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A MOTHER'S PRAYER.

BY ANNIE L. HOLBERTON.

A mother, in her anxious yearning, kneels Beside the couch where, in her youthful bloom, Her first-born had so oft reposed, though now No rosy cheek and silken tress adorn The unpressed pillow. In that hallowed spot Sacred to mothers love, where she can trace In every trifle some reminder of Her absent child, she breathes a nightly prayer That God will bless and guide that precious one In wisdom's path; that she may ne'er forget The counsel that has sought her peace on earth And promise of a hope immortal. How Earnestly she pleads that he will lead her To the knowledge of redeeming love, and That she now in her early years may seek The treasure that alone can make her blest. Can we conceive a scene more sacred, on Which the angels may look down in tender Sympathy? And yet such prayers though e'en wrung From out a heart of agony have failed To meet fulfillment in those trying hours Of deepest shadow, when the burdened soul, Struggling 'twixt hope and fear, clings to the thought That He must surely heed, nor fail to grant. But God's ways are not ours; and may not he— Who reads the inmost heart—have traced a vein Of pride that fails would raise the object of Parental love to shine triumphant in The ranks of worldly estimation, and Design a double purpose in the cross, Of hopes unrealized and blighted joys, Crushed by one stroke of what the world calls fate; A purpose that shall test the fate of one Who tries to say through willing tears, "Whate'er The Lord permits, to that through grace, oh teach Me to submit! And though the unwary step So blindly taken by one fondly loved And all too firmly trusted, cause a grief Too deep for words; while long dark years of care Seem to await her whose unnumbered path Might still have lingered in its maiden bloom Of rosy freshness; though gloom shroud the scene Which lies before, yet if through this alone Thy love may find an entrance in the heart Unconsecrated to the Saviour now, Then may I gladly say, in this, as in All else, dear Lord, thy will—not mine be done!" Let faith predominate and love prevail; Pray without ceasing and in patience wait: God's purpose will not fail, his promises Are true. Though troubled waters o'er thee surge, Faint not; tried soul, a father's hand will guide, And, in his own good time, we trust, restore.

THE APOSTOLIC CHRISTIAN CHURCH.

Several references have been made in the RECORDER to the newly-found German Seventh-day Baptists in Milwaukee, Wis., and their parent church in Prussia. The following are extracts from Number 114 of the series of tracts published by the founder of the Apostolic Christian Community, Mr. Stagnowsky. The running title pages of the tracts are as follows: "Beams of the Holy Spirit, or The Loud Trumpet Call of Divine Mercy and Truth for the Direction and the Return of All the Children of God, Scattered in Babylon, to the New Spiritual Jerusalem, whose Light is Like the Most Precious Stone, the Clear Jasper. Isaiah 57: 11; Rev. 21: 11."

After having shown, at length, how the various circumstances in the birth and life of John the Baptist, the forerunner of the coming Christ, formed the antetype to the life of John Huss, the first reformer, as the forerunner of the Apostolic Christian Community, Mr. Stagnowsky proceeds to show that, as the birth of Jesus was more lowly than that of John, so was the like humble origin of the Apostolic Christian Community prefigured which was to be the medium by which to flash forth the fully developed, regions of light, foreshadowed by these conditions.

"It happened," he says, "that toward the end of the year 1863, in one of the smallest communities of the German Baptists, in the village of Baysan, Province of East Prussia, a division took place in the church, based entirely upon differences of doctrinal belief, concerning the knowledge of God. Of these persons, either excluded for their true faith, or of their own accord, separating from their former church connection, was formed a new and very small church, calling itself, in distinction from all other religious bodies, the Apostolic Christian Church."

"This Church is the only one which had its antetype in the lowly appearance of the Saviour, as the Son of Man. This Church alone has the Holy Spirit, and, by his influence, has been formed entirely separate from all other parties, being born again from the tomb of superstition and error. As such, this new-born Church corresponds to the birth and childhood of our Lord, in having its origin in a community of Baptists, perhaps the smallest, at the time, signifying Bethlehem, the birthplace of Christ, the smallest of the cities of Judah. Micah 5:

1-3. Likewise, as the Christ-child, soon after his birth, so the main part of this Church, soon after its organization, on account of persecutions from the Baptists, had to flee into a country (America), whose language was as unknown to them, as the Egyptian language was to Mary and Joseph, when they fled thither with the Babe. Here you see the parallel of the flight to Egypt. Later on, the main body of the Church, with its directors, moved to a small town, finding its antetype in the natural Nazareth, where the birth of the Church had been predicted as clearly as the birth of the Saviour. Luke 1: 26-28; Matt. 2: 13-22. Necessity has now induced the leading members of the Church to move farther north, to that large town, corresponding to Capernaum, which likewise was situated to the north from Nazareth, where the Saviour made his home and performed his acts."

Then follows a long argument to prove the mystic correspondence in the teachings of a certain John Amdt, author of a work on true Christianity and the first conception of this new Church. Amdt, signifying eagle, that is, renewal, lived and wrote 270 years previous to 1863, the birthdate of the true Church. This period of 270 years, reckoning a day for a year, makes nine months, equals the time between conception and birth.

Mr. Stagnowsky then says: "Jesus Christ, upon earth, not only called himself the Light of the world, but, verifying this word, he did spread light, truth, and wisdom concerning the knowledge of God and the Scriptures. In this, also, is typified the Apostolic Church, which has such fullness of light, for to her alone has been granted the understanding of all the secrets of God, especially as they are contained in the book of Revelation. We have already mentioned that in Rev. 21 the New Jerusalem points, in a certain sense, to this Apostolic Christian Community. Its measure there is given as 12,000 furlongs. Each one of these furlongs stands for an ordinary day with the night belonging to it; altogether, then, 12,000 days equal not quite 33 years."

Then follows a proof for the correctness of calling each of these furlongs only a day. The author then continues: "Taking into account that, in the olden times, a day was reckoned only twelve hours, the same duration must be given to the night. But the night was divided into four watches, consequently the length of a watch was three hours; hence, with this explanation, it is clear that a day and a watch of the night is equal to fifteen hours, and according to Psa. 90: 4, a thousand years, before God, are as a day, fifteen hours; consequently, half an hour, the thirtieth part of a thousand years, is a little more than 33 years. Rev. 8: 1. By the interpretation here given of these prophetic statements, taken from the Scriptures, the Lord is to appear personally in the year 1896, in order to awaken from death those who died in his faith, and to glorify into immortality the living who believe in him, and to catch up both classes with him, throning in the clouds. 1 Cor. 15: 51, 52; 1 Thess. 4: 13-17; Rev. 20: 4-6."

"But none of those who are not members of the Apostolic Christian Church will then be glorified and caught up. This majestic period of the coming of the Lord, sublime above every other previous one, is, then, a century nearer than has been generally believed."

We omit the consideration of the relative value of various systems of interpreting prophetic chronology, mostly from English authors and, more or less, approaching to Mr. Stagnowsky's view. In reference to these he says: "I call the attention of my readers to these publications only with the view that my professions, which I published on these points, when, in 1863, God deigned to reveal to me his mysteries, may be regarded with more faith and approval than heretofore. They form a system of truth which I have not built up like those deeply learned chronologists, by the ingenious putting together of all the dates given in the Old Testament—a proceeding which every learned man of natural mind would be capable of; but which was communicated to me by a spiritual illumination, received immediately from God, so that I can correctly interpret the meaning of passages that are obscure to the so-called studied clergy. This illumination granted to me is the only wonder in

connection with us, whereby he undoubtedly designs to proclaim to the world that the Apostolic Community is his only Church, in which he has his spiritual seat as Father and Judge, for the farther enlightening of all such as desire this enlightenment."

"Let every one turn, then, to our Community, and whoever does so shall find himself enlightened by the spiritual light of the world, which is Christ Jesus, and will thus experience, indeed, that in our Church the Saviour and the Scriptures are made clear, as by a flash of lightning, and that, since 1863, we are living in the days of his second coming, when he and his word shall be glorified for the highest joy of those who thus acknowledge him."

His address is as follows: J. Stagnowsky, Preacher of the Apostolic Community, 16 Bismarck Street, Konigsberg, Prussia. *

IN MEMORIAM.

Written on the Death of Rev. C. M. Lewis.

BY E. P. SAUNDERS.

Another soldier, tried and true,
Has laid his armor down;
Another bearer of the Cross
Has gone to wear the Crown;
Another watchman on the tower
Has closed his weary eyes;
Another spirit, tired and worn,
Now rests beyond the skies.

Another faithful warning voice,
That preached to men the Word,
Is silenced now by stroke of Death;
'Twill never more be heard;
Another heart, so full of love,
Has ceased its beating now;
Grim Death has laid his icy hand
Upon our Pastor's brow.

Our loss indeed is very great;
To him it is but gain;
To be at rest with Christ his Lord,
Secure from every pain.
A shade of sadness o'er us comes;
We sit with bowed head;
With heaving breast and tear-stained eyes,
We mourn our sainted dead.

Yet, 'mid our sadness we rejoice,
And thank to God we give
For such a consecrated life,
Whose influence e'er shall live.
Though he lies cold in Death's embrace,
His words can never die;
They clearly ring in many ears,
To warn and point on high.

Our dead, that in the Lord has died,
Shall ever more be blest;
His works of love shall follow him;
From labors he shall rest.
May we with courage, born of his,
Unflinching struggle on,
'Till we, like him, shall gladly hear
The welcome words, "Well done."

ELD. JOHN L. KENYON.

At this time, when biographical sketches of our departed ministers are of such value, it is proper to collect and preserve every little scrap of history that can be obtained. Learning that the subject of this sketch was the first settled pastor of this church where I now labor, I had a desire to learn something of his history.

In those days, our pioneer ministers were not rewarded sufficiently to live comfortably without laboring also at some trade. Such was the case with Eld. Kenyon, who was a shoemaker by trade. I have very fortunately obtained possession of his account book which has been used as a scrap book. A few pages are not used for that purpose, and contain brief notices concerning himself. I first find, in his own handwriting, that he was born in Berlin, Rensselaer county, N. Y., October 21, 1807. He speaks of his parents as very pious and respectable people. His father was a Baptist preacher of the Seventh-day order, formerly from Rhode Island. Eld. Kenyon says in a brief notice:

"After my father's marriage he engaged in business with flattering prospects of accumulating the good things of this life, but through much misfortune those prospects were blighted, after which he moved into the State of New York, where he lived and died. My father had a family of twelve children of whom I was the youngest, except one. He had a very small piece of land and that very hard to cultivate, consequently he was not able to educate his children as he would have done had he opportunity. Notwithstanding, he did the best he could. O, what would I have given could I have had the opportunity some have to acquire an education that would have made me useful in society."

