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The Sabbath Recorder.

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FAITH.

BY MRS. J. G. BRINKMAN, M. D.

I passed a Summer where the grand old sea
Leaped on the shelving beach in sportive glee.
Mid dancing light, and breakers surging roar
I daily watched its white rings touch the shore.

Nothing one morn the driftwood floating in
Upon the dashing waves mid merriest din,
Methought how happy just to lie and rest,
Lulled into calm by ocean's sweet caress.

To gaze into those upper deeps of blue,
Where feecy clouds go drifting to and fro,
To know no care, nor effort of my own,
To float and dream amid the white sea foam,

Boldly I plunged in, but o'er my head
The billows seethed and roared with angry speed,
Blinded with briny drops my eyes o'erflowed,
While o'er my form the swelling waters rolled.

In vain I struggled with the mighty tide,
I could not safely on its bosom ride,
I could not catch the subtle art or skill
By which the swimmer gaily floats at will.

At last, the lesson learned with rapturous thrill
'Twas only trusting, only keeping still,
Then resting calmly on the heaving wave,
I learned the lesson of God's power to save.

Ah, lesson sweet, only to yield our will,
Only to trust God's love by keeping still,
We can not just at first the word obey,
Like floating, it is such a simple way.

His gentle message all our soul must fill,
The message tender, troubled heart be still,
Our longings, pains, and struggles all are vain,
'Tis simply trusting brings the perfect gain.

We need not heed the tossings to and fro
Of restless waves that o'er life's surface flow,
The calm, strong swell of God's almighty breast
Will bear us safely into promised rest.

—The World, the Word, and the Work.

THE GREAT IMAGE.

BY THE REV. S. COWELL.

It stood towering up into the blue of heaven while prostrate millions bowed below. Babylon, as Herodotus tells us, surpassed all other cities of the earth in wealth and magnificence. It was fifteen miles square—its walls 87 feet thick and 320 feet high. It had a hundred gates of brass embellished with all manner of workmanship. It was the capital of Assyria, nay of the world, the golden head of the image. Assyria was the land of Astronomy and of Language. It was the land of Architecture whose goings forth are seen in the mystic temples of India and the Pyramids of the Nile. It was the land of Job, whose sublime utterances can never die. It was the land of Abraham, the father of the faithful, whose progeny is like the stars of heaven and whose faith in the atoning blood opens the way to Paradise again. It was the land of all prophecy, for when that great image lifted up its glittering head into the sunlight, it looked down not only upon many palaces and the ancient Euphrates and the ships of commerce drifting along the marble quays and leafy shadows to the sea; but it looked down upon the centuries of all time, a mighty witness that He who made man at the beginning hath appointed likewise the end.

If history were more obscure than it is; if it were even silent altogether, yet here in this image of gold, silver, brass, iron and clay, we have the whole of it, and the diverse character of its empires portrayed likewise in appropriate symbols.

Now King Nebuchadnezzar as he thought over the dream, became self-important and inflated with pride. Instead of being humble before Him who ruleth over all, he was dazed at his elevation and began to lose his reason, an illustration of the proverb, "Quem Deus perdidit prius dementat." "Whom God will destroy, he first makes mad."

Assyria, it is true, was the head of gold, but the king should have worshiped the Greater Sovereign who ordained it so to be, remembering that Assyria had but its appointed time upon the earth, for it soon would be followed by other world-wide empires, which likewise would pass away, nay, be shivered to pieces and become as the dust of the threshing floor before the mighty stone of Bethlehem. But he thought only of the head of gold. He would have honor all down the years of time. He would have his features lifted up in the shining gold, with the helmet of a god above.

The ancient kings often required divine honors to be paid to them, and thus would he have the great image worshiped by men of every people and tongue and kindred and nation. And it was a proud day, when the

incense was burned and the flowers laid at his feet and the libation of wine poured out, and martial music went floating down the stream. Alas for him and his empire. How soon they passed away like a shadow, he to become a companion to the beasts of the field, and the empire, in the days of Belshazzar his son and heir, to be wrested away in a night of carnival and of crime. And what is left of that day of jubilee but mounds of rubbish, and the grassy sedge by the river's bank and the cry of the bittern to its mate?

So much for the dream. Now, amid all the theories of modern sages respecting the times of the end, this ancient landmark stands secure. A Gentile saw it indeed, but Jew and Gentile are one before God. The gold, the silver, the brass, iron and clay, as we are told, were symbols of world-wide governments that should severally come and go. And we observe that the empire of Rome in the days of Constantine was a divided empire, the capital in the West being Rome, and the capital in the East Byzantium or Constantinople. All this is indicated in the iron legs of the image. The division reaches into the feet, where the iron mingled with clay, betokens a government "partly strong and partly broken"—a government where the iron will of a Cæsar is hampered by an uncongenial element, a rebellious element, like priestcraft, socialism, nihilism, etc., all to abide until the end. And that we live in these latter days of the slag and the clay is quite evident, as we study the composition of all present governments.

Beyond these general statements, we think that we have no clear, no definite indications in prophecy. The chronology of the world is an unsettled thing. Men equally learned in Chaldaic, Hebrew, and Grecian lore, are many hundred years apart. No calendar, historic or astronomic, seems to be reliable. When the date of the nativity and the crucifixion can not be satisfactorily settled, how much less can the date of man's first existence and the ages of prehistoric times, and the Diluvial or Glacial Period which like the links of a chain are connected with the calendar of human life and history. We seem to be sailing in a fog where we can see neither sun nor star, where relying on our soundings we must move slowly and with caution. We must lay much of human learning aside, for like as in the days before the flood we know not, neither may we tell the day or the hour. We are authorized however to study this ancient image. It stands out, as it were, battered and bruised by the storms of centuries, but still like the old pyramid holding its ground, for it has God for its interpreter from the head of gold to the feet of clay. And that we are living in the last days must be evident to us all. It is a day of slag, of ashes and of dark clouds driven by the winds.—a day when all that is most beautiful in God's fair world is covered up by ever-increasing shadows—a day when the ancient and holy Sabbath is lost in a holiday Sunday—when the example of Christ and the baptism of the Spirit are forgotten in outer services. The mighty volcano of expiring Rome which years ago sent forth the fire and flame of persecution seems in these days to have sent forth a cloud of ashes, that hide brethren of household of faith from each other, clouds that as they go drifting down the wind make the pathway of Christians one of pain and peril exceedingly. Surely the wise in heart will ponder these things and wait for the end with lamps all trimmed and burning, as powerless to stay events as to restrain the earthquake, as helpless to save as to bind the winds that bore up Elijah safely into heaven. Thank God that the day is near and that redemption draweth nigh.

PARING DOWN THE GOSPEL.

Mr. Spurgeon says, "When a man gets to cutting down sin, paring down depravity and making little of future punishment, let him no longer preach to you. Some modern divines whistle away the gospel to the small end of nothing. They make our divine Lord to be a sort of blessed nobody; they bring down salvation to mere salvability, make certainties into probabilities, and treat verities as mere opinions. When you see a preacher making the gospel small by degrees and miserably less, till there is not enough of it left to make soup for a sick grasshopper, get you gone. . . . As for me, I believe in the colossal; a need deep as hell and grace as high as heaven. I believe in an infinite God and an infinite atonement; infinite love and mercy; and everlasting covenant ordered in all things and sure, of which the substance and the reality is an infinite Christ."

TO SUNSET LANDS—NO. 18.

THE GREAT BASIN.

When we crossed the Wahsach Range we entered upon a tract singular in its characteristics, and quite unique. It is known as "the great basin," and includes in its area of some 175,000 square miles, the western half of Utah, nearly all of Nevada, and parts of California and Oregon. With an elevation above the sea of from 4,000 to 5,000 feet, it is itself surrounded by mountains in such a way that its water-shed has no outlet, and all the water which falls upon it, or comes from its springs, either evaporates or sinks into its soil. It abounds in mud lakes or "sinks" into which good-sized rivers flow and disappear. Along the largest of these rivers, the Humboldt, our way lies for three hundred miles. This river is in all about 500 miles long, for about half of which the river increases in size, and in the other half dwindles away to a small stream, and finally loses itself in a marsh, which also receives the Carson River, and in which they both "sink" out of sight. Hundreds of other similar "sinks" are distributed through this territory, some of which are bright and fresh, and others salt. Great Salt Lake is the largest of these sinks, and receives the water of several rivers, which cause it to ebb and flow with the seasons. In the Autumn, after it has shrunk from evaporation, great deposits of salt lie along its margins.

This Great Basin is mainly sterile, and covered with salt or with sage-bursh. Much of it is, however, capable of cultivation, and yields bountifully to the hand of him who provides it with proper moisture. The Jordan Valley, vicinity of Ogden and Humboldt, some four hundred miles further west, are notable instances. The rainfall, however, is so small and so seldom, being but half that of the Atlantic coast, and twofifths that of the Mississippi Valley, that the only means of cultivating it is through artificial irrigation.

For hundreds of miles we rode through this land without seeing a single tree. Frequently what seemed a beautiful lake in the distance resolved itself into a plain of salt-sand, glinting in the sunlight. Some of the way our path leads through barren mountains and past great water-worn rocks, then over vast plains covered with sage-brush and greasewood. Now, from some high point, we catch a glimpse of a well-watered meadow of fine grazing land, as we dive down into some river valley and through miles of canyons with towering sides. We journey past steaming hot springs, sulphur springs, iron springs, and springs which claim to furnish chicken soup for the hungry; past hills where lie untold treasures yet to be brought to light, and hills where infinite treasures in life and toil and character have been thrown away in the search for fleeting riches; past mountains near and mountains afar, mountains bare, and mountains capped with snow, through seemingly endless changes in one vast sameness. It is

"A wide domain of mysteries,
And signs that men misunderstand!
A land of space and dreams: a land
Of seas, salt lakes and dried up seas!
A land of caves and caravans,
And lonely wells and pools.

A land
That hath its purposes and plans,
That seem so like dead Palestine,
Save that its wastes have no confine,
Till pushed against the leveled skies."

About fifty miles west from Ogden is Promontory, famous as being the scene of the great railroad wedding, May 10, 1869, when the golden spike was driven, which joined the Union and the Central Pacific Railroads, and completed the first iron bond between the Atlantic and Pacific. It was a time for great ceremony, and the telegraph lines were so arranged that each blow was heard in duplicate on the bell of the Capitol in Washington and the fire bell in San Francisco, as well as in the telegraph offices at New York and Boston. It is now of little importance, the nominal junction having been removed to Ogden. At Wells there are some thirty or more curious springs, or pit-like openings, in the face of a low-lying fertile basin. The ground around is so elastic that by jumping upon the sod the water is disturbed in all the adjacent wells, which has led to the theory that these are openings or "blow holes" in a subterranean lake. The wells have been sounded to a depth of 1,700 feet without finding bottom, and they abound in fish.

A NEVADA SUNSET.

As we came near the end of the long day's ride across the barren and treeless waste, the sun grew aslant in the west and sank behind the mountains, while its last rays kissed the opposite snow clad peaks, and the blue shadows crept upward. There were a few clouds in the sky. Those in the west took on a dark-gray hue, while the sky beyond showed in long streaks of bright magenta, dying out only in the dusky shadows of the east. A little while later the western sky changed to brilliant burnished silver, and the clouds altered their color and shape, and became dark-colored pickeral swimming in a silver sea. Away to the south there was a bright golden glow shading up into the deep blue above and resting upon the indigo of the mountains beneath, while around in the north the clouds had formed themselves into a picture of mountains encircling a sea of liquid gold.

Anon, the silver sea had become of a beautiful rose color, growing more and more bluish, and the pickeral had changed to silver-fish, the distant snowpeaks reflecting the glow of the sky until they blushed like a maiden before an ardent lover. Next the sky at the horizon changed to a molten gold, and the clouds to the north took pink linings; then the gold became molten iron, or the color of flame, and the clouds in the west changed to old gold tipped and streaked upon a ground of slate; at the north they were silver, and at the south a golden olive; gradually the horizon grew a darker red in the west, and the blue came lower and lower, while the clouds took on terra-cotta shades, turning into brick. Slowly the color faded out of the rest of the sky, but the western horizon was still all ablaze like a prairie on fire or a burning world. It seemed loath to leave, but, like a spent conflagration, it finally settled down into the glow of dying embers, while the clouds changed more and more into the slate, and then into black, resting upon a ground of silver gray. When these glowing embers at last turned to ashes, our Nevada sunset was over; but the silver gray again took on the rosy blush and held it long after the stars came out and evening had settled down into night. G. H. B.

NOTE.—The above-described sunset, which occurred Nov. 18th, we thought at the time was peculiar to that land, but it seems to have been the first in that region of those remarkable sunsets, which have delighted the world and puzzled the scientists, but which it now seems to be proved were due to volcanic dust from the great eruptions in Java. G. H. B.

STRAIGHT AHEAD.

It is easy to drift; it is hard to push ahead; it is harder still to push straight ahead. Shifting currents, changing winds, the jar of her own machinery combine to swerve the ocean steamer from her course, however carefully that course may have at first laid. The steersman must meet the veer of outside forces and neutralize them; as they drive the ship one way, the rudder must draw her back; as they shift and vary, so must the helm change, not with, but against them. The trouble with many Christians is that when ten or fifteen or twenty five years ago, they started on the Christian course, they took their bearings and lashed the helm, and since then they have never changed it. Meanwhile their surroundings have altered, new influences affect them, new temptations come to them, and they meet the changing circumstances with sails and rudder set against hostile winds and currents that long since died away. There is a lesson in the thought. Be not as the chaff driven hither and thither by the wind. Change not thoughtlessly. Yet refuse not to change when change is needful—only shift, not with the hostile forces, but against them.—Sunday-School Times.

MEN WHO CAN NOT BE TRUSTED.

"Confidence," said the great Lord Chatham, "is a plant of slow growth." Those whose confidence has been abused and subverted, know by experience how true this is. There must be a sure foundation on which a reasonable confidence can be built; and when men have torn away this foundation they can never be trusted, except by those who are ignorant of their character.

When a man has once been found guilty of falsehood, deception and misrepresentation, he can not be trusted by those who know the facts. When a judge has decided a case unjustly, when a jury have brought in a false verdict, when a church or ecclesiastical body has violated the principles of Scripture, law, and gospel, to condemn the innocent, they have placed themselves where no honest man can ever put confidence in them, until by hearty repentance and open confession they show themselves willing to begin a new life.

A man who has broken one agreement, can not be trusted to make another. A man who has slandered those who have told him his faults, may not have the privilege of having his faults pointed out, but may perhaps be permitted to carry them on to the judgment day, without protest. He who defends himself in wrong-doing is likely to have his fill of wrong, and reap its bitter fruits.

Men who have sold themselves for gain, or have bartered principle for office or bread; men who have winked at lies told for their benefit, and who have gathered the wages of unrighteousness, and stifled their denunciations of wrong lest they should injure their pecuniary prospects, can never be trusted.

