of the sun, by absorption by water, snows, ice, and by the winds.

In consequence of the great law of diffusibility of all gases, as well as of liquids, aside from obstructions, or confinement, all impurities tend toward an equilibrium, attempting to pervade the whole mass, thus so reducing their strength that they may become harmless. We have simply to let the outer air into our sleeping apartments, etc., with the consequent escape of the foul, for its purification. This is facilitated by the presence of sunlight, the great purifying agent, scattering all foul gases as if by magic. Vegetation is constantly absorbing these gases, as the most prominent food of the vegetable world, the leaves acting as lungs.

In the absence of vegetable growth in any locality, these are taken "on the wings of the wind," and borne to other climes, or are locked up in the snows and ice, to be liberated when they can be appropriated at home. Then, open the doors and windows—reasonably—and let the filth of our homes depart. "Cleanliness is next to godliness."

GEN. GORDON AND THE SOUDAN DIFFICULTY.

For one day the thoughts of the civilized world were recently turned to one man, and that man one of the most romantic figures of contemporary history—General Gordon. His remarkable ride across the desert to Khartoum was in harmony with his strange career, and his long solitary hold of the town, enveloped by a hostile race burning with religious zeal, and his disappearance upon the very eve of succor, were but natural events in a story so extraordinary. The news of his death also produced in England a deep and universal excitement, which in intensity was doubtless like that which followed the tidings from Waterloo, or the Sepoy rebellion, or the passage of the Dardanelles by the English fleet. For a moment party strife was outwardly composed, and Tories and Liberals were only Englishmen resolved that the man who stood for England in the African desert howling with enemies should be avenged. The Past and the Future were forgotten in the duty of the Present. Why England was upon the Upper Nile in arms, or what disaster might impend in India, was not to be considered while the fate of Gordon was unknown.

But to us who look upon the English campaign in Egypt only as sympathetic spectators, the old proverb seems more than ever true, What is worth doing is worth doing well. This was Chatham's principle nearly a century and a half ago. It was the principle of Napoleon in the field and in the cabinet. It is the practical rule of success

everywhere. Whether you are going to hunt a hare or a tiger, whether you march to meet barbarians or civilized regulars, the first and vital condition of success is not to underestimate the task, and to abandon it rather than to undertake it inadequately. But a government and its enterprises are continuous, and in England and in this country when the popular will decrees a change of administration, the new-comers must deal with a situation already made for them. England drives the Jingo from the helm, but he has set the course of the ship, and the Liberal must take it as he finds it.

The Jingo took England to Egypt, and combined with France to control its government. When he was dismissed, it was not possible simply to withdraw from Egypt. But it was equally impossible to remain without a strong hold and a determined policy. This is the point at which the Liberal seems to have failed. Apparently there was not a definite policy vigorously pursued, but an acquiescence in the vague demand of public sentiment—a following rather than a leading. When Gordon was sent to Khartoum, he should have been sustained by a commanding force. If England was to remain in Egypt at all, she should have stayed for a purpose, and have supplied the means to accomplish it. What is worth doing is worth doing well.

But the cheerful aspect of the situation at the darkest moment was the response of England. In great emergencies the old quality of the English shows itself. There is no panic or despondency, but a wrathful resolution to atone for all short-comings by a mighty recuperation. The press had but one voice. All day, says the dispatch, the War-office was thronged with officers offering their services. Every Englishman felt a personal appeal. It was not what will this or that party do? but the tone of all that was said, the spirit of the whole people, was that England expects every man to do his duty. That duty is the rescue, if possible, of brave English soldiers, and the settlement of the Sudan trouble, with the broadest regard for the interests of humanity and civilization.—George William Curtis, in Harper's Magazine for April.

THE SABBATH RECORDER

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Popular Science

SIR SPENCER ST JOHN, who, for many years British consul in Iola, has enjoyed extensive opportunities of observation, finds that though at the time of puberty the negro is mentally white, after that time he falls into the background.

CHERRY stain for fine wood pared. Boil until dissolved four annatta in three quarts of water; kettle; put in a piece of potash of a walnut; keep the whole on an hour longer, and then the stain is for use.

ONLY the Goulard-Gibbs system of admitting electrical energy to a generator from the generating source was the prize of 10,000 lire offered by the Government in connection with a competition held at Turin. Too little for the magnitude of the performance.