Let those people who think that knowledge acquired in the schools unfits men for usefulness in the gospel ministry read these and similar words uttered by nearly all our dear departed leaders. It is not the education, but the self-conceit acquired, that spoils so many young people. A few years

however is apt to wear that off. Eld. Kenyon continues:

"My father endeavored in the early days of childhood to instill into my mind the principles of virtue and true religion, consequently I was blessed with one privilege many are deprived of. I have often felt the force of their pious admonitions, and when but a child I felt I ought to make peace with God and prepare to meet him in the eternal world."

Eld. Kenyon was converted and made a public profession of religion in about the year 1828, and his obituary states that he was a member and a minister of the Seventh-day Baptist connection a little over two years and to the time of his death, during which time he gave full proof of ardent and sincere devotion in the cause of God. He was indefatigable in his labors and successful as a gospel minister, particularly in these Verona churches. During the year 1838 his frequent preaching in the Winter was too much for his body, and he rapidly wasted away with consumption.

He was the father of one son and two daughters. At his death he earnestly besought his wife to bring up his children in the fear of God and to observe God's Sabbath. Surrounding his death bed were a large company of friends in the society, some of whom are still living and give me these accounts of his life. Among the number was a Quaker who said to him, "Bro. Kenyon, thee hast tried to do the best thee know how; thou hast done thy work." His tomb is situated in a family lot between Rathbonville and Green's Corners, but owing to the depth of snow I have had no opportunity to visit it. In his account book I find this poem written in his own hand, but whether his composition or not I can not say. The title is,

RELIGION.

The joys that from this world arise,
Are false and soon decay,
They only serve to cheat our eyes
And lead our feet astray.

Though they may open like a flower
In morning's beauty bright,
They wither in affliction's hour
And fade before 'tis night.

Like floating bubbles on a stream
They sparkle in the sun,
You turn your eyes to look again
They're burst in air and gone.

But those that from religion rise
Are gentle as the dew,
As pure as are the upper skies,
As firm and lasting, too.

Though clouds of sorrow o'er him roll,
And dark afflictions come,
The Christian has within his soul
A light to cheer the gloom.

The hope religion does unfold,
By faith in Jesus given,
Is as an anchor to the soul
That's firmly fixed in heaven.

Those who remember Eld. Kenyon as their pastor here, speak of him as a man greatly beloved, and great was the grief of the church when he died. Few were his years, but his work was not in vain. The remark of the Quaker is no doubt the record God has made, and in the Judgment day he will say, "Well done, good and faithful servant."

H. D. CLARKE.

MRS. DEA. EZEKIEL S. MAIN.

There are some lives which require a long acquaintance to understand, and their influence is never changeable nor uncertain. There is a depth and richness of soul, which is the diamond in life's magic ring. Such was the life of Ann Genett Coon. She was born in 1814 at Alfred Centre, N. Y. In 1833 she was married to Ezekiel S. Main, of Hebron, Pa. They were constituent members of the Hebron Church. Mr. Main was soon after called to the office of deacon. In 1849 they removed to Alfred Centre, and in 1853 came to Albion, Wis., and united with the Albion Church. She was a woman who had seen affliction and drank of the bitter waters of Marah and grew ripe by that sign. Of the eight children of her household, she had buried five. Dea. Main died twenty years ago. His death and the death of a son occurred while her other sons were in the army, and through the trying scenes she manifested a heroism and strength of heart which was peculiar. When her boys enlisted her heart was heavy, but her courage was heroic. She said, "It seems hard to have them go; but we ought all to bear our part. If slavery comes to an end they couldn't die in a better cause." She ever had a clear

apprehension of what ought to be, and a Christian resignation when it could not be.

In her mouth was no guile, and on her tongue was the law of kindness. If her plans were crossed there was no murder in her heart. She knew poverty and never complained. She was intelligent, and it was refreshing to meet her and hear the few brief expressions of a valiant heart. I well remember her saying, "There is nothing gained by a compromise with what isn't right. The widowed mother who can train a family of boys and hold them by the silken cords of tender regard they have for her, affords the sublimest picture of our mortal warfare. Such a victory was hers. How tenderly we have heard her sons speak of her! For two or three years before her death, she was a constant caller at the home of her oldest son who was deeply afflicted and only waiting for the swift messenger, which to him was slow. To meet her as she crossed the street from his bedside, was ever new evidence that the heart can be anchored to that which is steadfast and immovable. Is not this the true interpretation of that strange language, "Himself took our infirmities and bore our sicknesses?" She endured to the end and won the victory. But a few days before her death we chanced to meet her; she said, "You look as fresh Professor, as twenty years ago." "I wonder if you say that to have me return the compliment," we said promptly. "No, I have no desire to be thought young, I have more in the world to come than here. I can't do much and am ready and willing to go."

Four of her five brothers with their families, and two of her surviving children and families were present at her funeral. Her youngest son, whose home is in Nebraska, she had not seen for many years. Gambetta said, "It is a toss up what it will be after death." To her the reality was complete, "In my Father's house are many mansions." A. R. C.

DEA. JAIRUS CRANDALL.

Died, in Little Genesee, N. Y., Feb. 2, 1883, Dea. Jairus Crandall in the 85th year of his age. He was born in Potter Hill, R. I., in 1799, in which vicinity he lived most of the time until 1832, when he removed, with his family, to Genesee, N. Y., where he has since resided. He was a model of industry. In his earlier life, he worked at cloth-dressing at Schenectady and in Rhode Island. He also worked some at carpentering. The four seasons previous to his removal to Allegany county, he followed the business of fishing. Since that time farming and lumbering have been his employment. He retained his physical and mental vigor in a surprising degree, not having shown marked signs of declining health until quite recently. He was only confined to his bed, in his last sickness, about four days. The funeral services were held at the church on Tuesday, Feb. 6th, and were largely attended. The interment was deferred until the following day, awaiting the arrival of a son who was delayed in his journey, by floods in Ohio. In matters of reform he always and early identified himself. He was one of four, who were the first known to have agreed to abstain from the use of intoxicating liquors in the State of Rhode Island. He made a profession of religion when about thirteen years of age, and united with the First Hopkinton Church, retaining his membership there until removing it to the First Genesee Church. He has honorably and faithfully filled the office of deacon of the First Genesee Church since March, 1836. Possessing much Christian charity and a good degree of practical judgment, he has been looked to in matters of difficulty, and his opinions respected by all. He was deeply interested in our denominational enterprises, but especially in the prosperity of the church of which he was a member, and to which he had given so much labor. He was a constant attendant at all the appointments of the Church and has been a teacher in the Sabbath-school for many years, in which position he had few equals. The Church feels that one of its strongest pillars has been removed, and is anxiously inquiring, upon whom shall his mantle fall? The sympathies of the community are with the family in their bereavement, especially with the aged companion with whom he had lived fifty-three years.

G. W. B.

Missions.

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

A MISSIONARY RIDDLE.

A friend sends us the following with a request for its publication: "Can any one give us the correct solution of the following poem, which is said to have been written in aid of the funds of a London missionary society. It will require the careful reading of one of the books of the Old Testament, and is worthy the attention of the best Biblical scholars."

"Come and commiserate
One who was blind,
Helpless and desolate,
Void of a mind;
Guileless, deceived, though unbelieving,
Free from all sin,
By mortals adored, still I ignored
The world I was in;
King Ptolemy's, Caesar's and Tigliath's—Pilsner's
Birth days are shown;
Wise men, astrologers, all are acknowledgers
Mine is unknown.
I ne'er had a father or mother; or, rather,
If I had either, then they were neither
Alive at my birth;
Lodged in a palace, hunted by malice,
I did not inherit, by lineage or merit,
A spot on the earth.
Nursed among pagans, no one baptized me;
A sponsor I had, who ne'er catechized me;
She gave me a name to her heart that was dearest,
She gave me the place to her bosom was nearest
But one look of kindness
She cast on me never,
Nor a word in my blindness
I heard from her ever.
Compas'd by dangers,
Nothing could harm me;
By women and strangers
Nought could alarm me;
I saved, I destroyed; I bless'd, I ally'd;
Kept a crown for a prince,
But had none of my own;
Filled the place of a king,
But ne'er sat on a throne;
Rescued a warrior; baffled a plot;
Was what I seem'd not, seem'd what I am not.
Devoted to slaughter,
A price on my head,
A king's lovely daughter
Watched by my bed;
Though gentle she dressed me, fainting with fear,
She never caressed me—nor wiped off a tear;
Never moistened my lips, nor parching and dry,
What marvel a blight should pursue 'till she die,
'Twas Royalty nursed me,
'Twas Royalty curs'd me
In secret, I'm sure,
I lived not, I died not; but tell you I must,
That ages have pass'd, since I first turned to dust.
This paradox whence? this splendor! this splendor!
Say was I a king or a silly pretender?
Fathom the mystery
Deep in life's history:
Was I a man?
An angel supernal?
A demon infernal?
Solve it who can!

FROM THE FIELD.

CHICAGO MISSION SCHOOL.

Our Mission School held an entertainment Tuesday evening, Jan. 30th, which seemed to give as much hearty pleasure as though coming amid the festivities of Christmas or New Year's. The keen, cold weather did not hinder the children from gathering fully an hour too soon. All were invited to take part in the literary programme, and it was pleasing to see the eagerness with which they entered into this exercise, many seeming to consider it a privilege to give a recitation or sing some little song. Several did themselves great credit, and showed more than common ability, presenting a really interesting programme. There are some excellent voices, and they ring out the music in our gospel songs in a manner truly soul-stirring. Considering the fact that the tree, bearing all manner of fruit, very tempting, was right before them, they were remarkably quiet and orderly. Each member present received two or more presents from the tree, and those perfect in attendance since October numbering twenty-seven, a book from Mr. Ordway, according to a promise made by him at that time. He said he did not expect they would get into his pocket quite so deep, but was very glad to reward such faithful attendance in this way, and I think their sparkling eyes and grateful looks amply repaid him for the outlay. An abundance of cake and oranges were passed to all present, including many of the parents, brothers, and sisters of the children, whose interest in the exercises seemed equal to any. The following comments are taken from the *Pacific Garden Mission*, a paper published in the interests of Col. Geo. R. Clark's mission:

"The Seventh-day Baptists also have another school on their Sabbath in the same rooms numbering between eighty and one hundred, many of whom are Jewish children, whom their parents will permit to come to their school when they will not to our Sunday-school. It will be seen that over two hundred children are gathered up off the streets into these two schools, and are there instructed in the Word of God and the Christian religion. It is also gratifying to note a very marked improvement in the deportment of the scholars in both these schools. They being now as orderly for the most part as the scholars of any Sunday-school in the city. When the school first started, with a few little forlorn, ragged children picked up off the street, with a large sprinkling of 'little crooks,' it was a very difficult thing to keep any kind of order or discipline. But now some of these scholars are among the most quiet, attentive, and well-behaved of any who attend the school. So much for the

civilizing and humanizing influences of our Christian religion. May God's choicest blessing rest upon our Sabbath-schools."