We need men in this age who will not lie, and who will not allow any one else to lie for them. We need men who shake their hands from holding bribes, who can not be bought, coerced, or whedled, or frightened; men who stand in the strength and majesty of God; men around whom Satan fawns and frowns in vain; men who rebuke sin in a friend as strongly as in a foe, and who deal with themselves more sternly than they deal

with others; men who are often alone with God, and in the white light of his righteousness see their own weaknesses, faults, frailties, and sins, and who, coming forth from his presence, pardoned and purged from all iniquity, walk in the light as he is in the light, in uprightness, in holiness, in purity, and fidelity to the end.—The Common People.

DELUSION.

A friend with whom I was conversing in one of our inquiry meetings lately, said to me: "I know that I ought to become a Christian; I fully intend to become one; but O! how I wish it was over with!" I said to her, "My friend, suppose that you came into a dining room very hungry, and when invited to sit down to a loaded table would you say, 'I feel half-starved, but I wish I was all through with this business of eating this dinner?' The Lord Jesus has spread for you the amplest provisions of his grace, and said, 'Come, for all things are now ready.'"

Another delusion which rocks thousands into a perilous slumber is that they will yet have abundant chances to secure heaven. "I need be in no hurry; time enough yet." This is the will-o'-the-wisp which is leading multitudes on farther and deeper into the morass of impenitence. Not only in this world will there be chances for repentance and securing heaven, but even beyond the grave God's mercy will give them another opportunity. This delusion is in the air to a degree never known before.

The mighty bell which God rings over our heads sounds out only the single note "Now" is the day of salvation; but against God's imperative "Now" thousands close their ears and allow the devil to whisper into them his delusive "To-morrow."

Another delusion is, "I am trying to do the best I can;" and these very words come from those who refuse to do anything for Christ, or let him do anything for them. Still another pretext is, "I do not feel, and how can I be saved without feeling?" If by the word "feel" he means thinking, he is right, for thought is indispensable. But if he means acute distress, he is denying Christ point-blank, for the Saviour never said that feeling is the essential thing. To accept and obey Christ is vital; but these are acts of the conscience and the will, and not matters of emotion. My page is exhausted, but I have not begun to exhaust Satan's delusions. We who preach and teach God's glorious gospel must constantly unmask them.—T. L. Cuyler, D. D.

GOD'S STEWARDS.

We are all stewards, and God is our Master. He has entrusted us with His goods, some with more, and some with less. Whatever we have is not ours but His, and we are accountable to Him for the use of it. It is to be used not for our pleasure, merely but for the service of God in doing good. It is more easy to understand this with regard to a rich man than a poor man, especially for those who are poor themselves. We sometimes hear it said about one who is very rich indeed, but who has not learned to make right use of his riches: "He does not make good use of his money;" as if he were bound to do good with his money because he has so much. But why the rich man only? Why not the poor also? Both are God's stewards. To the rich man God hath committed much, to the poor man little; but the poor man is just as much bound to spend his little right, as the rich man is to spend his wealth. Beside, money is not all. A steward has all sorts of goods in his charge, and so has God's steward. Money is one sort, but time and health and strength are goods also. Every one has something. Every one is a steward of God.—Rev. F. Boudillon.

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Missions.

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

THE Young People's Mission Band of Alfred Centre is reported as doing excellent work, with increasing interest, and an average attendance of nearly seventy.

At a mission station in Brazil the place of meeting was cruelly stoned by Roman Catholics, and, under the leadership of a priest, they burned copies of the Holy Scriptures.

MR. LAMBETH, a Methodist missionary in Shanghai, writes to the *Advocate of Missions* that ten young girls have been received into full fellowship in the church, from Mrs. Lambeth's school.

In a tabulated statement of churches and missions, Seventh-day Baptists are reported as contributing thirty-one cents a member for foreign missions. Thirty one cents a member to help send the gospel to other lands!

ONE large commercial house in Valparaiso, Chili, has for twenty years devoted one-fifth of the profits to benevolent and missionary objects. How one-fifth or one-tenth of our income would swell the funds of our benevolent Societies!

IN India, Burma, and Ceylon, there are 527 ordained missionaries, 685 ordained natives, 5,371 native helpers, 4,555 churches and congregations, and 149,001 communicants. In China, 20,000 communicants are reported, and in Japan 4,000.

THE Baptist women of Minnesota, and those of Wisconsin, propose to support two foreign woman missionaries, one for each State. Nothing will do more to strengthen and unite our own Western churches than earnest Christian work for foreign missions.

It is estimated that there are over 600,000,000 heathen women, of whom 235,475,000 are in China, Korea, and Mongolia. If they ever hear the gospel, it must be carried to them now. Christian women, do you hear no Macedonian call, Come and help us?

THE Roman Catholics are making gigantic efforts to win the colored population; and they are wonderfully aided by the grand cathedrals, well-furnished parochial schools with free tuition, numerous alms-houses and orphanages, and an elaborate and brilliant ceremonial.

THE following is a condensed summary of the foreign missions of the Presbyterian Board: 93 stations and numerous outstations; 159 American, and 225 native ministers; 21 male and 266 female American, and 585 native, lay missionaries; 18,656 communicants; 21,223 scholars, 15,127 boys and 6,096 girls.

THE Baptists propose to establish at Richmond, Va., a distinctively theological institution of a high order, for the education of colored students for the ministry. This is an important and promising step in advance, in the great and good work being done by our Baptist brethren among the colored people of the South.

A PRESBYTERIAN Church in Iowa became self-sustaining, its pastor says, as soon as it began to take a deep interest in foreign missions. It has a Ladies' Missionary Society that meets once a month for prayer and missionary study. Each member that is able gives twenty-five cents a month. In the Fall they held a thanksgiving service and made thanksgiving offerings: one woman gave \$3, saved by self-denials; another the same amount, saved in house help; a third \$5, earned in a half term of music lessons; and a fourth one dollar, received as a premium at the County fair. Altogether the offerings amounted to \$44 25. Are Seventh day Baptist women less skillful, less industrious, or less consecrated? But oh, we all have much to learn in respect to the duty and pleasure of giving and doing for others.

AN English school has been established in the Capitol of Corea, with English-speaking Chinamen as teachers, and already has seventy students. The Coreans seem to appreciate in some degree the importance of Western learning, and the superiority of Western civilization. There is an opening for a missionary school, and for work by Christian ministers and physicians. Prominent Coreans are studying the New Testament and the Christian religion.

A WALDENSIAN TEMPLE has been built and formally set apart for the public worship of God, at Rome, Italy.

ACCORDING to an estimate by *The Missionary Review* the number of ordained foreign missionaries has increased in six years, from 2,000 to 2,829; and the foreign mission income from \$6,000,000 to \$8,967,500.

OF 5,860 Presbyterian Churches, 2,065 are reported as not contributing to foreign missions. The net gain of communicants in foreign mission churches is over nine times as great as the gain in the home churches.

INTEMPERANCE is a great evil in Japan, as well as in other lands. The Japanese are said to spend yearly more than \$60,000,000 for sake, which is as much as their government costs. In the manufacture of this drink 26,000,000 bushels of rice are used, or almost one-fifth of the total yield of the country. But the gospel is making encouraging progress, now, and scores of converts are publicly confessing the Christian faith. Where true religion prevails, in our own or other lands, there must also be temperance.

PRINCE LI HUNG CHANG, the Chinese Prime Minister, has taken a leading part in promoting progress in China, such as the development of coal mines, the encouragement of steam navigation, the building of two short telegraph lines, and a short railroad from the coal mines to Tientsin, the improvement of the navy, the introduction of Western tactics in the Chinese army, and the establishment of close relations with the outside world. He founded a hospital at Tientsin, which is still under his patronage, though under the direction of the London Missionary Society.

IN December, 1883, six colored missionaries, four men and two women, sailed from New York for Africa, commissioned and supported by the Baptist Mission Convention of the United States of America, an organization of the colored Baptists of this country about four years old. All have studied in the schools of the Baptist Home Mission Society in the South. They are the first colored missionaries ever sent to Africa by a missionary society of colored people. Their field of work is to be among the Vey and Mandigo tribes, about one hundred miles inland from Monrovia, in Liberia.

THE chief Moslem paper in Constantinople has been publishing articles attacking Christianity. Their character may be inferred from such statements as these: that Paul became a Christian because Gamaliel's daughter refused to marry him; and that Luther became a Protestant because Tetzel sold indulgences cheaper than he, and spoiled the market. The same paper has published answers to these attacks; and some or all of these replies have been republished in the leading American daily, and even in the American Catholic papers. Good can not but come from this, with God's blessing.

THE Womens' Board of Missions of the Interior (Congregational), with headquarters at Chicago, has 31 missionaries, 45 native helpers, 8 boarding and 40 other schools, 2 new school buildings, and various other branches of work. Marvelous prosperity is reported in their boarding schools. Last year they said: We will endeavor to raise \$40,000. The Treasurer reported \$45,564 62. By a unanimous rising vote they decided to aim at \$60,000 for next year. We have read the report of their fifteenth Annual Meeting with interest and a blessing. Would that the inspiration and enthusiasm and devotion could be communicated to the women of all of our churches. Let there be fervent prayer that we all may come up to our opportunities, privileges, and duties, in mission work.

THE following is a summary of the missions of the American Board of Commissioners for Foreign Missions, for the years 1882-1883: 80 stations, and 682 outstations; 402 American laborers, including those ordained, physicians, wives, and other women; 307 native laborers, including pastors, preachers, teachers, and helpers; 275 churches, 19,333 members, and 1,688 additions; 57 high schools and colleges with 2,066 pupils, 39 girls' boarding schools with 1,549 pupils, and 835 common schools with 81,234 pupils. Figures like these help us to form an idea of the spread and power of the penetrating and transforming influence of the Christian religion. We hope to give something more definite and complete respecting our own foreign work, than we have yet been able to publish.

FROM J. G. BABCOCK.

HUMBOLDT, NEB.
We as a church express our thanks to the Board for the interest they manifest in this field, and trust they will continue to hold an interest. Eld. D. K. Davis is well received at his out-stations, and preaches acceptably. We hear there is a family which has embraced the Sabbath, living about twelve miles northwest of here. The Elder proposes to visit them this week.

SHINGLE HOUSE.

When I came on to this field, I soon saw what others had seen, that our interests here, like those of Oswayo, Sweden, Ulysses, and Roulette, would be lost or we must unite the Bell's Run and Honeoye churches and scattered families into one church, and build a meeting house at this point. This is a venture, and at best experimental. Interested families were consulted and all seemed to favor the move. I drew up a rough diagram of localities and sent it to the Missionary Board, for advice, stating that I would not carry the plan beyond talk without the advice of Bro. C. A. Burdick, Bro. Summerbell and the Board. In due time all favored it. We decided to build; trustees were elected, and after many disappointments, and trips to Coudersport, twenty miles away, much necessary gratis help from editors, lawyers and County Judge, a charter that would enable the trustees to hold the property was obtained. Plans made, material provided, help employed, I counted my part of the work done. Bro. Witter took my regular appointments, and I started out to visit other localities, and fill other appointments. In a few weeks I returned to find that this would not build a meeting-house. By some mistake some timber was wanting and the house could not be raised. All the workmen left and the boss was on another job. But we owed no man for more than five days' work. Many considered the meeting house history completed. All of our business meetings save one had been held in the fields or woods, (mostly in J. J. Kenyon's woods, where I always went when it would do no good to go to other places.) The largest meeting held since the first was made up of one trustee and myself. But enough of these were held, to authorize me to act as their agent. Fortunately another master-mechanic was found to take hold of the work with authority. J. J. Kenyon, John Livermore and Edson Warner as trustees made our orders good. From the first, I have not taken my hand from the public pulse. As the work progressed, the indications were that we could easier pay for a good house, one that would please the people, be an ornament to the place, than we could a cheaper one. So we added a steeple, the top of which is seventy-five feet from the sill, and many other things costing more than we dared to mention at first. Though it is a Seventh-day Baptist house and charter, yet the First-day people are pleased with it and forty-seven of them have helped to pay for it. The Seventh-day Adventists have done all we could ask them to do. The improvements needed at the time of the dedication have been made.

The house as estimated, has accommodated over four hundred persons at the same time. It stands on a beautiful elevation, the main Oswayo road in front, and the Oswayo creek, large enough to float rafts from eight miles above, and down which comes annually many million feet of lumber, in the logs, about two hundred feet in the rear. The church lot reaches from the road to the creek. As you enter the house at your left is the stairway to the vestry. On your right, is what we call the ladies' room, with stove, table, lounge and toilet conveniences. I use it for a study when here. Mothers who bring their little ones to church think it very convenient. The desk is in the back part of the audience room, with organ and choir on the left of it. The house is fueled and lighted to any desirable extent, with natural gas, and there is also a street light made of two flames (each as large as can be formed in a six inch pipe) united into one.

I so recently called the attention of the readers of the RECORDER to the origin of the name and the history of the place, geography and resources of the country, that I will take no time for that purpose now. The care and responsibility of building a meeting house, is but candle light to sunlight, when compared to the great responsibility and work now before us. What avails it all, if this is no birth place of souls; no spiritual home for the yet unsaved? We have now come to the gate that opens into the great field where we are to work. Pray for us.

H. P. BURDICK.

MORE FROM IDAHO.

JULIAETTA.

Your letter of January 9th is at hand, and I will now endeavor to comply with your request. I would have had the church take action on the matter, but time will not permit. I have talked with several of the brethren, so that I know pretty well how the church stands, and will proceed to answer questions. I can say of a truth, the church is in a good working condition. As to the prospects for growth, I do not see any reason why we need be discouraged. I think that with a little missionary labor we might have a nice church built up here. Those who have settled here have settled to stay, and we expect more in the Spring.

Needs: We need a good strong man, spiritually, mentally, and physically. With such a man to help us, we might become a strong people. Number of resident church-members, 17; average congregations at prayer and conference meetings, 25; average attendance at Sabbath-school, 25; number of families in society, 11.

The business in the community is farming; the condition is a low standard as yet. It is a new place, and the settlers have scarcely got started, yet the outlook is good. The soil is good, with plenty of timber at hand.

We would like a pastor if one could be secured; if not, we would like to have a minister of our own denomination come and work with us awhile. We think we could pay a minister \$100 or \$125 next Fall; and if we could have a pastor with a family, we would build a parsonage for him, and furnish him with the necessities of life.

I do not know as it is necessary for me to say more; only I would say that there are those here now who are anxious to go forward in the ordinance of baptism, but are waiting to see whether we are likely to get a minister of our own denomination or not. We organized our church on Sabbath-day, Dec. 29, 1883.

I think I have made a full statement, and may the good Lord direct.

Yours truly,

J. R. HILLS, Church Clerk.

P. S. A person coming to this country should come by the Northern Pacific Railroad to Colfax, W. T., thence to Moscow, Idaho, by stage. J. R. H. JAN. 29, 1884.

