

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$1 A YEAR, IN ADVANCE.

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The Sabbath Recorder.

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AN INVITATION.

BY REV. ELIAS NASON.

Ecce nunc tempus acceptabile.—St. Paul.

O, why dost thou linger?
The shadows are falling,
The river speeds onward,
The angels are calling.

O, why dost thou linger?
God's law is unbending,
And flowers in his vineyard
Wait long for thy tending.

O, why dost thou linger?
The Saviour, once bleeding,
On earth to redeem thee,
Is now interceding.

Then why dost thou linger?
O, wake now, and casting
Thy sins on his breast,
Rise to life everlasting.

—Christian Secretary.

THE SILENCE OF GOD.

As the time drew near for the incarnation of Christ, the voice of God, which had spoken so long through prophet and psalmist, suddenly ceased to speak; and the period of open revelation was succeeded by a long, unbroken silence of four hundred years. During the Lord's life-time on earth, the voice of God spoke aloud from the heavens more than once, in testimony to his Sonship; but when Christ passed out to Calvary—to the consummation of that sacrifice which taketh away the sins of the world—the voice of God was silent. From the ascension of Christ to the descent of the Holy Spirit, there was again no open divine sign of what was about to happen; so that at each of the great crises in God's government of the world, it seemed for a little as if there was a silence of preparation on the part of God, and a silence of expectant faith on the part of God's waiting people.

Thus it was in the past history of God's people; thus, the prophecy hints, it will be in their future. John saw, in the Apocalypse, the vision of a book with seven seals, which none but the Lamb could open. But when the seventh and last seal was opened, and the series thus brought to its culmination, "there was silence in heaven about the space of half an hour."

To us who live more than eighteen hundred years after Christ spoke the promise that he would come again, the silences of the time may be most instructive. As each succeeding year rolls round to the season which reminds us of the coming of our Lord, the question of a scoffing and self-sufficient culture becomes keener and more persistent: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." It is not that there is more infidelity in the world than ever before, or that there is more reason now than formerly to despair of the future of that spiritual kingdom against which the gates of hell shall not prevail; but it is that the anti-Christians who are already come into the world, seem better furnished than ever before for their warfare against the faith. A Christless and selfish naturalism, hostile not only to Christianity, but to every form of religion, offers itself as a substitute for that reverent and loving trust in God which our Lord teaches; a proud and frivolous literary culture announces itself as the one sufficient object of life; a boasting science, which is baffled by a few red sunsets, loudly proclaims that it has sounded the depths of the universe, and found no God. And the fruits of it all are evident. From over the seas comes the news of the gathering blackness. Europe is an armed camp; anarchy growls at our doors; and our modern civilization threatens, except grace prevent, to end in dynamite. Even nature seems to sympathize with the general uneasiness of society. The pestilence stalks abroad; and earthquakes leave their accustomed tracks, to shake portions of the earth hitherto accounted most stable.

Yet in spite of the perplexity in church and state, no special voice of God makes itself heard, to confound the skeptic, to cheer the believer, to preserve peace in the world. The hand of God is just as active in the world as ever; yet it is not so publicly and manifestly active as when say, it held back the waters of Jordan for Israel to pass through, or when it smote the bewildered soldiers from their watch at the sepulchre. The world can even doubt whether miracles happen, or whether a Divine hand holds the course of things at all. The most logical thought of the baffled, unbelieving reasoner tends more and more to pessimism—to the dream of a world which is summed up in passionate, vain longing and blind pain. No audible voice from heaven speaks, to solve the difficulties of the men who have turned away from God; and the Christian can only return to them the old answer of steadfast faith and hope—the story of God incarnate among men, of God our Saviour, who will one day return with a heavenly

sign and with clouds of glory. And yet the silence of God is rather a confirmatory sign of the coming of that Saviour than an argument against his coming. It is in the last days of December when the sun is lowest in the sky, and nature seems most surely given over to death, that the upward movement which brings spring and summer begins. And yet the coldest and the dreariest season—the very depth of winter—comes just after the sun begins manifestly to climb the sky.

The silence of God is not impotence. So far from Christianity being an exhausted force in the world, Christianity has entered upon an era of unprecedented activity. Missionaries are carrying the glad news of salvation to every people under the sun. Christian evangelists cross from continent, and stir the indifferent and careless in Christian lands into a holy zeal for Christ and his work. The gospel of purity is being carried into the slums of our great cities by men who are content to do the humblest work for Christ. There is a growing impatience with that type of religion which concerns itself solely with personal salvation, and refuses to move a finger for the salvation of others. The old party cries are getting to have less influence over Christian people; there is an increasing willingness among all parties to join hand in the fight against evil, a growing recognition of the fact that the soldiers of Christ, by whatever name they may be called, are friends to each other, not enemies. If the forces of Satan are active over all the earth, much more so are the forces of Christ. It is not to be counted among the least of Christian gains, that now at last the world is settling down more clearly than ever before into two great camps, confessing God, or denying him; that now at last men are beginning to see that it must either be Christianity or nothing. The times are ripening onward to the coming of Christ, to the last great conflict between good and evil, and the final overthrow of all enemies of our Lord.—S. S. Times.

PASTORAL REBUKE.

The apostle Paul enjoined upon Timothy to "reprove, rebuke, exhort with all long-suffering and teaching." There are some things in pastoral life which are exceedingly pleasant, while there are others which require no little degree of wisdom and decision to insure their performance. He who tells his people of their short comings is in great danger of awakening their displeasure if not their hostility. It is well, however, for every "under-shepherd" to remember that he is laboring not to please man but to glorify God and that, not infrequently, he must say and do things, which, though not pleasing to the carnal mind, are yet necessary to insure the growth of Christian character and the advancement of church-life. In view of this life it is exceedingly important that every pastor shall understand what reproof really is, and that he should exercise the most careful discrimination. This word reproof, in the above passage means literally *bringing to the proof*. It teaches us the importance of investigation before a decision is given. There should be a careful examination of all the facts in the case, before censure is administered. Reproof may be general, administered to the whole congregation, or special, given to some or more persons in the congregation. A general reproof is always a dangerous thing, because it is almost absolutely certain that the lash will fall upon some who are innocent; and in the case of special reproof there is danger misunderstanding or misstatement of facts which may cause individuals, against whom the censure is aimed, to write under a sense of injustice. Consequently there must be on the part of the pastor absolute and unquestionable evidence of the existence of those things to which he may refer, by way of animadversion. Then again, the circumstances must be taken into consideration. We can conceive of a Christian doing and saying things which may seem wrong, but for which there may be very great palliation and which he may very deeply regret. Then again, there is sometimes a seeming neglect of church duty on the part of church members for which they are not responsible, and which they cannot help. Now if the pastor should see fit to pronounce words of rebuke against the repentant or the unfortunate, or the devout souls who are the victims of uncontrollable circumstances, he will but pour vitriol upon the already sensitive flesh. Before you accuse, make out your case. Let the conviction be so complete that there can be no doubt, and as long as there is uncertainty take care, "lest thou offend one of these little ones."

Again, a preacher before he utters a rebuke should examine his own mind and heart. Because of ill-health or surrounding discouragements, he may be in a sensitive or depressed state of mind for the time being. His spiritual sky may be clouded, and his faith weak, and when such is the case, there is great danger that his reproof shall be nothing more, nor less, than the outgush of his own gloomy thoughts. And as to his heart, he should be very careful that he is prompted

in what he may say entirely by an earnest love for the Master. It is necessary that he should pray without ceasing, but he should pray with increased ardor when he contemplates the administration of rebuke to his people. There is so much danger that human and sinful feeling shall be mixed with what seems to be an earnest desire to do one's duty. It is all important in any reference the preacher may make to the shortcomings of his people that he speak in such a manner as to impress them that he is prompted only by a desire for their good. Our Saviour stood weeping over doomed Jerusalem. He saw the weakness of the Jewish people. He knew of their vile opposition to him. He was acquainted with the deep depravity of their hearts, and yet he mingled tears with his words of rebuke. And so the pastor, when deeply grieved because God's people are going astray, should warn them in the spirit of Christ, with tenderness and tears. Then, and only then, may we hope to fulfill properly the injunction of Paul to the youthful Timothy.—*Central Baptist.*

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Jan. 30, 1885.

Congress is nothing if not slow. It professes, and no doubt with sincerity, its eagerness to get to business. It complains of the multiplication of perplexing problems. It complains, and with justice too, of the matters to which certain of its members insist on calling its attention. Still it can be led into filibustering all night, until two o'clock in the morning rather than face a troublesome question. The friends of the bankruptcy bill were in the majority the other day when the matter was before the House and voted down every motion to adjourn. The attendance of members was large at the beginning of the struggle, but one member after another stole quietly away, until only about one third of the House was present. Midnight came and still there was no prospect of adjournment. The usual scenes attending a night session were enacted, the time being mostly occupied with roll calls following motions to adjourn, while the dilatory proceedings were diversified with banter, fun and personalities. Mr. Springer of Illinois asked to have the rules suspended and a very little bill passed for the benefit of his constituents. Mr. White, of Kentucky objected. I knew some crank would object to this, said Mr. Springer, whereupon Mr. White went into a white rage. Filibustering continued upon various motions, and finally Mr. Hiscock asked "What can we accomplish? You know it is impossible to accomplish anything. Mr. Collins retorted that all things were possible in a sensible assembly. Another hour had dragged its slow length along and the friends of the Bankruptcy bill succeeded, after many efforts, in having a call for the House ordered. The sergeant-at-arms sent his deputies forth through the city, in search of truant Congressmen, and first one batch and then another was brought in to give an account of his absence. The same threadbare excuses, which have done duty on similar occasions for years, were offered. They were as usual greeted with bursts of derisive laughter but were in every case deemed satisfactory. The new recruits voted of course, for the next motion to adjourn and carried it.

It cannot be denied that Congress has been worshipping the rising rather than the setting sun in its do-nothing policy. Not knowing Mr. Cleveland's views on certain questions and fearful of embarrassing him by action, the majority has sought safety in inaction. There will be no further seclusion or repose on Mr. Cleveland's part, however, and from this time on his influence will be felt on legislation.

The Democratic pilgrimage to New York commenced on Wednesday evening; quite a little party of Congressmen having started to see the President-elect. A gentleman who has seen Mr. Cleveland several times since his election, told me it was a great mistake to assume that he does not know all about prominent party men, simply because he has not been in positions which brought him in contact with prominent Democrats of the country. The gentleman mentioned that Mr. Cleveland was not so much in need of advice as many seemed to think. He has been an active democrat ever since he has been old enough to have any part in politics, said he, and has taken

deep interest in the party and all its affairs. He can to-day measure party men more accurately than many others who have long been in national public life.