One more extract is herewith appended:
"We are also pleased to announce that the Sabbath-school of our Seventh-day Baptist brethren, which is held in the mission room on Saturday afternoon, is also in a very flourishing condition, under the leadership of Brother Moore. Many children of Jewish parentage attend this school, and it is truly very encouraging and very refreshing to see the excellent discipline and intelligent make-up of the scholars of this school. The readiness and fervor with which they answer the questions of the superintendent about Jesus and his gospel, is truly wonderful. May God add to and bless this school also."

SHINGLE HOUSE, PA.
The *Palladium* of Jan. 10, 1883, published the following statement, "Eld. Burdick is holding very successful meetings in this place," which seems to have prompted the Shingle House Literary Society to debate the following question:

"Resolved, That education has done more to elevate the morals of the human family, than religion?"

I was invited, by a young man, to assist him upon the negative. At the appointed time the house was well filled, and so far as I know, but two religious persons came. The opening speech embraced all superstitions under the name of religion. The young man, that I was to help was not present. I was called for, and replied, "I have had nothing to do with this affair; the young man who wished me to help him is not here, and I am not to defend the Hindoo, Pagan, or Papal religions, nor the superstitions of this, nor any of the previous ages. I never saw the question, but supposed that it was the religion of the Bible. If so, I am with you; if not I am through. They frankly admitted that I was correct. The affirmative was discussed in an earnest manner by a young man who, as a historian, is hard to equal. Historical statements were very correct. Bible quotations and explanations were unfair and wide of their true meaning. The argument of the negative was to quote the Scriptures correctly, which had been quoted incorrectly, and contrast their true meaning with that which the affirmative had given, and to show what the religion of the Bible has done, is now doing, here in this place, and elsewhere." When the time for decision came, the question arose, "Shall the chair or house decide?" It was all the same to me, I was to lose the question anyway, either by a chair of their own selection, or by a house utterly disregarding religion. The few professors in the place dared not come for fear something unpleasant would happen. They finally passed a resolution, that we would have no decision. They then gave me a hearty vote of thanks for my presence and assistance. The work here is not extensive; but in the language of Dr. Remington, one of our best workers, "It is among the most influential." It is not all poetry nor sunshine. H. P. BURDICK.

TRIALS NOT PECULIAR TO MISSIONS.

In view of the movements of the Christian church to evangelize the world, and the many difficulties and dangers which have to be overcome, we are led to inquire when was any great enterprise accomplished without pain and peril? When were nations colonized without eating the bread of affliction or drinking from the cup of tears? What great reformation has made its way along a path of flowers, and by rivers of grateful appreciation? What important end has, in the divine providence, been accomplished without heroic sacrifice and suffering? It enters into the arrangements planned by infinite might and wisdom that the toil and travail of all efforts of individuals or the movements of society shall be commensurate with the value of the end to be attained. Was it not so in the work of human redemption? Has it not been so in the progress of Christianity? The work of the world's regeneration is a cross-bearing work. The Christian missionary often falls at the threshold of the enterprise for which he has forsaken the home of his youth and the graves of his fathers. The movement of the church in the salvation of the world is like the progress of Israel to Canaan through a Red Sea and over the burning sands of desert wastes. Right before those who go forth on this blessed errand is the cloudy pillar by day and the fiery pillar by night, guiding on to toil and sacrifice. Upon their pathway, though it be through a desert, the smile of the Saviour is ever beaming; and a little way on, it may be, they are permitted to behold a glittering crown prepared for those who seek to win many to righteousness.—*Helping Hand*.

MISSIONS exemplify and demonstrate the truth of the gospel. They utter the loudest protest against the world's tendency to count Christ's kingdom less a kingdom of righteousness than one of meat and drink. Missions have always flourished precisely in proportion as they have exhibited the church as holding

up and imitating the example of Christ, the crucified for others. This has transformed the world far more than arguments. Xavier said, when in imminent danger, "If I should die by the hands of these pagans, perhaps it will be for the best; for always the blood of martyrs yields more for the church than lives of toil." A conquering faith must be a suffering faith. Self-denial and sacrifice among God's people, even to death, is still a condition, not only of missionary but of all Christian success. Christian missions, more forcibly than anything else, teach this principle to a selfish and indulgent age; and if, as many think, our missions are poor, mean, and unsatisfactory, it is because the church has not yet learned that it must suffer with Christ if it would reign with him.—*Bishop Littlejohn*.

AN OUTLOOK.—As I look abroad over the vast fields opening more and more to the gospel and its messengers, as I study the missionary movements that are being attempted and projected by the great evangelical denominations of Christendom, it seems to me that I am unquestionably and abundantly justified in affirming that the missionary outlook is to-day brighter, more encouraging and inspiring, than ever before.—*Rev. W. S. McKenzie, D. D.*

ITEMS.

At a recent funeral in Constantinople, of which the services were conducted in the great Metropolitan church of the Armenian Patriarchate, the officiating bishop gave a warm testimony to the value of the education afforded by the American Home School. The gradual breaking down of the prejudice against evangelicals is illustrated by the fact that this Armenian bishop, in the church which has so often resounded with the anathemas of excommunication against all Protestants, voluntarily declared his belief that more valuable than the fine intellectual culture was the pure and pervading heart culture which the "Home" had given the deceased lady.

The last report of the Chrischona Pilgrim Mission contains the gratifying statements that two of its agents had succeeded in penetrating to the Galla country and making a settlement there, and the work among the Falashas in Abyssinia was making fair progress under the native laborers. As an offset to this report we have news that the Swedish expedition that set off so hopefully to the Galla country has suffered a check, and that its brave and energetic leader, Arrhenius, has died in Khartoum, from the hardships of the climate and the journey.

There are 21,000 baptized Christians in the Baptist churches of Ongole, one of the towns of the Telugus, in the Presidency of Madras, India. The baptisms last year averaged nearly 200 a month. There are 400 natives aiding the missionary work of Dr. Clough in this field. Nearly 100,000 converts to Christianity among all denominations have been made among these Telugus, and a theological seminary and many schools promise hopefully for the future of this district.

The meetings held by Messrs. Moody and Sankey in Paris have had a good effect in arousing and bringing together the evangelical workers of that city. Mr. McAll closed all his meetings for the time, and the church of the Oratoire was full at all of Mr. Moody's meetings. It accommodates 1,500. Pastor Theodore Monod interpreted for Mr. Moody, and the message lost none of its effect in coming through him.

The wonderful religious awakening in the Moravian mission on the Muskito Coast, Central America, of which we have given accounts from time to time, has not yet exhausted itself. Beginning in April last, and being attended with an unusual degree of excitement, it was feared that it might soon die out; but over five hundred persons have joined the church so far and others are waiting to be received.

Not long since the director of a mission in London advertised for a helper, and received more than two thousand applications; and the Wesleyan Conference of England was obliged to reject more than seventy applicants for appointments, because there were no places for them; yet China has but one gospel missionary to every 500,000 of its population.

A coffee-house has been opened in Constantinople as a center of gospel work. On its outer walls is printed in Arabic, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." It has a lady director who speaks four languages. Within two months it has sold more than a hundred Bibles, Testaments, and Psalms.

Dr. Edward Judson thought Calvary Baptist church was liberal in giving him a \$11,000 collection for the Baptist City Mission a year ago, but its gift on a recent Sunday was \$16,000.

The Roman Catholic Church expended the past year for foreign missions \$1,500,000, and Protestant churches nearly \$8,000,000.

Dr. Augustus F. Beard says he is leaving Syracuse for "his life work" in accepting the call to the American Chapel, Paris.

There are twelve Presbyterian churches, with 2,000 members, and a Presbyterian theological seminary in Tokio, Japan.

Mr. Moody spoke to an audience of 4,000 in Dublin on the last night of 1882, after an absence from that city of eight years.

Temperance.

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

THE death of Hon. Wm. E. Dodge, of New York, last week, has entailed a great loss upon the cause of temperance, not only in the City and State of New York, but the whole country and the world. But the cause is greater than any man, and will go on though the workers, tired and true, die and are buried, for God is in it.

Mr. Wm. E. DODGE says: "A great deal is being done in this city for those who are trying to reform. I have just purchased a fine four-story house in Fifty seventh Street, which will be fitted up as a Christian Home for Inebriate Women. There is more drinking among the women of this city than most people dream of. This Home will accommodate twenty or thirty persons, and, if necessary, can be made to accommodate as many more. We hope to have it ready for occupancy in a month or two."—*New York Tribune*.

THE whisky men have made another attack upon the nation in its Senatorial body—not only by defeating good men, but by robbing one who might be useful to the nation, of mind and character, and the individual himself of self-respect, honor, and all hope of eternity. The Washington dispatches tell of a wealthy Senator, who is understood to be Fair of Nevada, who has taken to drink within the last two years until he is almost daily under the influence of liquor. A week ago, after a two day's spree, when he ate nothing and drank nothing but champagne, he was threatened with an attack of delirium tremens. We had hoped that such fearful and disgusting scenes were forever past at Washington when liquor was banished from the White House and Senator Davis, as president of the Senate, ordered its sale discontinued about the Capitol. But it seems the example and encouragement of President Arthur has overborne the good work begun; but after a little time of apparent defeat, the temperance truth in Washington will prove its worth. The "eternal years of God" can wait till a few months of Arthur have passed into oblivion.—*Cynosure*.

A MEDICAL opinion on the temperance question was pronounced by an eminent authority at a meeting in New York last week. The meeting was convened to consider the best means of promoting practical temperance reform in this city in connection with the work of the Church Temperance Society. After Mr. Robert Graham, the organizing secretary, had described the progress of the society, he directed attention to the good to be accomplished by securing the enforcement of the existing laws against illicit liquor dealers, against their keeping open on Sunday, and selling to minors or men in a state of intoxication. Dr. W. H. Draper then spoke of the pathological aspect of the temperance question. Physicians had to recognize the existence of alcohol and the almost universal appetite for it. His first suggestion was that the society should diffuse information as to the effects of alcoholic stimulants, which was greatly needed. His experience, based on twenty-five years of practice, convinced him that for all persons with sound constitutions alcohol in any shape was absolutely hurtful. Recent statistics of the New York Hospital showed that one third of the cases of sickness there came from excessive use of alcohol.—*Church Union*.

THE decision declaring the prohibitory amendment to the Constitution of Iowa unconstitutional was a check to the cause in that State; that it was not a defeat the following action of the recent convention in Iowa will show:

We, members of the Committee on Resolutions, beg leave to submit the following preamble and resolutions as a minority report, and recommend their adoption:

WHEREAS, the majority of the voters of this State have twice declared that it is their will that the traffic in intoxicating liquors as a beverage be made a crime in law, as it has always been a crime in morals, and that such traffic shall be prohibited under suitable penalties; and

WHEREAS, the majority of the Supreme Court of the State has rendered inoperative the expressed will of the people, therefore

Resolved, That we assert our unwavering allegiance to the principle of legal prohibition, and that legal prohibition is the only practicable way of controlling and removing this evil.