EXTRACTS FROM LETTERS FROM DR. ELLA F. SWINNEY.

Steamship Tokio, 350 miles from Japan, Monday, November 26, 1883.

We are talking now about reaching land, perhaps by to-morrow evening, or early Wednesday morning, landing at Yokohama. We have not seen a sight of coast or shore since last Wednesday two weeks. Truly the ocean is wide, and we are going every minute too, day and night, at the average rate of 250 miles a day, varying according to favorable winds and weather.

As soon as we left San Francisco Bay on November 7th and were fairly out of the "Golden Gate" we took our berths for fear we would be sick, and sure enough there we stayed one while. Sabbath-day I was on deck and enjoyed sitting in my "steamer chair" and looking out on the ocean, after that we had a storm for three days and had a very rough time, ordinary days we are up on deck nearly all day. There is a long promenade and the captain keeps urging us to be out in the open air and take exercise; what else have we to do if the sea is not rolling too much? We have had rather a rough passage, but yesterday we had another storm that exceeded all others; the winds and the waves were in a terrible commotion and our immense ship was tossed like a bubble; we seated ourselves in solid chairs or on the sofas and held on with our feet and both hands. One gentleman, a merchant, very dignified and an elderly man sitting near me, was not holding on good and he was thrown entirely across the room to the other side, going over a part of the piano and landed head downward with a crash; several were thrown off their seats, one lady was thrown under the center table.

Then after that when our side of the ship was up apparently high and dry, a huge sea even rolled over the high part, over the bulwarks and dashing against the door, large volumes came through the closed door, dashed over me and ran across the room, over all this beautiful carpet. It was wild enough about that time, but to-day the sea is much more calm and the sun is shining.

This forenoon we were called out to see a school of porpoises; they looked to be about five or six feet long, and were going at a rapid rate, soon outstripping the ship. Every minute or so they would give a leap into the air, dashing ahead all the time. This was for the purpose of getting air; as they are like whales, they have to blow occasionally. We stop in Japan, in Yokohama, perhaps a day or more, changing steamers, and then I have a week or more on the water before I reach Shanghai.

Have not seen land for so long I wonder how trees and fields look. The chief engineer invited us to see the engine a few days ago; we went down three flights of stairs, and it is an immense affair using five tons of coal a day. The engines (I think he said two) cost \$650,000, just for the Tokio alone; this ship is 425 feet long,

the largest one on the line. Besides the first class passengers, we have on board 1,220 steerage passengers, going back to their native land, China. One of our number died, a man from Boston; he was buried in the sea the next day. It looked sad to see the coffin lowered into the water with no kind friends to strew flowers in the grave.

Tuesday morning, November 27th.—This we hope will be the last day out, expecting to moor into the harbor sometime this evening or in the night. Last evening a storm came up about sunset and grew worse and worse till half past two it reached the climax; you know the life-boats that hang outside, away above the bulwarks, the ship would tip until they would touch the water. The chief engineer said he never saw the ship roll so. Most of the gentlemen were frightened, dressed and came up in the saloon for the rest of the night. Old ocean has given us a final touch and a rough passage on the way.

It seems like a long time since I was with you. I have been so long "rocked in the cradle of the deep" that I rather like the motion; it is rather like a hammock on a large scale, all but the storms. Ah! we have had a rough time and not many pleasant days; it is not a pleasant rock, then we call it a roll, so difficult to move about, to dress, eat or even sleep.

There are no wharfs in Yokohama for ocean steamships so you can imagine us going down the side of this ship into a "sand-pan" (Japanese row boat) and going ashore.

Here we must change what gold we need to use at the bank into Japanese money, also go to the steamer's office and get our tickets. There is quite a company of us, but the returned missionary knows the way.

We have been greatly interested in watching the wake of the ship, dark nights, and even by the sides, where we see the water bright with phosphorous, it makes the surrounding water look blacker still.

Connected with the engine is a condenser, in which the ocean water is turned into steam and then condensed, after having first been filtered for our drinking water, then cooled with ice is purer than on land. This steamer is a busy world by itself.

No doubt there will be some eagerness to see "land aho" this afternoon. Hope there will be letters in the mail at Shanghai.

Tuesday, 1.30 P. M.—The sailors' cry just rang through the ship, "land aho!" and sure enough the faint outline of Japan mountains can be seen in the far distance; we will reach there to-night, November 27th, about midnight.

Several days after the above was received, the mail brought another letter from which the following is an extract:

Shanghai, (China) December 16th, 1883.—With many blessings I really and truly have reached China at last.

Thursday evening at half past eight we anchored in the Yang-tse kiang just at the mouth of the Wong-Poo river, but could not cross the bar to come up 13 miles to Shanghai till high tide, which was at 2 o'clock at night, (the tides are the same here as with you) and as they seldom go over the bar at night we had to wait till high tide the next day, at 3 P. M., December 7th. That gave us one night of quietness and good sleep, and the next day, Friday, we weighed anchor and turned into the narrow river, and passed up through the beautiful fields on either side of the river, and soon we were at Shanghai. When coming abreast of the wharf a cannon was fired off in the prow of the ship, announcing our approach. I hastened on deck, and sure enough there were Mr. and Mrs. D. H. Davis, and their daughter Susie, waiting for the gang plank to be put out. Who knows how glad I was to see them and they me. They came in a carriage, and soon we were riding along to the far side of Shanghai, to their home, a little over four miles they said, just outside the west gate.

So this is my first night in China, and to sit down here, in the parlor, with old acquaintances and a family of our own people in this far away land, seems nice indeed.

What a happy group we were that first evening, and how the hours passed by, but I was reminded by the great physical fatigue that we must retire for the night.

The next day after my arrival in Shanghai I received callers. You should have been here in the dining room, to have seen how glad they were to see me. I could not understand their language, but their actions showed a hearty welcome. They had been looking for me so long, and now of a certainty I was with them. Chung-La who came to Shiloh, N. J., years ago, could speak English and he was particularly happy. He is a very useful man. I told them through Mr. Davis that I was glad to meet them, and I hoped sometime to be able to talk to them in their native tongue. Chung-La has a nice family; the youngest son, ten or eleven years old, is the one he is anxious to send to America and be educated, they are all very smart boys.

Yes, I must mention about those large boxes of goods that the men in Smyrna had much trouble in handling; they arrived here a few days ago and these little Johnnie Chinamen managed them with great ease. We opened them Monday and you would have been delighted to have seen how nice everything kept.

But what shall I say about Shanghai and China? Everything is so queer. I feel sometimes as though I was in a dream, but perhaps I will get use to this life after a while. I have seen so little as yet, and as the American mail closes soon, I will write you more of the particular in my next letter.—*The Smyrna (Del.) Times.*

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

THE Walworth High Prof. Edwin Swinney, has about forty scholars. According to the High School consin, the young people of age, residing in the district on being received into living outside the district moderate sum per term instruction is furnished in belong to both the grammar and domestic grades of study.

PROF. N. WARDNER, pupils from Milton College water Music and Art School first annual midwinter concert, on Wednesday, Jan. 23rd, afternoon, a concert was given by Misses Nena Cook, Florence Coon, May Ch. Dunn, Mrs. L. H. Bovee Posey, and Messrs. Will Lewis. In the evening, Sherwood, of Boston, gave Both concert and recital by music-loving people.

LASELL SEMINARY for young burndale, Mass., is giving course of lectures on "Principles of Law." The series this winter increased from four last year and is given by Alfred H. of Boston. The Principal of the course, says: "I tend that we have open Law," as some schools would modestly hope to give our of what the common law is and can not do for and age clearly explain to them a rules and principles."

THE Methodist women have recently held a "convention" to consider the higher education of women. Dresses were made, and looking toward the foundation for the promotion of his remarks, Bishop S. stated women exert the greater age, and they have beauty of character. The increase, and it is almost at what has been accomplished by the pen and voice of coming to the front, ever and it is our duty not to advancement of the education.

FOOD AND BRAIN.

An organism which work as well as muscle higher and better food which the brain is composed only the lower centers much work. Undoubtedly brain work is to strengthen to render it less likely in its structure, or disorder than if it were idle. If brain receives in education—that is, development—stimulates its nutrition, creates the need for food, with anxiety is not to have no place in the Worry is fatal to good the growing brain of a maim and cripple its repairable because structural effects of which must be "sion" in work is not of weakness. A well-grown brain works with kind. The knut bro fixed attention of the kens of power, but of letho does not strain at forth his strength. with a strong mind does Tension is friction, and of a growing brain should cease. We are, accustomed to see brain fort, that we have come work, and to regard tolerable; if not natural, no man should be thinks, or in any way works. The best brain in jaunty mood; Alfred ill-developed brain plish a task which is it.—*Lancet.*

Wabash College has natural history. It laboratories, dissect rooms, and a hall 100 in.

Education.

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

THE Walworth High School, taught by Prof. Edwin Swinney, has an attendance of about forty scholars this Winter Term. According to the High School Law of Wisconsin, the young people under twenty years of age, residing in the district, pay no tuition on being received into the school; those living outside the district are charged a moderate sum per term. Excellent instruction is furnished in the classes which belong to both the grammar and the academic grades of study.

PROF. N. WARDNER WILLIAMS'S music pupils from Milton College, and the White-water Music and Art School, enjoyed their first annual midwinter reunion at the latter place, on Wednesday, Jan. 30, 1884. In the afternoon, a concert was given, participated in by Misses Nena Cook, Hattie Denison, Florence Coon, May Church and Clara M. Dunn, Mrs. L. H. Bovee and Mrs. S. E. Posey, and Messrs. Williams and W. H. Lewis. In the evening, Prof. Wm. H. Sherwood, of Boston, gave his second recital. Both concert and recital were well attended by music-loving people.

LASELL SEMINARY for young ladies, at Auburn-dale, Mass., is giving its students a course of lectures on "Principles of common Law." The series this Winter is the second increased from four last Winter to six this, and is given by Alfred Hemenway, A. M., of Boston. The Principal, in his announcement of the course, says: "We do not pretend that we have opened a 'College of Law,' as some schools would call it. We modestly hope to give our girls some notion of what the common law is, and what it can and can not do for and against them; and to clearly explain to them a few of its ordinary rules and principles."

THE Methodist women of Baltimore, Md., have recently held an "Educational Convention" to consider the question of the higher education of women. Rousing addresses were made, and measures were taken looking toward the founding of an institution for the promotion of the object considered by the convention. In the course of his remarks, Bishop Simpson said, "Educated women exert the greatest influence on the age, and they have lost none of their beauty of character. Their power is on the increase, and it is almost incredible to look at what has been accomplished of late years by the pen and voice of woman. Woman is coming to the front, even in the professions, and it is our duty not to be behind in the advancement of the education of woman."

FOOD AND BRAIN WORK.

An organism which is doing brain work as well as muscular work requires higher and better food than an organism in which the brain is comparatively idle, and only the lower centers and the muscles do much work. Undoubtedly the effect of brain work is to strengthen the brain, and to render it less likely to become abnormal in its structure, or disorderly in its activity, than if it were idle. Such exercise as the brain receives in education, properly so-called—that is, development of the faculties—stimulates nutrition, and in so doing increases the need for food. Excessive activity with anxiety is not good at all, and ought to have no place in the educational process. Worry is fatal to good work, and to worry the growing brain of a child with work is to maim and cripple its organization, doing irreparable because structural mischief, the effects of which must be life-long. "Tension" in work is not a proof of strength, but of weakness. A well-developed and healthy grown brain works without tension of any kind. The knit brow, straining eyes, and fixed attention of the scholar are not the tokens of power, but of effort. The true athlete does not strain and pant when he puts forth his strength. The intellectual man with a strong mind does his brain work easily. Tension is friction, and the moment the toil of a growing brain becomes laborious it should cease. We are, unfortunately, so accustomed to see brain work done with an effort, that we have come to associate effort with work, and to regard "tension" as something tolerable, if not natural. As a matter of fact, no man should ever knit his brow as he thinks, or in any way evince effort as he works. The best brain work is done easily, with a calm spirit, an equable temper, and in jaunty mood. All else is the toil of a weak or ill-developed brain, straining to accomplish a task which is relatively too great for it.—Lancet.

Wabash College has a new museum of natural history. It contains lecture rooms, laboratories, dissecting and microscopic rooms, and a hall 100 by 50 feet for the cabinet.

CLIPPINGS.

Cornell has 140 freshmen; Princeton, 150; Yale, 171; Harvard, 275; Cambridge, 875. Pennsylvania has 18,616, public schools, New York 18,615 (one less), Ohio 16,473, and Illinois 15,203.

At the National Educational Convention in session at Washington, D. C., February 13th-15th nearly every State was represented by State and City Superintendents of Education, representing a scholarship of eight millions of children.

Gifts and improvements aggregating \$500,000 have been made to the educational institutions of Vermont during the past year. The largest improvements are: \$204,000, to the State school fund from the late Arunah Huntington, of Brantford, Can.; gifts of about \$150,000 to the State University, besides a valuable library of 13,000 volumes; \$25,000 to the Lyndon Institute, at Lyndon Centre; \$50,000 raised by the Brattleborough school district for a new building; \$20,000 for a parochial school at St. Johnsbury; parochial schools at Rutland, at a cost of \$20,000, etc.

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."

OUTLOOK CORRESPONDENCE.

ARVILLE, York Co., Pa., Dec. 10, 1883. Editor of the Outlook, Dear Sir,—I have been a constant reader of the Outlook for a year or more, and I have failed to see where in any sense you have cultivated a greater respect for the Sabbath; but I can plainly see that your pet theory leads simple-minded people to disregard all days as such. I have one simple question to ask the Outlook: Are not those who keep the first day of the week or Sunday right in the day if they simply call it the seventh in number instead of the first? If not, why not? If the Outlook has a mission, what is its mission?

LOVELADY, Texas, Jan. 7, 1884. Editor of the Outlook, Dear Sir,—I have received the Outlook for one year, except the last number (December). I have read them carefully, and have become thoroughly convinced that the seventh day of the week is the Sabbath, according to the commandment. Many thanks for your instructions, which are so much in accordance with the holy law of God. May the grace of our Saviour be given you in abundance, that you may instruct many in righteousness. And right here I would say that we all need mutual aid in Sabbath keeping, especially in this day and time, when the mark of the beast is so much against the law of God. I will gladly receive all the instructions you will give, and will be glad if you would send me the December number, as it has not reached me yet; probably lost in the mail.

PROSPERITY, S. C., Dec. 10, 1883. Dear Editor of the Outlook,—You insist on our keeping the seventh day as the Sabbath; will you please tell the readers of the Outlook how you know that we are not keeping that day, i. e., the seventh in the regular order from the creation? Can you prove to the satisfaction of all reasonable men that our Saturday is the seventh day mentioned in the Decalogue? Has there been no slip, no loss nor gain of a day, since the creation in the running of time? And is the Saturday of America the precise hours enjoined on the people of Palestine and the East? An answer in the Outlook, which you kindly send me, will be thankfully received.