It is said the Civil Service Commission will strongly recommend that naval cadetship shall be acquired by Civil Service examinations instead of through Congressional selections. There is a popular impression that relationship or acquaintanceship with a legislator is not the highest qualification for an embryo navigator. It is thought possible that among a dozen applicants in a district the one who could pass the best examination might prove worthy of the appointment, more so than the one who could bring the most pressure to bear upon the member of Congress.

Owing to the part taken by the Rev. Henry Ward Beecher in the late Presidential campaign, some curiosity was felt to know what character of audience would meet him at his lecture here, on Tuesday evening. It was a fair one as to numbers, but was not overflowing with people, and there was a large number of Democratic Representatives and Senators present. The subject of the lecture was "The reign of the common people." When he appeared on the platform he was greeted with applause. In his discourse he rambled through nineteen centuries and touched on as many topics.

HOW TO DRIVE THE BOYS FROM THE FARM.

If you wish to drive the boys from the farm, send them out to cut green wood at the back door and tell them they must get up at five o'clock and make a fire from it. Send them to milk by lantern light, in the dead of winter, when the cold winds are blowing through the cracks of the barn. Have them drive the cattle to water and be obliged to chop a hole through the ice in order to let them drink. Let them carry water the year round up hill from a spring. Have them turn the grindstone for hours. Send them to pull wool from the dead carcass of a sheep, when they have to hold the nose with one hand and pull with the other. Make them do all the drudgery and disagreeable work found to be done on the farm. Tell them there is no time to go fishing or hunting. And when you come to your meals, when everything should be pleasant, and you should have a smile on your face, cry out and say: "We are going to have a drouth and we will have to go to the poor-house," and "The season is so wet there will be a failure of crops, and I will not be able to pay my taxes." Fret and scold about everything that does not go just right. These, and many other things that could be mentioned, are driving the boys from the farm.

HONESTY IN TRIFLES.

The fields of Arkansas were white with the bursting balls of cotton, and, wherever one traveled, the cotton plantations followed the road. An Eastern lady in passing through that region was very desirous of getting a sprig of the plant with a bunch of cotton on it; but the train always stood provokingly near, yet just too far to get a twig. In vain she looked for a small boy to gather a spray. When the small boy was there the cotton was gone; and when the cotton was almost within reach there was never a boy to be seen. At last, her fellow-travelers became interested in her success, and always looked up inquiringly, or in words asked how she fared in her quest. Just before dusk, the train halted opposite a vast field tufted with snow-white dots all over its wide expanse; and here—yes, here—was a boy, three of them. Stepping to the front of the car, she said, "A nickel to the boy who brings me a sprig from the cotton plant," and three a five-cent piece. The three black faces grinned at so unusual a request. The one who caught the money gave a bound, cleared the ditch, and was almost over the fence into the cotton patch when the warning bell of the engine began to ring. The boy was doubtful for a moment, then jumped back, and began to follow the train, which was already moving pretty fast. The lady had not gone in. She was still looking longingly at the coveted plants, and had quite forgotten the trifle that she had given in vain, when a black hand caught hold of the stair-railing on which she was holding, and a hurried pair of feet kept pace with the train, as a panting voice exclaimed, "Lady—here's—yer nickel"; and the shining bit was laid on the car-step as the boy fell back. The lady kicked it off with her toe so quickly that it must have fallen within his sight; for a loud "Thank yer, lady," followed after the now swiftly-moving car. She returned to her seat only sorry that she hadn't ventured more for such a pleasant look. The other passengers, seeing her satisfied look, asked eagerly, "Oh, did you find some?" to which she quickly replied, "No, but I found something better; I found an honest boy."—*Christian Register.*

SETTLING A PASTOR.

This question of the settlement of pastors is one of the most delicate and difficult of which we know. Many of our pastorless churches are anxious to secure good men, but how to reach that end is the question. The difficulty is enhanced because it is so hard to obtain information concerning men about whom inquiries may be made. If the Church seeks to find out all that may be known about some man upon whom it has its eye, those of whom inquiry is made are placed in an embarrassing position. They do not wish to act unjustly towards their brethren, and they are anxious to speak truthfully, yet to tell all they know might subject them to criticism, while failure to reveal what they know may bring down upon them the execrations of some disappointed church in the future. We may be pardoned for making a suggestion or two.

And first to the pastorless church. Do not be too captious. You want the very best man you can get, of course, but remember that while pastors may in a certain sense, be "angels of churches," according to apocalyptic interpretation they are, nevertheless, by no means "angels" in point of perfection of character. If you expect to obtain a perfect man, your pulpit will never be occupied. Face the fact that no matter whom you select as your pastor you must expect to find some imperfections in him. The apostles themselves were but men, and sometimes showed human weakness in a very unmistakable manner, and no preacher of modern times that we have been able to find, is faultless. If you expect to secure a pastor who will suit everybody exactly, your search will be long and disappointing. Remember that God has committed the gospel to earthly vessels in order that man might sympathize with his fellow-man in ministering to him in holy things, and that a perfect preacher could not sympathize with imperfect hearers.

And now to those of whom inquiry is or may be made we desire to speak. Be candid if you say anything of the brother concerning whom you are asked. Of course it is the part of Christian charity to tell his virtues and to conceal his faults. But if in your judgment there are defects in his character and ability, which would imperil his usefulness in the pastorate in question, then you have no right to suppress the information. Remember it is not man you are serving, but the cause of Christ which you are trying to aid. We have known some very unfortunate pastorates which might have been avoided had there been kind and Christlike frankness in the beginning.—*Central Baptist.*

THE WAY HE BECAME A PROHIBITIONIST.

EX-GOVERNOR VAN ZANDT of Rhode Island, at a temperance meeting at Rocky Point 1877, gave the following account of how he became a prohibitionist;—

I sat in your Senate chamber as its temporary presiding officer. By association, by education, I was naturally conservative, I doubted the influence and benefit of so called "sumptuary" legislation, because I had been brought up in that school. But, my friends, in one moment... when the so-called prohibitory law of this state was before our general assembly for its action, my mind acted. It was a tie vote on the postponement of the law till the January session, and the clerk handed me the roll of the House, for which I was entirely and utterly unprepared, and announced that it was a tie vote, and the whole thing marvellously, and magically, and wonderfully, rested upon me. The burden was pressed on my shoulders. My mind moved with almost inconceivable rapidity, and a train of thought something like this passed before me like a weird panorama. I looked back to the days of my youth, and I saw those who had started out with life full of bloom, and promise, and happiness, fallen at my side, the victims of this great and terrible Moloch; I saw society disorganized and deranged; I saw men who honestly and with Christian faithfulness lifted their hearts and aspirations to God, and they were dragged down into the mud, and slime, and filth of corruption and degradation by this same power; I saw the fairest happiness of woman soiled and ruined. I saw little children pauperized, and ignorant, and degraded.

And it occurred to me, sir,—what has produced all this? What is the leading cause that has created it? Everything pointed right at this one element in social life,—intoxicating spirits; and I made up my mind that if by my vote I could experimentally, at any rate, test that law, I would cast it against the postponement of that law. And I did so, and never regretted it. By that vote, gentlemen, I stand or fall.—*Law and Order.*

President Eliot of Harvard will address the educational meeting of the Nineteenth Century Club in New York, on February 24th, explaining Harvard's position regarding the classics. The paper will be followed by a debate led by President Porter of Yale and President McCosh of Princeton. The Greek question will be reviewed at length.

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Missions.

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

THERE are 87 State missionaries in Maine; and 58 of these are supplying 81 churches and several outstations.

THE trustees of Rutgers College have received \$1 000, the income of which is to be awarded as prizes for essays on foreign missions.

The Baptist Missionary Magazine for February reports 256 baptisms, 5 in Sweden; Germany, 185; China, 5; Assam, 18; Telugu, India, 43.

THE steamer of the Baptist Missionary Union for the Upper Congo River is nearly ready for launching at Stanley Pool, but there is want of laborers.

WE have obtained one of Colton's maps of Bible lands for the Albion Sabbath-school; Bro. S. H. Babcock, pastor and superintendent, writes that they are well pleased with it.

WE invite special attention to that part of Eld. H. P. Burdick's letter which so forcibly sets forth the necessity of Bible-school work, and of such work there as shall train up our children for, into, and in Seventh-day Baptist Churches.

WE publish this week a letter from Crab Orchard, requesting help in building a house of worship. Our readers know that we fully believe in the necessity of meeting houses, if the best results are to be reached in church work. The Board has no funds that can be appropriated for this purpose. We have written for further information and more particulars, which we shall publish when received. It seems to us it would be well if our Board could have on hand a small meeting house fund, from which to draw at such times as this.

THE South-Eastern and Eastern Associations contributed as follows on one of the album quilts:

SOUTH-EASTERN.	
Lost Creek.....	\$ 8 30
New Salem.....	2 50
Roanoke.....	3 00
Middle Island.....	3 10
Ritchie.....	2 20
Greenbrier.....	2 00
	\$21 10

HASTERN.	
New Market, N. J.....	13 50
Plainfield.....	10 40
Marlboro.....	10 00
Berlin, N. Y.....	11 50
Annual Association of New York Medical College for Women.....	5 00
Greenmanville, Conn.....	10 30
Waterford.....	4 30
First Westerly, R. I.....	2 00
Second Westerly.....	5 00
Rockville.....	9 90
Second Hopkinton.....	5 90
Pawcatuck.....	18 00
First Hopkinton.....	11 50
	\$138 40

FRIENDS of our work have undertaken to furnish funds as follows during 1885:

HOLLAND MISSION.	
Milton Junction Mission Band, 6 shares.....	\$60 00
Milton Junction Church, 6 ".....	60 00
W. A. Rogers, Cambridge, Mass., 1 ".....	10 00
Mrs. D. P. Rogers, New London, Ct., 1 ".....	5 00
New Market Sabbath-school, 1 ".....	10 00
	\$145 00

SHANGHAI MEDICAL SCHOOL.	
Arthur K. Rogers, Cambridge, Mass., 1 share.....	\$10 00
Mrs. D. P. Rogers, New London, Ct., 1 share.....	10 00
New Market Sabbath-school, 1 share.....	10 00
Albion Sabbath-school, 2 shares.....	20 00
	\$50 00

SHANGHAI MEDICAL MISSION.	
Mrs. W. A. Rogers, Cambridge, Mass., 1 share.....	\$10 00
Mrs. D. P. Rogers, New London, Conn., 1 share.....	10 00
Mrs. E. L. Spencer, Suffield, Conn., 1 share.....	5 00
Mrs. Emeline and Miss Susie E. Crandall, Westerly, R. I., 1 share.....	10 00
8 1/2 shares.....	\$35 00

WE have recently shipped to Shanghai, China, three packages:

1. A bell weighing 126 pounds, with complete mountings, from the foundry of the Clinton H. Meneely Bell Company, Troy, N. Y. It bears the following inscription: "GOOD NEWS" SEVENTH DAY BAPTIST MISSION SCHOOL, SHANGHAI CHINA.