Resolved, That we maintain that all political power is inherent in the people, and that the expressed will of a majority thereof should be the law, and that all departments of the Government should use all means in their power to make effectual such expressed will.

Resolved, That it is the deliberate judgment of this convention that the Executive and General Assembly should immediately take steps to put in force and effect the will of the people as expressed by the vote of the 27th day of June last, by providing by an extra session called at as early a date as can legally be done—

1. For a submission of a prohibitory amendment to the Constitution of Iowa.

2. For such other relief by statutory law as will relieve the people and homes of the State from the curse of the liquor traffic.

Resolved, That as the law must be enacted and enforced by State officials, who are elected by the people, and who ought to be their representatives, we pledge our support to the polls only to such as are unreservedly pledged to carry out in good faith

the expressed will of the people on the subject of legal prohibition.

Resolved, That we sincerely wish that his Excellency, the Governor, might find it consistent with his constitutional prerogatives as well as his mature judgment, to speedily call such extra session. And while we demand constitutional prohibition from all parties, we pledge our support only to those who are unequivocally pledged to the maintenance of the foregoing principle.

Resolved, That this convention does hereby expressly endorse the proposition to consolidate the two corporations, viz: the State Temperance Alliance and the State Temperance Association, believing that it will better promote the temperance work in the State. And we do pledge ourselves and the people whom we represent, to cordially and earnestly unite with such united "alliance" or corporation, in carrying out the plan of work it may devise, to thoroughly organize the State in every county, and to raise the means necessary to carry and defend the cause.

HOW WOMEN VOTE ON THE LIQUOR TRAFFIC.

In Des Moines, Iowa, as a test of popular opinion, the women voted on the license question, twelve declaring in favor of saloons and eight hundred against them. In Newton, Iowa, at an election ordered by the council, 172 men voted for license to 319 against—not two to one against it; while the women's vote stood 1 in favor to 394 against licensing saloons. In Kirksville, Mo., ten favored the liquor traffic, twenty declined to declare themselves, and five hundred wanted "no license." In the Illinois campaign, which resulted in 95,000 names of women who expressed their wish to vote against saloons, not one woman in ten declined to affix her name to the petition.

Tried under the most unfavorable circumstances, in the face of what has been thought, an insurmountable obstacle, the result has been the same. In the town of Cheyenne, called "Wicked Cheyenne," from its low moral status, there was an election for sheriff, the choice being between a Roman Catholic drinker and a Protestant temperance man. It was confidently expected that the vote of the Roman Catholic women would carry the day for the candidate of their denomination, and popular opinion would certainly have borne out such an expectation. But no. Gauged even at this low ebb, the sense and soul of womanhood held true. The Romanish women voted for the temperance man, Protestant though he was.

We have always believed that the temperance cause will never triumph till women have the ballot. We think the above proves it. Still, all departments of government must be in harmony, and elected with the expectation of enforcing the law.—*Domestic Journal*.

CONSTITUTIONAL PROHIBITION.

A grand mass meeting of the citizens of Brooklyn, N. Y., was announced to be held in the Centennial Baptist church, Rev. J. D. Fulton, pastor, at the Temple, Vanderbilt, near Myrtle Avenue, Brooklyn, on Tuesday evening, Feb. 13, 1883, commencing at 8 o'clock. The meeting to be addressed by Hon. John P. St. John, ex-Governor of Kansas. J. N. Stearns, Esq., President of the State Prohibitory Amendment Association of New York, to preside. Gov. St. John has been the foremost champion of Constitutional Prohibition, and one of its most eloquent advocates on the platform. A convention of five delegates from each church and temperance organization in the county was called to meet at the Temple, as above, at 10 o'clock A. M., Feb. 13th, for the purpose of organization and business.

Such announcements as the above show that the battle is on, and the temperance people have enlisted for the war.

BREVITIES.

The temperance cause is growing in Europe. The *Pall Mall Gazette* says: "The Danes are conducting a vigorous war against drunkenness in their capital, Copenhagen. The number of public houses is to be reduced from 1,350 to 300. No showily dressed girl is to be allowed to stand behind a drinking bar to fascinate youth of the other sex. Landlords are forbidden to serve out drink to any person under eighteen years of age, male or female, or to any one already under the influence of drink. A drunken person is to be conveyed to his or her dwelling in a covered carriage, at the expense of the landlord in whose house he took the last glass."

At Harrisburg, Pa., Feb. 1st, the House Committee on Constitutional Reform amended the bill proposing an amendment to the Constitution, prohibiting the manufacture and sale of liquor in the State, by providing for the reimbursement of persons who may suffer in business by the abolition of the liquor traffic. The action of the committee is regarded as sure to kill the bill. If it should be passed in the present form, the people would defeat the constitutional amendment, because its passage would take from the State treasury, it is estimated, between thirty and forty million dollars.

The *Syracuse Standard* says: "The three States, Iowa, Maine, and Kansas, in which there is the least illiteracy, are the three States that have constitutionally banished the whisky traffic."

Dr. Hammond, formerly surgeon-general of the United States army, says: "I know of no possible condition which renders the use of whisky, gin, rum, or brandy necessary or proper."

Mr. John B. Gough is in his sixty-fifth year. It is estimated that he has traveled 443,000 miles, and delivered 8,480 lectures to no less than 8,500,000 persons.

Education.

"Wisdom is the prince of wisdom; and with all things."

THAT the excess to are carried in some of receiving attention from evidenced by the extra a recent address by Princeton College, in protest of Dr. Crosby University of New York two or three weeks ago and such as they, take reform is likely to follow. "This is a matter which attention. The fever light that the pulse-beat seem to me alarming. When one walks across the science and knowledge here to pursue; but it game, this record an college papers, too, werry organs, are devoted athletics. The press public at large are getting ical culture, carried to sane man can censure things, extremes are c

ELECTIVE STUDIES quotes approvingly Dject, and adds what is sult of the experimenmatter:

"Another evil wh colleges is the permit what studies he shall lum should be formed for the proper and the young man's mind, f amount of knowledge and the proper amount exercise. The indepen young man complete purpose of the course select the studies that or effort, and this is college that has ad system. The well gone. The general c site to make the per city is marred. A is not fit to select his and conceited, and wrong choice. He s ers."

"Perhaps no in elective system more nell; and we are inf there is to decrease the regular system, a carefully guarded the Junior and Senior sight of individuals, deem necessary, lies between two extreme ulum that is all licen said by Dr. Crosby c

THE TRUE EDUCO mistake to suppose fits for the common tainly a great mista cate one faculty with Many a young girl v ing has, after her m the art of housekee teach her how to c think; and the cook of course. Intellect ical development; t ening the nervous s recuperation to the show that delicate hardships of ca far better than ro wild woods or grea

THOUGHTS ON A

We commend to of our ministers, th dates for the min be called upon to ordination such ca ple, the following ministry," which w exchange:

1. Education is ever before. Sh abreast of this adv
2. All other der their standard. S
3. The great b and Christianity. Biblical criticism. know enough. at movements of th
4. This is the d our ministers be a posed changes?
5. The faciliti are greater and Should not all scholarship those
6. How would as licentiate unti amount of know do in three year help of other mi study the langua

Education.

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

That the excess to which athletic sports are carried in some of our leading colleges is receiving attention from those in authority is evidenced by the extracts, given below, from a recent address by President McCosh, of Princeton College, N. J., and the vigorous protest of Dr. Crosby, Chancellor of the University of New York, which we published two or three weeks ago. When these men, and such as they, take hold of the matter, reform is likely to follow. Dr. McCosh said: "This is a matter which demands immediate attention. The fever has risen to such a height that the pulse-beats of it which I feel seem to me alarmingly strong and swift. When one walks across the campus, the conversation he overhears bears no relation to the science and knowledge which we come here to pursue; but it is this game and that game, this record and that record. The college papers, too, which are primarily literary organs, are devoted to gymnastics and athletics. The press of the country and the public at large are getting tired of it. Physical culture, carried to a moderate extent, no sane man can censure; but in this, as in most things, extremes are dangerous."

ELECTIVE STUDIES.—The *Independent* quotes approvingly Dr. Crosby on this subject, and adds what is believed to be the result of the experiment of Cornell in the matter:

"Another evil which is growing in our colleges is the permitting a student to choose what studies he shall pursue. The curriculum should be formed by experienced men for the proper and thorough discipline of the young man's mind, furnishing both the just amount of knowledge in each department and the proper amount and kind of mental exercise. The independent choice of the young man completely subverts the whole purpose of the course. The lazy fellows will select the studies that require least research or effort, and this is the experience of every college that has adopted this most absurd system. The well-rounded education is gone. The general culture which is so requisite to make the perfect man in educated society is marred. A youth of eighteen years is not fit to select his studies. He is, green and conceited, and will inevitably make a wrong choice. He should be guided by others."

"Perhaps no institution has tried the elective system more extensively than Cornell; and we are informed that the tendency there is to decrease the elective and increase the regular system, as a result of trial. In a carefully guarded elective system during the Junior and Senior years, with such oversight of individuals as the Professor shall deem necessary, lies doubtless the safe mean between two extremes. For a college curriculum that is all license and no law, nothing said by Dr. Crosby could be too severe."

THE TRUE EDUCATION.—It is a common mistake to suppose that a fine education unfits for the common walks of life; it is certainly a great mistake. You can not educate one faculty without developing them all. Many a young girl without household training has, after her marriage, at once mastered the art of housekeeping; her college did not teach her how to cook, but it taught her to think, and the cooking followed as a matter of course. Intellectual development is physical development; by refining and strengthening the nervous system, it gives power of recuperation to the body. The war statistics show that delicate-bred college boys stood the hardships of camp and field and hospital far better than roughs, whether from the wild woods or great cities.—*Church Union.*

THOUGHTS ON AN EDUCATED MINISTRY.

We commend to the careful consideration of our ministers, theological students, candidates for the ministry, councils which may be called upon to examine with a view to ordination such candidates, and all our people, the following "thoughts on an educated ministry," which we take from a Presbyterian exchange:

1. Education is more general now than ever before. Should not ministers keep abreast of this advance?
2. All other denominations have elevated their standard. Shall we lower ours?
3. The great battlefield between infidelity and Christianity is in the department of Biblical criticism. Should not our ministers know enough, at least, to understand the movements of the opposing forces?
4. This is the day of revision. Should not our ministers be able to understand the proposed changes?
5. The facilities for gaining knowledge are greater and cheaper than ever before. Should not all ministers at least equal in scholarship those of former days?
6. How would it do to require all to preach as licentiates until they acquire the necessary amount of knowledge? This they could easily do in three years by private study or by the help of other ministers. A man can now study the languages by a system of lesson

papers sent out to be written, corrected and returned, almost as well at home as at the seminary, and at much less expense. The duties which can not be performed by a licentiate could be discharged by evangelists, pastors, or missionaries.