THE TIME OF CHRIST'S RESURRECTION.

C. D. POTTER.

The inability to harmonize the several parts of the Scriptures on the supposition that Christ rose from the grave in the morning of the first day of the week; the skepticism and infidelity growing out of this want of harmony; the erroneous doctrines and practices founded on this belief; and the evident testimony of the Scripture to the contrary, is my excuse for this article. In the second century, after Christianity had found many adherents among the Greeks, Romans, and Persians, nearly all the religious opinions and practices which they had formerly entertained were brought into the church with them. In their heathenism they had been accustomed to assemble on the Sunday to worship Apollo, their god, who was supposed to have his dwelling in the sun. They assembled in the early morning, and turning their faces to the rising sun, offered their adorations. When these Pagans professed Christianity they still adhered to their former custom of worshipping on the Sunday morning, turning to the east in their devotions. Though they pretended not to be worshippers of the sun, they thought the rising sun was emblematic of the rising of the Sun of Righteousness.

This worship on Sunday needed to have some Christian, rather than Pagan reason for its continuance, and to justify this practice they gave the best reason that they could offer, which was, that by the continued observ-

ance of the Sunday they honored the resurrection of Christ.

In an early age of the church it was assumed that Christ rose from the grave on this day. This assumption passed into tradition, and has generally been accepted as a fact. This opinion has controlled nearly every Christian writer from that day to this. It controlled the translators of both the old and new versions of the New Testament. They made their translations to harmonize as far as possible with this opinion, and in so doing have given a wrong interpretation to some passages. The Bible, rightly interpreted, nowhere says that Jesus rose on the first day, neither does it say or intimate that he was buried on Friday or the sixth day. In no way can we harmonize the scriptures except we assume that Jesus was crucified on Wednesday, buried about sunset of that day, and arose about the same hour of the day, three days after, or near the close of the seventh day of the week.

In the discussion of this question I assume, what I suppose it will be needless for me to stop to prove, that, with the gospel writers, and in the early church, the division between the days, occurred at, or near the setting of the sun. This fact we need to bear in mind, because if we do not we shall fall into the errors of many others.

As I have before said, tradition teaches that Christ rose from the grave on the first day of the week. Tradition also says that Jesus was crucified and buried on the sixth day of the week. But that this is the saying of tradition, rather than of history, is proved by the fact that the church, in the first four centuries, did not generally regard the sixth day as the day of the crucifixion. Here, in his "History of the Church Councils," speaking of the time of Leo I., about the middle of the fifth century, says: "At the same time also was generally established the opinion so little entertained by the ancient authorities of the church—one might even say, so strongly in contradiction to their teachings—that Christ partook of the Passover on the 14th Nisan, that he died on the 15th (not on the 14th, as the ancients considered), that he lay in the grave on the 16th, and rose again on the 17th. In the letter we have just mentioned, Protorius of Alexandria openly admitted all these different points." (Vol. 1, page 329.) Therefore we see from the above authority that the early Christians believed that Christ was crucified on the 14th instead of the 15th Nisan; and that the tradition of the present time was not the tradition of the early church and consequently proves that tradition is not always to be trusted to teach us facts.

Again, tradition says that Wednesday was the day on which Christ was betrayed. For this reason it was observed for many centuries as a day for public worship and also a day of fasting. In the Apostolic Constitutions, B. v., Sec. 3, ¶ 15, we read as follows: "But he commanded us to fast on the fourth and sixth days of the week; the former on account of his being betrayed, and the latter on account of his passion." (Ante Nicene Library, T. & T. Clark, Vol. 17, p. 134.) While the Apostolic Constitutions are not what they pretend to be, yet as early as the 4th or 6th century they were held as authority in the Catholic church. If tradition is good evidence to prove the day of the crucifixion or the resurrection of Christ, it ought to be good evidence in proof of the day of the betrayal. The history of these events, given by the evangelists, certainly teach us that the crucifixion occurred the next morning following the night of the betrayal, and must have been on the same day with it, as the day began at, or near sunset. This much for the origin and truth of the tradition. What are the facts?

After Jesus had driven the traders from the temple, and said to them, "Make not my Father's house a house of merchandise," they asked him, "What sign showest thou unto us seeing that thou doest these things?" Jesus answered and said unto them, Destroy this temple and in three days I will raise it up." John 2: 18, 19. Again the Jews asked a sign from him and he said, "For as Jonas was three days and three nights in the whale's belly so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 40. Afterwards it is said of him, "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem and suffer many things of the elders, chief priests and scribes, and be killed and be raised again the third day." Matt. 16: 21. Luke (9: 22), in the parallel passage, also says, "And he raised the third day." Mark (8: 31) says, "After three days rise again." After the transfiguration, when the disciples were yet in Galilee, he told his disciples, "They shall kill him and the third day he shall be raised again." Matt. 17: 23. Mark (9: 3), referring to the same, says: "He shall rise the third day;" but the revised translation, which corresponds to the Greek text, says: "And when he is killed, after three days he shall rise again."

As they were going up to Jerusalem for the last time, Jesus again tells them that he must be killed, "and the third day he shall rise again." Matt. 20: 19; Mark 10: 34; Luke 18: 33. In the New Version, the passage in Mark reads, "After three days he shall rise again," agreeing exactly with what Mark says twice before. Again, when Jesus was before the council, two witnesses came and testified that Jesus had said "I am able to destroy the temple of God and to build it in three days." Matt. 26: 61. Mark says substantially the same: (14: 58). While Jesus was on the cross some said to him, "Thou that destroyest the temple and buildest it in three days, save thyself." Matt. 27: 40; Mark 15: 29. After the burial the

chief priests and Pharisees came to Pilate saying, "Sir, we remember that the Deceiver said, while he was yet alive, after three days I will arise again. Command, therefore, that the sepulcher be made sure until the third day." Matt. 27: 63, 64. When the women were at the sepulcher the angel said to them, "He is not here; he is risen, as he said." Matt. 28: 6. Luke (24: 6, 7) says, "Remember how he spake unto you while yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." The two disciples, as they walked with Jesus to Emmaus, said to him, "Today is the third day since these things were done." Luke 24: 21. Acts (10: 40) says, "Him God raised up the third day." Paul (1 Cor. 15: 4) says, "And that he arose again the third day according to the Scriptures."

I have now given, I believe, all the passages having reference to the length of time which Jesus was to lie in the tomb. Let us see how they agree. In Matt. 12: 40 we have a clear and explicit declaration from Jesus himself that he should lie in the earth "three days and three nights." This duration of time is as definite as words can make it. There is no ambiguity in the expression. It must mean a period of seventy-two hours. Any passage of Scripture which says he rose within a less period of time than three days and three nights must contradict this. Any passage which is interpreted not in harmony with this tends to bring discredit to the inspiration of the Scriptures. To say that according to Jewish reckoning this phrase meant only one day and two nights, is to say what was never true. Is it possible that the Jews, or any one else who believes the story of Jonah, believed that he was in the whale's belly only one day and two nights? Is it possible that the translators of the New Testament—all of them—should translate the words so as to give us to understand that a period of seventy-two hours was meant, if Matthew and the other writers knew it to be only thirty-six hours? This was to be, to the Jews, the chief sign of the Messiahship of Christ, and should he not rise at the time that he had told them, then they would consider him a false prophet. The fact that the chief priests and Pharisees went to Pilate and told him that he had said "after three days he should rise again," is proof that the Jews understood three days and three nights the same as we now do when speaking of anything else. Much labor has been spent, and some ingenuity displayed, to make Matt. 12: 40, and many other passages, mean altogether different than what they say, in order to make the crucifixion to have occurred on the sixth day, and the resurrection on the first day morning, according to tradition, and contrary to the Scripture. So far as I can find, there is perfect agreement of every passage relating to this question, if we will cease the vain effort to make the words of Christ and his disciples agree with tradition.

In John 2: 19 and correlative passages where Jesus says, "Destroy this temple and in three days I will raise it up," the time is limited to the three days. It can not be more than that, but it may be just that or, perhaps it might be less and still come within the meaning of the words; but the implication is, that it would require about the whole of three days to rear the temple again. In all those passages in which he says, "And on the third day I will rise again," we have the limitation of the time. It can not be after the third day. It can not go on into the fourth or fifth day, but must cease with the three days. In all those passages which say "after three days I will rise again," the time can not be limited to a less period than three days. Therefore, according to some passages it can not be a longer time than three days, and according to other passages it can not be a less time than three days. Now, if we take three full days, seventy-two hours, no more, no less, it will answer the condition of every text of Scripture relating to the length of time during which he lay in the tomb.

Again, Matt. 16: 21, and Luke 9: 22, we find "on the third day," while Mark (8: 31) in the parallel passage, says "after three days." So, also, in Matt. 17: 23 and Mark 9: 21. New Version; and again in Matt. 20: 19 and Mark 10: 40, R. V.; which show that while Matthew considered it could not be later than the third day, Mark considered it could not be before the completion of the third day. Again, when the chief priests and Pharisees came to the governor and said, "Sir, we remember that that deceiver said 'After three days I will rise again,' command therefore that the sepulcher be made sure until the third day," can we have any doubt that the "third day" and "after three days" are intended to mean one and the same period of time, and that both expressions mean at the completion of the third day? It is certain, that this meaning will harmonize with every other passage of Scripture relating to this question, and that any other version will seriously conflict.—Advent and Sabbath Advocate.

(Continued next week.)

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."

BEER.

The real character of beer is being carefully considered in many quarters. In the latest issue of the American Reformer, published in New York City, there appeared a highly significant article, by a leading Ger-

man lawyer of Rochester, for several years one of a large brewing company, declaring beer a deadly beverage, and giving his personal experience. The Reformer proposes to get at and to make public the bottom facts on this question, and invites all interested to contribute information, whether it helps the beer interest or hurts it. This looks like good honest work. We hope it will go successfully on.

TEMPERANCE.

The population of New York is 1,206,299. There are 489 places of religious worship costing annually \$3,000,000; making 2,466 persons to each place of worship at \$2 50 per man, woman, and child. \$7,000,000 are spent annually in theaters and other places of amusement, or largely over twice the amount spent for the support of the various churches. There are 9,075 licensed and more than 1,000 unlicensed, over 10,000 grog-shops, or 1 to every 120 men, women and children; costing \$60,000,000, or 20 times more than the support of churches, or about \$49 to each man, woman and child. There are 2,674 more dram-shops than places where food is sold. In 1882 (and probably the same for 1883), 44,678 arrests and commitments to prison by the police, 33,432 of these were of intemperate habits, or three-fourths of the whole number.

The city treasury received as fees for the licensure of these 9,075 "distilled damnation" holes \$500,000. During the same time the city treasury expended \$9,000,000 for costs of police, the courts and charities directly or indirectly chargeable to the liquor traffic, or \$1 in and \$18 out of the treasury in the nefarious traffic. We have not noted the sins, crimes of violence, oceans of tears, destitution, wretchedness, lost hopes, ruined souls, and innumerable woes occasioned by this blackest, foulest, and most suicidal business this side the yawning gulf—Baptist Gleaner.

"IT'LL MAKE YOU WORK."

Those who indulge in the use of intoxicating liquor sometimes apologize for their drinking by asserting that it helps them to do their work. The following dialogue is a good answer to the unfounded assertions:

"I drink to make me work," said a young man. To which an old man replied: "That's right; thee drink, and it will make thee work! Hearken to me a moment, and I'll tell thee something that may do thee good."

"I was once a prosperous farmer. I had a good, loving wife, and two fine lads as ever the sun shone on. We had a comfortable home, and lived happily together. But we used to drink ale to make us work. Those two lads I have laid in drunkard's graves. My wife died broken hearted, and she now lies by her two sons. I am seventy-two years of age."

"Had it not been for drink, I might have been an independent gentleman; but I used to drink to make me work, and mark, I am obliged to work now. At seventy years of age, it makes me work for my daily bread. Drink! drink! and it will make thee work."—Northern Messenger.

MR. J. N. STEARNS, of New York Temperance Society, before the Senate Committee on Internal Affairs, recently said:

"Gentlemen, the saloon must go. It has been weighed in the balance and found wanting. It has not one redeeming quality. It exists by the votes of the people, and by their votes must be outlawed. The tide is rising higher and higher every year, and what is 'high license' to-day will not be 'high' to-morrow. Better trust the people to handle the question as a non-partisan measure at the ballot-box, than to have your parties rent asunder by your blind devotion to the spirit of beer and whisky."

BREVITIES.

The Sidney Herald attributes 47,500 of 51,000 convictions in N. S. Wales in 1882, to intemperance caused by the dram-shop.

An ex saloon, and one of the principal ones at Topeka, Kan., has this epitaph tacked on the door: "Prohibition does prohibit—closed."

Old Dr. Rush, when asked by a patient to let him use liquor, said: "No man shall look me in the face on the day of judgment and tell the Almighty that Dr. Rush made him a drunkard."

A company has been organized in Copenhagen, with a capital of 100,000 crowns, to furnish coffee and eating houses in which good provisions will be furnished at low prices. All liquors will be banished from them.

One of the ministerial students of a certain college has suggested an appropriate Scriptural passage for the beginning of another student's prayers, who uses tobacco. The passage is this: "O, Lord, I am a man of unclean lips."

An exchange says, "It is not often we are found in accord with the liquor sellers, but we certainly do endorse the expressed opinion of their central organization on the Roosevelt high-license bill, in claiming the result of such bill to only be the driving out of business the saloon-keeper of moderate means, and allowing the gilded saloons of questionable repute to flourish as such, and gladly pay any sum asked for a license. To banish the groggeries and encourage the parlor 'sample rooms' is to support the place where the drunkard's first lesson is taken."

TERMS: \$3 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

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.

NEWS of precious revivals come to us from various churches in our Zion, at which, we are sure, all our churches will rejoice.

PERSONS desiring a copy of the autobiography of Bro. Campbell will do well to give heed to the special notice of C. A. Burdick, in another column.

A BROTHER in Wisconsin speaks as follows on the question of Lesson Helps. We have no doubt these suggestions will be helpful to those who are preparing our lesson helps and who desire to provide as nearly as possible, that which will best meet the wants of those engaged in our Sabbath-school work: "I was glad to see the suggestion of the brother in regard to lesson helps. A page in the Sabbath Visitor devoted to the lesson for the primary classes, with the addition of some quite inexpensive cards, might be made to answer very well, while for the main school, I think we would do well to change the Lesson Leaf to a Quarterly, with additions such as time and experience shall show to be necessary to infuse into our work new zeal and enthusiasm. They will also make thorough quarterly review possible."