ECONOMY IN DROP FORGING scale in the oxidation of forge and steel makes a large proportion of the ordinary hand for instead of repeated heatings a definite number of blows of the hammer there could be lesser number of only one or two blows to a heat waste would be appreciably diminished. The waste of material in drop the minimum waste. One heat instances, is equal to ten—elev for ordinary anvil practice. Instances where the proportion in drop forging is much greater. The of the work by drop forging is in favor. The perfection of the process is unquestionable.

In a single instance a lump of weighing 7 13-16 ounces passed through hammer workings six in number out its resultant product at a 7-16 of an ounce.—Scientific American.

HOW TO MAKE A PAPER PAN required a dish to silver some paper none could be obtained near where made a dish in the following manner cut out a block of wood the exact thickness of dish required. The of cartridge paper, paste it with and rub in the paste well, letting be thoroughly soaked with it. the paper evenly on the wooden down the edges smoothly and corners back, rubbing them down very particular with the first sheet if you get that smooth, the rest follow with another sheet of cartridge turning the surplus or slack paper corners, the opposite direction. Follow with five or six sheets of paper in the same way, and caper sheet of cartridge. Put the paper on it into an oven, and Then take out the block and trim. Paint the outside of the paper dish. Pour some varnish inside let it soak in, and then pour off. Bake in the oven again. After that hard and dry, warm the dish up enough to melt paraffine. Pour paraffine into it, and tilt it about tom and sides are evenly covered surplus, and when dry you can develop, or even silvering paper the above is only recommended tute for glass or porcelain which cannot be readily obtained. Paper may be used if you like.—Photo Times.

CARBONIC ACID FIRE EXTINGUISHER. A new method of utilizing carbonic acid gas for extinguishing fire is introduced by Mr Monch, of Berlin establishments in Berlin having with the apparatus. The eyes upon filling the room where a has commenced with a sufficient of carbonic acid gas to suppress. The apparatus consists of a receiver of sufficient strength pressure of 25 pounds to the and which is filled with highly carbonic acid. This receiver time be charged by means of wrought iron flasks connected flasks, filled with highly compressed acid, are a regular article of commerce, and when attached to receiver, the latter can be filled gas as desired at any convenient. From the receiver, branch pipes valves are laid to the different it is desired to protect, and when time be filled with the gas and suitable nozzles fitted to the pipe and independent reservoirs which can be carried easily place, and the contents liberally aired spot. In Germany, carbonic acid forms a large and industry, Mr. Monch's system will find favor, and at one of the has been adopted—the varnish Krauthammer, of Berlin—its been proved by the prompt an incipient fire, which is the this class of apparatus.—Scientific

The Sabbath School.

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

INTERNATIONAL LESSONS, 1885. SECOND QUARTER.

- April 4. Paul's Voyage. Acts 27: 1, 2, 14-26.
April 11. Paul's Shipwreck. Acts 27: 26-44.
April 18. Paul going to Rome. Acts 28: 1-15.
April 25. Paul at Rome. Acts 28: 16-31.
May 2. Obedience. Eph. 6: 1-13.
May 9. Christ our Example. Phil. 2: 5-13.
May 16. Christian Contentment. Phil. 4: 4-13.
May 23. The Faithful Saying. 1 Tim. 1: 15-20; 2: 1-6.
May 30. Paul's charge to Timothy. 2 Tim. 3: 14-17; 4: 1-8.
June 6. God's Message by His Son. Heb. 1: 1-8; 2: 1-4.
June 13. The Priesthood of Christ. Heb. 9: 1-12.
June 20. Christian Progress. 2 Pet. 1: 1-11.
June 27. Quarterly Review.

LESSON III.—PAUL GOING TO ROME. BY REV. T. R. WILLIAMS, D. D. For Sabbath-day, April 18.

SCRIPTURE LESSON—Acts 28: 1-15.

