

The Sabbath Recorder.

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

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LET HIM ALONE.

BY REV. S. COWELL.

"And ye will not come unto me, that ye might have life."—John 6: 40.

"Let him alone." God speaks from his throne, Bewilderment seizes the sky, "He is joined to his idols. Let him alone," Let him alone to die.

He hath listened full long to the tidings of grace, The tidings that whisper "to-day," But from heaven's own land hath he turned his face, He hath turned his heart away.

And the knell of the lost hath smote on his ear, And the sound of their heavy wail, But he dreameth on still, and he feareth no fear, And the solemn warnings fail.

The loved ones above in a shadowy band, Tell in voices soft and low, Of the rest that remains in the far away land, Where the rivers immortal flow.

And gentle as dew are the tears they weep, And sweeter than Eden their sigh, He heedeth not! heareth not! Oh why doth he sleep? And why is he left to die?

The word hath gone forth, the word from the Throne, The Throne with its rainbow above; "He is joined to his idols. Let him alone," He hath hardened himself against love.

And yet the Lord's grace is as wide as the sea, And as deep as the ocean's cave, And it cometh like billows as strong and as free, When it cometh the soul to save.

But "Thus far shalt thou go," said God to the sea, As it surgeth on every shore, And thus to His grace hath he made a decree, When quenched, it returns nevermore.

Oh wake then my soul and come near the throne When the "day of salvation" is nigh, Lest of me, God shall say, "Let him alone," Let him alone th die.

SEED TIME.

"The Attorney General of the State of Illinois has expressed the opinion that several papers which he specifies, viz: the *National Police Gazette*, the *New York Illustrated Times*, and the *Illustrated Police News*, come directly under the prohibition contained in sections 223 and 224 of the criminal code of that State, and that all persons who expose for sale or exhibition, or who sell or offer to sell, or give away or shall have in their possession with or without intent to sell or give away either of these newspapers, is liable to be fined in any sum, not less than \$100, nor more than \$1,000, or confined in the county jail not exceeding six months."

If the danger to the young, implied in the above statement, was confined to the few reputable publications mentioned by the Attorney General of Illinois, the country might properly be congratulated. It is always easier to deal with an open enemy like that referred to than a covert one.

These publications make no pretension to respectability. They are as bold and unscrupulous in their hideous wickedness as they are indifferent to refined public sentiment and home morals. They can be headed off by the stern mandate of criminal codes and in some States are, as we have just seen. In our virtuous contempt of such atrocious literature we instinctively extend protecting arms to shield from its polluting touch such as we love, the dear ones of our households growing up about us. So it comes about that the danger from this source is reduced to a minimum, because it is labelled and known to be execrable—recognized as such. But there is a medium which we parents either wittingly or unwittingly furnish, whereby this sort of pabulum is from week to week held to the lips of just those we would by any and all means save from such palpable evil. I refer to the great weeklies and dailies of the newspaper world. It is an evil that is growing at an astonishing rate from year to year. At the present rate it will not be long before Legislatures will be compelled to place similar restrictions upon these great educators of the masses and for the same reason. It has already come to pass that a clean, morally, healthful newspaper is the exception. Many of them are not fit to be read in any family. With newspaper men, the tendency to pandering to the tastes of sensational readers that their circulation may extend, that dollars and cents may accumulate by patronage from every class, is on the increase, and furnishes a new demonstration of the truthfulness of the trite adage that "the love of money is the root of all evil." The rascal who would have the effrontery to take advantage of your unweariness, your sense of

satisfied security so far as the moral status of your children is concerned, and should clandestinely furnish them with such literature as the State of Illinois has prohibited for instance, and it should come to your knowledge, it is probable that your vocabulary would be altogether inadequate to express your indignation at the outrage, and yet it is a fact that you, yourself, parent, are doing from week to week the very thing you would consider so reprehensible in another. The great newspapers of the west, in particular, at least those of Chicago and St. Louis, whose circulation is immense, and which go into the homes of hundreds of thousands every week, teem with the harrowing details of all sorts of crime and particularly such as are suggestive of shame and fallen virtue.

As parents, what are you going to do about it? Whether you recognize it or not the purity of your loved ones is at stake. Shall you go right on furnishing this sort of reading for such as you would have to be noble and virtuous, refined and exemplary? It is not possible that a pure stream should flow from a corrupt fountain, neither is it possible that pure thoughts and a pure life shall come from frequent mental association with impurity in any form. There are metropolitan papers in the east and west that represent the best brain and enterprise of the country, that are unobjectionable as to moral tendencies, and they can be had as cheaply. You rigidly discriminate as to the company your daughter keeps. Should not some of the same virtue enter into your oversight of the reading matter she devours, and the same with your son?

There should be no consideration of cost or convenience that should for a moment be entertained when the welfare of your children is the question. By the love that you bear to them see to it that you do not open to their hungry minds the very avenues to moral declension you would have them flee.

READER.

TO SUNSETLANDS—NO. 10.

UTAH AND SALT LAKE CITY.

It was Friday morning and were to have breakfasted in Salt Lake City, but as our train was three hours late, we stopped at Provo, a dinner station for trains going east; hoping to get a breakfast there, the conductor having telegraphed in advance. But there was nothing for us unless we would wait an hour, and so we went on a hungry and provoked crowd. This town, situated on the Timpanogos river, just before it flows into Utah Lake, is one of the largest towns in Utah outside of Salt Lake City. It is our first view of a Mormon town, and for evidences of thrift and comfort it is certainly in advance of most places of its size in other territories. Here Brigham Young had a house where resided one of his numerous "wives," and the place bears evidence of his remarkable ability as an organizer and manager.

The Utah Valley is a well cultivated park, lying between the Wahsatch range which we have just crossed, and the Oquirrh mountains on the west, the lake nesting like a mirror in the midst, reflecting snowy peaks, among which Mount Nebo rises majestically above all surroundings. As we run down the valley, farm joins farm, irrigated by the mountain streams, long rows of fruit trees shade neat and substantial white houses, with large out-buildings, while orchards and vineyards are on every hand, separated by the ubiquitous barbed wire fence.

These fences were the occasion of an amusing incident. A lady in the section opposite, after her somewhat meagre breakfast consisting of crackers washed down by a bottle of California wine, sat looking out of the window, when she turned to us and remarked: "I never saw such a funny way of building telegraphs before!" "How's that?" "Why such short poles, with wires all up and down them." Looking out the window, we could see nothing but a wire fence; upon remarking which her face took on a still deeper flush, and she stammered something about that being all the telegraph she could see. Some people say they can drink a gallon of California wine without affecting their vision, but it seems that some can not.

It is hard to realize that all this fruitful land was, not forty years ago, an almost unknown

wilderness. Yet it was first settled by the Mormons in 1847, while it was a part of Mexico. The soil reminds one of the prairies of Illinois and Wisconsin, and we are told that fifty to sixty bushels of wheat to the acre is no uncommon thing.

Striking the river Jordan, which flows from Utah Lake to Great Salt Lake, we pass through a deep cut and the "Narrows" which divides the Utah valley from the Salt Lake valley, and come out into the latter, equally fertile, and equally well cultivated. Scarce an acre of ground is now covered with the original sage brush. Irrigation and persevering labor have made "the wilderness to blossom as the rose." The houses are mostly of "adobe," or sun-dried brick, laid up the same as other brick, and mostly covered with shingled roofs, though the poorer ones are thatched.

The Jordan is not a large stream at this season of the year nor does it look as if it were much of a river at any time. It is short, however, of much of its original size by the irrigating ditches which run all through the valley. Having a fall of 300 feet in its thirty miles of length, it furnishes fine facilities for leading its waters astray over the face of the valley, and the thrifty farmers have not been slow to take advantage of that fact. It has nothing in common with the Jordan in Palestine save in the imaginations of the Mormons, and the fact that it runs into a salt sea, which has no outlet.

As we drew near Salt Lake, the expressman who came into the car to exchange our checks, called our attention to a farm at the left beyond the Jordan, saying "See how our fellow-polygamists live." It had some five or more well built houses, but only the usual barns and out-houses of an ordinary farm. This is the country residence of G. Q. Cannon, the Mormon Congressman, and each house holds a separate "wife," while another resides in his house in the city. Near here we saw a prosperous farmer building a new house close by his old one, evidently not to supplant the former residence, as that was nearly or quite as good, but doubtless for "No. 2" about to be taken to his capacious heart.

Much has been written about Salt Lake City, the Mormon metropolis. It lies on a mesa sloping up from the lake to the feet of the Wahsatch mountains. The city is 4,227 feet above the sea, an elevation which can best be understood when we remember that it is as high as Mt. Mansfield, the highest peak of the Green Mountains, or as Ben Nevis, the highest mountain in the British Isles, or as the Peaks of Otter in Virginia, or as high as Mount Hope in Rhode Island piled upon the top of Vesuvius. And yet it is surrounded and protected by mountains so that while its latitude is the same as that of New York, its climate is more genial, notwithstanding its great elevation.

Nearly every one has heard of its broad streets, running streams, ten acre squares, and abundant shade trees; and has seen pictures of its elliptical domed tabernacle, its great granite temple, yet unfinished; Brigham Young's "Beehive" where he kept his numerous family; "Amelia Palace," which he built for "No. 19," but which the Church thought too good for her after his death, and so Pres. Taylor took it for his residence; the "Tithing House," where all have to bring one-tenth of their earnings or increase; and "Zion's co-operative store" with its sign "Holiness to the Lord," the great trading mart of the Mormons, where can be bought about everything one can ask for.

We visited the grave of Brigham Young, unmarked save by an iron railing and a granite stone of some tons weight, apparently put there to prevent his widows from digging him up to fight over. They are not allowed even to be buried in the same enclosure. On the way back we passed the houses of Bishop Sharp, several fine brick buildings in one yard. Our driver said he married a family of sisters, and one dwelt in each house, as these polygamists had learned that, build their houses as large as they pleased, no one house was big enough to hold two "wives." He said also, that they had learned that it was best to marry sisters whenever it was possible, so that while they had several wives they would have but one mother-in-law.

G. H. B.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Jan. 26, 1884.

Both branches of Congress have shown decided evidences of life this week. The Senate has had under consideration bills reported from various committees and the House has vigorously attacked and denounced the whole Pacific pooling combination, declaring in favor of the immediate forfeiture of unearned land grants with only eighteen opposing votes. In a meeting of the House committee on public lands, some inside facts concerning the giant monopolies were discussed. It was explained how the Atlantic and Pacific railroads are controlled by the Central Pacific west of the Colorado, and by Mr. Gould east of it; how the Central Pacific and the Union Pacific with Mr. Gould's connections east of Omaha control the middle route. By subsidizing the Pacific mail, the Central Pacific keeps the water route under control. The Northern Pacific is not only in a "pool" with the Central, but there is an agreement between them whereby they have divided the territory of the great North West in regard to transportation, as though ownership of a country followed the building of railroads into it. Mr. Holman of Indiana introduced a set of sweeping resolutions against these corporations, which were adopted, and in the debate following, Mr. Belford of Colorado, said he did not propose that four or five cattle kings should own the west as four or five railroad monarchs owned the east.

The House abolished the "iron-clad" oath of office, and passed among other bills one for the relief of the Greeley arctic expedition. Friday and Saturday it debated the Fitz John Porter bill and hopes to get a vote on the latter day at four o'clock.

Many new and important measures were introduced in the House under the call of States. Among them, was one to prevent lobbying, by Mr. Anderson of Kansas. It requires every ex-member of Congress, before being entitled to the privileges of the floor, to obtain an order from the Speaker, which shall be only issued by the ex-member declaring, upon his honor, that he is not interested, directly or indirectly, in any corporation, or person having a pecuniary interest in the defeat or passage of a measure before Congress, or the committees, and pledging that while the House is in session, he will not communicate with any member respecting any claim which may affect the welfare of any company, corporation, or person having an interest in legislation. In case of the violation of this pledge, the committee on rules shall declare the ex-member forever deprived of the privileges of the floor.