WE do not hold that the time of Christ's resurrection has any necessary connection with the subject of the Sabbath. It is an interesting Biblical question per se; and since the advocates of the Sunday teach that the resurrection took place on the first day of the week, and assume that therefore it should be observed instead of the Sabbath to commemorate the resurrection, it becomes necessary to review the subject often. Bro. C. D. Potter has recently published in the Advent and Sabbath Advocate, two articles on the subject, which we have thought best to reprint. The first appears in our Sabbath Reform column this week. The second may be expected to follow in next week's issue.

THOSE who have had much experience during and after revivals, know full well that the critical time is when the so-called revival meetings are over, and things begun to settle down into the accustomed routine. It is of little use to protest against this state of things. The excitements of and zeal of the special season can not be kept up always. Men and women must give time and attention to other matters, and those peculiar circumstances and opportunities which were the attendants of the revival, must, in the nature of the case, pass away. Also as in the natural world, so in the spiritual, anything acting as a stimulant must necessarily be followed by a reaction. The question, therefore, how to conduct a revival is a very important one. How to awaken Christians to a healthy activity, and bring sinners to Christ, and at the same time avoid that which acts as an abnormal and unwholesome stimulant, is a grave question. But the question, what to do after the revival, is a more important one. How, after the special occasions and opportunities are past, after the excitement, more or less abnormal, has passed away, and after the special pleadings are over and the tension of hearts is removed, how, then, to keep the awakened Christian, and the newborn soul in a healthy, growing, working condition, is the most important of all questions. We do not assume to be able, to answer so great a question. Indeed we are inclined to think no answer can be given that would fit all circumstances. As in the conduct of the revival itself, so in the work after the revival, those in charge of the work must determine what is best for them. We write these things to commend to all our pastors and churches, the plan of a brother who, during the revival season, organized the young people and young converts for continued instruction in Christian doctrines and work. If in some way, young converts and young Christians, and old ones too, for that matter, can be made to feel that there are heights beyond them which it were glorious to climb, that there are depths below them which will yield rich supplies if only they are mined, then there would not be so much danger of the relapse after the revival.

In other words, the revival ought always to be regarded as a means and not an end. Souls are to be taught that their conversion to Christ, important as it is, is only the beginning of life which is, from that beginning, to go on until it attains "unto the measure of the stature of the fullness of Christ." How this is best done each pastor or leader must determine for himself.

PULPIT TREATMENT OF SKEPTICISM.

At a recent meeting of the Evangelical Alliance, in New York City, Rev. Dr. Armitage spoke on this subject. His words are so full of practical gospel wisdom, that we deem them well worth repeating. He first declared that, in his opinion, there was no more skepticism in the world to-day than during the past two centuries. The reason we think our time is the worst time, is merely that we feel now the pressure of our times and do not feel the past. Our forefathers thought the same of their times, for the same reason. The instincts of man are never atheistical. But yet while we do not underestimate the difficulties that skepticism meets, we should not underestimate either the difficulties we meet in opposing skepticism. One great difficulty in answering skeptics is the fact that Christianity is taught from the pulpit and the Bible is the text book. But the skeptic seldom attacks the character of Christ; he defames and ridicules only. As a rule, skeptics seldom attend church, so that they can not be reached so well from the pulpit as in other ways. The pulpit, then, first of all, should strive to instruct and enlarge the faith of true Christians. Secondly, it is not best to thrust thoughts of infidelity into the minds of the mass of hearers merely to meet the needs of the few persons among the congregation who are in doubt as regards Christianity. But if the preacher does attack skepticism let him remember that nothing is so effective in turning away the arrows of the skeptic, as the tearful, tender, compassionate spirit of the man of God. The preacher must use opposite weapons to those of the skeptic, meeting his teachings of ridicule with teachings of love. Another thing the preacher should bear in mind, the difference between infidelity of the head and infidelity of the heart; they are widely different. Use the press instead of the pulpit, the pen instead of the tongue, and attack skepticism rather than stand on the defensive. Expose the weakness of the skeptic belief rather than try to meet its slanders on religion. To sum up: First, pulpit treatment of skepticism lies far outside the gospel teachings; second, let the preacher preach against skepticism privately in the spirit of Christ. Skeptics are never converted by wholesale. They must be converted by painstaking effort with individuals.

Communications.

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

SCIENCE AND RELIGION.

This long discussed question is developing new features. An eminent scientist has lately declared that the student of science must be a religious man; that his studies take him into a realm of wonder where science can not answer the questions which she herself suggests. Two recent discussions of the question seem worthy the attention of your readers. Dr. Nichols's Whence? What? Where? and George Ticknor Curtis's Creation or Evolution? begun in the Manhattan for January. Dr. Nichols, for many years editor of the Boston Journal of Chemistry, and author of a number of scientific works, is among the first scientific men of the country. In his book, he discusses man under the following heads: I. The Genesis of Man. II. The Material Man. III. The Spiritual Man. IV. What is Spirit? V. The Religious Man. VI. What of Death? VII. After Death, What? VIII. Where? My limits allow but few brief quotations from the book. Under I, after a calm and generous discussion of Evolution in which he shows that evolution does not, and can not, account for the origin of life, he says: "After a careful study of the views of evolutionists, and a full recognition of the force of the ingenious and wonderful array of facts and theories, we are forced to come back to the more reasonable ground, that man has two natures, clearly defined, and both tending towards distinct ends, one perishable, the other imperishable. There are not insuperable difficulties in the way of understanding how man might be evolved physically from lower forms, but no stretch of the powers of comprehension enables one to conceive of the evolution of mind from primitive forms, and there is no chain of facts which lend reasonable coloring to such a belief." p. 11. In a careful discussion of the Biblical account of the genesis of man, he says, "Who-

ever wrote the first chapter of the book of Genesis, it is certain he was no ordinary chronicler; he was destitute of the gorgeous imagination so common to the authors of the legends and tales of the East, and was clairvoyant in a high degree. He must have had whisperings from unseen sources, and been directed by a wisdom not common to the men of the times in which he lived." p. 21.

In discussing the religious man, Dr. Nichols traces the development of the various religions outside of Christianity, shows their failure and thus speaks of Christianity, "The religion of 'peace on earth and good will to man' came as the rosy morning light, which serenely and noiselessly breaks in upon the mists and darkness of night; it came as a messenger of peace who emerges from the ranks of the enemy in the lull of battle, as the healing north wind comes to crowd back the sultry germ-impregnated air in times of desolating plague. The world could not at first understand the message brought to earth by the Prince of Peace; it was of higher, holier import than anything which had before fallen upon the ear of man. Such a message could not be of earthly origin; it must be divine, it was divine." p. 122. Under the topic, After Death, What? Dr. Nichols cuts up, root and branch, the old idea of the resurrection of the material body, a discussion which all should read even if to disbelieve. To all who are interested in the great question of religion as affected by the thought of the day, to all who fear that scientific culture will eventually destroy religion, we can heartily commend this book. There may be something therein that we can not accept but even they may awaken us to more careful thought. At some future time we propose to outline with care the arguments of Mr. Curtis already referred to. W. F. P.

*Whence? What? Where? by James R. Nichols, Boston. Capley, Upham & Co., sixth edition, Revised, cloth, \$1; paper, 50 cents.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Feb. 22, 1884.

On Monday when an effort was made to get a special day for the consideration of the bill to pension the Mexican and Indian war veterans a quorum could not be found. A call of the House was ordered, and the Sergeant-at-Arms dispatched his deputies for the truant members who were summoned in haste to the Capitol. As fast as they arrived each was conducted to the bar of the House where the Speaker asked him to give an excuse for his absence, without leave, from the sittings of that body. The procedure occupied the whole night, it being no expeditious work to extract from their fastnesses 140 Congressmen scattered throughout the city. Many were found at places of amusement, or participating in fashionable gayeties, and gave an account of themselves in full dress suits. There was a great deal of merriment over the situation, although Speaker Carlisle admonished the House to maintain a dignity in keeping with the gravity of the matter. A number of Democratic absentees were also brought in, and the excuses offered were such as sickness, important business, engagements, hunger, or ignorance of the fact that the body was in session. A motion being made to excuse each in turn, Mr. Browne, of Indiana, and grew disgusted at the triviality of the excuses, and said any kind of an apology should not be received as sufficient decorum should characterize the proceedings of a deliberative assembly representing intelligent constituencies all over the country, and he was deeply ashamed of the manner in which this thing was being done. He wanted his constituency to know that he seriously protested against these shameful scenes. An exciting, angry colloquy ensued upon the question of excusing Mr. Brumm, of Pennsylvania, who admitted he left the House after the contest began. The Democrats voted against excusing him, and Mr. Lamb, of Indiana moved that he be fined five dollars. Mr. Hiscock championed vigorously the cause of Mr. Brumm and the Republicans, saying "you want to fine the gentleman because he was derelict. Where are your own twenty five members more than a quorum?" The Chairman of the Ways and Means Committee replied, "They have not been skulking away like your men and refusing to vote." Mr. Morrison then walked quickly to the bar of the House where Mr. Hiscock was gesticulating violently, surrounded by an excited crowd—adherents and opponents—and the services of the Sergeant-at-Arms had to be called into requisition to secure some degree of order. Oil was poured upon the troubled waters, however, by Mr. Lamb withdrawing his resolution to fine Mr. Brumm who was then excused, and the House settled down into a comatose state in which it remained for six hours by which time the needed number of men had arrived. The resolution to make the Pension bill a special order for the 21st was at once carried by a vote of 175 to 35, and the wake-worn legis'ors adjourned. In a spirit of serious and dispassionate inquiry the Senate has given almost the entire week to the financial debate, involving the relation of the funded debt to the national

banking system. Almost every Senator has contributed to the discussion and a bill is likely to pass that body to-day that will reflect its mature judgment. This measure, on account of its Democratic origin, would have a better chance of success in the House than one sired by the Republicans, and at the same time it is in its principles not unlike the schemes most in favor of the Republican side. The bill is criticised in some quarters as inadequate, but it will no doubt serve at least a temporary purpose. The American Prohibition Convention is now being held in this city. While advocating prohibition this Society is against secret organizations and will not affiliate with the secret orders of the temperance cause. another body also in session here to-day is the National Democratic Convention to decide the time and place for holding their next Nominating Convention for President and Vice President. The strongest rival cities for the prize are St. Louis and Chicago.

Home News.

New York. ALFRED CENTRE. The last of the Lecture Course was the Readings by Miss Nella F. Brown. Music furnished by the Rubinstein Orchestra, of which the citizens and students are justly proud, now under the management of Antonio Galante, of Hornellsville. The programme opened with a scene from Henry V., followed by "Money Musk," Miss Crandall playing the accompaniment, as encore "Rejected." Solo, Charles Larkin; finely done, showing a well trained voice of good compass. "Royal Princess," and the "Deacon's Confession," by Miss Brown. Duet, Miss C. Crandall and Mrs. Helen Crandall. "Sim's Little Girl," Burdett's "Too Late for the Train." It is needless to say that the evening was a great treat and all were more than satisfied. Miss Brown has a growing reputation as an artist, which was well sustained on this occasion. A.

West Virginia. LOST CREEK AND RITCHIE. I have enjoyed a very pleasant visit of five weeks with the churches of Lost Creek and Ritchie, in West Virginia. At Lost Creek we had one of the most precious revivals that it has ever been my privilege to witness.

At Ritchie, I think a good work was done in the Church. The Pine Grove Church is now consolidated with, and become a part of, the Ritchie Church, which I look upon as a very important and hopeful step. The Ritchie field is now an important one. There are in this neighborhood about 250 persons who keep the Sabbath. They have two houses of worship, both in good condition, and both to be used by the Church. There greatest need now is a faithful pastor. J. L. H.

RITCHIE. As nothing has been written from here for some time, I thought the brethren might be interested to know what we are doing. There are no more two Seventh-day Baptist churches here, they were united in one, on the second Sabbath in February. The missionary meeting which should have been that Sabbath was put off till the following Sabbath, Feb. 16th. It was prayer and conference meeting, the special theme being missions.

The church here has no pastor but has been blessed with the labors of Eld. J. L. Huffman for about three weeks this Winter. We all hope that the church at Jackson Centre will be abundantly blessed for thus giving their pastor time to come and labor with and for us. There have been measures taken by the church to secure a settled pastor. Oh that some one would heed the Macedonian cry, and "come over and help us!" Truly, the field here is broad, and white for the harvest, but the laborers are few.

The first Sabbath in this month the young folks met and organized a young folks prayer-meeting. Although there were but few who seemed interested yet there were seven who pledged themselves to work for the interest of the meeting, believing God will bless us. The meeting, which is held each Sabbath evening at six o'clock, has so far been very interesting, and we trust that the interest will increase and that much good will be done.

The Sabbath-school is kept up all Winter. Though there are but few who come, yet the few seem interested, as every one must surely be who studies these lessons. The most of the school are children, and we trust they may early accept Christ as their Saviour. E. F. R.

Wisconsin. BILLINGS. We still continue our Sabbath-school and Sabbath services. We have not received

any additions for some time, to our little church, but expect to do so soon, as a number of persons have announced themselves convinced that the seventh-day is the Sabbath, and declared their intention to keep it. The Baptist Flag has said Christ abolished the Decalogue, and that seems to please some of the First-day people while it shocks others, and turns them to the Bible. The First-day churches are afraid to allow the Sabbath to be discussed, so when their members turn to keeping the Sabbath they try to get them to remain with them and keep the Sabbath; but it is evident that the time is soon coming when the Sabbath will get a fair hearing both publicly and in the family. I have not preached much this Winter, have visited some and talked with the people around their firesides. I have an appointment for the third Sunday five miles south of here. We desire the prayers of the sister churches that we may be found walking in peace with one another, keeping the commandments of God and the faith of Jesus. L. F. S.

Illinois. FARINA.

Since the holidays, nothing has disturbed the usual social repose of this locality until the Ladies' Aid Society recently set on foot a plan by which they might replenish their exchequer more rapidly than by sewing at their semi-monthly meetings. The event, which was a basket supper with the pleasant accompaniment of elocutionary recitals and music, has come and gone. It was held at Richardson's Hall on St. Valentine's day, or rather evening, and was a success in every particular. That in our young people we have home talent of unusual ability is made more and more apparent as they have opportunity to demonstrate the fact. The selections rendered on this occasion would have done credit to some professionals—and their advantages have been very meagre.

A long felt want in this community, of a competent music teacher, has recently been supplied. Mrs. Carrie Clark Pierce, of Chicago, an accomplished musician, has with her husband, come here to live. She will have a number of scholars this season, including some of this place. Mrs. Pierce furnished the music on the occasion above referred to.

The appointments of the church are well attended. There are two prayer meetings each week, one on Friday evening and one on Sabbath evening—the young people's. These meetings are held in the vestry now and have been since last Autumn when it was fitted up with heating apparatus and seats.

There are but four families in the society that do not take the Recorder, so we are told.

At the suggestion of our pastor, about a year since, that everybody would do well to read the Bible through by course during the year, fifty-two persons did read it through before the expiration of 1883. That announcement was publicly made a few Sabbaths since.