CLIPPINGS.

Hon. William Clark, for twenty years a resident in Italy, and for twelve United States Consul, is interested with others in the establishment of a Protestant college for women in Florence. The institution is designed for the education of Italian girls who desire to follow the American system of higher education and of American girls who go to Florence to study the languages, music, and art. Mr. Clark has already received some contributions, and contemplates a tour through the West and South to solicit further gifts. The college will be open in May. The Italian women are said to be eager for the event.

J. W. Patterson, in his annual report as Superintendent of Public Institutions, severely criticises New Hampshire's educational methods. The schools, which have fallen off in attendance and decreased in number, no longer perform their work thoroughly. The teachers are incompetent, often seeking only to cram the minds of the scholars with useless things, and to that end using absurd and visionary illustrations. Better teachers, he says, must be hired, and larger salaries paid. The average man now receives \$36 a month, the average woman \$23, and 3,117 out of the 3,594 teachers are women.

The catalogue of the Chicago Theological Seminary for 1882-83 shows a total attendance of forty-four students, half of whom are in the junior class, while the senior class and middle class have eleven each. The students are representatives of twenty-two different colleges and universities, Beloit heading the list by having sent five graduates. There are eleven States represented, Illinois alone sending fifteen students. One student is registered from England.

Missouri has, next to Indiana, the largest amount of permanent funds devoted to school purposes in the Union. They aggregate \$9,471,696, not including the annual apportionment of State revenue. The State has a school population of 741,632, and of this number 488,000 are enrolled in the public schools. There are 8,822 schools in operation, conducted by 10,607 teachers, and last year \$3,468,738 were expended upon these schools.

The recently-issued catalogue of Dartmouth College announces that every Chair on the Faculty is now filled, thirty-seven names of professors and instructors appearing as against thirty of 1881. The Freshman Class of the Academic Department number sixty-three, an increase of fifteen over 1881. The total number of students in the Academic Department is 235, while the aggregate for the entire College is 427.

Hon. John R. Buchtel has settled the sum of \$100,000 on Buchtel College, Ohio, as a perpetual endowment, the gift to be consummated in ten years, and the institution meanwhile to receive semi-annual interest on the sum of the endowment. Mrs. S. A. E. Messenger has also made a present to the College of \$25,000 in securities. Such assistance betokens a promising future for Buchtel College.

More than \$3,000,000 have been given to Harvard College within the last ten years, and the President now calls for as much more. The income of the College is now half a million, which is only half that of Oxford.

The Earl of Ashburnham's collection of manuscripts (4,000 volumes), extending from the Saxon period to Cromwell's letters, is offered to the British Museum for £160,000. The *Times* says that America is ready to buy the collection.

A Russian lady has just bestowed 50,000 roubles upon her countrywomen, to be applied to giving medical training to those desirous of becoming physicians.

Thomas Beaver, Esq., of Danville, Pa., has given \$30,000 toward the \$100,000 needed for the endowment fund of Dickinson College, at Carlisle, Pa.

William College receives \$50,000, to be added to its general fund, from the will of the late Edward Clark, of Otsego county, N. Y.

For the first time in the history of the State of Rhode Island a woman has been chosen superintendent of schools.

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."

SABBATH DISCUSSION IN NEBRASKA.

Last November, Eld. J. T. Davis received a cordial invitation to preach upon the Sabbath question, near Pawnee City, about fifteen miles from this place. He responded to the call Jan. 10th, and the result was a general awakening on the subject. The preacher in charge at that place gave notice that he would preach upon the same subject in two weeks, and invited Eld. Davis to be present. Of course he was on hand, with the sword of the Spirit, but was not compelled to listen to a tirade of abuse instead of sound argument. Brother Davis replied to this discourse in the evening in such a

kind, masterly way, as to call out the following tribute of respect, which we copy from the *Pawnee Banner*:

"At a meeting at the Kennedy school-house the following resolutions were passed which are a beautiful tribute to the splendid abilities and Christian virtues of Eld. J. T. Davis:

"Resolved, That we, the residents of this vicinity, do hereby invite Eld. J. T. Davis to fix a regular appointment at this place, for the purpose of preaching the gospel according to his belief.

"Resolved, That in him we find a scholar and a Christian gentleman, and renounce any charges against him to the contrary."

But perhaps the most important event, and complete victory on the Lord's side, connected with Eld. Davis's labors here, took place last week in the city of Humboldt. A certain elder of the United Brethren Church, named S. Austin, held a Sabbath discussion with Bro. Davis, on the following proposition: "The teaching of the Scriptures justify the universal observance of the First-day [of the week] Sabbath." The debate continued two days and nights, and waxed more and more interesting until its close, and we venture the assertion that Eld. Austin will never again discuss this question with one of our ministers. Although Eld. Austin is considered by his brethren one of their strongest men, yet when Eld. Davis came forward with his strong array of Bible proof against the affirmative, it soon became apparent to every candid mind, that the discussion would end in disaster to the "First-day cause." Every point of the opponent was examined closely and plucked up entirely by the roots. And although every advantage was sought possible against Bro. Davis, even the chairman, a prominent Methodist minister, would frequently interrupt him in the very midst of a Scriptural argument, on the plea of "misrepresentations," "extraneous matter," etc., and then take the opportunity to try to extricate Eld. Austin from his fearful dilemma, it was all in vain. The advantages taken by the opposition only resulted in good for the cause and sympathy for Eld. Davis.

Dear brethren, let us thank God and take courage, God's work is moving forward. Only let us be humble, faithful and zealous in this noble work. Pray for us; pray especially for Bro. Davis that God may make him a power for good in our Master's cause.

Fraternally, L. D.

HUMBOLDT, Neb., Jan. 28, 1883.

THE SABBATH.

"The seventh day is the Sabbath of the Lord thy God." Exod. 20: 10. "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants."—*Chiltingworth.* Notwithstanding Protestants generally admit that the Bible is the only safe guide of faith and practice, the great mass of Christendom prefer to follow the teaching of church authorities. The Bible, from Genesis to Revelation, teaches in the plainest manner that the seventh day of the week, which we call by the heathen name of Saturday, is the Sabbath day, and the day which Christ and his apostles always observed, and the day of which Jesus declared himself to be the Lord. It is admitted by our learned church authorities at the present day, that the book of Acts contains a faithful history of the early Christian Church for at least thirty-two years, and is probably the only absolutely reliable church history in existence. By this we learn that the apostles, like their divine Lord and Master, were found teaching in the synagogues on the Sabbath day; in Antioch, Acts 13: 14, 42, 44; in Thessalonica, Acts 17: 1, 2. In the 18th chapter we are informed that the Apostle Paul dwelt in the city of Corinth a year and six months, and that he taught in the synagogue every Sabbath day, and on other days wrought at his occupation, which was tent-making. In Acts 20: 7, 8, we read that on the first day of the week the disciples came together at Troas to break bread (or celebrate the Lord's Supper), and that Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. This is the only passage in the New Testament in which first day is mentioned in connection with public worship, and was so plainly a Sabbath evening service, that it is truly astonishing how any intelligent reader of the Bible should misunderstand it. That it was an evening service none can deny, and that it was the Sabbath evening is equally plain, for had it been the evening of the first day, it would have been the beginning of the second day, for their day began as soon as the sun had set. This notation of days is still followed in the land of the Bible, as we learn from Dr. Thomson's "The Land and the Book." On page 64 he says: "Ask one of them the time of day, and he will tell you it is about the third hour. If it were near noon he would say

the sixth hour. Inquire the day of the week, and he will say the fourth day, just as Moses wrote. Question him still farther on the subject, and he will inform you that last night and this morning make up the fourth day. They count from sunset as Adam did, and the evening of to-day belongs to to-morrow. This is in harmony with the command in Lev. 23: 32, 'From even to even shall ye celebrate your Sabbaths.'" In face of all this we are told that Sunday is the Christian Sabbath and the Lord's day, and that the day was changed to commemorate the resurrection of our Lord, thus leading many to suppose that it was love to the Saviour which induced the change of the Sabbath day. But when was it changed? and by whom? for we see that neither our Lord nor his apostles changed it, for it is plain that they diligently observed it. If we read Dan. 7: 25, and 2 Thess. 2: 3, 4, we shall see this question plainly answered. According to the most authentic history, the Sabbath was changed to Sunday, the first day of the week, in the early part of the fourth century, by Sylvester, then Bishop of Rome, to meet the prejudices of Constantine and other heathen notables, who, at this time, joined themselves to the Church at Rome. Not only was the Sabbath changed to Sunday, the great heathen festival, but many other pagan rites and ceremonies were also introduced into the church about this time. The ringing of bells, the burning of candles and incense, the use of holy water, and images, and the vestments of the priests, are all of heathen origin and continue in use in the Church of Rome at the present day. Thus we see that Scripture, prophecy, history, and the Catholic Church herself, combine their evidence in proof of the fact that the seventh day is the Sabbath of the Bible.

Sunday observance, notwithstanding its popularity at the present day, is but an invention of Rome. Through Sunday observance the Sabbath of the Bible is almost universally profaned, and upon the day on which we are strictly forbidden to do any manner of work, more work is done than on any other day of the week. Sunday observance also stands directly in the way of the conversion of the Jews, concerning whom the Apostle Paul says, in Romans 11: 15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." The Jews, together with the three Eastern churches—the Abyssinian, the Armenian, and the Nestorian—which never came under the dominion of Rome, who have always observed and do still observe the Bible Sabbath, are living witnesses that the seventh day is the Sabbath of the Lord our God.

At the Reformation, Martin Luther rejected all the festivals of the Roman Church except the Sunday festival. This he retained, although he was strongly urged by his intimate friend, Carlstadt, to restore the Bible Sabbath to the Protestant Church. Thus Sunday has come down to us, a semi-pagan, semi-papal institution, for which no authority can be found but the Catholic Church. The great apostasy foretold by the Apostle Paul has been fulfilled to the very letter, till darkness covered the earth and gross darkness the people. It is, then, no wonder, that we find many things in our midst which are not in harmony with the Bible.