1. And when they were escaped, then we knew that the island was called Melita.
2. And the barbarous people showed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold.
3. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.
4. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.
5. And he shook off the beast into the fire, and felt no harm.
6. Howbeit, they looked when he should have swollen, or fallen down dead suddenly; but after he had looked a while, and saw no harm come to him, they changed their minds, and said that he was a god.
7. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.
8. And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him.
9. So when this was done, others also which had diseases in the island, came, and were healed:
10. Who also honored us with many honors; and when we departed, they sent us with such things as were necessary.
11. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.
12. And landing at Syracuse, we tarried there three days.
13. And from thence we fetched a compass, and came to Rhegium; and after one day the south wind blew, and we came the next day to Puteoli.
14. Where we found brethren, and were desired to tarry with them seven days; and so we went toward Rome.
15. And from thence, when the brethren heard of us, they came to meet us as far as April Forum, and the Three Taverns; when Paul saw, he thanked God, and took courage.

GOLDEN TEXT.—"He thanked God, and took courage."—Acts 28: 15.

- OUTLINE. I. Their reception. v. 1, 2. II. Paul's hand bitten by a viper. v. 3-6. III. A miracle of healing. v. 7-10. IV. Paul's journey to Rome. v. 11-15.

INTRODUCTION.

Our last lesson closed with an account of the loss of the ship, and the escape of the 276 persons from the wreck, to the unknown island. Thus the promise of God through Paul to the sailors was fulfilled.

EXPLANATORY NOTES.

v. 1. And when we were escaped, then we knew that the island was called Melita. It was in much peril and with great personal effort on the part of each individual, that they reached the shore. It is very remarkable that no one out of so large a number was lost in the surf. When they reached the island, and met some of the inhabitants, some of their number recognized or knew the island to be Melita, or modern Malta.
v. 2. For they kindled a fire and received us all, because of the rain and cold. The Greeks and Romans called other nations than themselves, barbarians, especially all those speaking what was to them unknown languages. The time of their arrival there must have been in November, and the direction of the wind still from the north east, hence the need of fire to dry and warm them. The kindness of the people indicates some culture and some appreciation of strangers. It would have been easy for them to distinguish between the different classes of these shipwrecked strangers, but they made no distinction, but treated all alike.
v. 3. And when Paul had gathered a bundle of sticks and laid them on the fire, there came a viper out of the heat, and fastened on his hand. Paul's readiness to do anything needful for himself or others about him, is seen here as everywhere else. A viper came out by reason of the heat. This viper had been gathered with the sticks and small brush, being in a torpid condition was unobserved by Paul until it leaped out of the fire, and fastened on his hand.
v. 4. When the barbarians saw the beast hanging from his hand. They were very quick to observe anything of that kind, for they knew that the bite of this serpent was fatally poisonous, and they were very superstitious about it. They said one to another, No doubt this man is a murderer. Here Paul is again a victim of superstition ten fold more cruel than the bites of deadly serpents. How shall he escape this time?
v. 5. He shook off the beast into the fire, and felt no harm. These words convey the thought that Paul preserved his cheerful composure and unshaken confidence in his God of whom he had spoken to his attendants.
v. 6. They expected that he would have swollen, or fallen down dead suddenly. Such was the usual effect of the viper wound. They had never known any different result. They changed their minds, and said that he was a god. Their minds must have some explanation, if not in one way than in another. Their excitement drove them to false and divers conclusions. But Paul maintained his gentle manners, cheerful trust, and manly dignity in the ever-changing associations and circumstances into which he was brought. The real and true explanation is that he was neither a murderer nor a god, but he was a godly man.
v. 7. Were lands belonging to the chief of the island, named Publius. Reference is here made to the country residence of the governor of the island. Who received us and entertained us three days courteously. Luke must be understood here as speaking of Paul

and his especial companions, as being distinguished and entertained by the governor of the island. Men of true dignity of character quickly apprehend each other.

v. 8. The father of Publius lay sick of fever and dysentery. Luke is seen in his technical description of this man's sickness. Unto whom Paul entered in, and prayed, and laying his hands on him, healed him. Paul's miraculous escape from the bite of the viper had no doubt impressed the governor, that he was a man endowed with supernatural powers, and hence he was admitted to the sick room, and permitted to lay his hands on the man. The man is healed by the same power that resisted the poison of the viper a few days before, and it was just as undoubted a miracle.
v. 9, 10. The rest also, which had diseases, came, and were healed. This island proved to be a very interesting mission field in which all the inhabitants probably came to some knowledge of the religion of Jesus Christ through the teachings and miracles of Paul. Hence the gratitude expressed by the people in great abundance of gifts and comforts.
v. 11. After three months we set sail in a ship of Alexandria. Having spent three months there they must have departed in February of the year 61. This ship of Alexandria probably had reached that island when the Paul storms came on, and had remained there during the entire time Paul and his company had been there.