The recent annual discussion in the Senate over the proper limitations of the liquor traffic in the Capitol building drew from Senator Blair the declaration that the only way to exclude intoxicating liquors from the Senate and the House restaurants, was to prohibit their manufacture or sale in the District of Columbia. A bill has recently been introduced in the Senate to effect this purpose. It is probable the great temperance sentiment of the country will concentrate its strength to secure the adoption of a stringent prohibitory law where alone in the whole country the national authority to act on the subject is unquestioned. Advocates of prohibition have long sought to get the question into national politics, and in the petition of the Woman's National Temperance Union to be presented to the Presidential Nominating Convention next Fall prohibition in the District will be a prominent feature of their demands.

The tariff question continues to agitate political circles and if it is not the only "living issue" it seems to have more life than any other. A quiet effort still continues also, on each side to set the other on the wrong side, in anticipation of the coming Presidential contest. Republicans hail the issue gladly. Nothing would delight them more than a square fight this year on the tariff. The Democrats however do not admit of tariff differences in their party that will not readily yield to harmonizing influences.

Last Sunday I attended the dedicatory services of the Garfield Memorial church on Vermont avenue. Long before the opening hour the edifice began to fill up, and

by 11 o'clock every part of the auditorium was crowded. Among those present were President Arthur, Secretary of State Frelinghuysen, many Senators and Representatives and other public men. The church was tastefully decorated with potted plants, and on the left of the pulpit was the late President Garfield's pew that had been bought from the little church he attended. It was draped in black, covered with white flowers and bore a silver plate engraved with the dates of the birth and death of Garfield.

GAMBLING.

Washington is noted as the greatest stock gambling place outside of New York. A few years ago there was but one special wire to New York, and that hardly paid expenses. To-day there are fifteen broker's offices with special wires, seven of them opened since December first. It is a noted fact that wolves catch more lambs here than in any other city, for the reason that there are no commercial industries here. Every person gets paid by the government, and a good salary, too, and from the \$900 clerk to the Cabinet officer they go on the plan of all gamblers: money easy earned, easy spent. The North Pacific deal must have taken a few million out of this town. It is known that one pool, including prominent officers of the United States Courts and others, that were cleaned out of about \$40,000, two ex-Members of from \$20,000 to \$30,000 each, and a United States Senator \$20,000 on the long side of Union Pacific stock. Clerks were duped in proportion to their means, and "fly" bankers as well. In fact, it caught them all. A great many of Mr. Gould's "dear friends" had the point to buy Texas Pacific stock at 52 after it had declined from 74. It is now selling at 15, and they have it yet. It is said his good advice extended even to the clerks in his office. The M. C.'s will always be the victims. You can't make a government clerk or official believe that times are hard when iron mills are stopped, and railroads reduce wages, with thousands of men out of employment everywhere. He don't see this, for the government pays him; his salary comes along; he prospers, and imagines he has the inside of the shrewd men in Wall Street, who care little for governmental action, but take the general signs of the country for their "guide." In the grain market the Western granger figures carefully, and makes money while at home, and speculates in Chicago. He comes here, reads the agricultural reports and telegraphs for inside points, enjoys a good time, and never thinks of the effect of the causes that bring about disaster to the crops.

FALSE FACTS.

Fact is not always truth. That which is real may be false. To quote another's very words may be to misrepresent him totally. To testify truly of his very acts, may be to slander him baselessly. The relations of things have much to do with the truth of things. The words quoted accurately may be so taken out of their relations as to give the opposite view of their meaning. The acts testified to may be mentioned so apart from their relations as to make them appear totally different from their reality. A half-truth may be even more false than a whole lie. Illustrations of this may be seen in every sphere of life. A recent art critic in commenting on Courbet as a representative painter of the "realist" school, says of him that he misrepresented both truth and art by limiting his knowledge to the sphere of his senses. "He not only could not paint what he did not see, but he did not believe in its existence. To him, the whole truth was comprehended in a glance, the whole of art in his fingers." Taking an example of Courbet's untruthfully truthful work as illustrative of his error, the critic says: "Courbet thought he was painting human nature, but he was really painting men and women seen under circumstances in which human nature is either distorted or suppressed. In this picture he proved, on a commanding scale and with enormous power, how deficient were his conceptions both of truth and art: that—in other words—he neither perceived facts in their proper relation, nor knew how to select those that were worthy of serious record." All of us are painters. We are constantly drawing portraits of our friends or our enemies, or of the many more whom we count neither friends nor foes. And how often we misrepresent the truth by the truth concerning those whom we picture. First, we judge others wrongly by seeing facts, or by hearing words, out of their true relations; and then we paint the truth with accurate falseness, or with false accuracy; and in this way religion is often misjudged, and the Bible is often misrepresented.—*Sunday School Times.*

Missions.

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

THE letters published this week from Mr. Davis and Dr. Swinney will be read with great interest. All parts of our work are steadily assuming larger and larger proportions.

A SISTER contributes \$100 to defray the cost of a missionary trip to Idaho by Eld. Geo. J. Crandall of North Loup, Neb.; and a brother offers to meet the expense of a visit to the Sabbath-keeping Swedes of Maine, by some Scandinavian minister.

THE relations between France and China now look more warlike than ever; but still the possibility of some kind of an adjustment of the difficulties is talked of. For the preservation and reign of peace, and for the safety of our own and other missionaries, there will be many prayers.

BRO. D. H. DAVIS, Shanghai, needs at once funds for the following purposes:

Balance due on sundry expenses Dec. 31, 1883.	\$ 83 57
Three day schools to July 1, 1884.	110 00
Native Helpers.	36 00
Printing.	30 00
Incidentals.	10 00
Balance due on boarding-school building	600 00
	\$859 57

We are able, as a people, to carry on the work providentially given us to do at home and abroad. We need a greater willingness to give, and, what is almost as important, system in our giving.

FROM D. H. DAVIS.

SHANGHAI, Dec. 2, 1883.

I have not written you in some weeks, principally because I have been so busy during the day with the work of building, and too weary to write you in the evening. Although weary, I must write you this evening for the mail is to go to-morrow at 10 o'clock. My hope that the building would all be finished in October, has not been realized, and it must be three or four weeks yet before the work is all done. The boys' building has been nearly complete for some time. The building for the girls has been delayed some by bad weather, but more by bad men. I will not attempt to write you the trials and perplexities I have had in the work of building. I shall be so glad when it is all through. Soon after Mrs. Davis's return from Chefoo we had a narrow escape from fire. At midnight Mrs. Davis awoke and saw the light. We hurriedly called the men, and water being at hand, the flames were soon extinguished. We at first thought it was owing to the carelessness of the carpenters who had been using a hot iron to melt off some pitch from a stick of timber they wished to plane. Having had this experience I thought it best to have the buildings insured as soon as possible. The amount on the dwelling remains the same as before reported, 15,000 taels. The boys' school-building I insured for 800 taels. The girls' building in process of building 500 taels. The rate is a little more now owing to the greater risk. They charge the same on all the buildings, viz., 3 per cent. If the Board wish when they are completed, I can put 900 taels on both the boys' and girls' buildings, or 1,800 taels, equal to \$2,250 in United States gold. I make a statement of what I have done, and what the buildings are regarded as worth by the largest insurance Company in the East. In respect to the way in which I have been assisted to carry on the work thus far: I called upon the business firms, and presented my cause to the managers, many of whom kindly gave me a subscription; in this way I have received about 1,200 Mexican dollars. I felt when I started out that if it was right I should succeed. I succeeded far beyond my expectations, nearly all the money I have at my command is used and I have several large bills to meet before the China New Year. How it is to be done I do not yet know, but I expect help will come. I have expected the Board would send me, at least the amount of my estimate. I was very glad to get the \$500 sent some time ago. While it may be the opinion of the Board that I have spent too much money on the buildings, I feel that I have not made any too good buildings. Could I have felt sure of having money enough, in some respects I should have built better; I felt obliged to make some of the work cheaper than I wished. Without any spirit of boasting I think I can say, as good buildings as I shall have are not to be found in Shanghai, put up for the same money. I have put a bell tower on

the girls' school building which is just back of the dwelling. The tower improves the appearance of the building very much. I see already that it attracts the attention of all foreigners and natives as they pass. We hope that some one after a while will send us a medium sized bell to put into it. I intend to build a baptistry under the floor of this building for we shall hold weekly services in this place, and in case of any converts it will be much more convenient than to go into the city. I hope you may have a photograph of these schools some day. Miss Dr. Swinney's goods arrived last week. I had no bill of lading to present for the delivering of the goods to me. Through a friend I succeeded in getting them by writing a letter releasing the ship and agents of all responsibility. I am to get them to-morrow. We have not yet been informed whether Miss Swinney has sailed. She wrote to us that she had expected to sail on the 7th of November. If she did we hope to see her this week, Dec. 6th. We shall be greatly rejoiced to see her and welcome her to this great field of work. If money has not been sent to aid in the completion or to pay the expense incurred in building, will you not press its immediate dispatch? Had I not had assistance here I should have been in a great strait.

Hoping to hear from you soon, I am as ever, most respectfully yours.

FROM MISS DR. SWINNEY.

NEAR YOKOHAMA, Japan,
Nov. 28, 1883.

It is with pleasure that we acknowledge our safe arrival into Jedo Bay, after a rough and stormy voyage of three weeks across the ocean.

We came by the Southern route which is the longest, but preferable during the cold season of the year.

We came off the "City of Tokio" this morning about 9 o'clock, and are stopping at the Windsor House in this city until to-morrow afternoon at 4 P. M.; as the Shanghai steamer does not receive her passengers until that time, which is her hour of starting.

Five of us in our company this afternoon, took jin-rik-i-sha's and have been riding around through the city. The streets are wider and much better kept than I expected, while very many of the residences, especially those of foreigners, are handsome, with their yards so full of strange foliage and flowers. Amid all that is beautiful in Yokohama, there is much to make us sad; the constant presence and prominence of their idols, remind us that we are in a heathen city.

Only one week longer on the water and we hope to reach Shanghai.

SHANGHAI, China, Dec. 12, 1883.

With thankful hearts for the many mercies on our long journey, we rejoiced when we came up to the wharf in Shanghai, at 5 o'clock Friday afternoon, Dec. 7, 1883. Who can realize my joy on seeing Mr. and Mrs. Davis and Susie waiting for me, or theirs on meeting me? That was a happy evening as we sat by the pleasant fire, and talked of the past, present and future; and of the many friends in the far off home land.

Now I will turn to the various scenes in my travels, by land and by sea, through which I have been brought in coming to this strange country: My sad journey from New York city to Chicago, beginning on the evening of Oct. 27th, terminated Monday morning at 8 o'clock, Oct. 29th. The kindness and interest of the friends in that city cheered and encouraged me very much; and leaving Chicago at noon on Tuesday, we reached Council Bluffs at 9.50 Wednesday morning, Oct. 31st. Here my companion was met by the District Secretary, Mr. Tolman, who kindly assisted us with our tickets and in the weighing of our trunks. In this long depot, was my first sight of emigrants, every available space, apparently, being crowded. At noon we crossed the Missouri River, and after taking dinner in Omaha, started on our long journey westward. From this city we were accompanied some distance into Nebraska by the President of the Western Branch of the Woman's Baptist Foreign Missionary Society, Mrs. Howe, and the Corresponding Secretary, Mrs. Bacon, and Mr. Tolman. Their wise counsel and hopeful words for our future work, encouraged us greatly.

Our afternoon was spent in riding over prairies along the river Platte, which runs an almost due east course through nearly the entire portion of the central part of Nebraska. This valley was once the great highway of overland travel to Utah, Colorado, Oregon, and California.