The effort now being put forth to secure the better observance of Sunday, seems to intimate that the Sabbath question is about to receive a more searching investigation than ever before. All who love the Sabbath of the Bible are especially called upon to advocate its claims in every possible way, and expose the unscriptural character of the Roman Sunday. As our esteemed brother, Charles H. Spurgeon, of London, truly says: "Our Lord in his explanation of the law of the Sabbath did not alter the command." It must therefore be evident to all that it demands of all, the sanctification of the seventh day, not the first. The greatest obstacle in the way of Sabbath reform is unquestionably the universal practice of calling Sunday the Christian Sabbath and the Lord's day. This has been so long practiced by many of the most learned and devout Christians that it is extremely difficult to make them believe that there is no Scriptural authority for the practice. They have been accustomed from infancy to regard Sunday as a divine institution and are quite shocked on being told it is but an invention of Rome. It is, however, quite evident, that there is not even the shadow of Scriptural authority for Sunday observance. And Sunday can not be either the Christian Sabbath or the Lord's day, for it is plain that the Apostolic Church observed the Sabbath on the seventh day, according to the fourth commandment, and Jesus is Lord of the seventh day, not of

the first. It is true that the beloved Apostle says in Rev. 1: 10, that he was in the Spirit on the Lord's day, but he does not say it was Sunday, and it is plain from the context of the passage that he referred to the great day of the Lord which is yet to come, the solemn events of which he was permitted in vision to behold, and commanded to write for the edification of the Church, to the remotest period of time. The practice of calling the Sabbath a Jewish institution is another cause of the rejection of the Bible Sabbath. It is plain beyond the possibility of doubt that the Sabbath was instituted ages before a Jew existed, and that the law of the Sabbath was as strictly obeyed by the early Christian as it was by the Jewish Church. This is the clear testimony of the Scriptures of truth, notwithstanding the great mass of Christendom are zealously observing the Roman Sunday, and regard it as the Christian Sabbath and the Lord's day. The fact that a vast majority of wealth, learning, and power, or even piety, is found on the side of Sunday observance, is no valid argument in its favor. It is plainly opposed to the teaching of the Bible, and therefore should be rejected by all Bible Christians who are commanded to earnestly contend for the faith once delivered to the saints. The importance of Sabbath truth can not be overrated, for it is intimately connected with the prosperity of the Church of Christ, and the fulfillment of the prophecy contained in Isa. 66: 23, when, from one Sabbath to another, all flesh shall come up to worship before me, saith the Lord. JOHN K. WALLER.

NAPANEE, Ont. Dominion.

AN OLD HYMN.

1 John 5: 14.

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs;
That arm upholds the sky;
That ear is filled with angel songs;
That love is throned on high.

But there's a power that man can wield
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
Through Jesus, to the throne;
And moves the hand which moves the world,
To bring salvation down.

WHERE TO FIND THE SABBATH.

Some people say that so many ages have elapsed since Moses's time, that it is impossible to say that our Saturday is the seventh day of the week. The *Memorial* has frequently taken special pains to show that the nations have always known enough to count seven—and have been uniform in their reckoning of the seven days of the week—that in divine and profane religions the number seven is sacred—too much so to be tampered with when measuring time; the reckoning of months and of years has varied, but not that of the week, which is so short, simple, and divine, that the great Author of it has preserved it intact among the nations through their own natural customs. That the week, as a record of time, has come down to our day in a perfect form, is abundantly proved by scores of ancient and modern languages. These remarks are made as preface to a definition of the term Sabbath, which our Syrian friend N. Giamaal, Esq., kindly pointed out to us one day at the reading room of the British Museum. The authority that describes where the Sabbath-day is to be found, is an Arabic Lexicon, in two folio volumes, by Mr. Butrus al-Bistany, a Syrian, and an eminent Arabic scholar. The title of the Lexicon is "*Mooheet al-Mooheet*," or Ocean of Oceans—published at Beirut in 1870. The description of the whereabouts of the day, is as follows:

"As-Sabb—[or the Sabbath]—a day BETWEEN yom el-juma—[or day of the Assembly]—i. e., our Friday; and yom el-ahad, [or First day—our Sunday]; or in a literally equivalent rendering thus: 'The Sabbath, a day BETWEEN Friday and Sunday.' There! 'ye blind guides who strain out a gnat and swallow a camel,' don't say any more that you don't know where to find the Sabbath-day!—*Memorial.*

SABBATHS AT HOME.

Though it is a duty, privilege and pleasure of the Christian to worship with the children of God in the sanctuary, yet some of them are hindered providentially by affliction, old age, and other causes. These privations occur oftener in the country than in towns and cities, since the distance to go in the former is often greater than the latter; and is a tax on the aged and infirm. They may even be alone under some circumstances, and yet they are not alone, for God has promised to be with them always; yea, to never leave them nor forsake them. No better time than this to read the Bible to advantage, to read a devotional book, or a religious paper, to meditate and to pray. Our seclusion at times will not be complained of, if we are sure we have the presence and blessing of God. Jacob, and Moses, and Elijah were never more blessed than when away from human society; the same was true of John in Patmos. He was even "in the spirit there, on the Lord's day."—*Standard.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, February 22, 1883.

REV. L. A. PLATTS, EDITOR.

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

A REPORT of the proceedings of the Allegany County Temperance Convention held last week at Belmont, has just reached us. It will appear in our Temperance Column next week.

R. WORTHINGTON, 770 Broadway, New York, issues a catalogue of books to be sold at clearance sale, at very low prices, a good time for those who have the means to stock up their libraries.

CORRECTION.—In our last, the letter of Ex-Senator Jones spoke of three persons to whom petitions in favor of Religious Liberty should be sent. One was Mr. Farth, but it should be Hon. E. Furth, Harrisburg, Pa.

It is reported that the Catholic churches in the flooded districts have been thrown open by order of the Bishops, and that hundreds of homeless people are finding shelter, food, and a lodging place in them. All honor to whom honor is due.

THE many persons who had the pleasure of forming even a slight acquaintance with Bro. Velthuisen and his daughter, last Fall, will be glad to know that excellent photographs of them can be obtained of Brother Irving Saunders, at Alfred Centre, N. Y. See his advertisement in another column.

THE floods in the Ohio river and some of its tributaries during the past week, have been fearful beyond all power of words to portray, producing loss of property, private and public, in some cases loss of life, and suffering and destitution, especially among the poorer classes, that is heartrending to contemplate. This calls not only for sympathy, but for that practical charity which is always the true index to genuine Christian sympathy.

DEATH is making its ravages among the noted names of the Presbyterian Church. Last week the Hon. Wm. E. Dodge died in New York, a man whose name and fame were sounded in other churches that that with which he stood connected. This week it is announced that Lyman H. Atwater, D. D., LL.D., is dead. He also was widely known, and for his services in a variety of fields, but chiefly was he known as the Editor of the Princeton Review.

SEVERAL times during the past few months we have had occasion to speak of the Sabbath-keeping Germans residing in Milwaukee, Wis., with some brief reference to their history. The minister or leader of the society has sent some of their tracts to Alfred University to be translated into English, for use in their work among English-speaking people. President Allen has kindly furnished us with some copious extracts from these papers which we give our readers this week on our first page.

ONE of the first reported official acts of the authorities in a certain city, visited by the floods, was to place a guard over a large quantity of whisky which was in danger of being diluted or washed away. The sight of those uniformed men, heroically weathering storm and rising floods, to protect the poor whisky barrels, while men, women, and children were actually dying, shelterless and homeless, and without food, and whose sufferings might possibly have been alleviated by a little timely aid from the city, must have been truly affecting! By all means save the whisky.

NAMES for the Quarterly do not come in as rapidly as they should to give encouragement to the Board to go on with the work. We have not yet received fifty names, and most of these have come singly, indicating an individual rather than a concerted action. During the past few days, several small clubs have been received, and others we hear from who are canvassing the matter to some extent. What is wanted is for some interested person or persons in every society to make a vigorous canvass, and do it at once. But if this should not be done in every society, let individual names continue to be sent to this office without delay. We are satisfied that many persons will be greatly disappointed if the magazine is not published. The moral of it all is, Send in your name at once, and as many more as you can get.

MISTAKES.—We all make them. Who has not laughed at the ludicrous things which have been made to appear in print through some mistake of editor, proof-reader, or type-setter? Possibly some amusement might be had if the mistakes of writers for the press were gathered up and properly garnished in the telling. There lies before us at this moment a postal card, addressed to the SABBATH RECORDER, on important business, no doubt, the message side of which is as innocent of pen or pencil as on the day it was issued new and clean from the government office. Even the post-master failed to put his mark upon it sufficiently plain to tell us where it came from. Of course the sender (he or she could hardly be called a writer) is wondering why we do not answer so important a communication.

It becomes our sad duty to announce that Eld. Charles M. Lewis, of whose sickness the readers of the RECORDER have been apprised, died, in Alfred Centre, New York, on Sabbath afternoon, Feb. 17th, at 3 o'clock. We hope to publish next week or the week following, a sketch of his earnest and eminently useful life. At four o'clock, while the bell was tolling out the sad news to the members of the 1st Alfred Church that their under-shepherd had gone on before them to the better land, a little company of young people had assembled in the vestry for prayer. Among the number were youth from Rhode Island, from Nebraska, and from points between these extremes, who had been led to Christ by him, and had received baptism at his hands. This offers a suggestive comment on the wide extent of his labors among us, and tells of many homes, East and West, in which his death will be mourned as a personal loss. But what a day that will be when all those whom God has given him in the ministry of his Word, shall be gathered together in the kingdom of God on high!

Brief funeral services were held at the 1st Alfred church, conducted by President J. Allen, assisted by Brethren L. A. Platts, T. R. Williams, E. P. Larkin, L. M. Cottrell, and D. E. Maxson, and the body was taken to Verona for interment. The members of the Class in Theology at the University, served as bearers and furnished the music. The following lines, written by F. S. Place, one of the class, was one of the hymns:

The sun, that at the close of day
Is hidden in the west,
But sheds abroad a rising ray
On fairer lands of rest.

The earth, though locked in fetters cold
By Winter's icy hand,
Her robes of verdure shall unfold
When Spring smiles o'er the land.

They fall asleep, the ones we love,
Their earthly trials o'er,
To wake in brighter homes above
Where death shall be no more.

WHEREUNTO THIS WOULD GROW.