v. 12. And landing at Syracuse, we tarried there three days. This city was situated on the island of Sicily, about eighty miles from Malta. At that time this city was one of real importance and much wealth, in which respect it was a rival of Carthage. It is still a city of 18,000 inhabitants. It is not unlikely that Paul preached the gospel there during those three days.
v. 13. And from thence we made a circuit and arrived at Rhegium. Fetched a compass, a phrase somewhat obsolete now, signifies, to take a circuitous course by tacking with an adverse wind. Rhegium was an old Greek town lying near the toe of Italy, just south of the straits of Messina. And we came the next day to Puteoli. They remained one day when the wind became favorable, and they set sail. Their course now lies in a north west direction along the coast of Italy to Puteoli, the chief port at that time.
v. 14. Where we found brethren, and were desired to tarry with them seven days. Their course now lies in a north west direction along the coast of Italy to Puteoli, the chief port at that time.

v. 15. When there the brethren heard of us; that is, the brethren at Rome, for word had been communicated to them. They came to meet us as far as the Appii Forum. This was an obscure town on the way, about 40 miles from Rome. The Three Taverns, 10 miles nearer Rome. He thanked God, and took courage. Though he came as a prisoner, to be tried before the highest tribunal in the civilized world, yet he found himself surrounded by warm friends, whom he had long hoped to visit. There was doubtless a consciousness within him that God was leading him into the most important field of his entire life work. The desire of many years was now realized, though in a strange way. But his faith was sufficient to see the hand of God leading him all the way. God only knows the depth of the joy that filled his heart when he came into the bosom of that strong and sound church in Rome, from which he could expect co operation in his great work of preaching the gospel to the wide world.

HIGHER MOTIVES OF SABBATH SCHOOL TEACHING.

In this age of biblical instruction and of organized Sabbath-school teaching as wide spread as Christendom itself; in these days of normal training and of continued earnest appeals; Sabbath school teachers assume responsibilities that they can not measure, attempt a work that is beyond human wisdom to comprehend, and why?

Perhaps they do not always analyze their motives, nor search for hidden springs of action; yet, certain it is, that in this especial work there must be an aim, some deep and clear convictions, some strong yet tender feelings must conquer and control. They who truly give must in some way, or by some means feel the giving, be that gift material wealth, or spiritual good.

Sabbath school teachers, in common with pastors and Christian parents aim for the spiritual education of those for whom they labor. Knowing their own heart and life experience, watching others in their restless searchings, and with their unsatisfied longings, the great wall of human sin and sorrow is borne to their ears, and they are moved to tell of the Infinite One who listens and loves, moved to teach of Him—the Messiah—by whose "stripes we are healed."

That souls may be won and be saved, that they may humbly feel their need and yield to a Higher than they, that they may rejoice in the atonement of our Lord, the true teacher goes forth to his work.

Nor is this his only object. "Righteousness is the sole end of theology." A "Christly thinking and a Christly living," are the blessed outcome of a regenerate soul. And the teacher farther aims to upbuild both himself and his class in the faith of the gospel as it applies to practical life and daily

duties, and to so interpret the lives and teachings of all God's Messengers, that each Christian child may feel and believe that his Father in heaven worketh even in him "both to will and to do of his good pleasure."

Says Bishop Jewell, The word of God is the water of life; the more ye love it forth, the fresher it runneth. It is the fire of God's glory; the more ye blow it the clearer it burneth."

The bible teacher knowing the priceless worth of this word of God, this divine revelation to man; is eager for others to search, to prove, and to prize that which is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Nor will he fail to make real and vital, the words of the Apostle's creed "I believe in the Holy Ghost" whose all animating purpose is to so quickened and led by the Spirit of Truth that they who are taught may in turn repeat the "old, old story" of the cross.

It is from the mountain heights the beholder secures his broadest view; it is in the lower air that says of light are distorted and doubled.