As a mark of appreciation, the Sabbath-school superintendent, Dea. B. F. Titsworth, was, on New Year's, presented with a beautiful family Bible, by the school. P. Feb. 18, 1883.

Iowa. GARWIN.

We are still trying to hold the fort. Our Sabbath-school is very interesting, and we trust growing more efficient. We are without a pastor, and in somewhat embarrassed circumstances. We hope to be remembered in the prayers of those who seek the peace and prosperity of Zion. J. B. F.

Missouri. OASS.

Our little Church [The Providence Seventh-day Baptist] is pressing onward in its arduous work amidst heavy opposition. We are hopeful, believing that a grand victory is ours in the near future. Very many of our First-day brethren are brought to a stand-still; doubtless many of them will soon come over. We have commenced work on our new house of worship. Thanks to the Churches at Milton Junction and Walworth, for their kindly gifts of \$10 each, to assist us in building, the receipt of which is hereby acknowledged. Thanks to Sister Gilbert for package of tracts, many of which are needed in this part of the country. Address the undersigned at Houston, Texas county. S. W. RUTLEDGE.

Nebraska. NORTH LOUF.

We commenced to hold extra meetings the evening after the Sabbath before the week of prayer. From the first the interest was good, and the attention given to the

preaching was very good. before the young people began the salvation of their souls, used to grow among them twenty had expressed a desire to be Christians. The work continued to grow in interest. members have been refreshed and I believe have ground from which they will grow. A young people's meeting organized for the purpose of continuing the pastor upon the doctrinal religion and for instruction. All the young people in the the need of instruction a Christ, or any who desire to be Christians, are invited to attend. We hope in this way to Christian workers and to Christian graces that we may the conflicts that are upon us. ian warfare. Feb. 15, 1884.

Condensed

Domestic.

A gentleman just down river, Dakota, says the red Indians are not exaggerated sand have nothing but a little having disappeared and eaten. have been killed and eaten. without relief, all must state fears of a massacre of agricultural traders are expressed.

The annual report of the middle district of the coal industry shows that the total coal mined 1,000 tons, the number of persons employed 17,000, 600,000 more tons were 3,000 more persons employed during year.

The dwelling of John B. water, Me, was burned and adopted daughter were burned. Burns and another child escaped from a second story into.

Great danger is apprehended City, Illinois, from a slide north of the town. A gate let the water across the country strain on the levee.

The first notary public elected to a woman in Connecticut by Governor Waller to Miss was some time ago admitted that State.

Damage to the southern by floods in Southern California at \$500,000.

Foreign.

The Russian government ferment as will be seen by the Sixteen persons, including Winnickaja, have been ban beginning of January. The district of Lischen has been charge of socialism. Many arrested in Kasean, owing to of a pamphlet hostile to the

It is reported in Paris that tians have been massacred the beginning of January. minister of war is implicated viceroy, prior to the captured the "black flags." Christian found in the city.

Marquis Tzeng at a conference in London, said ernment will consider an troops on Bacninh as a det by France, against China, ately withdraw the Chinese Paris.

Parliamentary returns Canada, show that there were the United States, for the ing December 31, 1883, bushels, value \$3,159,000; rela, value \$1,169,000.

Bradlaugh was elected ampton, February 19th, for receiving a larger vote than Thousands of people are of fever in the south of Java

Books and Magazines.

MEMOIRS AND REMINISCENCES. By J. Lightful mingling of sketches or poems. In "Notes from an Old given bits of experience in the Franco Prussian war, at a tea-English poet, Rossetti, etc. There are of Western life, told with those for which the author has "Rhymes for the Right" are fervent and vigorous vein. some recollections of men and a prominent place in history. a life he knows thoroughly, a genius. Publishers, Funk & St., New York.

"Is our Civilization Perishing?" is asked in the North American Judge J. A. Jamison, who agencies by which the overpopulation might be effected. In the Review there is an article of est on "Agricultural Politics in the fenceless Sea-board," is a detailed condition of the harbor the United States; and though none of the arts of the photographer not fail to awaken the people

ditions for some time, to our little but expect to do so soon, as a number of persons have announced themselves...

preaching was very good. It was not long before the young people became anxious for the salvation of their souls, and this continued to grow among them until eighteen or twenty had expressed a desire to become Christians.

importance of being in peace prepared for war. "Neither Genius nor Martyr," is the judgment pronounced upon the wife of Carlyle by Alice Hyemman Rhine.

Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially invited to attend.

Henry Bailey, New Auburn, Minn., 2 00 40 52 Mrs. W. W. Bigelow, " 2 00 40 52 Mrs. J. Huff, " 1 00 40 26

ALFRED UNIVERSITY ALFRED, N. Y. EQUAL PRIVILEGES FOR LADIES AND GENTLEMEN. Academic, Collocate, and Theological Departments.

Illinois. FARINA. The holidays, nothing has disturbed the social repose of this locality until the Aid Society recently set on foot...

Condensed News. Domestic. A gentleman just down from Popular river, Dakota, says the reports of starving Indians are not exaggerated.

MARRIED. At the Jordan House, in Little Genesee, N. Y., Feb. 23, 1884, by Rev. Geo. W. Burdick, Mr. WM. L. BARDEN and Miss ELIA M. FULLER, both of Richburg.

DIED. At Bolivar, N. Y., Feb. 22, 1884, after a lingering illness, BENJAMIN M. KENYON, in the 61st year of his age.

QUARTERLY. H. P. Saunders, Alfred Centre, N. Y., \$2 00 A. B. Kenyon, " 50 Miss Perie Randolph, " 50 Katie Allen, " 50

Easter Cards. From 1c. to 75 cts. Fringed and plain. Send for large illustrated catalogue, free. DAVID C. COOK, 46 Adams St., Chicago.

appointments of the church are well attended. There are two prayer meetings each week, one on Friday evening and one on Sabbath evening—the young people's meetings are held in the vestry now.

Foreign. The Russian government is in a state of ferment as will be seen by the following item: Sixteen persons, including the authoress Winnickaja, have been banished since the beginning of January.

LETTERS. L. F. Randolph, P. M. Green, S. G. Burdick, J. A. McWilliam, S. R. Wheeler, D. H. Davis, A. M. W. Briza F. Randolph, C. A. Burdick, Alling & Cory, E. G. Stillman, Jr., D. K. Davis, S. H. Babcock, W. S. Bonham, A. E. Main, Geo. H. Uter, H. W. Stillman, O. W. Babcock, J. B. Furrow, Philip Burdick, A. B. Prentice, Isaac Clawson, J. G. Folger, J. E. N. Backus, E. P. Saunders, Isaac W. Porter, J. F. Hubbard, S. G. Burdick, A. H. Lewis, Mrs. A. J. McArthur, Frank H. Williams, H. Gerdes, Geo. H. Babcock, J. James J. Pierce, J. O. Babcock, Minnie Hills, W. F. Place, Stephen Burdick, A. H. Langworthy, Mrs. Morris Clark, A. Barry, Mrs. Calvin Wheeler, John M. Rich, S. D. Rutledge, W. C. Whitmer, Harriet Griffin, Mrs. H. C. Rogers, H. W. Palmer, A. McLearn, E. D. Ayers, Henry Clay.

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending Feb. 23d, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York.

RECEIPTS. Mrs. Lucy A. Oleott, Alfred Centre, \$2 00 40 52 Catherine Allen, " 2 00 40 52 Irving Saunders, " 2 00 40 52 John Crandall, " 1 00 40 26

AGENTS WANTED FOR OUR TWO GREAT BOOKS THE SPY AND DETECTIVE. PROFESSIONAL PRINTER'S BEST DETECTIVE. THE SPY AND DETECTIVE. AND DETECTIVE. This is a rare and valuable work.

Iowa. GARWIN. still trying to hold the fort. Our school is very interesting, and we are working more efficient. We are withering, and in somewhat embarrassed finances.

Books and Magazines. MEMOIRE AND RIME. By Joaquin Miller. A delightful mingling of sketches of travel, stories, and poems. In "Notes from an Old Journal" there are given bits of experience in New York City, in the Franco Prussian war, at a tea-party given by the English poet, Rossetti, etc.

LETTERS. Mrs. Lucy A. Oleott, Alfred Centre, \$2 00 40 52 Catherine Allen, " 2 00 40 52 Irving Saunders, " 2 00 40 52 John Crandall, " 1 00 40 26

FOR SALE. House and Lot, on Main Street, suitable for two families, or for renting to students. A GOOD BARN AND GARDEN. Two Good Wells, one in the house and the other near the barn. Call on or address WM. I. LANGWORTHY, Alfred Centre, N. Y.

THE TENNESSEE BAPTIST. A 16-Paged paper is offered to all BAPTIST MINISTERS in the United States, NOT SUBSCRIBERS for 1884 for \$1.00. Specimen Copy Free. Address Graves & Mahaffy, Pubs., MEMPHIS, TENN.

Chicago and St Paul and Minneapolis. Milwaukee, La Crosse, Sparta, Madison, Fort Howard (Green Bay), Wisconsin, Watonwan, Mankato, Minn., Cedar Rapids, Des Moines, Webster City, Algona, Clinton, Marshalltown, Iowa, Freeport, Elgin, Rockford, Ill., are amongst its 800 local stations on its lines.

Missouri. CASS. little Church [The Providence Day Baptist] is pressing onward in its work amidst heavy opposition. It is hopeful, believing that a grand victory in the near future. Very many first-day brethren are brought to a new faith, doubtless many of them will be with us. We have commenced work in a new house of worship. Thanks to the kind gifts of \$10 each, to the building, the receipt of which is acknowledged. Thanks to Sister S. W. RUTLEDGE.

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Selected Miscellany.

MY PRAYER.

Being perplexed I say, "Lord, make it right. Night is as day to thee. Darkness is light, I am afraid to touch Things that involve so much, My trembling hand may break, My skillful hand may break; Thine can make no mistake."

MARGARET'S FAITH.

BY THE AUTHOR OF "THROUGH THE WINTER."

The light of an Indian Summer day, with all its stillness, radiance, and peace, was falling like a benediction over the fields and hills of a little village far away from the tumult and confusion of the great city, and brightening even the bare walls and broken windows of the poor old house Margaret Heath called home.

"I've nothing in the world to hope for," she thought, while her sad eyes rested, without seeing them, on the red leaves of the old maple that were dancing merrily in the low, soft wind. "There's no one to help me; no one to care for me, and oh! it does seem, sometimes, as if God himself must have forgotten me."

The pitying sunshine stole in through the dingy window and passed its golden fingers lovingly through her soft hair, and the low fire on the old hearth blazed up occasionally and sent forth threatening sparks, but she did not heed them.

The latch of the old gate clicked presently, and heavy steps came stumbling up the short path to the house. Then the door opened, and a coarse man, whose red face and fiery breath betrayed his condition, came in and surveyed the same.

"Fire all out," he said, angrily, "and you sulking here! What do you mean by it—hey?" and his large hand fell with heavy force on her young trembling form.

The girl started up and pushed back the damp hair that shaded her wet eyes. "Father!" she cried, imploringly. "Don't father me!" was the brutal answer.

"Go long and get some wood and make up the fire, and be quick, too! I'm not going to wait long for my supper, I can tell you!" And with a succession of low, fearful words, from which the girl fled as from a serpent, the man dropped heavily into a chair, and drawing a black bottle from his pocket, raised it to his lips.

Out from that miserable presence Margaret hurried into the pure, sweet, outdoor air. All around her the light of the setting sun was gilding the tree-tops, and windows, and fields with his gold. The spirit of peace seemed brooding everywhere just then save in her home. And there!—What words could picture the fiend-like passions there?

Margaret stopped, as if that bitter contrast had never stung her before, and leaning against the side of the old house, she cried aloud in the hopelessness of her despair. And if you could have seen her then your heart would have ached with and for her, and you too, perhaps, would have wondered, as she in her passionate sorrow often did, why, in a world so beautiful as this, such terrible shadows must fall on young and innocent lives.

Her cries soon ceased. Grief was a luxury in which just then she did not dare to indulge, and returning to the house, she went calmly but hopelessly about her duties. The fire was soon kindled and her father's supper prepared, and then, when a little later he had fallen into the deep sleep that told her she had nothing more to dread from him, she once more opened the door and stepped out under the blue arch of a perfect night.

Far up in the high heavens the moon and stars were keeping their grand, untiring watch over the quiet earth; the wind was sleeping, and no sound broke the exquisite silence that designed to soothe all sighing, aching hearts. Aimlessly Margaret walked to the gate, and resting on it, looked up at the sky. With a strange, solemn tenderness, just then, her memory recalled the Psalmist's humble, grateful words: "What is man that Thou art mindful of him?"

"He isn't—He isn't mindful of me!" she murmured, rebelliously. "There is no one who minds me on earth, or in heaven now, unless it is my mother," and as she uttered that last word Margaret opened the gate and walked out into the street.

Her home was in an out-of-the-way part of the village. No one was passing, and there were none to watch the young girl, as with slow, resolute steps she walked a short distance down the road and then turned into a grassy lane and hurried along it until a white gate shone before her in the moonlight, while beyond it white marble shafts, like bands, seemed beckoning to her through the net-

work of leaves and drooping boughs that hung over them.

Fearlessly Margaret opened the gate and entered the sacred spot, where, in hope of a blessed resurrection, her mother was painlessly sleeping. In and out among the low, green mounds—those mountain tops of a fair new country—she wandered, until at last she paused by a new-made grave, unmarked and nameless for all the world besides, but known to her.

"Mother, dear mother, I know you pity me," she moaned, as she knelt beside it and laid her aching head lovingly down on its green turf. "Mother," she whispered soon again, "mother, I am in so much trouble! He is growing worse and worse, the one we both love and long to save. Speak to me, mother; tell me what to do."

For a minute after that low whisper Margaret waited, as if sure some answer would come to her from the mother once so quick to heed her faintest cry, but no sound broke the holy hush of that sacred place, and yet heaven seemed far, earth pitiless.

Once more, in a few moments, from out of her great sorrow, Margaret sobbed aloud: "What shall I do; what shall I do?" "My poor child," said a kind voice beside her. "are you in so much trouble? Tell it to me; perhaps I can help you."

Surprised and alarmed, Margaret sprang up with a frightened cry. "Hush," said the kind voice; "do not let me frighten you. I am the new minister, Mr. Stoddard. I was walking home from the prayer-meeting, and thought I would stroll by here, and seeing that the gate was open, I came to shut it. Then I heard some one cry, and so I found you; and now you must let me help you if I can."

"You can not," Margaret said, in a sad, low voice, "no one in this world can." "Is your trouble really so great?" At least God can help you. There is no trouble too great for him to lighten, no sorrow too great for him to soothe.