When the apostles were teaching and preaching, Christianity had no history save the strange history of its beginning. The divine life was in it, and it must grow, but men did not know this. To them it was a theory to be proven by some external evidences of its inward power, or by some personal experiences of its unseen life. These external evidences and personal experiences were to constitute its history. The external evidence seemed to be first necessary in order to induce men to put themselves into such relations to Christianity as to know it by experience. Hence the miracles which Jesus performed and which he gave his apostles power to perform. It was natural, therefore, that after the Pentecostal outpouring of the Holy Spirit, followed by the healing of the lame man by the apostles, the sudden and solemn death of Ananias and Sapphira, the unaccountable deliverance of the apostles from the prison, and their steadfast and bold adherence to their faith amid the threatenings and gathering persecutions of their opposers, those violent opposers should raise and express serious questionings as to whether all these wonderful things were tending. The signs and wonders, wrought by the hands of the apostles, were beginning to produce their intended effects. Men were being convinced that there was truth in the new doctrine that Christ was the Messiah, and that his kingdom would prevail. We may find in this, at least, a strong intimation of the primary purpose of miracles, an outward, convincing evidence of the truth of Christianity. This also suggests the doctrine that miracles, having thus accomplished their purpose, accordingly ceased to be performed. Those things which in the apostolic age, in the minds of men, were a chaotic mass of strange disconnected events, gradually grew to be a necessary, connected, and beautiful outcome of the life that was in Christ Jesus, and which he imparted to those who believed on him. This being done, why

should miracles be continued? Perhaps it will be said, the age in which we live is a skeptical age, that, for that matter, there have been doubters in all ages of the world. True, and probably there always will be until the power and majesty of God in the great Judgment, shall compel every knee to bow, and every tongue to confess that Jesus is Lord, to the glory of God the Father. But would repeated or continued miracles convince such men? In the parable of Dives and Lazarus, when Dives pleads with Abraham to send Lazarus to warn his brethren lest they come to his place of torment, he is told that they have Moses and the prophets, and that if they would not hear them, neither would they be persuaded though one rose from the dead. So, with cumulative force, it may be said that if, in the presence of the great miracle of Christ's life in the world, the lesser miracles which he and his apostles in his name wrought, and the greater miracle of the preservation, growth and power of the Christ life in the world, in the church, and in the lives of godly men; if, in the presence of such a stupendous history as Christianity has grown to possess, men will still doubt and disbelieve, they would not believe though a miracle were wrought before their eyes every day of their lives. Jesus said to the unbelieving Jews, the skeptics of his day, "Ye will not come to me that ye may have life." That will not be a hundred times greater hindrance to men's coming into the kingdom of God, than the fact that miracles are no longer performed by Christ's disciples. That which began with miracles, but without a history, has outgrown the swaddling bands of signs and wonders, and in the unanswerable testimony of eighteen hundred years of unparalleled history, defies its foes, and with outstretched hands invites the weary, tempest-tossed, doubting, troubled soul, to come to Jesus and find rest and refuge.

Communications.

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

THE RICHES OF THE BIBLE.

There is one book that surpasses all others in its authorship, substance, and history—the Word of God. Its age is hoary, its history chequered, its preservation miraculous. It goes back to our world's birth, and forward to its doom. The ploughman, the prince, the priest, the historian, the physician, and the tax-gatherer, have clasped hands in its authorship. It sings in poetry, it speaks in drama. It has healed hearts and hallowed lives by its purity and presence. It is a book of wisdom, which makes the foolish wise, a book of truth which detects all human errors, a book of life which shows how to avoid everlasting death. It has charmed childhood. It is the learned man's masterpiece. It has been the lamplight for the valley of the shadow of death, and a staff of strength for the aged. It appeals to men in all moods. Every faculty of the mind is addressed and gratified by it. It is the only universal book in the world, because it is the only one which has this marvelous completeness of constitution, which the most disciplined mind can never exhaust, and which the youngest and most immature can find full of attraction and inspiration. We are to analyze and bring into close comparison one part with another so that out of it all we may derive the ultimate truth which God would give us in the Scriptures. We can not fully comprehend one part without considering the whole. It is a book which educates the mind as none other can, and we are to study it carefully from beginning to end, in order that we may wholly understand it.

No fragment of an army ever received half so many bullets as the Bible, no ship was ever tossed by so many storms. While nations, kings, philosophers, systems, laws, languages, and institutions have passed away, the Bible now engages men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read and criticised, more defended and denied, more honored and abused, than any book the world ever saw. It has diffused its influence through such a mass of literature, that if it were annihilated it could be reproduced, and not one thought be missing. It survives all change, itself unchangeable; it has seen myriads of other books engulfed by the stream of time, yet it is borne along triumphantly on the wave, and will be borne along till time shall be no more.

Aside from its literary and historical attractions, there is much to admire in its adaptation to the wants of every individual, so much to love in its mercy and simplicity, so much to revere in its justice and majesty,

that we are at once constrained to make it "the man of our counsel," and acknowledge its authority. But for the believer there is a more powerful inducement to study the sacred page. It is his Father's word, revealed by infinite love, and stamped with the unmistakable seal of Divinity. It is a heavenly guide to lead and instruct him, and the key of prayer shall open to him the treasure which he is not only invited to behold but may possess. The riches of divine truth are not the exclusive property of kings and princes, but are free to all. With purposes of mercy for the world, and a mission divine in its origin and sanctions, this volume yearns to witness the exalting virtue of its truths proven by all kindreds and nations. Can not we help in diffusing its influence by a daily exhibition of the beauty and holiness of its precepts, thus appropriating its riches to our spiritual growth, and the glory of its Divine Author?

WASHINGTON LETTER.

(Regular Correspondence.)
WASHINGTON, D. C., Feb. 17, 1883.

At 11 o'clock this morning, when the President of the Senate let fall the gavel, calling the Senate to order and devotion, I counted thirteen Senators at their seats, most of whom rose to their feet, and, with heads duly bowed, apparently followed the chaplain through his prayer; while others gave evidence of the total neglect of their early piety by retaining their seats, not even deigning to withdraw their eyes from the newspapers in their hands. As soon as the prayer ended, other undevotional Senators came straggling to their places. Evidently Senators are not much under Lenten influence.

The galleries of the Senate and House are visited every day now by an unusually large number of those transient sight-seers with which Washington is perennially thronged, all eager to be eye-witnesses of the real workings of the American Congress. Of course they hear nothing but the discussion of the all-absorbing tariff question. After listening to the debate for several hours, they go away, and doubtless inquire of the first person to whom they dare confide their ignorance, a la General Hancock: "Who is Tariff, and what does he want with revenue only?" These spectators take much interest in the scenes below, are especially anxious to know the names of Congressmen, and show much amusement at the little tilts and spats that they indulge in so often, not because of the fine quality of these retorts, but visitors have preconceived ideas of the gravity of statesmen, and can not but be surprised to see them descend so readily to triviality. The House gallery in particular is the worst conceivable place for expanding one's volume of national pride. It permits that close contact with real Congressmen that inevitably results in disappointment. United States Congressmen have never been noted for dignified deportment, finished manners, courtesy or elegance of any kind, but there are some rules of ordinary decency that they should feel required to observe. They should not be allowed during sessions to lounge and take naps on sofas, smoke, elevate their feet above their heads, sit with their backs to the speaker, or defy his utmost efforts to make a Member heard. They do not seem to feel in the least impressed with the importance of time, even in the present stress, and on the slightest provocation will turn aside from business to wrangle illnaturally over some insignificant point, and in their efforts to get even hurl school-boy epithets in lieu of logic. The Senate, of course, is more quiet, orderly, dignified, and respectful. But even there little scenes of daily occurrence prove United States Senators to be "not the shrinking creatures of culture" they might have been, and persons entering these halls of legislation under the influence of a surcharge of national inflation are in danger of leaving the Capitol more impressed by the grandeur of its plan, architecture, paintings, and sculpture, than by the force, power, and dignity of our National Statesmen.

The tariff debate brings constantly to the surface the humiliating fact that the minds and votes of Congressmen are much more powerfully influenced by local than by national interests. Almost every man wants the highest possible protection for the interests of his State, and the lowest possible duty upon every article consumed, but not produced, by his people. The men who shout the loudest for free trade squirm the most when an industry in which they are personally interested is attacked. The supremacy of money in behalf of private rather than national interests has been the bane of tariff legislation all the time, and there has been so much narrow-gauge thought and con-

tracted self-interest brought to light that purity of intent and breadth of principle are no longer recognizable. C. A. S.

THE TEMPERANCE SITUATION IN PLAINFIELD, NEW JERSEY.

At our charter election last Fall, seven of the eleven councilmen elected were in favor of license, leaving four for prohibition. The Mayor, though a Democrat, concluded that so many saloons in town were unnecessary. To prevent them, he recommended raising the tavern license from \$200 to \$300, and for saloons from \$300 to \$500. The council adopted the recommendation by formal ordinance making it a law of the city. From this point the fight commenced in good earnest. Two of the license councilmen were offended at the excessive price, claiming it was taking advantage of the poorer class, and making a monopoly of the business for the benefit of the rich, and finally declared they would not vote for license for any one under the ordinance requiring \$300 and \$500. There were some six or eight applicants who were ready to pay these prices. When the council took action on these applications, the two Democrats voted with the four temperance men; consequently no license was granted. The excitement now runs high. The two men stand firm. The low grocery men curse the Mayor, and the high-toned curse the two indomitable councilmen for not yielding. Some advise the Mayor to retract, and recommend the council to rescind the ordinance by which the price of licenses was raised; but the Mayor stands firm, and today not a license to sell ardent spirits exists in our city. The Mayor has issued his proclamation, and ordered the chief of police to close every bar in the city. The front-doors of all these houses are closed; but darkness seems to reign behind their screens. Groups of people huddle together on the corners of our streets, as if some awful disaster had come upon them and the city. The temperance people look on and smile at the situation. They have no reason to claim a victory for reform, as the present state of things has been brought about through no desire to promote the prohibition cause.

The words of our Saviour seem to illustrate the situation. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" If the wrath of man can bring praise to the Lord, and good to man, let it come. The end is not yet.

E. LANPHEAR.

THE FLOODS.

"Let the floods clap their hands." Psa. 98: 8, 9. The floods now prevailing at Cincinnati, Ohio, at Louisville, Ky., at Pittsburg, Pa., and at other points along the Ohio, Alleghany and tributary rivers are not only great floods, but the greatest ever known. In the farther West whole cities are under water. The loss of life is considerable, and of property immense. Floods in Europe of like destructive character have been prevailing along the valleys of the Danube, the Elbe, and the Rhine. How suggestive are these and similar facts of the words of the Psalmist (98: 7-9), "Let the sea roar"—such have been the tidal waves; "Let the floods clap their hands"—as they reach round the hills; "Let the hills be joyful together"—joyful as a place of refuge. Compare with these the words of Psa. 96: 11-13. Nature makes signs of joy, as her Lord is about to come to judgment; and to establish equity in the earth; as she made signs of woe when the same Lord hung on the cross at Calvary. See Matt. 27: 50-53.

Fire and whirlwinds are joining with the floods to advertise the great event of the ages. See Isa. 66: 15, 22. "For, behold, the Lord will come with fire and with his chariots like a whirlwind."

How pleasing to the Christian are the signs of Christ's advent, but how cold is the heart of the sinner and the backslider. May the Lord be pleased to bless to us all the tokens of his hand, and lead us to love and obey him. L. C. ROGERS.

Home News.

New Jersey.
SHILOH.

The people of "South Jersey" have seen quite as much of a Northern Winter this season as they want. Shiloh survives it, however, and shows unmistakable signs of life, as the first premonitions of Spring appear.

This is the season of "public sale" or "every hand. I dare say day pass between this (March 25th), without somewhere within reach cities know nothing "moving day." Here ed, and every Spring changing of tenants, or of finding a "better lay. Then I think real estate ner here than in New land. All this necessi moving each Spring "vendue." In this th poses of every article d and the incoming party goods and the farm wit ery for his work. Suc these sales is a great so novice in New Jersey w will find furniture in m and tools and rubbish barn, that have been highest bidder at lea Farmers make as muc run of these sales as watch the indications o sleet and slush are no nce, and storms of the dom ever prevent a sale.