Blessed are they who by God's grace are firmly fixed on higher ground. SHILOH, N. J.

LETTERS.

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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. J. R. Crandall, Alfred Centre, \$2.00, and others.

QUARTERLY.

Table with columns: Name, Amount. Lists names like E. A. Witter, Alfred Centre, \$5.00, and others.

HELPING HAND.

Table with columns: Name, Amount. Lists names like C. C. Chipman, Alfred Centre, \$1.05, and others.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending April 4th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 21,396 packages; exports, 1,000 packages. This market is borne down by heavy receipts and paralyzed by consignments to dependent markets, which cuts off the usual current demand here. Prices are broken, irregular and 2@3c. lower. The old stock is to be got rid of in the face of the coming new make, and there appears to be a good deal more of it than can be used. We note sales of finest creamery make at 25@26c., selections of Delaware and Chenango tubs at 23@24c., and lines of Northern Welsh butter at 20@22c. Poor tubs are rejected by buyers, and go over unsold. Old butter is nominal. We quote:

Table with columns: Name, Price. Lists items like New creamery make, 23@25, and others.

CHEESE.—Receipts for the week, 14,309 boxes; exports were, 15,000 boxes. There was better trade and exporters took liberally of finest cheese at 11@11 1/2c. Other grades, however, were dull and prices very irregular. We quote:

Table with columns: Name, Price. Lists items like New creamery make, 11@11 1/2, and others.

Eggs.—Receipts for the week, 25,223 blbs., and

22,899 cases. Immense receipts early in the week knocked prices down 2@3c. per dozen and 14@14 1/2c. were ruling prices until yesterday, when receipts lessened, and with quick demand prices went back to 15@15 1/2c., and are firm at the close. We quote:

Near-by marks, fresh-laid, per doz..... 15 @16 Southern, and Western, fresh laid, per doz 14 @15 BUTTER, CHEESE, EGGS, BEANS, ETC.

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AMUSEMENTS.

A sermon delivered by Rev. W. C. Sabbath morning, March 25, from 1—"And ye be disposed to go."

The first epistle to the Corinthians largely to do with questions of casuistry which depend upon the questions which depend upon the their answers. The killing of a question of casuistry; whether it depends upon the case. The circumstances of the killing of I take another's life in defending or by accident, the case is taken in and I am not adjudged a murderer take another's life with malice. I am condemned to death or imprisonment. This is sufficient to illustrate what by questions of casuistry, or questions depend for their answer upon the which they are connected.

The question of casuistry in the tion of our text has the following cumstances:

Corinth was a heathen city in heathen idols and their temples and it was customary to take the from the altars of the idols and food in the public market place were some of the disciples who wrong to buy and eat this meat; were others who did not see any so a dispute arose about it. Paul it and says: "If you think it is such meat, do not eat it of course would buy what is publicly exposed without asking any questions to conscience; for an idol is nothing that has lain upon the altar of a much food as ever, and has received age, nor has it experienced any there are cases when it would be alone for love's sake and for a sake." That is, it would be alone when Christians will be eating it, or when the appearance likely to be against the cause of and of Christ; for there are consciences will not allow them meat, and it hurts them to see that a sacrifice means worship, eats of our sacrifice shares in a Christian will freely give up a misconstrued by others to the loss of the cause of the Master willows. Now I believe we will time before we find nobler and trine than that, or a nobler or hood than that which has the for its basis.

The case, in the decision of about which the text was written be as follows: It would seem that were in the habit of receiving in banquets at the homes of their were idolaters; and we wish to a full study of the words, because a question of amusements, as that means, as belonging to the same case now being spoken of. The words, "If one of them that belie you an invitation, and you are go, eat whatever is set before you questions about the food to distaste." That is, if a Christian side to go to a banquet of idolaters should also decide in all good would decide also to eat what was there, and do what was to be because he had good reason to when he decided to go. A Christian right at a place where he knew was offered in sacrifice to idols, and his host and fellow guests unconscrupulous about what was set before the table. If it was not right was done there, it was not right at all, which a great many people But the apostle throws in a parenthesis—and ye be inclining Grotius says, quietly admonishing it will be better if they would

We may be a little surprised ion of the great apostle. He the principle of the liberty of conscience, and appeals to the loyalty to his brother, to the ca