Nov. 1st. We stopped for breakfast this morning at Cheyenne, "Magic city of the Plains," the proposed Capital of Wyoming

Territory. This is a large and business like place in comparison with other towns we have recently passed, having about 6,000 inhabitants. At one time in the forenoon Miss Whitman and myself were quite interested in noticing at a distance a vast number of little mounds, with what looked like a bird sitting on each one. After wondering awhile and then passing by some nearer the cars, we discovered they were the oft-mentioned prairie dogs. Just then an exclamation from one of our company caused us to raise our eyes from these curious little creatures, to catch the first glimpse of the Rocky Mountains, covered with snow. The whole extent of country is ascending, and so gradual is the elevation that the grade is scarcely apparent, yet we are told the maximum in any one mile from Cheyenne to the next station, is 90 feet. On reaching Sherman, 549 miles from Omaha, we find the elevation 8,242 feet, the highest railroad point in the United States. Here could be seen a post marked "Summit of the Rocky Mountains." From this point to Laramie, a distance of 24 miles, the descent is perceptible, and requires two engines to properly control the train. Here also we pass over the celebrated Dale Creek Bridge, built of iron, light and airy, yet substantial, being 650 feet long, and 130 feet high. Looking down into the valley below, the buildings seem quite small, and the creek like a thread of silver. We are now entering and passing through snow-sheds much of the time; later on we found the ground everywhere covered with snow, while it is quite cold and frosty without. In the deep snows in Winter are used these mammoth engines in clearing the track, called moguls, with eight driving wheels instead of four.

In coming down the grade we enter what is called the Great Laramie Plains, with an average width of 40 miles, and 100 miles in length. This country has a strange appearance from the fact that we see no trees. Later we enter the desert with not even shrubs in the place of trees. In the afternoon we reached Fort Steele, with large barracks for soldiers. At this fort it was quite refreshing to see the North Platte river—a clear stream—with trees along its banks. Beyond this government post we see no homes nor a solitary living creature, only as we pass the stations at long intervals. In this lonely region we enjoyed a beautiful sunset scene, with the snow drifts about us, the snow capped mountains in the distance, and the gorgeous colors in the western sky. During the night we finished passing through Wyoming Territory. In entering Utah, there were several noted places we were anxious to see, and through the kindness of the missionary going there, Miss Locke, we were aroused an hour before light, on the morning of Nov. 24; but too late to see Echo Canyon, the Weber, and the Devil's Slide, yet just in time to enjoy the sight against the sky, of the celebrated breastworks of stone high upon the mountain's brow, built by the Indians to impede the advance of Gen. Anderson, in coming through with the United States army many years ago. In the early morning we entered Ogden, 1,033 miles from Omaha, the terminus of the Union and the beginning of the Central Pacific Railroads. Stopping at Ogden a couple of hours, we changed cars and passing westward, soon were riding along the border of Great Salt Lake, through a valley of the same name, made rich and beautiful by irrigation. We then ascended bare and bleak mountains. We could but wonder at the vastness and extent of these ranges, and looking up from nature unto nature's God, with awe adore Him who in his greatness made all the earth. In the midst of such mighty works we feel our littleness and insignificance. Isaiah gives a beautiful contrast to our frailty when he says: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?"

Nov. 3d. Sabbath morning. Daylight found us in a snow storm, dashing along in a beautiful but narrow valley by the side of the Truckee river, with mountains on either side rising range upon range until the highest points are lost in the clouds. The river sometimes spreads out with a placid surface, but more often is dashing around high rocks, or down steep places with ever-changing scenery. We are beginning to notice the California pines and know by this that we will soon pass beyond the boundary of Nevada. From Reno, 1,622 miles from Omaha, we, this morning, began to cross the Sierra Nevada Mountains. Here we were almost continually in the snow-sheds, receiving, at the same time the comforting assurance that we still had 40 miles of the sheds and tunnels combined. After we passed the station called Summit we beheld the beautiful Lake

Donner, by looking down the mountain side over the tops of the tall and venerable pines to the placid waters below, with mountain heights encircling it on all sides. I think, with the towering peaks above and the valleys below us and the constant surprising changes in the scenes, I did not see anything anywhere in my journey across the continent, that equaled the beauty and grandeur of the Sierra Nevadas. On this memorable Sabbath, speeding onward every moment farther and farther from home, how precious was my Bible, with its many comforting passages; the remembrance of my mother's chosen verses; my pastor's frequent quotation, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness;" My own preference of choice promises—tried and proved—with many others well known but never appreciated to the full extent to which I that day learned to value them, and thus with the Bible in hand, with new and added beauties on the written page, and now and then a call to look at some wonderful scene without, what a day to be remembered!

It was about 2 o'clock in the afternoon, when, through the kindness of the conductor, the porter called us out on the platform to be in readiness for the view when we should round Cape Horn. This is a bold spur of the mountains around which the railroad clings at an alarming height, and yet far below the summit. Here the first foothold for the venturesome workman on the narrow ledge was gained by men who were let down with ropes from the summit. The valley on either side unites into one in front, through which flows the American river, looking like a shining thread 2,000 feet below. This view is the acme in grandeur of all the sights from Omaha to San Francisco, acknowledged by all; and the traveler can not afford to lose this scene, which will remain with one as long as memory lasts.

Coming down the Pacific slope, we left the region of snow, and were pleased to see green grass and cultivated fields. Near sunset we reached Sacramento City, 1,776 miles from Omaha, where we enjoyed the half hour in walking in the fresh air under cover of the spacious depot. We realized but little of the long ride through the Sacramento Valley, as darkness came down early and hid the view. Nor were we sorry when we stepped on the ferry boat at Oakland. The hackmen's manner of coming on the boat so peculiarly their own, would have astonished us even more had we not been previously informed of their style, which as it was, greatly amused us. 8.40 P. M., Nov. 3d, we entered San Francisco, and taking a hack were quickly carried to the Truesdell House. Seating ourselves in our pleasant room, we gazed at one another a moment, to realize that we were truly in that far-away city at last, in safety and in health. With devout thankfulness we acknowledged the guiding hand that, with many mercies and blessings, had led us thus far on our journey.

FUNG SWEI.

Fung Swei (pronounced *Swa*) is a superstition peculiar to China and not easy for an outsider to understand. They suppose there is a sort of living breath or spirit in the earth which retires to the South in the Fall, and hence all nature becomes cold and dies. In the Spring this breath comes North again, and hence all nature revives and blooms. Of this breath men also partake, and it is the cause of health, happiness and prosperity. It moves back and forth in the earth and along the ground in the air, its motions being guided by hills, mountains, lakes and rivers, and, on a smaller scale, by trees, walls, roads, gullies, ponds, etc. All may catch and get the benefit of the good breath or spirit. They also arrange their doors, windows, yard-walls, gate, etc., with the same end in view.

This Fung Swei, however, concerns the dead even more than it does the living. If the grave is in such a place that it will get a large amount of this good influence, then the dead will be happy and grateful, and will bestow blessings on their children, making them rich and honored. Hence when a man dies his children, are very anxious to get a spot that has good Fung Swei in which to bury him. The selection of such spots, as well as all other matters relating to Fung Swei, is in the hands of a class of men who may be called professors of Fung Swei. They are supposed to have studied the subject, and to be able to recognize the lucky spots. The theory of Fung Swei is derived from the oldest of Chinese classics, called the Book of Changes. The sun and moon, the points of the compass, rivers, mountains and valleys, and many other things, are brought into the calculation, and their combination and mutual relation determine the lucky spots. When a man wants a lucky spot for his own grave, or for the grave of his father, he calls one of the Fung Swei professors and bargains with him to make the selection. He takes his compass with

him, walks round the man's farm, takes special notice of the direction in which it slopes, which way the water flows, what hills are near and in what direction they are, and whether any trees, caves, streams or ponds are in or near it. Then he looks wise, talks learnedly and announces the result. If no lucky spot is found, he goes round the neighborhood generally until he finds a place where the combination of signs is favorable, and then tells the man if he will buy there the family will certainly prosper and in a short time some member of it will rise to high official position. The man tries if possible to buy the lucky spot, and will often pay an enormous price for it. In the same way also if a man is about to build a house he consults a Fung Swei professor as to how he should arrange the doors, windows, chimneys and roof so that the good Fung Swei may be collected and the family be prosperous and happy. Generally when a man is unfortunate in business or his family are sick or his children die it is attributed to bad Fung Swei, and a professor is hired to come and see what is wrong. He examines and presently discovers that the door is in the wrong place, or the roof is too high, or something else is wrong, and the man has the door moved, or his roof changed, or whatever the defect is he has it corrected and then looks for better luck. I will now illustrate these things by one of the stories I have heard from the Chinese.

Many years ago there was a very rich man named Yang, who, when his father died, engaged a noted Fung Swei professor to find him a spot with the very best Fung Swei in which to bury his father. This professor looked around far and near, until at last he chanced on a large and very deep pond. He at once said there was a stone dragon in the bottom of the pond, and that if he would burn his father's body and put the ashes in the mouth of this dragon a member of his family would by and by reign over China. He burned his father's body, but could find no one who would undertake to dive down and put the ashes in the dragon's mouth. At last they found a man named Chow who could stay under water a long time, and he agreed to do it. As it happened this man Chow's father died about the same time, so he also burned his father's body and took the ashes along in a little bag under his clothes. When he dived down to the stone dragon he first put his own father's ashes into its mouth, when behold it closed its mouth tight. He tried to pry its mouth open so as to put in Mr. Yang's father's ashes, but it was shut so tight that he could not get it open, so he took the bag containing the ashes and hung it on the horn of the dragon. The result was that his own grandson became emperor, while Mr. Yang's grandson only became a high officer.

I do not say that this story is really true; I simply tell it as I heard it to show you what the Chinese believe about Fung Swei. These Fung Swei professors do not always hit it so well as this, however. I heard a story in point a few months ago which I know to be true. A man not far from Tungchow had had bad luck in his family, and, as usual, it was supposed to be owing to bad Fung Swei; so he hired a professor to tell him how to improve matters. He examined everything, but all seemed to be right. He finally decided, however, that if the man had a living tree in his house it would counteract the bad luck. The man accordingly planted an elm tree in the middle of his house, letting the top of it pass through the roof. Bear in mind that Chinese houses are all one story and have no floors. Instead of better luck it was not long till the man's daughter-in-law hung herself on this tree. So he dug it up again and called in another Fung Swei professor, who told him if he would dig a well in his yard it would make matters all right. He dug the well, but it was not long till one of his children fell into it and was drowned. What he did next I have never heard, but I presume he believes in Fung Swei still.—*Woman's Work for Woman.*

CIGARETTES AND CONSUMPTION.

The record of evil against tobacco is daily growing more and more formidable. The most recent observations indicate that the use of cigarettes is a common cause of consumption. It has long been known that coal miners are subject to a peculiar form of consumption due to the lodgment of little particles of carbon in the lungs, which set up an irritation, resulting finally in a breaking down of the lung tissue, and death. Chimney sweeps are subject to the same form of disease. It appears also that the use of tobacco in the form of cigarettes produces the same results and in the same way. The little particles of carbon present in the smoke are retained in the lungs, and the continuance of the habit results in just such an accumulation of soot as may occur in the lungs of the professional chimney sweep; the lungs break down, and the victim of a depraved practice dies.

If a man were compelled by circumstances beyond his control to live in an atmosphere charged with an ill smelling smoke, he would receive the profound sympathy of his fellow-men, and no effort would be spared to rescue him from his unhappy position. And yet we see thousands of men who live continually in a smudge, voluntarily subjecting themselves to a martyrdom by smoke, scarcely breathing one breath of pure air during their waking hours, preferring to take the life-giving fluid which Heaven has provided in such purity and abundance, filtered through "a stinking pipe." Nature evidently abhors smokers, and adopts every possible means of getting rid of the nuisance as soon as possible.