Presented by Misses M. L. and H. Potter, Potter Hill, R. I., U. S. A., 1884.

2. A small organ from the Mason & Hamlin Organ and Piano Company, Boston, Mass. This was presented by the Young

Peoples' Mission Band of the First Hopkinton Church.

3. A box containing a small box of sundries from Shiloh, for Dr. Swinney; a package from the parents of Rev. D. H. Davis, our missionary at Shanghai; and three album quilts for Mrs. Davis, Miss Susie, and Dr. Swinney, from the Western, Central and Eastern and South-Eastern Associations, respectively. These goods go from New York by the Holt's Line of steamers, via Liverpool and the Suez Canal.

MISSIONARY SKETCHES.

NUMBER IX.

We conclude this week our notices of missionary work reported at the meeting of the Board in 1884.

Daniel Babcock, Jr., of Alfred, labored 23 days in Western New York and a part of Pennsylvania, holding some 14 meetings, spending no money, and receiving \$9 00 from the Alfred Missionary Society.

Among the places he visited were Independence, where he "called upon Esq. Livermore, who with his family has recently embraced the Sabbath," Troupsburg, and Canaan, N. Y.; Hill Settlement and Carneska, Pa.

Richard Hull spent 12 days as missionary in the same region, travelling about 120 miles, preaching 15 times, and visiting families. Expenses nothing; receipts from the field nothing; from Alfred Missionary Society \$6 00. "In a school-house near Elder Smith's, it pleased God to set the word on the hearts of some who heard it. When I ended four persons gave me their hands in token that they were resolved to seek the Lord."

W. B. Maxson labored 38 days in the Black River Country, N. Y., travelling about 130 miles, attending 29 appointments, spending \$1 32, and receiving \$12 06. The following are the points visited: Verona, on his way to the field, where he held a well-attended meeting for religious conversation; Mexico, also on the route, where were a few converts to the Sabbath; Pinckney; Henderson, where he preached by request, on the Sabbath doctrine, and found reports in circulation that our people did not believe in salvation by grace but by works; Lyme; Lee; and Adams, where there sprang up a deep religious interest, and several were converted. He speaks of this young church as united, in "moderate circumstances, the country represented to be healthy, the land quick and fertile, and the water good."

Eld. Maxson's tour was in the winter. In the summer following there was a precious revival at Verona.

FROM H. P. BURDICK.

General Missionary in Western Association.

AKRON, N. Y., Jan. 26, 1885.

On my return from my tour referred to in my last to you, I visited our Sabbath-keeping friends in Erie and Niagara counties, N. Y. At Alden and Darien I found eight families, in each of which one or more of the female members were keeping the Sabbath. The language of action seems to be, "The Bible Sabbath will answer the purpose of some of the women, and occasionally a child, but it takes the man-wrought Sunday, to fit a man." At any rate none of the fathers or husbands are observing the Sabbath. But I found one young man of rare promise who observes the Bible Sabbath. Wherever he may be placed, or whatever may come to him in life he will remember his mother. In these times of carelessness when so many mothers can visit and gossip so easily, talk fluently, laugh heartily, eat and sleep well, and all they know of their child, is that "it is somewhere about town;" what a relief, what an oasis in life, to find one whose most earnest, first and last thought of each day, is concerning the present influences that will tell on the future of her child. I preached several times in the Methodist Episcopal church. We had an interesting meeting Sabbath-day, and a large congregation on First-day evening. These faithful sisters have had few or no church privileges since the Clarence and Darien church went down. Most of the sermons to which they have listened in late years, have been the funeral sermons of some of their former brethren and sisters, with whom they once entered into church relations, or some member of their own families, preached by their once beloved pastor, N. V. Hull, sometimes after a wearisome journey of a day and a night, and sometimes a week or more after the burial. Six of these isolated persons made practical their belief that distance should not sever covenant obligations or Christian ties, by requesting non-resident membership with the First Alfred Church. I suppose that ere

this the Clerk of that Church has informed them that their request was cordially granted. Others are ready to unite by baptism as soon as it can be attended to. When I was there the baptistry in the church was out of repair; and the nearest suitable water was too far away and not near a road or house. We arranged for a Bible-school that I hope may be a comfort and profit to them. At Akron I found three persons who permanently reside there and three or four, who if I understand it, are temporarily there, that keep the Sabbath. It is just possible in good going for some of them to attend meetings at the Rapids. I was not long there. The friends seem earnest and faithful in their religious life.

If all of our Sabbath keeping friends, who from choice or uncontrollable circumstances, are scattered among the Sunday observers, would, as faithful sentinels, stand guard over the truth committed to our care, it would matter little if two dozen of us could not meet each week. Truth like every other weapon, depends more on the arm that wields it, and the heart that guides the arm, than on numbers who tacitly accept and live it. No unfaithful sentinel ever "chased a thousand," no two of them ever "put ten thousand to flight." So soon as sentinels leave their posts and throw down their weapons the enemy makes for vantage ground and the spoils. We planned for a Bible-school.

At Clarence I found the venerable Samuel Hunt, now in his eightieth year, a ripe, faithful Christian, keeping the Sabbath all alone. He has rejoiced in the rise and wept over the fall of the Clarence church. Here, he, Brethren Eldred and Whitford, their devoted wives, and others that could be mentioned, with Eld. N. V. Hull and wife, in their young days communed with God and each other, received promises, blessings and victories. Here all but the faithful pastor and wife are buried. When the under shepherd left and there was none to "feed my sheep" or the "lambs," time soon did its work for the older members of the flock, the "lambs" were not fed, and the history of this church is just what the history of others soon will be if our Bible-schools are not kept up and the children gathered in.

I have a right to speak of the dead. Pardon me if I refer to the living. It is not every church that, like the Hebron Church, Pa., has a Wm. Hydorn, G. W. Stillman, L. R. Burdick, with their families; and now others, younger, coming on like them, to keep up Bible schools, religious interest, and congregations with no pastor. Though circumstances and surroundings may be favorable, or unfavorable, the life and growth of our small pastorless churches, depends, 1. Upon the people working themselves. 2. Upon so working that others will like to work with them. More sometime.

P. S. Since the circumstances here narrated, I have been in Niagara county to Pennsylvania and back again. Last Sabbath was the first Sabbath I have spent here. All the Sabbath-keepers in the village, six, I being counted in, took a double sleigh and drove out one and one half miles where the mother and two daughters keep the Sabbath, had our Bible-school, sermon and conference, yes, and quite a lengthy praise meeting. If good going next Sabbath most of us will go to the Rapids.

I preached in the Baptist church sixth-day night, and in the Methodist Episcopal Church last evening. They wish me to remain and preach awhile evenings, and give some temperance lectures. So many things to be considered that I am unable to decide at present. We have a temperance meeting to-night. May better know what to do to-morrow.

Yours for the work,

H. P. BURDICK.

FROM CHINA.

SHANGHAI, Dec. 24, 1884.

I have just been writing to the Treasurer in reply to his letter to me and I have asked him what I have before written you, that the Board state some definite sum which we may be allowed for the boarding-schools. From what I have before written you, I think you will see that we cannot begin any boarding-school until we can know something definite. The responsibilities we assume in taking scholars do not end with each year. The action of the Board in regard to paying out money for boarding-schools I like, and now I hope they will pass another vote to pay a certain amount and see that it is in my hands before what has been previously appropriated is from necessity of the work used up. With only the present action of the Board, should we begin boarding-schools, and for any cause money should fail to reach

us in time, we should be obliged to send home, or turn into the streets, those without homes and put a stop to all this work. The work might be ever so hopeful, we could not go on with it. You can see that should we be obliged to do this it would put us in a very bad light, and the Chinese would not be able to understand the reason of such treatment. I do not urge the Board to commit themselves to anything they may not desire or feel able to do, but unless they state something definite, how can we know what to do? The extent of this work must depend on the amount of money furnished. We could soon have a school with a hundred scholars if we had the means. We should like to know whether we shall be allowed to use the money appropriated for school purposes either for day or boarding-schools as we may deem best, or must a certain amount be used for day and a certain amount for boarding-schools. The letters we have received do not state, and we do not know the wishes of the Board regarding it. If both day and boarding-schools, (should one be commenced) be kept in separate accounts, then the appropriations must be made separately; if in one account, then in one appropriation. We do not know whether the Board desire us to continue the day-schools the next year or not. Is the \$400 appropriated for schools designed for 1884, or 1885? Are we to expect any more for 1885? Our idea has been to open the girls' school (boarding) first and continue a day-school in the boys' building until we could have means to open a boys' boarding-school also, because the boys' day-school is now doing all we could expect as a day-school, and, considering the outlay and the number that are benefited, we should regret to stop it, until we can start a boys' boarding-school with a good number. I shall put up the medical building in early spring. The weather is too cold to begin now, as it would freeze the mortar. Enclosed you will find an estimate of the expenses for 1885. I have reinsured the Mission property in the Guardian Fire Insurance Co. of London at two-fifths per cent. Face of Policy 4075 tals. The property was before insured in the Hong Kong Fire Insurance Company. They charged me three-fourths per cent. last year. I asked them to reduce the rate, but they refused on the plea that we were so far from the settlement. So I changed companies. By this means I have got the building insured for a greater amount for less money than last year. One tal is equal to \$1 25. This would make the amount of insurance \$5,093 75. Hope you may confer with the Treasurer and see what I have written him. It is quite necessary that we hear from the Board as early as possible regarding the schools. The Chinese are very prompt in the opening of their schools. We wish you all a Merry Christmas and a Happy New Year,

Respectfully Yours in the Service,
D. H. DAVIS.

FROM VABNUM HULL.

MILTON JUNCTION, Wis. JAN. 23, 1885.

I received your kind letter to me with a copy of the minutes of the Missionary Board. I am satisfied our church have never understood their duty as set forth in the rules and by-laws. I had not read the rules for a long time and the conditions had gone from me. I could not for months read so fine print, I avoid now such print as far as possible. I have several times urged the propriety and necessity of giving to our benevolent enterprises. But people say they can not take care of themselves. I think the Board's rules are just and wise, and that people will see it so. I am glad we are held to the rules, it will bring us to the work, I think. We will have a church meeting before long, at which time some action will be taken. My eyes are still bad off but, thank the Gracious One, they are quite improved. I read a little every day perhaps too much. I assure you that little is a blessed privilege. I select my reading and read what aids me in my work as a minister.