"He doesn't help me," Margaret said hopelessly. "He only lays new burdens on me all the time. He took away my mother three months ago." "Was your mother happy while she lived?" Mr. Stoddard asked, while he led Margaret to where against a fence a rude bench was standing, and seated her and himself.

"Happy?" repeated Margaret with quivering lips. "I don't believe she was ever happy in this world. How could she be?" "Then, if she was a Christian and loved Christ, think how beautiful the change must have been to her, from the sadness of this life to the joy and rest of eternity. My child, much as you miss and want your mother, can you not feel thankful to-night that she is spared the sorrow and trouble you are bearing now?"

Margaret's voice was choked. "Yes—I know—for her—it's better," she sobbed brokenly; "but for me—oh! I don't know what to do!" "What is this great trouble?" Mr. Stoddard asked kindly. "Tell it to me; let me try to relieve it."

"I can not tell it," Margaret said, in a sad but decided voice. "At least you will tell me your name?" "Margaret—Margaret Heath." "Have you a father?"

The question was like a stab. She couldn't speak; she nodded her head affirmatively. "And can not he help you? Have you told it to him?"

"To him?" Margaret almost screamed. "Oh, you don't know—you don't know—" Mr. Stoddard was silent for a moment, and while his eyes rested on the marble shaft before him, he prayerfully questioned what he should do. It was but for a moment, then he turned to Margaret with a kind but determined face that said if he did not know yet, he soon would know.

"Is your father sick?" he asked. "No." "And he lives here in this village?" "Yes." "Then will you let me call on him to-morrow and tell him of your great trouble, and ask him to help you?"

"You must not. It will do no good. He will not believe. He will not care." "Will not care?" echoed Mr. Stoddard. "You are wronging your father. No child should say that of a parent. I am sure there is nothing he would care as much for, and I will certainly see him to-morrow."

"No!" Margaret said, in great distress. "it will do no good—because—it is—himself." "He himself that troubles you?"

"Yes. You don't know how dreadful it is; and I—I—can not tell you." "Does your father abuse you?" Mr. Stoddard asked, after a little pause. "Is he unkind to you?"

"He never used to be," Margaret sobbed; "he would not be now if he was himself." "What do you mean? Is he insane?" "No; worse than that—oh, how can I tell you? He is—he is—drunkard!" And turning from him, as she confessed the bitter truth, Margaret threw herself on the ground and writhed in the agony of her shame and sorrow.

"My poor child!" How much there was in those three little words! How full they were of a sympathy that understood all that one terrible word meant, and that felt the crushing weight of the thorny cross she had to bear!

"Is it something new?" he asked soon, believing that now it would be a relief for her to tell the whole sad story. "It's been coming on for a great many years," Margaret sobbed; "but it's worse now than ever, since—mother died."

"Yes—I understand. Have you brothers and sisters?" "No; none." "And you live alone with your father?" "Yes," Margaret said; "and I don't know what to do. He grows worse every day, and I can not influence him; I can not help him. He will not listen to anything I say, and—oh! it's so hard. I'd rather die than live."

"Hush! You must not say that. While God wants you in this world you must be glad to live and work for him." "He hasn't given me any work to do for him," Margaret said, rebelliously. "He has given you your father." "And I can not help him. There is nothing I can do that will influence him."

"You can pray for him." "I have prayed, and I'm discouraged. It doesn't do any good. Sometimes I think I don't believe in prayer any more."

"My poor child!" The pitying words seemed to pass Mr. Stoddard's lips involuntarily. "Life must indeed be hard for you if you have lost faith in the only means by which it can be made easy for any of us."

"It doesn't do any good," Margaret repeated. "God does not hear me. If he heard he would have pitied and helped me long ago, wouldn't he? You would. You came to-night when you heard my first cry."

"And God sent me," was Mr. Stoddard's quiet answer to her faithless words. "It was a new thought to Margaret. It startled and awed her. "Did he?" she asked. "Are you sure?" "Yes, I am sure. My child, never think yourself forgotten again; never, even in your saddest hours, allow yourself to dream that God does not know, does not care that you are suffering."

"How can I help it?" the poor girl moaned, "when he doesn't show that he cares? and it doesn't seem as if he did." "Trust him and pray. He will help you. He is watching you all the time, and some day it may be you will thank him for this trial season that is testing your faith so sorely. Did you ever put gold into the fire, Margaret?"

"No," she answered, with a little wonder in her tone. "It is often done by goldsmiths—done for a purpose. If the gold is pure the flame and heat will only make it glow the brighter. If it is impure and mixed with dross, then all that dross and impurity will be consumed. Margaret, God sometimes deals thus with his children. He puts them into the fires—the refining fires of trial and sorrow—and keeps them there until their dross is burned away, and, feebly it may be, but surely, they begin to reflect his image. And when they come forth, freed from all that marred their beauty, and stamped with his likeness, do you think they ever feel tempted then to murmur that the fires he kindled around them were too hot and fierce?"

Margaret did not answer, but though her tears still fell they were less passionate and bitter, and gentler thoughts were crowding out the rebellious ones that for so long had filled her heart. "We must go now," Mr. Stoddard said; and answering his motion, Margaret arose and walked quietly with him to the door of her own home.

"I will see you to-morrow," Mr. Stoddard kindly promised as he left her; and for to-night, let me give you this pillow on which to rest your doubts and fears: "The Lord is good: a stronghold in the day of trouble, and he knoweth them that trust in him."

It was with a new purpose in her life, a new thought and hope strengthening her heart, that Margaret took up the cross given her to bear the next morning. Long days of trial and sadness awaited her in the future, and the road before was to wind uphill yet through many weary years. But as the mountain climber leans on his alpenstock and finds it a firm support in many a difficult pass, so Margaret learned to lean upon the promises of her Bible, and upon her pilgrim staff of prayer.

Not all at once, perhaps. The tiny seed, when first dropped into the ground, does not spring up in an hour or in a day, and burst into leafage and bloom. There is a long, silent time of waiting first, while the earth holds it prisoner, and gives no outward sign of its life and being. But the bondage is broken at last, and through the clods that press it down, upward into the light and warmth and beauty of the sun, comes the young growth whose life has made it triumphant.

And thus it was with Margaret. She did not resume her daily duties the next morning as a full-grown, perfect Christian—one who from henceforth would make no mistakes, commit no sins, know no discouragements. Often, very often, through all her after life, she knew what it was to beat against contrary winds, to toil in rowing, to fail in her best efforts, to be disappointed in her fondest hopes, to sit down in drear discouragement, after fruitless struggles known only to her God. But through all she never forgot Mr. Stoddard's tender charge: "Trust and pray;" and doing that, she found, as God's children always find, that through trusting and praying her heart kept strong and hopeful.

If she thought that morning, while preparing breakfast, that perhaps that very day, or surely in a few days, God would answer the prayer she had been offering all that past night, and reclaim and save her father, even in that thought and prayer she was, through disappointment, to learn patience.

God's ways are not our ways. He is never impatient of long delays. He tests the faith of all his children, and he can bear to wait, and make his children wait, because He knows that the waiting times in life, under which we chafe and fret, are really what the springtime is to the husbandman, the bridle out of which will, grow, by and by, the rich

harvests of faith and practice and hope that will make the hereafter glorious.

And so Margaret lived, and struggled, and prayed through many pleasant seasons. The snowball in her garden whitened the ground with its flowery snowflakes, and the rosebush by the window greeted her with its fragrance and bloom for five successive years; and still her father frequented his low haunts and clung to his vile habits. And still through all she trusted and prayed. And doing so, she grew with each year surer of the end and firmer in her childlike faith that God, in whom rested the power, would yet save her father.

Were that trust and prayer to remain forever unanswered and unfulfilled? Nay, not so. The answer was only delayed a while, that in the crucible of suffering God might fully refine his gold.

It was Christmas morning, and very cold and cheerless. Snow covered the ground and fell in great flakes from the gray, sunless clouds. It was such a Christmas as makes the love in happy homes more deeply prized, and its absence in homes of wretchedness more keenly felt. Mr. Heath sat over the fire smoking and grumbling, and Margaret, as she watched him longed, as it seemed to her she never had before, to help and save him.

"Father," she said softly, as she came and stood before him and laid her hand timidly on his shoulder—"father, I want a Christmas present to-day. Will you give it to-day?" "What do you want?" he growled between his half-closed teeth.

Very low and gentle was her answer. "I want you to sign the temperance pledge and become a Christian."

"A pretty present that would be, wouldn't it?" he said, angrily. "There, take that for your Christmas present!" and raising his hand he struck her heavily.

Did that blow hurl her into the fire, or did she step back involuntarily? Margaret never could tell. But the next instant her dress was blazing around her, and father, sobered and conscience-smitten, was calling wildly for help.

Long days of pain and suffering followed—days when it was torture to move, torture to even be conscious of her own existence; days when pitying neighbors watched over her, and Mr. Stoddard, who through those long years had been a steadfast friend, prayed beside her, and her father listened, and registered in heaven a solemn vow, that, with God's help, through all his after life he never broke.

The snows of that long Winter melted at last, and Spring came, with its gladness and life-renewing power, its hints and promises of the Summer joy to come. It was a Sabbath morning, fragrant with flowers, still fresh with childhood, joyous with the songs of nest-building birds, sacred with the thanksgivings of souls redeemed from sin. Side by side, in the church to which Mr. Stoddard ministers, sat Margaret and her father; and together they knelt in prayer, and together their grateful praise went up to him whose love had saved and brought them there. And Margaret, as she reviewed all the way by which her God had led her, thanked him alike for the rod and the rainbow under which he had caused her to pass.

One more picture in Margaret's life I must show you—only a little one, but warm with a light and color that will make all her after years beautiful and glad.

It is a Summer evening, full of starlight and peace. She stands again by the gate where she stood long ago, when she murmured, "God is not mindful of me." But if she should say what she thinks now it would be, "He has been mindful of me—mindful of every step of my way."

Out of the house, where a little while before she left the minister talking with her father, some one comes and walks quietly down the path to her side. "Margaret," says a voice that has cheered and comforted her in many mournful hours—"Margaret, my life is very lonely. While you have been waiting for God to fulfill his promise and save your father, I have been waiting for—you. Will you come home to me now, Margaret?—home and bring your father?"

And going whither that voice summoned her, Margaret found new songs of faith to sing in the house of her pilgrimage, new proofs of the unchanging truth of the sacred Word: "The Lord is nigh unto all them that call upon him."—*Christian at Work.*

THE INSIDE HISTORY.

Of the Great Dry Goods Transactions of Burke, Fitzsimons, Hone & Co.

So many statements, counter-statements, fallacies and even innuendoes have appeared in the press concerning the great purchase of the stock of Donald Gordon by Burke, Fitzsimons, Hone & Co., that it is high time the inside history of this gigantic operation should be given. It may be amply sufficient for the trading public to know that at this establishment fine foreign silks, that sell, under normal conditions of trade, at sixty-five and seventy-five cents are now being retailed at thirty-two to thirty-nine cents; some indeed having purchased a dollar or seventy-five cent shirt for forty-two cents may care nothing about how the stock can be sold at such unheard of prices; still other, having purchased six pairs of hose for twenty-five cents, rest satisfied with their good bargains; and the whole hosts of ladies who are richer to-day in the possession of goods from every department of the vast establishment, and those obtained at prices next to nothing, may not care in what manner the goods were procured. But the history of the great trans-

action is like a fascinating game of cards—who won and who lost.

A representative of the Sunday Herald called on Mr. Burke, senior member of the firm, Thursday, and obtained from him a true history of the transactions. "True," some snarlers may exclaim. "Yes, true," the Sunday Herald replies, and in this connection quotes a remark of Mr. Burke: "I think it an insult to you newspaper men to load you with statements that are false, and you know to be false, and I will show you the figures." And so he did, making no statement that he did not verify either by documents or papers. But not to anticipate.

When Donald Gordon failed, as is well-known, he had stocks at Rochester, Oswego and Mexico. When legal difficulties had been adjusted, the stocks were thrown open for competitive bids. An alleged syndicate of seven capitalists was prepared to bid on the Rochester stock alone. A Syracuse man backed by a bank, wanted the Oswego stock. Two Rochester dry goods dealers, at least, wanted the Rochester stock and store. Under the conditions of the sale there were to be an informal bid and a second decisive bid; and the terms were cash. Mr. Burke made up his mind to get the stocks of all three stores, at his own price, and pay cash down. His own men were sent to Oswego and Mexico to inspect the stocks there, and they reported to headquarters. The day came; at one fell swoop, so to speak, the bid of Burke, Fitzsimons, Hone & Co., fell on the figurative auctioneers, and secured the three stocks valued at \$254,000. No other bidder was prepared to cover the cards thrown down in front of them, and at their own figures, Burke, Fitzsimons, Hone & Co. became owners of the three stocks. Then they turned around, and at five per cent. profit, disposed of the Mexico stock for cash. Two and a half per cent. profit offered for the Oswego stock was refused, and thereupon Mr. Murphy of the home establishment, and Mr. Knickerbocker of Gordon's store, were sent to Oswego to dispose of the stock. Sleepy little Oswego was plunged into a wild state of excitement when the stock was thrown on the market. "We closed the store five times between half past one and six o'clock to-day," telegraphed Mr. Murphy from Oswego an early day last week.

"Oswego never so wild in the memory of the oldest inhabitant," he telegraphed again. Four telegrams were shown the Sunday Herald representative, and each contained a memorandum of a check mailed that day. The checks varied from \$1,900 to \$3,500, and in each day of the four, bad weather had prevailed at that place.

"Now what do you think of this?" said Mr. Burke, indicating the length of the store, so crowded with buyers that egress seemed impossible.

"Show me the back door, if you please sir, when I leave," was the laconic and not pertinent reply.

Mr. Burk laughed and said: "Look at the silk department." A glance at the right showed confusion worse confounded. Around those counters laden with precious silks were ladies so crowded together that the reporter wondered if they would ever extricate themselves.

"Just look into the basement," continued the inexorable Mr. Burke; "we have utilized that as a salesroom." The same state of affairs existed there.

"Won't you go up stairs?" continued the relentless senior member of the firm and see the crowd up there?" The representative begged off. He had seen crowd enough for one day. Another laugh from the general Mr. Burke and then he said: "I never saw such a crowd in my life except in the Bon Marche in Paris, where such a scene is witnessed every day. They have 1,700 clerks there and the establishment is daily thronged as this is. We have here 300 clerks and yet the crowd becomes so great at times that we have to close the front doors, let the customers out on the St. Paul street side, and then allow those in front to come in."

"Mr. Burke, you may regard it as somewhat impertinent, but you have given me the receipts for 4 days at the Oswego store, have you any objections to allowing me to note your receipts here?" asked the reporter.

"Well there are so many considerations that weigh against that, that I should not like to give it," but, said he, introducing the reporter to the cashier, who had just stepped into the private office on his way to the bank, "show the reporter the deposit check which you have." The cashier opened a valise filled to overflowing almost and handed the reporter a slip noting a deposit of \$11,554 93—to be absolutely correct. This amount, it will be understood, was simply cash receipts. We leave it to business men who know what proportion cash sales bear, to credit sales to estimate the firm's business for Thursday.