Educational.

"Wisdom is the principal wisdom; and with all thy geting."

IN correcting proof last in this department became it should have read: "The University, and especially tutors to the Kenyon Men gratified to learn that it to be completed and furnished to the department next term, comment. This is a very important facilities of the University was greatly needed both and lecture rooms as well the preservation and exhibit of choice specimens now and in point of architecture will bear comparison with State."

IN the introduction of Miss Hannah A. Babcock of the American Association of the Blind, held at Jan or two ago, on "Methodical Musical Instruction," the

"The benefits which derives from the careful object are as lasting and valuable from other studies. It is strengthened by being member the varying successive lesson, while in a tasteful and expressive instrument is no easier who is not permitted to the numerous forms of appear upon the printed necessity for bringing such to the knowledge of the need attempts to reproduce him taste and keenness open up a mine of interest which the mere performer could never afford. The range of musical composition for the exercise faculty, and in this respect valuable as is the studying to the seeing. It being carefully instructed features of music, and in a quaint, practical, notation used by the having in his possession repertory of music in the prepared with a means hood, and is enabled to with seeing teachers in over, the acquisition of is found to be of great those deprived of sight, enables them to contribute others by musical performance generally opens conversation, in which the equally prepared to participate."

HEAVEN AS

BY S. GRAHAM

One of the great joys in life will doubtless be in word in its best and highest.

What is character? The lamb, the kitten, the infant is innocent and they are all without character.

Character is what God ter. In men it is that mosaic of all human moral worth and

have been wrought in of God, through patient self-denials, by steadfast and sore trials,

tion, by the thousand with which God has ours, and these shaped and polished into the soul and body.

This is character. than all things else world and state of forming of character.

Now, think—and think of the great that must spring of and especially in riches will be at the

The consciousness integrity, righteous saints, fellowship of the divine joy, like mountain bursting up and

If the good man himself, how will it? And with all that eternal peace and

retary.

One of the most recitation is in many schools, their hands, be the fingers, who put to one of confusion of the spirit of all rapid phrasing

Education.

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

In correcting proof last week a paragraph in this department became strangely mixed. It should have read: "The friends of Alfred University, and especially the many contributors to the Kenyon Memorial Hall, will be gratified to learn that this fine structure is to be completed and furnished at once, and opened to the department of Natural History next term, commencing March 25th. This is a very important addition to the facilities of the University. The building was greatly needed both for additional class and lecture rooms as well as rooms suited to the preservation and exhibition of thousands of choice specimens now boxed and unused; and in point of architecture and finish, it will bear comparison with the best in the State."

In the introduction to a paper read by Miss Hannah A. Babcock at the Convention of the American Association of Instructors of the Blind, held at Janesville, Wis., a year or two ago, on "Methods for Facilitating Musical Instruction," the writer says:

"The benefits which the blind student derives from the careful study of this subject are as lasting and varied as those derived from other studies. The retentive faculty is strengthened by being compelled to remember the varying subject matter of each successive lesson, while to be able to perform in a tasteful and expressive manner upon any instrument is no easy task for the pupil who is not permitted to follow with the eye the numerous forms of expression which appear upon the printed page, hence the necessity for bringing such marks of expression to the knowledge of the pupil, whose continued attempts to reproduce them develop in him taste and keenness of perception, and open up a mine of intellectual enjoyment which the mere performance of the notes could never afford. Furthermore, the great range of musical composition affords an opportunity for the exercise of the inventive faculty, and in this respect is perhaps as valuable as is the study of literature or drawing to the seeing. The student, having been carefully instructed in all the technical features of music, and having been made acquainted, practically, with the system of Notation used by the seeing student, and having in his possession an ever increasing repertory of music in the Point Notation, is prepared with a means for securing a livelihood, and is enabled to compete successfully with seeing teachers in this calling. Moreover, the acquisition of a musical education is found to be of great value in social life to those deprived of sight, inasmuch as it enables them to contribute to the enjoyment of others by musical performance, while the subject generally opens a broad field for conversation, in which the blind scholar may be equally prepared to participate."

HEAVEN AS CHARACTER.

BY S. GRAVES, D. D.

One of the great joys and delights of heaven will doubtless be in character. I use the word in its best and highest sense. What is character? It is not innocence. The lamb, the kitten are innocent, the infant is innocent and so is the imbecile. But they are all without character. Character is something positive. Innocence is negative. Character is what God is. God is all character. In men it is that miniature of God, that mosaic of all human excellence and truth, of moral worth and spiritual beauty which have been wrought into the soul, by the grace of God, through patient endeavor, through self-denials, by steady purpose, by stern conflict and sore trials, by the fires of temptation, by the thousand tests and probations with which God has filled this human life of ours, and these glorious gems have been shaped and polished and cemented and forged into the soul and become the man himself. This is character. It is of more worth than all things else beside. It is what this world and state of existence are for; the forming of character. Now, think—and this is the point I make—think of the great, the unspeakable joy that must spring out of a soul so enriched, and especially in that world where such riches will be at par value! The consciousness of inward truth, purity, integrity, righteousness, sympathy with saints, fellowship with God, "made partaker of the divine nature." What everlasting joy, like mountain springs, must be ever bursting up and overflowing in such a soul! If the good man here is "satisfied from himself," how will it be with the saints in glory? And with all this, the uplifting sense of eternal peace and safety?—*Christian Secretary.*

TOO BRILLIANT.

One of the most objectionable practices in recitation is the habit, still tolerated in many schools, of the children thrusting up their hands, beating the air, and snapping the fingers, whenever a special question is put to one of their number. The result is confusion of the mind and intimidation of the spirit of all save the few whose power of rapid phrasing and ready reckoning brings

them to the front in this cheap sort of competitive recitation. Every pupil in a class has a right to a quiet and respectful attention, and ample time and favorable conditions for putting his knowledge of a subject into suitable language. The great danger of our graded school-work is that the brilliant group at the head will do the work, and the rank and file be left practically untaught; and the habit of which we speak is one of the most mischievous in producing this result.—*Wisconsin Journal of Education.*

GREEK ART.

"What are the merits of the Greek art, which make it so exemplary for you? Well, not that it is beautiful but that it is right. All that it desires to do, it does, and all that it does, does well. You will find that its laws of self-restraint are very marvelous; that its peace of heart and contentment in doing a simple thing with only one or two qualities, restrictedly desired, and sufficiently attained, are a most wholesome element of education for you, as opposed to the wild writhing, and wrestling and longing for the moon, and tilting at windmills, and agony of eyes, and torturing of fingers, and general spinning out of one's soul into fiddlestrings, which constitute the ideal life of a modern artist. Also observe there is entire masterhood of its business up to the required point.

"A Greek does not reach after other people's strength, nor outreach his own. He never tries to paint before he can draw, he never tries to lay on flesh when there are no bones, and he never expects to find the bones of anything in his inner consciousness. Those are his first merits—sincere and innocent purpose, strong common sense and principle, and all the strength that comes of these, and all the grace that follows on that strength."

IN THE SCHOOL-ROOM.

Teachers, as a general rule, talk entirely too loud in the school-room. Often when visiting one room, I have heard the teacher of another department giving instruction, asking questions, or reproving pupils, and, at the same time, the pupils are talking on the same high key. Now this is unnecessary; and not only so, it is entirely wrong. Teachers should speak distinctly, and require their pupils to do the same; but this can be done in a conversational tone. All that is necessary is that the teacher and pupil be heard; anything louder than this occasions confusion, and tends to injure the discipline of the school. Why should a pupil be required to read loud enough to be heard distinctly for one hundred yards, when the school and the teacher are not half so many feet away? A teacher may be enthusiastic, and not noisy.—*State Superintendent W. E. Coleman, Missouri.*

CLIPPINGS.

Hamline University, in Minnesota, which recently received \$25,000 from Mr. Joseph Dean, has received an additional gift of \$30,000 from Rev. J. F. Chaffee, D. D., of Minneapolis, to endow the chair of Mental Science.

There are a hundred and sixty students in the Cherokee National Male Seminary. Drury Academy, North Adams, Mass., has 1,003 pupils.

Sabbath Reform.

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

THE CONTEST FOR THE SABBATH.

We quote the following as one of the many indications of the distress in which our friends, the advocates of Sunday observance, find themselves. They see that the day is fast losing its hold upon the people both in the church and in the world, and clutch wildly at any and everything which has in it the least prospect of compelling men to respect it. Hence the appeal to the civil law and confusing talk about the Sabbath being made sacred by the law of God. But all men know that men can not be forced to religious observances by human law; and everybody who is not blinded by the prejudices of a life-long practice, knows that Sunday has no claims to the sanctity with which the Bible invests the Sabbath. We suggest then that the first duty of Christians is to conform their own lives to the Christian standard, the Word of God. Their own words may then be expected to have some effect upon the lawless:

This is a contest that is not to be, but is. The degree to which both our civil and Church laws are ignored by those amenable to them has convinced an immense number of thoughtful people that the time has already come for all who have any regard for the sacredness of the Lord's-day to exert their strength for its preservation.

The causes of Sabbath desecration are doubtless various, but the large influx of foreign populations, bringing with them the habits and opinions of European countries, especially those demoralized by Romanism and infidelity, and the craze for money-making on the part of our American-born people, are among the most potent.

The wave of "liberal" notions as to Sunday observance seems almost overwhelming, and our cities appear to be fast hastening down to the plane of heathen Pekin and pleasure-seeking Paris. Pure Christianity still holds up the unchanging standard in God's Word, and many faithful ones yet gather around it. But the boldness of those who defy all law and disregard the well-being of society and all other interests for the purpose of promoting their own selfish ends has come to alarm all lovers of good morals, not to speak of those who accept the Bible standard—the standard which all true Christians should revere.

We are thus brought to the practical and pressing question of what is to be done, how, and by whom. Something must be done. Reforms do not grow in the sterile soil of selfishness. Therefore God's holy day must be built around, must be fortified by law and custom, and guarded by the armies of his people.

As Christian citizens, one of our first duties is to demand the protection of our rightful claim to a day of rest by the enforcement of the civil law. This will need conventions, mass-meetings, committees, sermons, and articles sent forth through the press by hundreds and thousands. It will need money and prayer, and most of all a pure example on the part of Christians. A spirit of self-denial that is willing to "endure hardness" rather than put the smallest occasion of stumbling in the way of the weak, must also be conscientiously cultivated.

THE SABBATH REFORMATION UNDER NEHEMIAH.

BY MRS. E. G. WHITE.

Under the labors of Ezra and Nehemiah, the people of Judah had in the most solemn and public manner, pledged themselves to render obedience to the law of God. But when the influence of these teachers was for a time withdrawn, there were many who departed from the Lord. During the absence of Nehemiah from Jerusalem, idolaters not only gained a foothold in the city, but contaminated by their presence the very precincts of the temple. Certain families of Israel, having intermarried with the family of Tobiah the Ammonite, had brought about a friendship between this man, one of Judah's most bitter and determined enemies, and Eliashib the high priest. As a result of this unhallowed alliance, Tobiah had been permitted to occupy a commodious apartment connected with the temple, which had been devoted to the storing of various offerings brought for the service of God.

Thus not only was the temple of the Lord profaned, but his people were constantly exposed to the corrupting influence of this agent of Satan. Because of their cruelty and treachery toward Israel, the Ammonites and Moabites had by the word of the Lord been forever excluded from the congregation. And yet, in defiance of this solemn interdiction, the high priest himself casts out the consecrated oblations from the chamber of God's house, to make a place for the most violent and treacherous of a proscribed people. Greater contempt for God could not have been manifested than was expressed in this favor conferred on this enemy of God and his truth.

When Nehemiah learned of this bold profanation, he promptly exercised his authority to expel the intruder. "I grieved me sore; therefore I cast forth all the household stuff of Tobiah, out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frank-incense."