I was exceeding glad to see the report of Eld. Satterlee's Missionary labors, for I remember his visits at my father's house. I remember hearing him rehearse the incidents of his labors, He used to speak with much clearness and force. After he was past public labor, and I was just coming into manhood, he came to father's. I was deeply interested, and am benefited to this day. His very name cheered, and brought before me happy days. I wish our young people could know the toils and sacrifices of our blessed dead. They would tread lightly on their graves. I could tell you stories that would make your heart ache. I am living between two eras in our denominational

history. My early fathers in the ministry are all gone, and my early associates are all most all gone. I find myself associating with a young class. Think of our publications, our missionary work, our schools, fifty-five years ago and then look now. I have witnessed the transition. O, if I could have had the opportunities our young men now enjoy! I thank my heavenly father that so many mercies have fallen on us as a people. With our blessings we ought to be a godly people. I could tell you of hardships that would make you weep. When I think of what my dear parents suffered to raise their children, I feel as though I would be glad if I could repay them. But they are in better hands. Excuse me for taking up so much of your precious time, in this rambling letter. Our quarterly meeting is to meet with us soon. I am praying for the mercy of God to rest on us. AlMr. Oneile is assisting Bro. Wardner in a protracted meeting here.

The Holy One help you in your blessed and sacred work.

V. HULL.

FROM CRAB ORCHARD, ILL.

JAN 19 1885.

You have seen the report of Bro. Johnson, concerning the Park's School-House station. This little body has been trying to live for some time without a house of worship. We have been solicited to build a house. We seem to be between two elements; one is strong against us. The other is quite weak, but acknowledges, that our claims are right. Outside of our body, but one man has subscribed. Now, brethren, upon three of us the burden must fall, or we must ask for help, or let the house go; and if we let the house go, our cause goes with it.

If the Board can give us one hundred dollars, we can do the balance with what help we can get. And if we cannot get any help, we desire to know it as soon as possible, that we may not involve ourselves and others. Let us hear from the Board at an early date.

Yours Fraternaly,

B. F. ENSMINGER.

RECEIPTS FOR MISSIONARY SOCIETY.

From January 1st to 31st.

Shiloh Church collections, G. F.....	\$4 50
" Mission Sab-School, Somers Pt. G. F.....	2 00
S. E. Ayers, Shiloh, G. F. \$3. M. B. \$2.....	5 00
A Friend of Missions, Alfred Cen., G. F.....	2 10
1st Alfred Church.....	15 61
Mrs. L. E. Blackman, Norfolk, Neb., G. F.....	10 00
Mrs. W. J. Davis, Saquoit N. Y., ".....	1 00
Albion Sabbath school, pledge 1884, S. M. S.....	10 00
Ellen L. Peckham, E. Grafton, N. Y., ".....	60
C. D. Potter, Adams, N. Y., G. F.....	10 00
W. D. Greene, ".....	50
T. P. Jones, ".....	25
S. W. Maxson, ".....	2 50
Hanna Greene, ".....	2 00
DeForest Greene, ".....	50
Giles Maxson, ".....	2 50
Mrs. A. J. Greene, ".....	2 00
M. E. Maltby, ".....	2 00
John P. Langworthy, ".....	53
L. J. Walworth, ".....	1 50
B. F. Gibbs, ".....	15
Jesse Whitford, ".....	60
Independence Sabbath school, S. M. S.....	4 90
Woman's Mission Circle, Centre Branch, W. Va., M. B.....	1 35
Maud and Lora Bond, Long Run, W. Va., C. M.....	75
1st Hopkinton Sabbath school, G. F.....	13 75
Walworth Church, ".....	14 25
Ozma M. Bee, Replete, W. Va., ".....	5 00
M. B. True, North Loup, Neb., C. M.....	25 00
Mrs. Jennie M. Cherry, Altoona, Pa., C. M.....	5 00
A Friend of Missions Shiloh, N. J., M. B.....	5 00
Welton Church, G. F.....	2 68
Receipts per A. E. Main:	
Calvin Waldo, Edinboro, Pa., G. F.....	25 00
Dodge Centre Sabbath school, ".....	10 50
South Hopkinton Church, ".....	10 00
Mary R. Berry, Mystic Bridge, ".....	10 00
Walworth Sabbath school, (bal. pledge, 1884.) S. M. S.....	\$10 00
Walworth Sabbath-school, G. F.....	3 75
" Ladies' Benevolent Society, G. F.....	5 00
1st Hopkinton Church, G. F.....	38 75
Plainfield Sabbath school, S. M. S. \$6 63, G. F. \$8 43.....	15 06
New Market Sabbath school, monthly collections, G. F.....	10 00
G. D. Clarke, Milton, Wis., H. M.....	5 00
Simeon B. Smith, Wellsville, N. Y., G. F.....	2 00
Missionary and Benevolent Society, Albion, Wis., C. M.....	5 00
Benevolent Society, Milton, C. M.....	15 00
Allen B. West, Reedsburg, C. M.....	10 00
Balance due Dec. 31st.....	\$ 361 73
	1 21
	\$ 363 94
Disbursements in January.....	362 90
Balance in Treasury Jan. 31st.....	04
Orders on Treasury unpaid.....	\$ 354 19

RECEIPTS FOR PERMANENT FUND.

Bequest, James W. Young.....	\$1,500 00
Trustees Newport Church, cash. \$382 00	
Four shares stock Union National Bank of Newport, par value \$90 per share.....	360 00
One share 1st National Bank of Newport, par value \$100 per share.....	100 00
	822 00
	\$2,322 00
E. & O. E.....	A. L. CHESTER, Treas.

A Presbyterian Home Missionary writes: My field is now made up of seven (7) preaching stations. In five of these I preach every second Sabbath, in one every Sabbath, and in the other once a month on a week day.

Education.

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

PRACTICAL MATHEMATICS.

BY MRS. J. R. GROVES.

A paper read at the Anniversary Session of the Fredian Lyceum of Alfred University.

Among the various methods by which faculties of the human mind are developed from the first dawning of intelligence on through all the growing and young years of life, no one method is so much presented by the science of mathematics. The existence of figure, dimension, is one of the earliest of which discoveries, in the making of which habits thought; sight, hearing, taste, exercised prior to this, but in their human is the animal. Earlier than generally supposed, the child begins the of enumeration, comparison of quantities and values and generalization from the whole and from individuals so that if nature be not opposed or understood, not only the bright boy displays aptness in numbers, but the boy and girl are born mathematicians a method is a natural and easy one giving a given result, does, on the fact commend it to favor. Let us brief whether the science of mathematics an efficient, as we claim it is a natural easy method of reaching the ultimate of study. In answer, I shall assume out stopping to prove, what I believe educated persons agree upon, that the object of study is the development of individual—the unfolding and exercising his latent powers—the refining of the dross, the training, directing and stimulating of healthy growth toward perfection a person shall accomplish when he is so fitted, is an after or at least later operation. Make the man, the woman, broad, complete, and the goal of education practically attained. To the development the mind—the thinking faculty of a complete man, what branch of knowledge adapted than mathematics? The perceptions of form and number are aided by sensible objects, but when apprehended, these are discarded and retains only the abstract idea. Within six years associates the application of first grasped the notion of the five with that number? The purpose of the abstract is in his mind and the So of a circle, a right-angle; though may help the mind first to understand when understood, directly and he transfers the knowledge to his consciousness. And all the terms of mathematics are explicit, the nomenclature, the axioms universally true, distinct, the axioms universally true, being clear and connected and a rigid logic and therefore the conclusions irresistible. In such exercise, with matter, but with the purely mind is separated from the material, inured to continuous application to the accomplishment of a purpose, regardless of obstacles, as in no other way. The study of the sciences not only develops the powers and gives fixedness of attention it calms perturbed minds, sobers ballasts the light and steadies the The girls of the school and mothers sisters will pardon me if, for the ones, I lay especial emphasis upon the importance of the study of mathematics. It may not be a woman's it is a fact, that she, quite as much needs the discipline of the abstract. Believe as we will concerning the question of "sex in soul," the tudes of the mass of women, elevated women, the common social customs and the common women incline strongly toward sense and are not conducive to effort and growth.

Notable exceptions there to count them proudly, of women pace with the noblest of men in achievement; but they stand a rule still holds true. We masses. For these reasons, then, to most completely for the conflict make her defences strong where certain, exercise her in the abstract cultivate the reasoning powers here of her imagination, her tastes, not that I would elude them from care, but be a deity girl is sure to give the sensation and very likely to neglect unless the practical wisdom of

Education.

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

PRACTICAL MATHEMATICS.

BY MRS. J. R. GROVES.

A paper read at the Anniversary Session of the Alfredian Lyceum of Alfred University, June 1884.

Among the various methods by which the faculties of the human mind are developed, from the first dawning of intelligence in infancy on through all the growing and working years of life, no one method is so natural as that presented by the science of mathematics. The existence of figure, dimension, number, is one of the earliest of the child's discoveries, in the making of which he exhibits thought; sight, hearing, taste are exercised prior to this, but in their use, the human is the animal. Earlier than is generally supposed, the child begins the processes of enumeration, comparison of quantities and values and generalization from the parts to the whole and from individuals to a class; so that if nature be not opposed or misunderstood, not only the bright boy who early displays aptness in numbers, but the average boy and girl are born mathematicians. That a method is a natural and easy one of attaining a given result, does, on the face of it, commend it to favor. Let us briefly inquire whether the science of mathematics is also an efficient, as we claim it is a natural and easy method of reaching the ultimate object of study. In answer, I shall assume, without stopping to prove, what I believe all educated persons agree upon, that the primary object of study is the development of the individual—the unfolding and exercising of his latent powers—the refining of gold from dross, the training, directing and stimulating of healthy growth toward perfection. What a person shall accomplish when he has been so fitted, is an after or at least later consideration. Make the man, the woman, strong, broad, capable, and the goal of education is practically attained. To the development of the mind—the thinking faculty of this complete man, what branch of knowledge is better adapted than mathematics? Early conceptions of form and number are, indeed, aided by sensible objects, but when once apprehended, these are discarded and the mind retains only the abstract idea. What child of six years associates the apples by which he first grasped the notion of the number five with that number? The pure ideal—the abstract is in his mind and there forever. So of a circle, a right-angle; though his eye may help the mind first to understand them, when understood, directly and once for all, he transfers the knowledge to his inner consciousness. And all the terms employed in mathematics are explicit, the notions distinct, the axioms universally true, the reasoning clear and connected and according to rigid logic and therefore the conclusions are irresistible. In such exercise, dealing not with matter, but with the purely ideal, the mind is separated from the material, habituated, inured to continuous application and bent to the accomplishment of a given purpose, regardless of obstacles, as it can be in no other way. The study of the pure mathematics not only develops the reasoning powers and gives fixedness of attention, but it calms perturbed minds, sobers the trifling, ballasts the light and steadies the impulsive. The girls of the school and my Alfredian sisters will pardon me if, for these last reasons, I lay especial emphasis upon the importance of the study of mathematics for them. It may not be a woman's fault, but it is a fact, that she, quite as much as man, needs the discipline of the abstract sciences. Believe as we will concerning the mooted question of "sex in soul," the mental habits of the mass of women, even of cultivated women, the common surroundings, social customs and the common avocations of women incline strongly toward things of sense and are not conducive to intellectual effort and growth.