Continuing, Mr. Burke said: "The first four days of this sale our business amounted to more than it did in the whole month of January, 1883."

"Has your business amounted to as much during the ten or twelve days you have been engaged in this sale as it did for any ten or twelve days, during the holidays?" asked the reporter.

"Our receipts are far ahead. The trade then was in trinkets while now the goods we sell are standard goods and the receipts are greater."

"But in view of the crowded condition of your store why didn't you keep this stock at Gordon's old establishment and dispose of it there?" was the next inquiry of the reporter.

Mr. Burke laughed again and in his reply disclosed the sagacity of a far-seeing business-

man "At this time of year and if we had kept the stock have depleted our own trade would have popularized Gordon's stock. That certainly was not for us. Besides, we work off a good stock here to our regular enormous, and thus instead of trade, we increase it. So transferred Gordon's stock, clerks to our establishment. In conclusion, we can of this great sale has become city and the surrounding believe the facts set forth about only of interest to the public business men, who, technically were put in the hole." The great game in which equally were engaged, and the hour swept the deck. Mr. Burke prized of the call of our reporter latter announced himself an interview. Never in the history of Rochester, we believe, have there been so many of the best of authority public, concerning a firm. Never, we believe, has a firm allowed its deposit check for a shown a newspaper man. And, finally, in view of the methods made above, would it those carpers and sneerers, ness has been to deride this tion and cast reflections on methods of this firm, sit do keep still?

Popular Science.

QUININE IN PILLS AND CALDWELL, IN HIS annual report Board of Health, New York does not appear that the laudatory summing public of this course whatever that it get or five grains of sulphate of pills, capsules and other preparations contain these quantities. Chased from druggists in Jordan, Weedsport, Lyons, Geneva, Herkimer, Batavia were carefully examined and contained the amount of quinine the druggist. A number deficient in quinine fifty per cent majority were over ten per cent this alkaloid.

WHY SALAMANDERS ARE FROGS.—W. W. Thoburn is the following account: A writer captured a leopard frog. It had not lost the direct for, on being pursued, it toward the brook, which it was brought home and for it in a fern case. A rounded by moss and ferns, was covered by a large this prison the frog passed ter. He had for company, ders and a younger brother. The latter disappeared eaten by the larger amphibian went every creeping and size would permit it to be the salamanders. It was Bana undertake a new meat. He tried it and he learned better. His almost disappear from view. cious gullet, but the pung out from all parts of the much for the frog's palate ably rejected. After this the three prisoners beca and the salamanders would the frog, he winking at the rarely paying any attention.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 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. Feb. 9. The Conversion of Lydia. Acts 16: 11-24. Feb. 16. The Conversion of the Jailor. Acts 16: 25-40. Feb. 23. Thessalonians and Bereans. Acts 17: 1-40. March 1. Paul at Athens. Acts 17: 22-34. March 8. Paul at Corinth. Acts 18: 1-17. March 15. The Coming of the Lord. 1 Thess. 4: 13-18; 5: 1-8. March 22. Christian Diligence. 2 Thess. 3: 1-18. March 29. Special Lesson—The Sabbath. Gen. 2: 2, 3; Ex. 20: 8-11; 31: 13-17; Ezek. 20: 12; Heb. 4: 1-9.

LESSON X.—PAUL AT CORINTH.

BY REV. THOS. R. WILLIAMS, D. D.

For Sabbath-day, March 8.

SCRIPTURE LESSON.—Acts 18: 1-17.

1. After these things, Paul departed from Athens, and came to Corinth. 2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome) and came unto them. 3. And because he was of the same craft, he abode with them, and wrought, (for by their occupation they were tent-makers.) 4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. 5. And when Silas and Timothy were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews, that Jesus was Christ. 6. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles. 7. And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. 8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized. 9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10. For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city. 11. And he continued there a year and six months, teaching the word of God among them. 12. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat. 13. Saying, This fellow persuadeth men to worship God contrary to the law. 14. And when Paul was now about to open his mouth, Gallio said unto the Jews, It is a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you: 15. But if it be a question of words and names, and of your law, look ye to it: for I will be no judge of such matters. 16. And he drew them from the judgment-seat. 17. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

TEXT.—A. D. 52, immediately following the events of the last Lesson. PLACE.—Corinth in Greece.

PRINCIPAL THOUGHT.—Paul's faithfulness and divine protection in preaching the gospel in Corinth.

GOLDEN TEXT.—"I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."—Acts 18: 10.

OUTLINE.

- I. Preaching to the Jews. II. Preaching to the Gentiles. III. Paul brought before Gallio.

QUESTIONS.

How long did Paul remain in Athens? What was the immediate cause of his leaving Athens so soon? Where was Corinth situated and how far from Athens? For what was this city distinguished? With whom did Paul abide in Corinth, and why? Who joined Paul in this city from Macedonia? What was Paul's answer when opposed by the Jews? What revelation was made to Paul here? Give the words of this revelation. How long did Paul remain in Corinth? What accusation was made against Paul and by whom? How did the ruler treat this charge? What part did the Greeks take in this disturbance?

INTRODUCTION.

In some respects Corinth was the most important city yet visited by Paul. It was distant from Athens about forty-five miles in a northwest course, on the isthmus between the two parts of Greece known as Helles and Peloponnesus. It was now the capital of the Greek province, and, more than Athens, the center of Greek life. It had been destroyed about two hundred years before, but rebuilt, and now the largest city in Greece, and on account of its commercial relations, inhabited by a diverse population. Its citizens were largely devoted to pleasure and profanity. In going from Athens to Corinth, Paul goes from a quiet provincial town to the busy metropolis of a province, and from the seclusion of an ancient university to the seat of government and trade. The contrast could hardly be wider than between the population of these two cities. The one almost exclusively Grecian and devoted to arts, science, literature, oratory, and philosophy, the other, made up of the civilized nationalities, Jews, ex-soldiers, philosophers, merchants, sailors, freedmen, slaves, trades-people, hucksters, and agents of every vice. After a tarry of a few weeks at most, in Athens, Paul, toll-worn and alone, makes his way to this strange yet magnificent city. Here he is lost more entirely in the low and promiscuous crowd than ever before; but he is soon joined by his former co-laborers, and they together enter upon their divine mission there. Soon a Church was established, in the life of which was incarnated some of the living principles of Christianity. From this city Paul wrote some of those letters which will be handed down through the ages, and yet losing none of their interest to the earnest Christian reader in all languages.

COMMENTS.

V. 1. Paul departed from Athens and came to Corinth. We may not determine the precise time spent in Athens, but it was sufficient to offer to their leading men a knowledge of him whom they ignorantly worshipped. He left Athens not under any pressure of persecution, but because his teaching found no acceptance there. They had too little interest in it even to oppose him.

V. 2. Found a certain Jew, Aquila, with his wife Priscilla. Although born in Pontus, Asia Minor, they had been living in Rome until the Emperor, Claudius, had driven all Jews from that city. There is no evidence that they had become Christians previous to this acquaintance with Paul; but they now became fast friends and worked together at the same trade.

V. 4. And he reasoned in the synagogue every Sabbath. Here we find him again, as was his custom, reasoning with them from the Scripture prophecies, showing that Jesus of Nazareth is the promised Messiah. And persuaded the Jews and Greeks. These were attendants at the synagogues, and probably were proselytes.

V. 5. Silas and Timothy were come from Macedonia. Paul had been some weeks in Corinth before these brethren came, Timothy from Thessalonica and Silas from Berea. They of course brought report from those churches. Paul was pressed in the spirit. Best rendering, pressed to the world. It would seem that the coming of these helpers, in some way, gave to Paul greater freedom and earnestness in preaching the Word. Possibly the cheering reports and contributions brought to him, encouraged and strengthened him. But it is more likely that reference is made to the spiritual pressure of the living word, for utterance. He felt constrained, he must proclaim the words of life. And testified to the Jews that Jesus was Christ. This seems to explain what was pressing Paul's mind. He felt all the weight of responsibility resting upon him, knowing as he did by experience, that the prophecies were fulfilled in Christ. All the love he bore to the Jews impelled him to bear this testimony. This was the Christ of the prophets. If they could apprehend him, they would be saved; if not, they were lost, notwithstanding all their faith in the prophecies. The issues of eternity are poised on this one question as settled in each mind, Is Jesus of Nazareth the Christ of the prophecies? If every minister in our day could see and feel as Paul did, there would be less of lectures and entertainments in the pulpit and more of preaching Christ crucified, and more earnest work in church life.

V. 6. And when they opposed themselves and blasphemed. These words imply a strong and organized opposition. Opposed themselves is a military phrase. It also expresses a deliberate purpose to resist Paul's words. He shook his raiment and said unto them. He shook his raiment, and said unto them, Your blood be upon your own heads: I am clean. His action was very prompt and decisive. He had the consciousness that he had done his full duty, and it was now done and he was justified in the sight of God. He solemnly announces to them that their condemnation rests upon their own heads. Henceforth I go to the Gentiles. His turning from the Jews was for this place and time. He afterwards labored for Jews in other places with his usual energy.

V. 7. Departed thence. That is, from their synagogue. He would no longer intrude or depend upon them. Entered into a certain man's house, named Justus. This man opened his house for worship, and Paul went there and preached to such as came to hear. Whose house joined hard by the synagogue. The location of this house is an interesting fact, as showing the moral courage of Paul and his followers. By this little circumstance his hearers must sharply identify themselves with him in their public worship.

V. 8. And Crispus, the ruler of the synagogue, believed with all his house. He had heard all of Paul's sermons and witnessed the abuse heaped upon him, and understood that the Jews could not meet his argument, and hence opposed him with scorn and blasphemies. He was convinced and took his public stand with great moral fortitude. And many of the Corinthians believed and were baptized. These were probably idolatrous people as distinguished from the Jews. The work had a radical movement. These converts proceeded at once to confess Christ publicly by baptism. Here again we have baptism administered to those who believe.

V. 9, 10. Then spake the Lord to Paul in the night by a vision. Paul's preaching met with wonderful success with certain classes of society; but it was a sad disappointment to Paul that so few of the Jews and those of culture were willing to hear his message. No doubt he was touched with the finger of discouragement and was imploring divine guidance and strength. Just as always before, it came in a very distinct form at the very hour when most needed and sought for. Be not afraid, speak, and hold not thy peace. What a mighty assurance must come to his heart from such words as these. They come from one who is able to sustain and protect him in any emergency. I am with thee. Men might be against him, but Christ was with him. For I am with you always. No man shall set on thee, to hurt thee. He may meet trials and be assailed, but he shall not be hurt. I have much people in this city serving now at heathen altars. Here you are to abide and win and save these lost ones. Paul had the privilege of saying afterwards, "Ye were thieves, covetous, drunkards, revilers, extortioners; but ye are washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God."

V. 11. And he continued there a year and six months, teaching the word of God among them. He obeyed, and the promise was verified in the fullest measure.

V. 12. The Jews made insurrection against Paul. A new Governor had been sent, which fact might have encouraged the unbelieving Jews to make this assault upon Paul. Brought him to the judgment seat. It was the custom of the governors to hold court in the marketplace on certain fixed days.

V. 13. Persuadeth men to worship God contrary to law. It was the Roman, not the Mosaic law which Paul was accused of violating. He was accused of preaching a new and unlawful religion in Corinth.

V. 14, 15. If it were a matter of wrong or wicked lewdness. The Jews had made their charge, and Paul was about to speak, when the Governor interrupted with the above words. I should bear with you. This has the tone of impatience and criticism. If it was a matter of justice, which it is not, he might endure it. But if it be a question of words, which it is, look

ye to it. This was a sharp turn on the Jews, in which they ought to have seen themselves clearly.

V. 16. He drave them from the judgment seat. They must have gone out like whipped dogs, with no satisfaction for chasing up their victims.

V. 17. The Greeks took Sosthenes, the ruler of the synagogue. This was the crowd present at the place of judgment. They took their license from the Governor's words, and thought to show their contempt of these bigoted Jews, by beating their chief ruler before the judgment seat. Gallio cared for none of those things. The object of this remark is to show the complete failure of the Jews. Nothing could more completely fulfill the promise made to Paul than such results to his persecutors.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y. VOL. XL.—NO. 10. The Sabbath. Entered as second-class mail matter at Alfred Centre, N. Y. FULL OBEDIENCE. MRS. M. STRATTON. I have come to know the... Of a trust that is complete... And am laying all my burden... Wholly down at Jesus' feet... First I took myself unto him... Laded down with awful prayer... Praying in such deep contrition... Saviour, take me if thou wilt... Scarcely daring even to hope... But I knew naught else... Quick he took me, whither... "Full forgiveness is for me... Stepped I forth then on my knees... Thinking every thing was done... And my merry heart kept... "Praise the Lord, the Father... But I found "the way" of... Over mountains rough and... And the path was wondrous... O'er which torrents oft... And beside, my feet were... To the earth with pride... And an enemy was lurking... To assault me every where... In astonishment and sorrow... Turned I to my Lord and... "You must love me, trust... On me every burden cast... There is nothing yet you've... Save a load of guilt and... While your self, your time... All you have you must... All the wealth within you... You must consecrate to... Over which I'll make you... If obedient you will be... My commandments are not... And are plain as plain o... Simply give up all things... Putting perfect trust in... Seek no longer any pleasure... But to do thy Master's... And if the way seems long... Know thy hand I'm ho... Step by step I'll lead you... To the blessed Beulah... Enemies shall all be conqu... Firmly by thee I will stand... 'Twas wondrous news, but... Brought him every morning... And I trust for every mo... Seeking but one step... But I know that He sees... And His restful quietude... All my part lies in obeying... His command to stand... TO SUNSET LAND. SLEEPING-CAR. Life on a sleeping-car... eventful or uninteresting... situations where one m... opportunities for studying... people are apt to act out... among comparative stran... annoyances and wearines... Sometimes your near ne... as you would choose if... In one case we had in... a lady whose tongue was... has been said against th... the feminine gender. I... was duly informed of... she lived, where she was... incidents and expectation... the very sound of her vo... The conductor, taking p... gave us seats in another... to her stopping place... and remarked that "n... jumped out of the fryin... for she wanted to come... also. He said "she l... fellow most to death,"... fully saved from the sea... At another time, the... was occupied by a gentle... which we distinguished... camphire, an old sorc... mal-odoruous medicine... This was even worse th... tobacco-smoke that cam... ing-room" which the... mitted certain men to... room in front... But disagreeable as... rule. Many pleasant... made, in willing eve... evenings. When one o... the landscape, amusem... watching a group of... ing cards for money... couple, or the playfu... were plentiful on this... ways the case, afford... than annoyance... Sometimes, however... sales or tragedies... which, if told in fiction...