Another result of intercourse with idolaters was disregard of the Sabbath. Heathen merchants and traders from the surrounding country had been intent upon leading the children of Israel to engage in traffic upon the Sabbath. While there were some who would not be induced to sacrifice principle, and transgress the commandment of God, others were more easily influenced, and joined with the heathen in their endeavor to overcome the scruples of their more conscientious countrymen; and the idolaters boasted of the success that had attended their efforts. Many dared openly to violate the Sabbath. While some engaged in traffic with the heathen, others were trading in wine-presses, and others bringing in sheaves upon the Sabbath day.

Had the rulers exerted their influence and exercised their authority, this state of things might have been prevented; but their desire to advance their own secular interest led them to favor the ungodly. It is mingling our interest with the interest of unbelievers that leads to apostasy and the ruin of the soul.

Nehemiah rebuked them for their shameful neglect of duty, which was largely responsible for the fast-spreading apostasy. "What evil thing is this that ye do, and profane the Sabbath-day?" he sternly demanded. "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." He gave command that "when it began to be dark before the Sabbath," the city gates should be shut, and that they should not be opened till the Sabbath was past; and, having more confidence in his own servants than in those of the magistrates of Jerusalem might appoint, he stationed them at the gate to see that his orders were enforced.

The merchants were not disposed to abandon their purpose; and several times they lodged without the gates of the city, hoping to find opportunity for traffic, either with citizens or country people. Upon being informed of this, Nehemiah warned them

that they would be punished if they continued this practice. He also directed the Levites to guard the gates, knowing that on account of their higher position they would command greater respect than the common people; while from their close connection with the service of God, it was reasonable to expect that they would be more zealous in enforcing obedience to his law.

By the observance of the Sabbath the Israelites were to be distinguished from all other nations as the worshippers of the true God, the Creator of the heavens and the earth. The Sabbath was the divinely appointed memorial of the creative work, and the day upon which it was to be celebrated was not left indefinite. It was not any day which men might choose and no day in particular, but the very day in which the Creator rested, that was sanctified and hallowed. On this day God would come very near to his obedient, commandment-loving people.

God places a high estimate upon his law. Moses and Joshua commanded that it be read publicly at stated periods, that all the people might be familiar with its precepts, and reduce them to practice. If they did this, they had the exalted privilege of being counted as sons and daughters of the Most High, and might confide in him as dear children. In Nehemiah's day, the adversary of souls, working through the children of disobedience, and taking advantage of the unfaithfulness of men in holy office, was fast lulling the nation to forgetfulness of God's law, the very sin which had provoked his wrath against their fathers; and for a time it seemed that all the care, labor, and expense involved in rebuilding the defenses of Jerusalem would be lost.

We need Nehemiahs in 1884, who shall arouse the people to see how far from God they are because of the transgression of his law. Nehemiah was a reformer, a great man raised up for an important time. As he came in contact with evil and every kind of opposition, fresh courage and zeal were aroused. His energy and determination inspired the people of Jerusalem; and strength and courage took the place of feebleness and discouragement. His holy purpose, his high hope, his cheerful consecration to the work, were contagious. The people caught the enthusiasm of their leader, and in his sphere each man became a Nehemiah, and helped to make stronger the hand and heart of his neighbor. Here is a lesson for ministers of the present day. If they are listless, inactive, destitute of godly zeal, what can be expected of the people to whom they minister?—*Signs of the Times.*

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."

TOUCH IT NEVER.

Children, do you see the wine
In the crystal goblet shine?
Be not tempted by its charm,
It will surely lead to harm.
Children, hate it!
Touch it never!
Fight it ever!

Do you know what causeth woe,
Bitter as the heart can know?
'Tis that self same ruby wine
Which would tempt that soul of thine.
Children, hate it!
Touch it never!
Fight it ever!

Fight it! With God's help stand fast
Long as life or breath shall last.
Heart meet heart, and join hand,
Hurl the demon from our land.
O then, hate it!
Touch it never!
Fight it ever.

HOW SHALL WE SAVE THE CHILDREN?

BY H. W. SMITH.

No one questions the vital importance to our country of the temperance question, but there is a wide difference of opinion as to the modes of dealing with it. The Woman's Christian Temperance Union believes that the educational method is one of the surest and shortest ways of reaching the desired end. We believe that people are intemperate from ignorance rather than from choice, and that if the facts relating to the evil effects of alcohol were fully known the common sense of the community would introduce a reform upon such a sure foundation as would lead to the most important and lasting benefits to the nation.

Dr. Willard Parker, of New York, the Nestor of American physicians, in a recent letter says:

"We shall never control alcohol until we have taught the people, first, what alcohol is; second, what it will do to us if we drink it; third, what it will make us do. I can see no way that this can be done but through the schools. A text book teaching these elementary facts in the hands of every child in the land, as soon as it is old enough to read, is what we want. A law requiring such teaching in all our public schools would be the wisest kind of temperance legislation. It is a question of intelligence in the beginning, easily controlled if we then let it in the light, but no easy task if we wait until it becomes one of imperious appetite."

Our boys and girls must be taught that alcohol lessens the brain power, weakens the muscular strength, dwarfs the growth, inflames the baser passions, blunts the sensibilities, debases the feelings, and weakens the will. They must be taught, further, that most of the crime and pauperism of

society result from it, and that the most appalling hereditary consequences are often entailed upon the offspring and descendants of those who indulge in its use. Possessing this knowledge our children will grow up pure from the dangerous habit, and will bring into mature life unpoisoned bodies and brains with which to meet the problems of their existence. They will know how to resist this evil of drink when it confronts them, and will be able to legislate concerning it with intelligence and power.

In Michigan, Vermont and Minnesota the Woman's Christian Temperance Union secured the co-operation of all thoughtful citizens in the work of inducing their respective legislatures to pass laws making the above-mentioned teaching obligatory in the public schools throughout the State. The law of Michigan, which goes into operation in 1884, is as follows:

"The district board shall specify the studies to be pursued in the schools of the district. Provided always, That provision shall be made for instructing all pupils in every school in physiology and hygiene, with special reference to the effects of alcoholic drinks, stimulants and narcotics generally upon the human system."

This is accompanied by a law requiring the teachers to be prepared to pass an examination on this subject as well as in other required branches. In 1884, therefore, four hundred thousand children in Michigan, with all their teachers, will begin to be instructed in the important subject of the hygienic care of the human body, with especial reference to the effects of alcohol and narcotics.

The Woman's Christian Temperance Union of Pennsylvania desire to have a similar law passed by their next Legislature, which will meet in 1885. To secure this active work all over the State is begun, and calls for the co-operation of all thoughtful citizens. This is asked with confidence, in an appeal to the finest instincts of the human heart, in this work of teaching and saving the boys and girls of our nation.

The *Medical News* of Aug. 4, 1883, thus speaks of our work in one of its editorials:

"The evils of intemperance are seen by physicians more frequently, perhaps, than by any other class of men, if we except the officials in our courts and prisons. Rum is the most fertile source of physical disease and deterioration, to say nothing of its results—wastefulness, crime, and moral destruction. Syphilis itself, in most cases, is born of drunkenness.

To combat this gigantic evil the Woman's Christian Temperance Union has begun at the beginning. They aim . . . at the education of the young in the principles of physiology and hygiene as applied to alcohol, opium, and their congeners.

"To do this they propose to obtain the enactment of laws in all the States similar to those now in force in Vermont and Michigan, viz., that there shall be in the public schools, as one of the regular studies, elementary scientific instruction in 'physiology and hygiene, which shall give special prominence to the effects of stimulants and narcotics upon the human system.'

"Public sentiment shall thus be created by public knowledge of the character, extent and influence of the evil. It is in the school-house that the dram-shop shall find its strongest foe. Give it twenty years and it will win.

"These women mean business, and they go about it in a most business-like way. Their plans for work are as elaborate as those of any strong political party. No 'prentice hand has sketched them out. They use no invective, no polemics, no sarcasm, no oratory, but hard scientific facts, and well-founded statistics.

"As a public journal striving for the health of the community we can strongly commend this action, and place ourselves heartily in accord with the calm, scientific spirit which thus seeks to suppress intemperance and vice.

To this editorial Dr. W. W. Keen, of Philadelphia, adds the following indorsement:

"It is with great heartiness that I commend the work of the Woman's Christian Temperance Union in reference to our public school system. They are beginning at the right place in seeking to foster the proper sentiments in relation to the use of alcoholic drinks; and upon the right grounds, those of reason, hygiene and economy."—*American Reformer.*

"WHITE ANTS."

The *Inter-Ocean* has the following on the temperance movement in South Carolina. It will be a blessing to that State, and everywhere, when such a "nest of white ants" gets into it and considerably undermines it. Meanwhile all good citizens rejoice that the temperance wave is sweeping so strongly over the "Sunny South."

"The 'Solid South' gets rid of one nest of white ants only to be assailed by another, and eventually the structure may be undermined. The latest attack comes from the Prohibitionists, and in South Carolina a Charleston dispatch says that 'without much show of fanaticism, prohibition is becoming a very formidable issue in the local politics of this State.' Prohibition has been adopted by several towns in their organic charters. In other words the Palmetto State has several Evanstons. The temperance sentiment is rapidly gaining ground and finding embodiment in laws. It is only a question of a little time when Prohibition will be the chief issue in local politics."

walks round the man's farm, takes notice of the direction in which it flows, what way the water flows, what are near and in what direction they are, whether any trees, caves, streams or are in or near it. Then he looks wise, learnedly and announces the result. The lucky spot is found, he goes round the neighborhood generally until he finds a place the combination of signs is favorable, then tells the man if he will buy there his family will certainly prosper and in a time some member of it will rise to official position. The man tries if possible to buy the lucky spot, and will often pay an enormous price for it. In the same way also if a man is about to build a house he consults a Fung Swei professor as to how he should arrange the doors, windows, chimneys and roof so that the good Fung Swei spirits collected and the family be prospered and happy. Generally when a man is in business or his family are sick children die it is attributed to bad Fung Swei, and a professor is hired to come and see what is wrong. He examines and usually discovers that the door is in the wrong place, or the roof is too high or something else is wrong, and the door is moved, or his roof changed, or the defect is he has it corrected and then looks for better luck. I will now relate these things by one of the stories heard from the Chinese. Many years ago there was a very rich man named Yang, who, when his father died, had a noted Fung Swei professor to find a spot with the very best Fung Swei to bury his father. This professor found a spot around far and near, until at last he found a large and very deep pond. He said there was a stone dragon in the pond, and that if he would burn the dragon's body and put the ashes in the pond, a member of his family would be and by reign over China. He burned his father's body, but could find no spot where he would undertake to dive down and burn the dragon's mouth. At last he found a man named Chow who stayed under water a long time, and he did it. As it happened this man's father died about the same time, so he burned his father's body and took the ashes along in a little bag under his arm. When he dived down to the stone dragon he first put his own father's ashes in his mouth, when he beheld it closed its mouth. He tried to pry its mouth open so as to put in Mr. Yang's father's ashes, but it was shut so tight that he could not get it open, so he took the bag containing the ashes and hung it on the horn of the dragon. The result was that his own grand-son became emperor, while Mr. Yang's son only became a high officer.

CIGARETTES AND CONSUMPTION.

Record of evil against tobacco is daily increasing and more formidable. The most recent observations indicate that the use of tobacco is a common cause of consumption. It has long been known that coal is subject to a peculiar form of consumption due to the lodgment of little particles of carbon in the lungs, which set irritation, resulting finally in a breakdown of the lung tissue, and death. Sweeps are subject to the same disease. It appears also that the tobacco in the form of cigarettes produces same results and in the same way. Particles of carbon present in the cigarettes are retained in the lungs, and the presence of the habit results in just such a lodgment of soot as may occur in the professional chimney sweep; the soot is kept down, and the victim of a disease dies.