Notable exceptions there are, and we count them proudly, of women who keep pace with the noblest of men in culture and achievement; but they stand singly and the rule still holds true. We speak of the masses. For these reasons, then, to equip woman most completely for the conflict of life, to make her defences strong where attacks are certain, exercise her in the abstract sciences, cultivate the reasoning powers; I say nothing here of her imagination, her emotions, her tastes, not that I would ignore or exclude them from care, but because the ordinary girl is sure to give these sufficient attention and very likely to neglect the former, unless the practical wisdom of teachers and

friends shapes her course for her. You who knew me a student will smile at my coming back to you with a talk upon the value of mathematics and an appeal for longer and severer drill in them, and I smile at myself; this is one outcome of a ten years actual test of one woman's and a careful observation of many women's preparation for active life—a ten years reduction of theory to practice.

Few find the fields into which the languages conduct the student and the company with which they acquaint him more delightful than have I; and to this day, there is nothing after human life and human action that possesses such interest for me as the languages—those enduring bridges and elevated roads that span seas and centuries and form the highway for the high-born of earth; whatever teaching I have been able to do and most of the best study I have done have been in this congenial field; I have rocked my cradle to the rhythm of Virgil's musical measures, charming the sleeper with the sound and my own soul with the sense. I have stirred native patriotism in childish hearts with Cicero's withering blasts against traitors and his tender pictures of Rome and country as mother and objects of devotion; I have loved to read my Bible as Luther read and left it and have kept the old fondness for the German songs and the German accents our precious friend and teacher taught us; I believe in the study of the classics, not only as a valuable aid, but as one of the chief and altogether indispensable means to high scholarship; no one can feel greater opposition than I do to every attempt to abridge the labor bestowed on them in our schools; let the old curriculum by all means be retained, or at least not robbed of the wealth of the old masters of style and diction, let the clamor for the practical be disregarded until the ignorant masses come to understand that high education, liberal scholarship is the practical and the practically useful agent in all the movements of the world. I am persuaded that nothing can at all compare with the study of the ancient classics in producing ease of expression and beauty of style and in promoting the purity and permanence of a nation's literature; and as I have shown, it is not because I delight in the mathematics above the languages that I plead for thorough drill in them but simply because I have been forced to acknowledge their great value in mental discipline and because I know the strong inclination there is among lady students to skip and skim over them. No, girls, I wasted some precious hours here and have now to regret some lost opportunities, but I never regret any time spent over tough problems and lengthy demonstrations, far more do I regret, that I did not push on through surveying as I wished to and calculus and work harder and more patiently over those old astronomical calculations; for such work, however it goes against the grain, if persisted in and conscientiously accomplished, gives mental stamina, vigor and force, without which the grace and polish resulting from familiarity with great thinkers is merely a pleasant possession and not a producing power in practical life. What is pleasant, attractive in itself, needs no advocate; that which is stern, rugged and unbending often does; I would gladly persuade all young ladies, who will soon face the facts and duties of life, who will soon hold vital trusts, whether they are prepared or not, whether they are strong or weak, I would prevail upon them to make no substitution of easy things for difficult ones—no compromise of judgment in favor of congenial elective studies to the exclusion of any branch of mathematics; take them all if you can, but by all means, take the sturdy studies.

I have thus far used the term pure mathematics and have had in mind mainly the higher branches of the science; now, in view of what I regard the prime object of education—mental discipline—these higher mathematics are the practical ones; I therefore designate the modern nomenclature which designates merely elementary books as "practical," because they are supposed to give a little knowledge of first principles as used in common transactions. Little thought has the child, in those books, of applying what he learns to actual practice. Go back with me, one moment to the old school days and the old school house in which there were no nights, so far as we know, at least it was then and has remained ever since, perpetual day in the dear old place—to the time when we had reached the dignity of studying Adams' Arithmetic; we did not call that Practical, but simply Adams', and so far as we ever thought or inquired, or so far as the book had any faults, it might have been and probably was made by Adam before the fall. Can you see the boys and girls, yourself among them, on the old benches, poring over

this old book, i. e., poring when the teacher was looking and the roguish boy across the aisle wasn't; mousing over the old definitions which we liked and remembered if we didn't understand? Can't you hear yourself reciting confidently about "similar and dissimilar concrete numbers" and feel the old flush as you were called upon for the first time to display your knowledge of Arabic notation and to clamber up the numeration table, your first attempt at that ladder of big words? Numbers then ended with quintillions, at least that was as far as they went in our book, turned crosswise, and there our breath gave out and we made a full stop. Names and uses of terms and signs we learned and certain processes which have since become practical, but except that they were doing their part in awakening our young minds, they were then as far from practical as the science of navigation is to the robins. What had we to make them practical with? Joys multiplied themselves without our help; disappointments and sorrows came without counting; to-morrows stretched on and on into infinity; what had we to do with enumerating them? The boys and girls had always been our playmates and always would be; no thought had we of differentiating them into families and societies and scattering them to the four corners of the earth. Everything pleasant ran on into the infinite, leisure, fun, youth, beauty, plenty, strength, energy, ambition and hope, and if the thought of death ever darkened our skies, it passed quickly like a summer cloud, and the solemn actual thing itself was far away from any of us. The thoughtless happiness of youth feels no need of and turns not naturally toward heaven.

"The sorrow builds the shining ladder up whose golden rounds are our calamities. Whereon our firm feet planting, nearer God The spirit climbs, and bath its eyes unsealed." These sunny days spread before us like a shoreless sea, or if we took any note of their number, we marked after it, each night, the sign plus. If one day's pleasure failed us, we confidently "borrowed ten" from the next, comforting ourselves with hope and leaving memory to balance the account.

We "went through" subtraction and supposed we understood all there was of it, but never thought of the great practical problem that was being solved before us as one by one the joyous days were subtracted, subtracted from our mind of school days and how the remainder was dwindling down and down.

Thus on through the "fundamental principles" through fractions, denominate numbers, rule of three, gain and loss, banking and brokerage, insurance and discount, taxes and duties, partnerships and partial payments, progressions and powers and roots, through or rather over all these we went, about as the humming bird goes over the currant bushes, and we said we had "finished arithmetic." Ah, little we dreamed in that old school-house, that by and by we should have to begin back at the very first page and review and apply that whole matter. But so it was, so it will continue to be, and well for us if there has been such thorough work during school days, such skill and discipline acquired as will prepare us for this later and really practical work in the problems of life.

Our first time over arithmetic gave us a general notion that, in Roman notation, I means one, just one; but it took the second time through to make us really understand that the individual capital I is so small a quantity, and the more humbling fact that if placed before larger quantities, it actually diminishes their value.

"Local and significant values" figures always had, but later years taught us that the same fact is true, and with broader meaning, of human beings. God stands every man alone, insulated from his kind, and marks his worth; that is "significant value"—intrinsic worth. Society often estimates men by their surroundings; one may be a very small quantity, but if he have plenty of ciphers below him, or if he have family name, wealth, distinction of any sort attaching to him, he may be kept well up in the numerical scale; this is "local value." Examples might be cited whom last month's financial convulsions made conspicuous, of persons whose "local value" was publicly compared with their individual worth. Ah, how a father's name and credit, a relative's position and influence often inflate and bolster up the credit of another!

Shall it be our purpose to represent and have value in ourselves or shall we passively trust to fortuitous circumstances to invest us with an appearance of worth? Few lives are so sheltered as to escape severe crucial tests of their individual worth; and death makes every man solitary; not what his ancestors or connections were, but what he is, he dies. In this review of mathematics, there's

abundant practice in fractions; time intended for one use, is demanded for others and must be divided amongst all; plans are partially executed, efforts half foiled, undertakings interrupted, and resolutions imperfectly carried out. There are bits of lessons well done with much to be done again, portions of work correct, mingled with the faulty; there are snatches of leisure where whole hours were looked for and only gleams and glimpses of sunshine after the cloudless morning; but did we not long ago learn to add fractions?

And life gives us many problems in "denominate numbers" to solve, though experience has revised and greatly altered the "tables" we first learned. There's that of time, "60 seconds make one minute, 60 minutes one hour, 24 hours one day, 7 days one week, 4 weeks one month, 12 calendar months one year. It is not strange that a year, the aggregation of all those parts, seemed a long time; and we were going up life's hills too, and moved slowly. Now, we ignore all minor divisions and regard ourselves up with the time, if we keep the day of the week and the rapid succession of seasons often forces the sigh

"O for boyhood's time of June, Crowding years in one brief noon!"

Why, back there, when we went by that time-table, we looked up to people forty years of age and thought, "how old you must feel!" we are glad the "table" has been revised and forty years now don't mean the same at all. A similar diminution has taken place in currency and in distances; dollars are scarcely more than the dimes of old, and the miles of our childhood have shrunk to rods. Again, a great part of the reckoning of mankind is done in percentage; not only the banker and the capitalist, but laborers in every pursuit, women as well as men, the well-to-do and the frugal all meet and must solve many practical questions in profit and loss, interest and securities; and whether it may be expressed in accurate figures or must be computed by subtler means, the question "will it pay" has millions forever engaged on its solution and is forever unanswered.

There is also one great problem in percentage, which we are all alike working out; All are debtors, the face of our notes is different, that of each person representing the value of his talents, opportunities, capabilities; these notes are all on interest and all mature at the day of death and are payable to Him who lent us the "value received," with the charge "occupy till I come." Do we, in true business way, sometimes cast up this interest and ascertain whether we have the funds so invested that we can surely liquidate the debt when called upon?