There are some ci among our people th mention, aside from th item of "Home News, Davis for his farm, and sion of the store March sold portions of the f and Isaac Bonham, r joining his "can-hou to greatly enlarge his fruit.

Two accidents, whi dies, have happened h merely as a warning t of our cold nights, a in his stove just befor top of his stove open, cold, all the doors of left open into the roo In the morning, sever ily were unable to ris and it is merely a m some of them were n

The other was of Two young ladies w railroad track ahead which was backing they reached the c covered with snow, o was unable to extrica stopped as soon as p only a few feet from

We write these t others, but doublet away, for a railroa a man were cut to p lessly running across his neighbors would next train. Wm. H reporter, when he vis with the Duke of So struck by the reckl men, women, and ahead of cars, that ment in his book.

"practice makes p cars," he says, "is in the American ne

Our new church completion. The was to be finished t the painting and in the pews, will be ends. If a reporte describe the church will describe it wh

An interesting s was held during th Junction Seventh some one from th doubt.

London

THE Christian lowing allusions Dodge, in which, will be interested

The sudden dea in New York Cit 9th, removes an e hearted philanthr voted Christian i city and usefuln born in Hartford had reached the e age. When thi New York as a c

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, 1883.

- Jan. 6. The Ascending Lord. Acts 1: 1-14.
Jan. 13. The Descending Spirit. Acts 2: 1-16.
Jan. 20. The Believing People. Acts 2: 37-47.
Jan. 27. The Healing Power. Acts 3: 1-11.
Feb. 3. The Prince of Life. Acts 3: 12-21.
Feb. 10. None other Name. Acts 4: 1-14.
Feb. 17. Christian Courage. Acts 4: 18-31.
Feb. 24. Ananias and Sapphira. Acts 5: 1-11.
March 3. Persecution Renewed. Acts 5: 17-32.
March 10. The Seven Chosen. Acts 6: 1-15.
March 17. The First Christian Martyr. Acts 7: 56-60; 8: 1-4.
March 24. Review.

LESSON IX.—PERSECUTION RENEWED.

BY REV. L. R. SWINNEY.

For Sabbath-day, March 3.

SCRIPTURE LESSON—Acts 5: 17-32.

17. Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the apostles, and put them in the common prison.
18. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.
19. And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.
20. But when the officers came, and found them not in the prison, they returned, and told.
21. Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within.
22. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.
23. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.
24. Then went the captain with the officers, and they that brought them without violence: for they feared the people, lest they should have stoned them.
25. And when they had brought them, they set them before the council: and the high priest asked them, saying, We charged you not to teach in this name; and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.
26. Then Peter and the other apostles answered and said, We ought to obey God rather than men.
27. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.
28. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
29. And we are witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him.

CENTRAL TRUTH—All that will live godly in Christ Jesus shall suffer persecution.

- 1. Gen. 4: 9-11.
2. Gen. 37: 1-11.
3. 1 Kings 18: 1-16.
4. Acts 4: 1-12.
5. Acts 5: 17-32.
6. Acts 7: 54-60.
7. Heb. 11: 32-40.

GOLDEN TEXT—We ought to obey God rather than men.—Acts 5: 29.

Persons.—High Priest: Caiaphas, appointed by the Romans; but his father-in-law Annas, the high priest, was recognized by the Jews as the legal high priest, and was the master spirit. Sadducees: A skeptical sect, denying the resurrection, angel and spirit. Apostles: All of them. Angel: Ministering spirit sent forth to minister for them who shall be heirs of salvation. Heb. 1: 14. Council: The Sanhedrim. The Supreme Court to judge all religious matters. Officers: Captain, of the temple guard.

OUTLINE.

- I. Arrested. v. 17, 18.
II. Delivered. v. 19-25.
III. Accused. v. 26-28.
IV. Vindicated. v. 29-32.

QUESTIONS.

Give the Central Truth and Golden Text. Who were the high priests? What is said of the Sadducees, Acts 23: 8? What is said of angels in Heb. 1: 14? Tell what is our of the council. What captain is here spoken of? Give the Outline of the lesson.
I. What apostles had been arrested before? How many now? What sect led in the persecution? Why? Was the high priest a Sadducee? Is a skeptic apt to be narrow minded? Contrast the spirit of the apostles and their persecutors.
II. By whom were the apostles delivered? When? How? What were they charged to do? How soon did they obey? How did the officers find the prison? Why such perplexity in the minds of high priests and elders?
III. Why so careful in bringing them to the council? Why should the people take the apostles' part? Describe a death by stoning. Who led the prosecution? What charges were preferred? What insinuation of a bad motive? What confession of their marvelous success?
IV. Who answered? What is the fundamental principle of religious liberty? Did he refute all the charges? Are we witnesses to the resurrection of Jesus?

INTRODUCTION.

The miracle of Pentecost and the sudden growth of the church drew general attention to the followers of Jesus, while their pure lives and strict observance of the law gave them great favor among the Jews. Their brotherly love and care of the poor, rising even to the distribution of their property for the common good, gave them favor among all the people, and their zeal enabled them to fill Jerusalem with their doctrine. The Pharisees seem to have favored them, because they were scrupulous in observing the law, but the Sadducees were moved with intense hatred because they continually preached the resurrection from the dead. This doctrine of the resurrection was so prominent and was so generally

accepted by the people that it threatened the overthrow of the sect of the Sadducees, and in this crisis they all combine to make one desperate attempt to crush out the followers of Jesus by open and violent persecution. See how admirably they mass their forces to strike a death blow by the sudden arrest and imprisonment of all the apostles.

COMMENTS.

I. The apostles arrested. Then the high priest rose up. The time had come for something to be done, and he felt called upon to lead in prompt and decisive measures. The sect of the Sadducees. It is not said here nor elsewhere, that the high priest was a Sadducee, but this sect urged on the persecution with all the bitterness that has characterized Sadducean skeptics then, and since. Indeed skeptics while they continually denounce the narrowness of Christians are the most unrelenting bigots. And were filled with indignation. The apostles were filled with the Holy Ghost, their enemies with Satanic zeal. Put them in the common prison. As all the apostles are thus thrown into the common jail, it would make no small stir among both friends and enemies. Peter and John had been there before; now the twelve are arrested as though they meant to make a clean sweep of them. What a night that must have been! The Sadducees, so happy that they have them in their power, and can arrange for their trial and sentence. The twelve in prison so happy that they are counted worthy to suffer in His name; all things betoken their sentence and death.

But. How often this word separates between the plans of men and the counsels of God. II. Delivered. The angel of the Lord. Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation? They come and go to this world, watch over and help the children of God. Opened the prison doors. One touch of the angel's hand, and the doors swing wide open and a flood of heavenly light fills all the prison. Then forming the twelve in a column, the angel leading the way, they march out past lock and door and guard, into the open air, when the angel, turning to Peter and the rest, says, Go, stand and speak in the temple to the people all the words of this life. After such a deliverance and such a charge, no wonder they hasten to the temple at daybreak and speak the life words to the gathering multitudes. But the high priest came, and they that were with him. See those eager men hasten to the council chamber, and direct the officers to bring their prisoners before them. See that smile of satisfaction playing on their faces as they think their enemies are now to be arraigned for trial and sentence. But that look of joy soon changes to one of blank astonishment, when they see the officers come marching in and not a prisoner with them. A hushed stillness pervades the council chamber while the officers in charge reports. The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within. Where are they? How could they escape? passes from one to another, when a messenger suddenly enters and says, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

III. Accused. The captain now proceeds quietly to the temple and requests the apostles to accompany him to the council. How an angel visit changes matters. In the evening they are violently arrested and thrown into the public prison, now they are kindly treated and asked to go to the council chamber. They feared the people. The apostles could hardly help relating how the angel of God had delivered them from prison. And the gathering throngs could hardly help praising God for their deliverance, and honoring them the more. Set them before the council. The Sanhedrim had the sole right to judge who were prophets and who had a divine commission and might teach the people. The high priest asked them. This was a formal statement by the prosecution. Did we not straitly command you that ye should not teach in this name? They had so commanded Peter and John (Acts 4: 18), but even then their jurisdiction was denied; how much more now, when delivered, and again charged to speak by an angel from heaven. Behold, ye have filled Jerusalem with your doctrine. Every one has heard it and thousands have believed it and the whole city is stirred. What a grand compliment to their zeal and devotion! But like most angry persons he is not satisfied with stating facts, but must charge them with bad motives. And intend to bring this man's blood upon us. When argument fails then follows slander and malice. The guilty conscience was troubling them and the more so since the crucifixion of Christ was continually referred to by the apostles and ascribed to the rulers. IV. Vindicated. Then Peter and the other apostles answered. These unlearned men, guided by the Holy Ghost, vindicate themselves from every charge, convict their judges and then offer them salvation. They begin by stating the fundamental principle of religious liberty. We ought to obey God rather than men. Which is just as true in Pennsylvania as it was in Jerusalem. They next declare to their Sadducean judges in the plainest terms the doctrine of the resurrection. The God of our fathers raised up Jesus. Then waxing bolder they say with holy earnestness, Whom ye slew and hanged on a tree. Fastening the responsibility of the death of Christ upon their judges. But they never could stop at his death, but again declare his resurrection in that masterly statement which combines his divinity and Messiahship with an offer of salvation, Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Then turning to the eleven, Peter closed by saying, We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

OUR SABBATH VISITOR.

The next number of this paper will complete the first volume. It is hoped that all who have taken the paper this year will take it next year, and that many who have not taken it will feel that it is for their interest as

well as their duty, to do so. The first numbers of the next year will be sent to all old subscribers, with the hope that they will soon send in the money for the next volume, and also with the request that they make an earnest effort to increase its circulation by showing it to their neighbors, and to members of the First-day churches, who could not do better than to subscribe for it. The expense of publishing such a paper is much more than is generally supposed by those not familiar with such work. For the past year, notwithstanding Brother Babcock generously gave his services, which took much time and care, especially in getting it started, and the Assistant Editor received for her services less than it cost her to live, Brother Bliss will have to pay about \$1,500 more than the receipts from subscriptions. Now, in order that the generous gift of Mr. Bliss may be sufficient to make the paper continue after next year, a much more liberal support must be given to it. We must make it our paper, and the Board will try to do their part to make it a success.

In behalf of the Sabbath School Board, H. C. COON, President.

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IN MEMORIAM.—THE MANY FRIENDS OF THE LATE

REV. N. V. HULL, D. D., will be pleased to know that an account of his "FUNERAL SERVICES," and the memorial sermon delivered on that occasion by President J. Allen, of Alfred University, will be published in an appropriate form by the American Sabbath Tract Society, and is furnished by mail at 10 cents a copy. Address, SABBATH RECORDER, Alfred Centre, N. Y.

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