Men were compelled by circumstances to have control to live in an atmosphere charged with an ill-smelling gas would receive the profound sympathy of his fellow-men, and no effort would be made to rescue him from his unhappy condition. And yet we see thousands of men continually in a smudge, voluntarily subjecting themselves to a martyrdom scarcely breathing one breath of pure air during their waking hours, preferring the life-giving fluid which is provided in such purity and filtered through "a stinking-stature evidently abhors smokers, and every possible means of getting rid of the nuisance as soon as possible.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 31, 1884.

REV. L. A. PLATTS, Editor and Business Agent.

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All communications, whether on business or for publication, except those intended for the Missionary Department, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany Co., N. Y.

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

We call attention to the resolutions of the Providence (Mo.) Seventh-day Baptist Church, in another column of this issue.

We give in the column of receipts this week all we have received for the Quarterly since the purpose of the Board to issue such a periodical was announced. Hereafter we shall publish such receipts from week to week, as they come in.

Just as we are going to press, we learn that on Sabbath afternoon the Seventh-day Baptist church at Independence was burned. It will be remembered that this church was nearly new, having been built but a few years. We hear it was only partially covered by insurance. Our brethren have our heartfelt sympathy.

We learn from an Atchison, Kansas, paper that Charles Griffin died quite suddenly in that city recently of congestion of the lungs. Mr. Griffin was a son of Dea. S. P. Griffin; of Nortonville, Kan., several years ago was a student at Alfred University, and at the time of his death was city attorney for the city of Atchison.

A BROTHER, not of our denomination, sends a subscription to the SABBATH RECORDER and adds; "I am glad to see the advance movements which are being made by my Seventh-day Baptist brethren, as indicated by the RECORDER and Outlook. Am glad to see the independent stand taken by yourself and by some correspondents, upon the principal questions now before the world—the Sabbath and temperance. I bid you God speed, and pray the Lord to bless every move made to exalt God's truth, and to put down error and sin."

ONE of the strongest evidences of one's character is the company he keeps. So with the practices or customs which prevail with any people. Judged by this standard that is a severe indictment which an exchange makes against German beer-drinking in the following paragraph: "Prof. Scott, of the Chicago Theological (Congregational) Seminary, who has a large opportunity for personal observation in Germany, says that that country 'is probably sinking in immorality and crime more rapidly than any other nation in Europe. In some of the cities half the births are illegitimate. In ten years saloons have increased by fifty per cent., and the people are fast becoming sodden with their immoderate beer-drinking.'"

A CORRESPONDENT writes: "Luke 7: 28 reads 'For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist. But he that is least in the kingdom of God is greater than he.' I understand from this passage that humility of heart is the standard of greatness in the kingdom of God, hence the child of God who is possessed of deeper humility of heart than was John the Baptist is greater than he in the sight of God. Is this a correct interpretation of this passage? Please answer in the RECORDER, and oblige." We think the statement that humility of heart is the standard of greatness in the kingdom of God is correct, but we do not quite accept our correspondent's exegesis of this particular passage. Christ's aim seems to have been to impress upon his hearers the supreme dignity of a true Christian disciple. They had been struck with the official importance of John the Baptist, and Jesus assures them that as the immediate forerunner of the Messiah, his office was more exalted than that of the older prophets who had foretold the coming of the Messiah in the more remote future. But greater than any and all official relations to Christ was that intimate personal relation enjoyed by the true believer in, and follower of Jesus. In this sense the least in the kingdom of heaven was greater than John the Baptist. John might have been, doubtless a true disciple of Christ and as humble, and consequently as great as any other such disciple. If so, John the disciple was greater than John the forerunner.

The Mormon question justly comes to the front, and is likely to stay there until it is remanded, by an indignant and offended people, to the shadows of perpetual oblivion. No crime is more offensive in the sight of Heaven than that which lies at the bottom of this polygamous system. That it must eventually be destroyed, there can be no reasonable doubt. How long it will take, of course no one can tell. Like all other reforms, this must pass through the various phases of discussion, abortive legislation, indifference on the part of some people, and possibly of vehement and unwise effort on the part of others, until out of it all there shall come such a wholesome sentiment against the evil as will banish it from the land. Just now there is announced a work, soon to issue from the press of Rand and Avery, Boston, Mass., which, it is thought, will do for this question what "Uncle Tom's Cabin" did for the anti-slavery movement. All good people will wish it God speed.

THE QUARTERLY.

The Seventh-day Baptist Quarterly about which we have been hearing prospectively, is so far an accomplished fact that the first number is now ready for distribution. Whether it shall make regular quarterly visits to our homes will depend, we suppose, upon the response which our people make to the appeals for subscriptions. On this point there ought to be no question. That we have long needed something of this kind in which to be gathering up the best thought and literary work of our people, and which should in turn give a more substantial and elevated character to such work among us, has been generally agreed. That the Quarterly gives full promise of all this and much more, a glance at its pages will satisfy almost any one. We have read the *Bibliotheca Sacra*, the *Princeton Review*, and the *North American*, three of the leading quarterlies of this country, and we should not feel ashamed to see the *Seventh-day Baptist Quarterly* upon any table beside any, or all of these publications. This is not to say that, in all respects, it is the peer of these great and standard works, but that it may justly claim a favorable nod of recognition from any of them, as the youngest, and by no means the least, in the great fraternity of quarterlies. The object is set forth in the following words of the prospectus, which at the same time give an idea of its character. "The *Seventh-day Baptist Quarterly* is published, mainly, in the interest of the denomination whose name it bears, but it will contain matter of value and interest to all Christians. Its object is to gather and preserve such facts, papers, biographies, sermons, etc., as may be deemed worthy a prominent place in history." How well this object has been attained in this first number, may be judged from the table of contents: Frontispiece—Portrait of Rev. N. V. Hull, D. D.; The Old Philosophies, by Rev. D. E. Maxson, D. D.; History of the Origin and growth of Sabbath-keeping in America, by Rev. James Bailey; A Peculiar Argument against the Sabbath-keepers Examined, by Rev. N. Wardner, D. D.; Sermon, The Unending Life, by Rev. A. E. Main; Phases of our Denominational Life Exhibited in the Proceedings of the General Conference, by Prof. W. A. Rogers; The College Curriculum, by Prof. Albert Whitford; Funeral Sermon—Sketch of the Life and Labors of Rev. N. V. Hull, D. D., by Pres. Jonathan Allen, Ph. D.; The Principles of Church Discipline, by Pres. W. C. Whitford, D. D.; A Layman's View of the Revised Version of the New Testament, by Prof. W. A. Rogers; Editorials, and Book Notices.

The price of the Quarterly is put at the low figure of \$2 a year or 50 cents a number, which puts it within the reach of every family. From this first number we could select several articles either one of which is worth the price of the number.

We sincerely hope that systematic and vigorous canvass will be made for the Quarterly, and that the responses of the people will fully justify the Tract Board in this new move along the advanced lines of our denominational work. But no one need wait for the visit of a canvassing agent. Names and remittances may be sent at once to the SABBATH RECORDER office, when the Quarterly will be sent as ordered.

WHO IS INSANE?

A criminal trial has just closed in a Pennsylvania court, in which the prisoner was charged with murder. The killing was admitted but the prisoner was acquitted on the plea of insanity at the time the deed was committed, while at the conclusion of the trial he was pronounced perfectly competent to take care of himself, and declared a safe

person to be at large. The verdict was received with ringing cheers by the crowd inside the court room, and taken up by the larger crowd which could not get in. It is said that old men patted the young man approvingly on the back, and women pressed their way through the crowds with tears in their eyes, to shake hands with him. Carriages were at his disposal, receptions and ovations were said to be still awaiting him, &c., *ad nauseam*. One can hardly help asking some serious questions at this point. The jury may have been right in basing their decision on the plea of insanity; if so, what right had the court to pronounce him now of sound mind? what man ever committed murder who was in his right mind? A more serious question still is what effect will such decisions be likely to have upon the minds of revengeful and reckless young men who may fly into an insane passion at any moment, and commit any crime, and hope to go free on the ground of insanity? But the most serious question of all is as to the effect which all this lavish display of sickly sentimentality is likely to have upon the host of young men who will read it throughout the country. If young desperadoes are to be acquitted of crime, on the ground of insanity at the time the crime was committed, and then to be fondled by venerable men, and wept over by sentimental women, and tendered ovations and receptions by the populace generally—what inducements are these to young men to commit crime? Where are the safeguards which the administration of justice is supposed to throw about the life and property of the people of a great State? Where is the moral character of the people when such things take place? Who is insane, the prisoner, the jury, the court, the people, or all together?

Communications.

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

REMINISCENCES.

Elder Campbell, in his autobiography, gives an account of the system of itinerancy that was established in the Central Association, and prosecuted for a few years with marked success. It was my privilege to labor on that circuit for seven months. What may be appropriate and successful at one time may not be at another. And means that may accomplish great things at one time may not be successful at another time. I was never satisfied with my labor in that section, but the arrangement was a good one for those small churches, and I never knew the reason why it was not continued, unless it was for the want of laborers. I felt that I was not adapted to the position in which I was placed, and after consultation and counsel, I left the circuit and returned to Friendship, as I had only left for a few months. I am not in favor of holding on to a system of work, merely because we have felt attached to it in olden times, but let us remember that we are not always under the same influences, or the same surroundings. We must adapt ourselves to the circumstances in which we are placed. We are living in a different age than formerly, and are surrounded by different influences, yet it may do us good to look over the past, and we may learn even in old age, wisdom from the scenes through which we have passed and the work in which we have been engaged.

When I returned to Allegany county, I found Elder Stillman Coon, who had come from Berlin there, looking for a field in which to enter as a laborer. We held a consultation and concluded to propose to those churches and settlements of our people the establishment of a circuit. Arrangements were made with Friendship, Richburg, and Second and Third Genesee and Hebron churches, and with a station in Independence, Scio and Amity. First Genesee had a pastor, Eld. H. P. Green. We entered upon the work with an understanding that each station would have preaching every two weeks. There were no arrangements made for salary. There were no pledges, promises or subscriptions to my knowledge. We went out trusting in God for the necessities for our families. What we received was in free-will offerings. I had a wife and a house to live in. Brother Coon had a wife and one child, and he soon found a place to live in, the home of Dea. R. Green, of Friendship. We continued our labor, in that form nearly three years; we received from the people of their free-will offerings, so that with strict economy we lived, and never suffered for want of food or clothing. We had the satisfaction to know that we were not laboring in vain. Souls were born into the

kingdom. Churches were encouraged, while they were increased in numbers, and I trust in holiness of heart and life. Elder Coon was truly a faithful devoted yoke fellow in the Lord; he was able and willing to endure hardships, he was untiring and persevering in the work of the Lord, he was worthy of honor, for he had no compromising to make with wrong doing; he was truly conscientious and devoted to his calling, and his labor was not in vain in the Lord.

During this time a church was organized at Independence, one at Scio, and one in Amity. Amity and Scio have since become one church, (Scio.) The following brethren as near as I can recollect, were elected deacons: In Friendship, Rowland Green, A. A. F. Randolph; in Richburg, Zina Gilbert and Moses Maxson; Third Genesee, now Portville, William Stillman; West Genesee, Ethan Crandall; Independence, Wm. Livermore and D. Remington; Scio, Charles Rowley; Amity, James Weed and John Maxson. Of that number all have died except Gilbert, Remington and Livermore; they are yet honoring the office to which they had been appointed. Randolph and Rowley afterwards entered the ministry. The question may be asked why was the itinerancy discontinued. For the want of men who could devote themselves to the work as we had done. The Church at Independence had grown in numbers until they needed more labor than we could bestow; they wanted Bro. Coon to settle with them, which he did; the Church at Friendship were not satisfied; they wanted more of my time and labor; and that church, with the little church in Persia, Cattaraugus county was as much as I could do justice to, and we made those arrangements, and the history of the other churches are well known, as they yet live, but their fathers and founders are mostly gone. God has ever cared for his children; they have not called upon him in vain. I would not advise my brethren to engage in such a work without a proper organization. The people should share the responsibility with the ministers, and it is not every minister who is situated as we were. Some were liberal; others who were more able did nothing to support the mission. The people should bear responsibility with the ministers; they should all be workers with God.