I come now to look, for one brief moment, upon what may be regarded the most practical as it is the most extensive field for the application of mathematical science, that of the mechanical arts, in which I include architecture, ship-building, making of bridges, tunnels, and aqueducts, of railroads, over, through and under all natural obstacles, and the construction and adaptation of machinery to all its infinite uses in the mills and factories of the world. This may be called a great harvest-field, on which practical mathematicians have reaped some of civilization's richest fruits, or the ground upon which history has won some of her most signal victories. I approach this department with reluctance, because my glance must be so cursory—a closer look would consume hours, and I had chosen to confine myself to the less apparent uses of mathematics, the mathematics, if you please, of the home and the heart; but I could not pass without a word of reverence for these workers and of admiration and gratitude for their work.

Croton aqueduct, as it has been and is to become, Niagara and Brooklyn bridges, Chicago and Cleveland water tunnels are not triumphs of genius, but monuments of patient labor directed by the most thorough and accurate mathematical science; John A. Roebling had seen that magnificent span over East River as definite and complete before ground for the first pier was broken, as we see it to day; and, like David, he could die, knowing that his son would execute what he had planned. "All that is truly great in the practical is but the result of an antecedent ideal."

When the world has grown wiser and the arts of peace have taken their deserved place above those of war, not he who conquered cities and subjugated nations, but they who built cities, subdued wildernesses, brought golden grain and pure water to hungry and thirsty millions, and scattered light and learning to the dark places of the earth will be held in everlasting remembrance.

Less practical, but not less admirable and wonderful are the achievements of our astronomers, our coast surveyors and our navi-

gators within the last quarter of a century; achievements to be ranked as direct fruit of applied mathematics. But young ladies tell me they do not intend to be engineers, accountants, bankers or architects, and their distaste for figures will lead them to eschew mathematics forever so soon as they are through school. But, listen young ladies, I would not be understood as recommending any department of applied mathematics for your work—for most of you there are better things—this I mean, as educated women, as wives, mothers, counselors, reformers and Christians, practical life will put to a thousand tests the stuff you are made of; can you reason (women mostly feel) calmly, consistently and logically? Are you swift to draw conclusions and sure that they be correct? Can you abstract your mind from immediate surroundings, set and hold it to a given task? Then Geometry has done something for you. The world has too many weak women—the strength and glory of a city is not always proportioned to its population, you know,—she looks to the church and the school to give her the greatly needed strength, thoughtful, earnest women, who more than any other one class, shape the destiny of the world.

And our practical mathematics reach beyond the business and the mental activity of life and have much to do with the moral and spiritual sides of our nature. Have you not seen the farmer who has leveled his grain measure till his own soul was flattened? and the grocer who scrimped his pounds till he himself grew little and dry?

Our arithmetic does react on ourselves. "With what measure ye mete, it shall be measured to you again" this, you know, is the "metric system" of the Bible—the world is slower to adopt it than it is the French one—it means more than that we shall get as much meal as we give; it means also that God will enlarge and enrich us in all true riches as we are just and merciful.

In these mathematics of morals, we mistake values sometimes, count gold gain when health or soul pays for it; count ease gain when children's habits or characters are risked for it; count friends or followers gain when principle is sacrificed for them; and I sometimes think that it is in the realm of morals that we find most fictitious values, most "watered stock" and have oftentimes to try the ring of coins. So precious is a good name, so does the human thirst for respect, that people assume appearances and counterfeit what they admire but do not possess, so that the most lustful have need also of some acumen and judgment in bestowing confidence upon the untried. But they that have been trusted, have received deposits of affection and respect and then become bankrupt in character, make sadder failures than are those of railroad companies and "marine banks." Practical life, too, corrects our estimate of ourselves; in youth we stretch up by our own standards and mark our stature all it will bear; later, under the arches and on the plains of the universe, by the side of old and effective workers, we see our littleness. He has learned little from Life's Geometry, little of God's great science of leveling, who, however he has actually grown in others' eyes, has not, in practical life, lowered his early estimate of himself, and in so doing, come nearer to the great heart of humanity. Again, in this life, dividends are received from early investments; if we have given help, encouragement, inspiration to a young soul in early life, that is not only not lost, but it will bear good interest and come back some time in better than gold.

Richer things than "protected checks" on the Bank of England are borne by our mail trains and go back and forth over the seas, when appreciative souls send expressions of gratitude for helps long ago received and that have been maturing through the years, in their own grand lives. The best things any of us got here were not paid for in our tuition; and I am sure the most precious returns these faithful teachers receive for their labors, is not included in their salaries. So, also, the whole life of every noble man and woman is one of sacrifice. The sordid soul, that, like Hugo's devil-fish, is forever throwing out its long arms and drawing everything in to itself occupies but its arms' length space in the world and deserves not that. Giving, giving is emphatically the function and characteristic of great souls. The true teacher, pastor, friend, the loving husband and wife are, like the fond mother, forever saying, in word and act, "my life for yours." O! this glorious subtraction and radiation, if I may use the word, of life and soul! Friends tell me they miss brightness on my hair, and roundness in the cheek, and I love to tell them "they are not lost, I have given them away, they are preserved where I like them better, on the golden heads, on the sunny faces of my boys and girls."

Here is the true fountain of perpetual youth; more real than the part remaining in her own person, is the mother's life she lives in her child.

And you, here, who know most of this impartation of virtue,—being, to others, live in a thousand active lives beside your own. Send me no word that President Allen is "getting old," is "dead"; I know where he lives and works in the full vigor of middle life and even with the fervor of young manhood. He die?

And this subtraction, elimination of self from this life—the first member of the great equation of existence, is a good preparation for Christ, in divine mercy, to be added thereto; and however small the quantities left there, if all have disappeared save faith alone, it is enough—let our lives be given out—all gone, faith plus Christ will, in the second member, equal acceptance with God

My early fathers in the ministry, and my early associates are all gone. I find myself associating in class. Think of our public-school missionary work, our schools, fifty years ago and then look now. I have the transition. O, if I could have opportunities our young men now thank my heavenly father that so many have fallen on us as a people, blessings we ought to be a godly could tell you of hardships that make you weep. When I think of dear parents suffered to raise their children as though I would be glad if they were dead. But they are in better shape now for taking up so much precious time, in this rambling letter. My next meeting is to meet with us in praying for the mercy of God. Mr. Oneile is assisting Bro. Oneile at a protracted meeting here. O, help you in your blessed work.

V. HULL.

FROM CRAB ORCHARD, ILL.

JAN 19 1895. I have seen the report of Bro. Johnson, of the Park's School-House station. The body has been trying to live for without a house of worship. We solicited to build a house. We divided between two elements; one is in favor of the other is quite weak. We have a house of worship, but our body, but one man has subscribed. Now, brethren, upon three of us must fall, or we must ask for a house of worship; and if we let the house go with it. Our board can give us one hundred dollars to do the balance with what help we can get. And if we cannot get any help, to know it as soon as possible, that we do not involve ourselves and others. From the Board at an early date. Yours Fraternaly, B. F. ENSMINGER.

LIST FOR MISSIONARY SOCIETY.

From January 1st to 31st.

Table with columns for names and amounts. Includes entries like 'Church collections, G. F. \$4.00', 'Sabbath school, S. M. S. \$10.00', etc.

RECEIPTS FOR PERMANENT FUND.

Table with columns for names and amounts. Includes entries like 'Wm. Young, \$1,500.00', 'Newport Church, cash, \$362.00', etc.

A. L. CHESTER, Treas.

Methodist Home Missionary writes: now made up of seven (7) preachers. In five of these I preach every Sabbath, in one every Sabbath, and once a month on a week day.

The Sabbath Recorder.

Alfred-Centre, N. Y., Fifth-day, February 12, 1885.

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

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

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

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

THE evidence of Christian character is what a man is, not how he feels. What a man is, is tested by the way he meets adversity and overcomes obstacles, and not by what he seems to be when the course of life runs smoothly with him.

We call attention to the address of Mrs. Groves, on "Practical Mathematics," printed in our Educational Department this week. Feeling that when one begins reading it, he will not want to wait until next week before completing it we have given it entire. Our Sabbath Reform column, usually appearing on the same page, will be found on page six.

A LETTER from Mrs. Fryer, at Hythe, Kent, England, states that she expected to sail with two of the children, Jan. 28, in the Steamship Glengarry, for China. She says: "I am thankful to tell you that my health continues to improve, and with God's blessing I hope to be able to do something for him among that benighted people." Mrs. Fryer's many friends will be glad to hear of her improving health, and will bid her God speed in everything she undertakes for his glory.

The last number of volume 3 of *Our Sabbath Visitor* has been printed, and is mailed with this number of the RECORDER. The publication of the first number of volume 4 of the *Visitor* will be delayed a little. It will bear date of March 5, and the numbers will appear weekly in regular order thereafter. It is believed that the *Visitor* will be more valuable than ever next year, especially to the children and those who teach them. We bespeak for it an enlarged patronage. There is still considerable due to the close of volume 3, all of which is now needed to close up accounts. We also hope that as far as possible, orders for renewals, and new subscriptions for volume 4 will be accompanied with cash in advance.

THE *Helping Hand* is meeting a quite hearty response from the schools, which is gratifying to its projectors whose aim is to furnish just what has long been felt to be a necessity in our Sabbath-school work. More time for the preparation of the second number will enable those who write for it, and also the printers to better satisfy themselves in the workmanship of it. This is by no means a disparagement of the work done on the first number, but a promise for the future.

Some schools have expressed a desire for the *Helping Hand* but do not wish to dispense with the *Lesson Leaf*. We shall accordingly issue the latter for March, but will send it only to those who order it. If these orders for the March *Lesson Leaf* indicate a sufficient demand for it, we will continue it through the year. We hope no one will make arrangements for *Quarterlies* or *Lesson Leaves* of other publishers until our own have had a fair trial. It is our aim to furnish just what is wanted by our schools, and to furnish it as cheaply as the average of such publications can be furnished.

THERE is a strong tendency among all classes of the present day to irreverence for sacred times and places. We think the failure to find any divine authority for Sunday observance has begotten the general disregard for the sanctity of the Sabbath; while the reaction from the superstitious regard for holy things prevalent in the past ages, has driven men of to-day to the opposite extreme. We are well aware that brick, and mortar, and lumber put into a meeting house is no more sacred, *per se*, than the same material put into a barn. But when a house has been erected for the sole purpose of worshipping God, and with fitting ceremony set apart to that high and holy object, he who can enter it with the same feelings, and treat it in the same manner in which he treats any other building, is certainly lacking in a proper appreciation of the fitness of things, if not in the spirit of reverence for sacred things. The Sabbath should indeed be a joyful day, but it should be a day of holy joy; "not thinking thine own thoughts or doing thine

own pleasures." The house of God should be a bright, cheerful place, but its chief attractions should be that it is the place where God's glory dwelleth. If these two thoughts possessed the hearts of Christian people there could be no irreverence among them towards God's Sabbath and God's house. And where reverence for these obtains, all other objects worthy of reverence would receive their proper share.