I will say to my young brethren in the ministry, go out and fulfill your commission; preach the gospel. And if your means must of necessity be limited, do the best you can; it may be well for you to be abased, and you may be permitted to abound; but learn this lesson, in whatever condition you may be placed, therewith to be content. Labor to do your duty, and you will be honored by God and his people; but never, no never, think of seeking vain popularity that will perish with the using.

W. B. GILLETTE.

JOHN THE BAPTIST.

"Of all that have been born of woman, there hath not arisen a greater than John the Baptist." On what ground is this statement based? Paul has always struck us as the hero of the New Testament. But one need not study long to find the grounds of Christ's estimate of John. He was a builder, laying the foundations of things to come. After John went into the wilderness, there is no account that he ever met him whose way he was preparing, until Christ sought him that he might be baptized. He had been anxiously watching for him. There is no account that they had ever met until now. But when the stranger came and demanded baptism, John had his suspicions that it was he, and said, "I have need to be baptized of thee." But at the urgent request of the stranger when led him into the Jordan. He was to know him by the descent of the Spirit. And John he had lifted him from the waters of the Jordan, "The heaven was opened and the Holy Spirit descended like a dove upon him; and a voice came from heaven which said: Thou art my beloved Son in whom I am well pleased." "And John bore record saying, I saw the Spirit descending from heaven like a dove and it abode upon him, and I knew him not, but he that sent me to baptize in water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth in the Holy Spirit, and I saw and bore record that this is the Son of God."

The great epoch of John's ministry was this introduction to the Messiah, "of whom Moses, in the law and the prophets, did write;" the one mightier, "who taketh away the sins of the world." Herein was John's greatness made apparent. He was as the chief justice who received the oath of office at the

great inauguration. The spirit of the Master—the greatness of John—is scarcely less manifest in the platform on which he immediately enters. "He must increase, but I must decrease." When an envious spirit had entered into some of John's disciples, they came hastily to stir him up. "And they came to John and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him." What was the answer of Christ's great man? "A man can receive nothing except it have been given him from heaven; ye yourselves bear witness that I said, I am not the Christ but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy is made full," and again reads them the platform, "He must increase, but I must decrease." "The morning star" whose light will not be seen when the sun is up, "The voice of one crying in the wilderness," is waking the world because the year of the redeemed is come. If we catch the spirit and depth of this disciple, we shall not wonder at Christ's testimony of him. 1st. If ye have not the spirit of this Christ ye are none of his. How easily could John have manipulated and quite defeated the work of Christ. But his glory is in doing his own work, the work of a herald. He never tried to enter into other men's labors, nor to break up their work; and so important, so vital is this virtue that Christ makes it one of the most distinguished of spiritual attainments. Nothing has hindered the growth of the church more than the spirit of envy. A minister who never builds up a church is very apt to make churches uneasy, nor is there any thing more damaging to the spirit of a faithful worker than to know that his plans, his hope, his joy, and his work must all be overthrown, because there is great eagerness to get into the field he has built. We have often wished that Christ had sketched one other biography, "There is not a baser man than he who builds up nothing but destroys what others build." A. R. C.

GOOD NEWS.

From recent letters sent to Brother N. Wardner, who is still absent on his work in Missouri, by Bro. G. Velthuisen and his devoted daughter Sarah, of Haarlem, Holland, we learn that another minister, pastor of a Baptist church in the northeast part of the dominion has embraced the Sabbath of Jehovah and has recently visited Bro. Velthuisen at his home; also another preacher, a Baker, preaches Sabbath doctrine, but does not as yet practice what he preaches, as it seriously interferes with his business, and yet his preaching is taking effect, as one young man has been brought to investigate the subject for himself, and to embrace the truth, and submit to the sacred ordinance of baptism. He has found employment as a baker's man with a Jew, so he can keep the Sabbath and live at Haarlem. We also learn the joyful news that Bro. Velthuisen's son, a promising young man for whom many prayers have been offered and for whom so much anxiety has been felt and expressed by his dear parents and devoted sister, has obtained the blessed assurance of his acceptance by his Saviour and asked for baptism.

Let us all rejoice in the glad tidings and continue to labor and pray, trusting in Christ for the fruits thereof.

L. T. ROGERS.

Home News.

New York.

INDEPENDENCE.

The Excel Band of Independence gave a public entertainment Wednesday evening, Jan. 16th, in which they performed the Juvenile Operetta, "Conquered by Kindness." The parts were well chosen and well acted. The choruses, duets, and solos, well sung and taken all in all, made a very pleasant evening's entertainment. The house was reasonably well filled, though the weather was bitter cold, the wind and snowdrifts high, Vennor and Remington to the contrary notwithstanding. A small fee was taken at the door thereby, increasing the exchequer about fifteen dollars.

VERONA.

Deep snow, roads like the waves of the sea, our scattered condition, and some sickness, keep many from attending church regularly. Yet we have "enough to claim the promise," and make our meetings profitable. The prayer-meeting on Sabbath evenings has been almost a total failure of late, but we hope soon to see suitable roads and weather, and warm Christian hearts, who can brave a little cold and some distance for the sake of the cause of Christ. Without a good prayer-meeting, no church, and especially no pastor, can labor successfully

for the upbuilding of the dom. Let any pastor go to conference meeting and find when it is every way ready more, and his next morning lack somewhere. Blame it yet it is a fixed fact that it will depend upon the preachers in the church.

Our dear brother and des has been very seriously ill many are praying that he us and for the good work the past year.

It is expected that the S. Association will hold its Convention with the First-day Baptist Church, West commencing at 10.30 A. M. afternoon session only with brethren of the First Church freshments to the church. exercises will be as follows: Service of song led by H. D. "The Sabbath school as an aid to the church," by W. C. Taylor, pastor Church. "The Successful Teacher," by hamville, N. Y. Report of Oneida county S. L. Vincent, Verona, N. Miscellaneous Reports.

AFTERNOON SESSIONS
Questions and answers.
"Christian sympathy, a need of the successful Sabbath A. Becher, Verona.
"Question Drawer. An address M. C. churches of D Bridge.
"The Influence of home on J. V. Ferguson, pastor Address, J. A. Timm, past Churchville.
Blackboard exercise, "Conv H. D. Clarke.

A fire in New London, recently burned up one run three left however. We the destruction of built persons, but if every sin liquid death is sold, could what a blessing the world

DE RUYT.

It has been storming at 7 P. M., there is no abate wind rise, we shall have a

The revival meetings in continue this week, with interest. The number of confessed conversions are many the hindrances give way to a glorious triumph.

P. C. Burdick, our ser low, suffering from comp which it is feared will close

JAN. 24, 1884.

Rhode Island.

ASHAW.

The time of each week used: To commence with the Young People's Monday evening attendance; Tuesday, the men's meeting; Wednesday, conducted by Dr. Still Lyceum; Friday, the prayer meeting, and the next service at the Hall, filling without counting meeting, or the Ladies' cials and suppers, but place, and the ladies are and Festival, which the their rooms, Feb. 9th, P. M.; if said evening they will hold over to have arranged for all t and some more. Their are very pleasant and c

MINNESOTA.

DODGE C.

We are now having with but little snow very cold weather which days at a time. We have "blizzard" yet. As

About Dec. 1st our attention to the need of ings and called an exp which resulted in on the work, and we fe blessed us in the effort wanderer return, the strengthened, those v revived, and those God, persuaded to price.

Although all who the true life in Christ we have enjoyed a r thank God and take Some have expressed in the ordinance of others will soon.

Selected Miscellany.

THY WILL.

It is so dark, dear Lord,
And yet I know
There is a way that thou
Wouldst have me go.

DYING FOR A DROP.

I was sitting by the quiet home fireside,
the wind and the rain beating upon the win-

"You are wanted, sir; a wild-looking
woman is waiting in the passage to see you.

So said the trim, quiet servant, who is
quite accustomed to all kinds of visitors; she

I go to my visitor, she is standing on the
mat, and the rain is pouring from her gar-

"What has brought you out on such a
night?" I inquire.

"I have come to fetch you to see an old
acquaintance," she replies. "Do you remem-

One quiet, regretful glance at fire, desk,
pen; then the waterproof coat, thick boots,

Through the choking gutters, over the
plashy roads, past the flickering gas-lamps,

A small square of houses two stories high,
worn out, squalid, fever-smitten at their best;

Black hair, streaked with gray, piercing
black eyes wild by roving, never still; pallid

"You have come," she said, in a soft
refined voice, startlingly out of harmony with

"And what is that?" I ask.

"Something to drink!" she replied. "I
am dying for a drop."

"Do you mean to say that you have sent
for me to tramp miles through wind and rain

"Yes, I do!" she replied, "and I don't see
why not. But do let Bet fetch the whisky;

If she had been starving for food, or per-
ishing with the cold, she could not have

I was utterly confounded; all ideas of right
and wrong seemed turned upside down. If

"I must not, I dare not, I ought not!" I
said at length; "you know the evil that

drink has done you, and how can you ask me
to give you more!"

"How can I ask?" she repeated, "because
I want it so. Come nearer and let me tell

"Ask me for anything in reason," I re-
joined, "and I will most gladly do it for you;

"Bah!" said Bet, as she left the room, "I
told you it would be of no use; and, if I had

"I don't want reading, I don't want
prayer—it is too late for these; I want

With one terrible convulsive spasm, the
gray shade settled down upon the face, never

Out, most gladly, into the wild night to
buffet with the wind and rain, thinking, as

"Now," said Maggie, "I shall be strong
for a little while, it's like the old life and

"I had plenty of money, but no drink at all,
until I had time to watch which of the serv-

"But just then, the drink had lost its hold
upon me entirely. I had become acquainted

"Time went on; we were happy, he at his
work, I at mine, until the old love of the

There the smell of it seemed to madden me
with lust for it; the more I drank, the more

"I wanted. I became quarrelsome when they
would serve me no more, and they thrust me

"But the pure love died out of my heart,
and the love of the drink took its place and

"Her voice had grown very tender while she
was speaking; the power of memory, excited

"I had many a bitter fight for it," she
continued; "sometimes I could go without

I must have drink, and home and clothing all
went for it. I never made companions; no

"Well, well," said the farmer, "get us
some breakfast, and we will have prayers

"I thought you were in such a hurry
about your work that you hadn't any time

"Have time to eat it! Do you think we
can live without eating?"

"You can live without eating as well as
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best of all, the time came back when he
loved me, and we spoke of the happy life we

While she was speaking the excitement of
drink gradually left her; a gray, awful shade

"More drink, Bet," she said, "more
drink; I'm dying for it."

"But even Bet saw the time for more drink
was gone forever as she sank, shudderingly,

"More drink!" again cried Maggie, "only
once more! Bet don't be hard-hardened now!

"Let me read—let me pray with you," I
entreated; "pray for yourself, or it will soon

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grew for thousands of years, and were fol-
lowed by other plants until the swamps and

The hard coal that we burn in the kitchen
has a great deal of carbon in it and less bitu-

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INTERNATIONAL LESSONS, 1884.

FIRST QUARTER.

- Jan. 5. The Conference at Jerusalem. Acts 15: 1-11.
Jan. 12. Hearing and Doing. James 1: 16-27.
Jan. 19. The Power of the Tongue. James 3: 1-18.
Jan. 26. Living as in God's Sight. James 4: 7-17.
Feb. 2. Paul's Second Missionary Journey. Acts 15: 35-41; 16: 1-10.