ONE THING THOU LACKEST.

It has been truly said, no chain is stronger than its weakest link. If it be strong enough to support a ton's weight in all its parts save one, and that one part is equal only, in strength, to a weight of ten pounds, ten pounds is all it will support. This may serve to illustrate a point sometimes difficult to understand in human character. It is often said of a person, he is an excellent man except for one bad habit; or of such a one, he has but one serious fault. But in all practical affairs that one bad habit or the one serious fault renders the man wholly unfit for the service for which he is wanted. Let it be supposed that a young man seeks the position of a book-keeper in an important business house. He is thoroughly competent as an accountant, understands all the possible complications of the business in which he seeks employment; in short, he is all that one in such a position should be, except that he is sometimes careless about his work, or he is not strictly conscientious about how he handles other people's property, or he is fond of the social glass out of business hours. Now, his competency, his thorough mastery of all the principles of book-keeping, and all his general knowledge of business go for nothing in the fact of his one fault. No man wants a careless, slovenly book-keeper; no man will willingly place his business in the hands of any one, however competent, who is not conscientious as to how he handles it; and no amount of fitness in other respects will make a man of dissipated habits a trustworthy man. Thus the one fault, by a law of necessity, makes a tramp—a sort of worthless vagrant—in a business point of view, of an otherwise useful man. In other words, we estimate men, not by what they are worth, but by what they are not worth. The requisition for the good business man is that, with respect to the particular business, he be without spot, blemish; if he have one fault, that one fault places him below the requisition, and he is cast out as worthless. Every business man pronounces the sentence just.

Why should not the same principle be applied in all moral and religious matters? It is said of many a man that he is an excellent man except for just one thing. But that "just one thing" lets him down in the estimation of the public, often to a very low level as to his real moral worth. So when it is said of a man, as alas, it is said of very many men, he is almost a Christian, it is to say that he is not at all a Christian, and this, not by any arbitrary or exorbitant demand of an infinite Sovereign, but by a necessary law inhering in the nature of the case. "Be ye holy, for I am holy;" "Without holiness no man shall see the Lord," gives the standard of character which God sets for men. As no man can be holy who is morally deficient, even if it be in only one point, so it is true that he to whom it may be said "One thing thou lackest," is wholly without the kingdom of God. Something of this kind the apostle James must have meant when he said: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." These seem like severe, and to some, like unjust requirements. But we have seen that the principle when applied to purely business matters, is by the business man, pronounced just. Is the same principle unjust when applied to matters of greater importance? Besides, the requirements of the Lord are always within the limits of possibility. The standard of Christian excellence which he sets up for men is not only almost, but altogether possible to men. It need not be said to any man, "One thing thou lackest," except by his own choice. God's method of dealing with men is first to place within their reach the means by which given ends may be reached, and then require them in the use of those means, to attain those ends. Before he said to man "Be ye holy," he opened up the highway of holiness in Jesus Christ his Son, and freely offered him to every one who would accept him. Let no one, then, be content with being almost a Christian; let no Christian be satisfied to think himself as good as he ought to be except for one little fault; but rather let every energy be employed in the effort to be altogether such a one as God will delight in. What lackest thou?

THE WOMAN'S EXECUTIVE BOARD.

The Woman's Executive Board of the General Conference is thoroughly organized and is quietly doing its work. There seems yet to be doubt and uncertainty in the minds of many, as to the aims and methods of this Board. These may be briefly stated. The primary aim is to enlist, as nearly as possible, all the women in the denomination in denominational work, the immediate outcome of which would be, of course, more funds for the treasures of the denominational societies. The secondary aims are, 1. To ascertain, if possible, how many societies of any and every description and name are now organized, and how much money is now being placed in the hands of the Missionary, Tract, and Education Societies, through their agencies. 2. To encourage existing ladies' societies, not now contributing to the denominational societies, to do so. 3. To aid in the organization of societies which shall be in some way, auxiliary to the denominational societies, in churches and communities where no aid, benevolent, or other ladies' societies now exist. The method of accomplishing these aims has been and is to consult with ladies in the different churches about the needs of our denominational work and about how best to promote that work; when personal consultation is impracticable, the consultation is done by means of correspondence. This consultation may be had with any member of the Board; with the Corresponding Secretary; or with the Vice Presidents, who are really the Corresponding Secretaries for their respective Associations. In this connection it may be well to give the names of the members of this Board, and their addresses. They are as follows:

- President—Mrs. L. A. Hull, Alfred Centre.
- Corresponding Secretary—Mrs. E. T. Platts, Alfred Centre.
- Treasurer—Miss S. M. Burdick, Alfred Centre.
- Vice Presidents—Mrs. C. N. Maxson, Lost Creek, W. Va.; Mrs. E. A. Whitford, Westery, R. I.; Mrs. A. J. Greene, Adams Centre, N. Y.; A. K. Witter, Alfred Centre, Mrs. M. F. Bailey, Milton, Wis.

We are assured that the Corresponding Secretary or her assistants, the Vice Presidents, will be glad to answer any questions any person may wish to ask in reference to the work, or to render any other assistance in their power by which the primary object of the Board may be realized.

OTHER DENOMINATIONS.

BAPTISTS.

The Bible-school of the Cranston street church, Providence, R. I., which was organized about a year before the church, has just celebrated its fifteenth anniversary. Since the organization of the school about 4,000 persons have been connected with it. Three times the house has been enlarged to meet the demands of the growing congregation. The church is still in charge of its first pastor, Dr. Bixby, and the school of its first superintendent, Mr. R. B. Holden. The school has over 900 scholars on the roll and has an average attendance of more than 500, with about 75 teachers. There were 35 scholars baptized during the past year.

Rev. Archibald G. Brown, pastor of the East End Tabernacle, London, England, has just celebrated the eighteenth anniversary of his pastorate. During this time he has baptized and welcomed into the fellowship of the church 3,300 members. It does not seem likely that the call of the Tremont Temple church, Boston, will be accepted by him.

The English Baptists report 1,961 churches; 2,894 chapels with sitting accommodations for 882,503; 1,434 pastors, and 384,013 Bible-school scholars, with 39,035 teachers; an increase last year of 25 churches, 7,937 sittings, 19 pastors, 29,212 Bible-school scholars, and 1,937 Bible-school teachers.

Dr. J. F. Elder has been pastor of the church of the Epiphany, New York City, for fifteen years; and Dea. William Phelps superintendent of the Bible-school for twenty-five years.

Baptisms are reported as follows: Twenty-third street, New York City, 6; Mount Morris, 5; Fremont, 5; Berean church, New York City, 8; Summit avenue, Jersey City, N. J., 15; and the churches and in around Boston report hundreds of conversions.

PRESBYTERIANS.

About 100 persons have professed faith in the Saviour at Staunton, Va., among them some fifty young ladies in the Augusta Seminary. All classes were unusually interested in the meetings. As the result of special services following the week of prayer, 18 have professed their faith at Salem, Va.; 18 at Lexington, Va.; and 11 at Royal Oak, in the same State. Rev. H. S. Rodenbough has been pastor of the Little Providence church, Montgomery

county, Pa.; 40 years. During his pastorate he has preached 5,643 sermons; officiated at 1,124 funerals and 847 weddings; received to church membership 563; and baptized 467.

The church at Beaver Falls, Pa., has received 120 new members; the Memorial church, Philadelphia, 50; and the Olivet church, 64.

The pastor at Carthage, Mo., has sent to his congregation a neat eight-page circular, presenting a record of the work and progress of the church for 1884, and a brief historical sketch of the church. It was organized in 1867 with 12 members; 378 have been received; the present membership is 219.

Additions are reported as follows: Central church, San Francisco, California, 20; Orange, 10; New Athens, Ohio, 12, among them students of Franklin College; Hope church, Columbus, 25; Gallipolis, 18; Jackson, Mich., 13, the church having grown in one year from 34 to 100; Andrew church, Minneapolis, Minn., 21; Black Hawk, Col., 12; First church, Geneva, N. Y., 47; and the North church about as many; Kirkwood, Ill., 15; Fourth church, New York City, 16; Oswego, Kan., 9.

TITHES AND REVIVALS.—The New Year's greeting of the pastor and elders of the Westminster church, Bloomfield, N. J., (Rev. Dr. S. W. Duffield's) contains the following important suggestion among others: "It is not to be forgotten that there is a close connection between 'tithes' and revival. When all these are 'brought in' and when we 'keep back' no part of the price, then God 'pours out' his blessing. The business side of our religious life must not be neglected. We must 'provide things honest in the sight of all men.' And we are safe in assuring you that God will not suffer those to lack who conscientiously add their proportionate gifts to his service."—*New York Observer.*

CONGREGATIONALISTS.

At the annual meeting of Plymouth church, San Francisco, Rev. T. K. Noble, pastor, reports were received from its home and mission Bible-schools and six other committees and societies for Christian work. The total enrollment in all the schools is over 1,200. The present membership of the church is 504, of whom fifty-six were added during the past year.

Over 50 hopeful conversions are reported from Princeton and Princeton Centre, Mass., from Homer, N. Y., 43; Montclair, N. J., over 20; Marshfield, Me., 30; Mattoon, Ill., 32.

Due notice having been given by the pastor, Rev. S. H. Lee, the chapel at Brattleboro, Vt., was crowded at a "roll call" of the church on the evening of Jan. 23d, nearly 175 being present. Each answered as his name was called, many with appropriate words of Scripture. The most touching things were the messages from the infirm and the sick, announced by others. The meeting proved a most useful one, giving an opportunity for all to secure a definite recognition of their church membership. Here is a good suggestion for other churches.—*Congregationalist.*

Nearly every member of one Bible-school class at Des Moines, Iowa, whose teacher has kindly but persistently pressed the question of personal salvation, has been converted.

MISCELLANEOUS.

At Gallipolis, Ohio; 500 persons, it is reported, have professed conversion. Saloons are suffering financially. A. E. M.

Communications.

IN MEMORIAM.

The sad news having reached us, of the death of our former schoolmate, Jesse Foster, at his home in Picolette, Florida, Dec. 1884, we, the Seventh-day Baptist Sabbath-school of the Church at DeRuyter, N. Y., desire hereby to express our sorrow at his early death, and our high appreciation of him, as a friend and Christian brother.

From his first coming among us, until his late departure, he has proven himself worthy of the confidence reposed in him, and won the lasting friendship of all who have best known him. As a student in the public school, he secured the respect of teachers and pupils by his diligent application to his studies, and by his upright deportment; his kindness of heart, and unflinching integrity, and his high conscientiousness were also manifest to all with whom he associated.