LESSON VI.—THE CONVERSION OF LYDIA.

For Sabbath-day, February 9.

SCRIPTURE LESSON.—Acts 16: 11-24.

11. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis.
12. And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days.

CENTRAL TRUTH.—The gospel converts the believers and angers those who will not believe.

GOLDEN TEXT.—"Who heard the Lord opened, that she attended unto the things which were spoken of Paul."—Acts 16: 14.

TIME.—A. D. 51. Paul had probably spent a year in visiting and planting churches in Asia Minor.

PLACE.—Philippi, in Macedonia.

CONTEMPORARY EVENTS.—At the beginning of the year all Jews were required to leave Rome.

OUTLINE.

- I. The conversion of Lydia.
II. An evil spirit cast out by Paul.
III. Paul and Silas imprisoned.

QUESTIONS.

Introduction. Why did Paul and Silas go on this journey? From what place did they start? What can you say of the places mentioned?
I. The conversion of Lydia. Where did Paul go on the Sabbath? Why did he go? What is said of Lydia? What is meant by opening her heart? How did she show that she believed? How do Christians now show that they believe? What did she constrain them to do?

INTRODUCTION.

The last lesson closed with the words, "And when he had seen the vision at night, we sought to go forth into Macedonia." &c. v. 10. The writer, Luke, had joined the missionaries, and they were about to start on a mission that had suddenly opened before them, filled with a sense of the divine guidance. Hitherto they had devoted their labors in comparatively small towns, and where a large proportion of the people were Jews. In this work and experience God had gradually prepared Paul for this new commission and broader field in the more important cities of the Gentile world.

COMMENTS.

V. 11. Therefore loosing from Troas. On account of the divine indication in the vision. They must make no delay in loosing or setting sail, from Troas. Whatever might have been the charms or renown of Troas, it could not detain him another day. He was absorbed with the question, Where was he next to preach the gospel. With a straight course.—A nautical phrase, signifying with favorable wind, enabling them to sail directly to the point of destination. Samothracia. A small, rocky island about half way to Neapolis, the harbor of Philippi, ten miles distant. Now for the first time Paul and his companions stand on the shores of Europe.

V. 12. And from thence to Philippi. This city is situated inland about ten miles, as very many of the ancient cities were, being thus better protected against pirates who were accustomed to prowl about the harbors. It was in a battle near this city that the Roman Republic received its death blow. To Christians it is chiefly interesting as being the city where the gospel was first preached in Eu-

rope, and as being the home of a Church to whom Paul wrote an epistle. Abiding certain days. Probably becoming acquainted and waiting for the Sabbath day, as that would be the only time to find Jews assembled for worship. They must have dwelt at a public house at their own charge, being utter strangers.

V. 13. On the Sabbath . . . prayer was wont to be made. The seventh day of the week. It was the custom of Paul and his companions to meet with the Jews on the Sabbath. Though the Jews were the most bitter opponents of Paul, also watching his religious examples to find something whereby to criminate him, yet they never charge Paul, or any of the Christians, of disregarding the Sabbath, or of observing any other day than the seventh day. By a river side. We learn that it was customary for the Jews to hold their prayer-meetings near the water, either river side or sea-side, whenever such places were at hand. Prayer was wont to be made. Where a place of prayer was wont to be. In cities where there were no synagogues, for any reason, such places for prayer were provided, sometimes in groves, and gardens, and even in open fields by the side of streams or bodies of water. Philippi was a military and not a mercantile city, and the number of Jews comparatively small. As might be expected we have no mention of a synagogue there. Nor do we read of opposition from Jews there as in other places. Sat down and spake unto the women. This place of prayer seems to have been by the river side, and frequented only by women. The sitting posture while teaching is often mentioned. See 13, 14; Luke 4: 20. Paul did not despise small assemblies, but like the Master at the well, entered into his instruction with all the earnestness that would be inspired before the throngs in Athens. This conversation at the river side was blessed with happy fruits.

V. 14. Lydia, a seller of purple, . . . which worshipped God, heard us. This woman was from Thyatira, celebrated for this royal art. She was evidently in good circumstances, having an establishment in Philippi where she carried on her business, receiving her goods from her native city. As the sequel shows, she was a proselyte to Judaism, of the higher type. She worshipped God. This piety prepares the mind to hear and apprehend the truth, from whatever source it may come. Heart the Lord opened. The carnal heart is naturally closed; but our Father is constantly placing around men circumstances, appeals and motives, to open the heart for the infowing of the divine light and life. Some hearts are opened and some are not. We are not taught here that God opens some by force and does not attempt to open others. Leaving every intelligent being a free moral being, he provides for all alike. So when the hearts of some are opened and they are blessed. God is said to do it, and he would do the same for all others if it could be done without taking away their free moral agency. That she attended unto the things spoken. She was one of that peculiar class of hearers who hear for the purpose of doing. This class is widely distinguished from that large class who hear for entertainment and pleasure, and are willing to hear only as they are entertained and pleased.

V. 15. When she was baptized, and her household. This shows the result of right hearing or attending. Some think they find evidence here of infant baptism, because her household was baptized. But the account does not represent her as having any children, or even a husband. She was a business woman, and doubtless had helpers who were included in her household. Again, the idea of hearing or attending to the word, as necessarily antecedent to her own proper baptism, is consistent with the command, believe and be baptized, but to be baptized without hearing or understanding or believing, nullifies the sacred and significant ordinance. It has no authority in the Scriptures, and has no ground of propriety more than infant communion at the Lord's table. The simple fact was, she was baptized, having believed, immersed She brought us. Not merely a friendly invitation, but an earnest entreaty. And she made it the stronger by making it a test of their confidence in her profession. Come into my house. Up to this time the missionaries had maintained themselves by their own industry, and now they yielded reluctantly to her constraint.

V. 16. It came to pass. After they taught there some days or weeks, Sabbaths As we went to prayer. They habitually went to this place to teach. A damsel possessed with a spirit of divination, met us. Luke uses the term divination, which expressed the heathen idea of it, for they thought she was inspired by Apollo, their deity. But she was simply a demoniac, actuated by some evil spirit. On account of this strange possession, she was a curiosity, and could be used to bring her masters great gain. It was then as now, many men were seeking to make money out of devilry and out of those possessed of evil spirits.

V. 17. Followed Paul and us. That is, continued to follow them. Cried, saying, These men are . . . servants of the most high God. This should not be regarded as simple mockery. It is an indication rather of double consciousness. That repeated cry came from a soul that apprehended the true character of these men, and longed for deliverance from this terrible thralldom to the evil spirit. She believed that they could deliver her.

V. 18. Paul being grieved. Troubled, for several reasons, in her behalf, that an immortal spirit should be brought under such a fearful bondage, and again that the same system of delusion and darkness was so wide-spread over the Pagan world. He was grieved with a sense of the spiritual devastation of sin, crushing out the beauty and moral life of souls endowed for companionship with holy beings. In the name of Jesus Christ come out of her. The authority and power for such a work reside in that one name alone, but it requires undoubting faith to use that name. Such was Paul's faith. And he came out the same hour. That is the demoniac was delivered from the evil spirit at once.

V. 19. When the masters saw. The change was apparent, she was now clothed in her right mind. The hope of their gains was gone.

The change was complete and permanent. They could no longer hope for revenue from that source. There is something infernal in mental and spiritual slavery especially when you think of one man making barter and gain by the thralldom of a deathless soul. The same infernal principle that actuated those masters in making gain by the evil possession of that poor girl, characterizes the rum-sellers of our age. Their whole hope of gain in their business lies in keeping free born souls under the cruel and destroying bondage of poisoned appetite. They are coining the joys and happiness and virtues and all the blessings of hundreds of thousands of once peaceful and affectionate homes and giving in return nothing but bitterness, agony and death. In the case of this demoniac girl, there was infinitely more hope of her redemption than of her masters. So of the millions whose souls are being bartered to-day, their cries are being heard in heaven, while that of their destroyers is more likely to be heard in the endless abode of demons. Caught Paul and Silas. As the leaders in this work of deliverance from spiritual bondage. And drew them unto the rulers. Of course such men assume to control the civil authorities, and subvert them to their service.

V. 20, 21. Brought them to the magistrates. These officers were Romans, and bitterly prejudiced against the very name of a Jew, and especially now as the Jews had recently been banished from Rome. They knew no distinction between Christians and Jews, all keeping the same Sabbath and worshiping the same God. A mob, with a magistrate to match, will not long be wanting for a charge against their common victim. Trouble our city. A few individuals thwarted in their sinful business, and they think the whole city is troubled, and very often that is true. Customs not lawful. Judaism was permitted to the Jews but they must not propagate it among pagans.

V. 22. The multitude rose up . . . against them. The multitude made common cause with the masters of the slave against the Christians. The magistrates were alarmed at this sudden mob, and to appease the people commanded them to be beaten. Rent off their clothes. Commanded the lictors to do so before beating them. V. 23, 24. Laid many stripes. No definite number as under the Mosaic law. It is presumable that the intention was to examine them the next day, if the people could only be appeased for the present. To keep them safely. This order indicates some fear of their escape. If they could dispossess that slave, what could they not do? Thrust them into the inner prison. This was probably the most secure cell or dungeon. The dungeon was some thing like a sub-cellar, entered through a trap door in the floor of the room over it. It was a walled pit, dark, cold, and damp, where the prisoners were also generally chained to the walls. Fast in the stocks. This was an instrument of torture as well as of detention. Sometimes both their feet and their hands were stretched apart and fastened in these wooden locks, and thus they would be compelled to lay on their backs on the cold ground.

PRACTICAL THOUGHTS.

- 1. Church building: the material, the agencies, the cost and the directing influence and power of the Spirit.
2. Material: men saved from their sins.
3. Agencies: men sent of God to preach.
4. Cost: self-denial: ceaseless toil and consecrated life.
5. Spirit's influence: in calling and directing to the work, instructing and sustaining in the work, and in applying the truth, and giving efficiency to the word spoken, to the salvation of men.

T. R. W.

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The Sabbath Recorder, PUBLISHED WEEKLY, BY THE AMERICAN SABBATH TRACT SOCIETY, — AT — ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION. Per year, in advance, \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage.

If payment is delayed beyond six months, 50 cents additional will be charged. No paper discontinued until arrearages are paid, except at the option of the publisher.

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Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

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

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The Sabbath

Entered as second-class office at Alfred Centre, N. Y.

A WORD ABOUT

BY THE REV.

We live in an age pre science but for that gr lays hold upon the dee man thought. Moreo by many of the sava down and worship the dream. Never was th of daring. Never suc made wherewith to so side. Never the pres productions. Never sky so ransacked for things; never so crust mer web of the human does it all amount to anything? Have we n are hidden laws beyo into the realm of the pernatural. Can we vital forces, prodigies ism, a second sight, e tion of forces tell t When one feels alone solved a problem, winds come down on the hapless crew c his wits end again. to and fro in a sea w merge us all, inspired for a Helper. T we soon shall have about light and the s we do recast them at of our thoughts into not have to do it ags God said to Job, "I might dwell?" "I whose book outlives as the great pyrami pride of Egypt? about light. We ma down into the abyss it mysterious, fatho ough it not so ator hath chosen Is it well to look t How strange it illumines the wor the most obscure. trace indeed from t out of his chamber draweth the curta And the sun's bene wise all the day. Fl ding on meadow a bows bend in prom with gold. Birds a millions of unhappy But we may not t ment, no more th Mt. of Sinai. W upon the emblem ator. The Man One whose game whose features w Now we may b ing down before wisdom; but it is Human wisdom as the great ima In one place we wisdom, "We darkly." In spot er there be know This means, not human wisdom But it means th but not abuse i wholesome food of reason it is p should employ able manner; a ble, and never fall like unripe not wise to bu the Bible. It bricks into a le us to be humb nature of this planet floats a beam. The univers tains three el and height. I Length.