In his business relations and engagements he was the personification of honesty and fidelity. His good cheer; his religious conversation, and his readiness in the sacred Scriptures, were marked characteristics; and

these with his native urbanity and goodness of heart made him a welcome guest alike in the humble cottage, and in the home of opulence and wealth. He gave promise of great usefulness in the cause of God and humanity, had his health not broken down and thus brought him to an early surrender of life with all its possibilities.

In view of these facts, Resolved, that this brief obituary be entered upon our records, and that a copy of the same be sent to the surviving relatives of the deceased, and also for publication in the SABBATH RECORDER.

H. M. MAXSON, } Com.
H. C. COON, }

OBITUARY.

Died, at Farina, Ill., Jan. 28, 1885, of consumption, Eva R. Irish, wife of Henry P. Irish, who is son of Dea. D. B. Irish.

She was daughter of Dr. E. J. and S. S. Bond, born near Lima, Rock Co., Wis., Aug. 21, 1856. She was in the twenty-ninth year of her age. Her mother died in 1862, while she was only six years old. Hence she was a stranger to the care and love of a mother. She was deprived of the greatest boon that God has given to men, save the gift of his own Son. She was about eleven years old when her people moved to this place which has since been her home. In the Spring of 1868, she was baptized by Rev. C. M. Lewis, while he was preaching here, and joined this Church, of which she has been an exemplary member ever since. She was married a little over three years ago, and has left two little ones, younger than she was without a mother's care. She seemed to inherit a tendency to consumption, as her mother and older sister both died with it. In other respects she was usually healthy, until about a year and a half ago, when she began gradually to decline, until she was overcome by the fell destroyer, consumption. Until this time she has always been an earnest Christian worker. For years she has furnished important aid in the choir at the preaching service. Nor was the Sabbath-school forgotten by her. As a teacher she was found in her place doing service for the Master. She will live many years to come in the hearts of the young who were under her instruction. The church certainly has lost a valued member from its number. It can be said to her exceptional honor that during her married life there was not an unkind word spoken between them. This gives an index to her domestic felicity. The composure which she manifested when it became evident that death was near, is very rare. It has been justly remarked, that for one who is in the prime of life, with a kind husband and two little children around her to make life pleasant and attractive, to talk of leaving this world without even heaving a sigh, shows the presence of a higher power than man's. The last scenes of her life were truly touching. When it was known that her strength was fast ebbing away, they gathered around her bedside and prayed for her; and she also offered an audible prayer. When she had kissed them her last farewell, she repeated a part of Psa. 23: 4, in a separated and detached form for want of strength, as follows: "I walk through the valley of the shadow of death." "Thy rod and thy staff, they comfort me." Then she gently and peacefully passed away. She "fell asleep in Jesus." Her loss is felt by all classes, as the large congregation at her funeral attested. The sermon was preached from 1 Cor. 15: 55, "O death, where is thy sting? O grave, where is thy victory?" "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." W. H. S.

Home News.

NEW JERSEY.

SHILOH.
The Church at Shiloh is being blessed in its labors to save souls. Members joined heart and hand with pastor in revival work. Meetings were held for three weeks, and at present are four evening meetings per week. All the members have enjoyed a precious time in their own hearts, a goodly number wanderers have returned, and next it is expected that upwards of thirtyverts will offer themselves for baptism. The work has been very quiet, but diligent. We are greatly encouraged.

West Virginia.

BEREA.
Eld. Threlkeld writes that he has been holding meetings, in all, about six with great demonstrations of the power. Meetings have been held most of the time, at which Threlkeld has preached over fifty times. Brethren and sisters greatly helping their prayers and exhortations. There have been fifteen or more conversions and wanderers reclaimed. There are indications of some conversions to the Sabbath. The work shows no abating.

Minnesota.

ALDEN.
Our little church has not been well attended this winter. The weather has been extremely cold, and the snow drifted, and two of our families had considerable sickness. But we have up our Sabbath meetings, with prayer conference, and Bible study.

TRENTON.

For the last two months the weather has been so unfavorable that we could not get together for Sabbath-school or meetings. Since the middle of December, we have had very cold, stormy weather; the thermometer has several times been forty degrees below zero. The snow is twenty inches deep. It has not thawed since the last six weeks. J.

Condensed News.

Domestic.

There were 314 failures in the States the past week. The total cost of the Greeley reclamation was \$759,000. Ex-Congressman Joseph Grinnell aged ninety-seven. The Faculty of Lafayette College signing legal proceedings against local dealers. Both branches of the Arkansas legislature have passed a resolution requesting the President to open the Oklahoma lands to settlement. A riot between Chinese in Everett, Feb. 7th, resulted in the killing of a man and the wounding of a boy. They were compelled to leave the town that day, and a committee of the city were appointed to prevent their return. Socialists at St. Louis discussed the question. A black-bordered circular freely distributed, containing a bitter attack against Germany for the execution of prisoners and called on the workingmen to organize and revolt against priestcraft, archy and monopoly.

A collision between a freight train on the iron bridge of the Pennsylvania railroad at New Brunswick, N. J., not only in the destruction of both, but in a fire which destroyed much property, caused the death of several persons, threw out of employment about 2,000 men. The fire was communicated to the building by means of the burning of the bridge.

The January report of the National Exchange of America gives the movement of the United States for months ending January 31, 1885, compared with the two preceding seasons. The comparisons are: Port receipts 4,101,496 bales; last year, 3,845,000; exports in 1883, 2,812,540; 1884, 2,484,225 bales.

In the House of Representatives resolutions were passed urging reorganization of the services of General Grant by the people of the country, and his restoration to the Army on the retired list, and representatives of Maine to earnest efforts in procuring the re-organization of the State.

The Young People's Society for Religious and Literary Improvement, of Verona, N. Y., was organized evening after the Sabbath, Jan. 31, 1885, with twenty-five members. There are others contemplating membership who were not able to meet them. The object of this Society is to cultivate the talents given of God, to increase mutual acquaintance, and to promote Christian manhood and womanhood.

A Constitution and By-laws were adopted, and the following officers elected for four months: Miss Hattie P. Green, President; Welford C. Perry, Vice President; Charles M. Green, Secretary.

Enjoyable literary exercises closed the meeting. The next session will be held on the evening of Feb. 14th, when all with young hearts varying in age from one to ninety are invited to be present. The Secretary of the Green's Corners Sunday-school gave his second yearly report last month. The average attendance was

is native urbanity and goodness... a him a welcome guest. alike in cottage, and in the home of op-

some smaller than the first year, though the interest is greater. The weekly collection- for school purposes amounted to over \$44.

New Jersey.

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The January report of the National Cotton Exchange of America gives the cotton movement of the United States for the five months ending January 31, 1885, compared with the two preceding seasons.

In the House of Representatives in Maine, resolutions were passed urging recognition of the services of General Grant by the people of the country, and his restoration as General of the Army on the retired list as an act of justice.

The Ladies' Floral Cabinet for February contains more than the usual notes on the varieties of plants, their winter culture, bulbs, seeds, &c., for early spring planting.

The financial statement of the New Orleans Exposition submitted to President Arthur shows a deficiency of \$319,000.

The residence of Mr Gladstone at Hawarden has been placed under special police protection.

Newbold, the alleged dynamite, has been discharged, nothing of an incriminating nature being found against him.

In 1800 Romanists constituted one-third of Great Britain and Ireland; in 1884 less than one seventh. In the English speaking countries of the world there are 11,000,000 Roman Catholics and 88,000,000 Protestants.

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Advices from North Africa state that great excitement prevails at Tripoli and Benghazi over the designs of Italy.

The natives in the Sudan have won a signal victory over the English. The fate of Gordon is still uncertain.

Every possible precaution is being taken to protect the Parliament buildings and government house at Ottawa against the dynamiters.

An official note from Turkey has been received which declares that England denies having made an agreement with Italy as to the occupation of Egyptian ports.

It is stated that Commander Cameron, the African traveler, has offered to start at once for the Sudan to assist the British in their campaign against the rebels.

The fall of Khartoum has produced a profound impression at Rome.

The Home Office has organized a special detective force for the protection of the interiors of public buildings.

Rumors have reached Cairo that 2,000 men were massacred at Khartoum.

The American Antiquarian for January is Volume 7, No. 1, of that very able and valuable magazine.

Receipts for the week, 28,637 packages; exports, 979 packages.

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TRACT SOCIETY.

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Sabbath Reform.

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

IMPORTANT OUTLOOK CORRESPONDENCE.

The following letter prepared in answer to a request from the Editor of the Outlook, will be of deep interest to the readers of the Recorder. The sharpening and deepening of the interest which the Outlook is arousing is more evident every day.

JANUARY 13, 1885.

Dear Brother Lewis,—I have just received your answer to my last letter, in which you suggest that I write "a bit of my experience" in the investigation of the "Sabbath question."

The year 1839 found me pastor of Coffee Creek Baptist Church in Jennings county, Indiana, and in the second year of my ministerial labors. Having been trained from infancy to rest on the first day of the week in supposed obedience to the Fourth Commandment, I had been for several years zealous in reproving a prevalent and growing secularization of Sunday, believing it to be violation of the Sabbath.

One day I suddenly discovered a new and unlocked factor of bewilderment. Picking up a copy of the Outlook, to whose monthly visits I had not given much attention, I saw at the head of the column its "Sabbath Platform," affirming the Sabbath to be a primitive, universal, perpetual, unchangeable, institution.

I soon came to the conclusion that this question lies logically between the seventh day and no Sabbath, but my decision to observe the seventh day began to ripen since the last meeting of the Indiana Baptist State Convention, in November, 1884.

Judge D. V. Burns, of Indianapolis, a Baptist layman of ability and prominence, recently read a paper on the Sabbath before a ministers' meeting in that city, in which he took high Puritan ground.

Now I agree with Judge Burns that the Commandment is unchangeable and unaltered. I also agree with Dr. Dobbs that in this case we must keep the seventh day. If the legal brother can convince the theological brother that the unaltered law is still in force, he will then have to convince him that Sunday is the Sabbath, which is the harder task of the two.

And know our Father sends the light, And, too, he always sends the night, His wisdom proving; For darkness makes the day more fair, The fiercest lightning clears the air; An eye, when thinking of this, dare Not doubt his loving; Nor that he sends both day and night, His wisdom proving.

LYSSES M. MCGUIRE. CROTHERSVILLE, Ind.

SABBATH REFORM IN GERMANY.

LEER, [Germany], Dec. 1, 1884.

Dear Brother Veltuysen,—Among the Baptist brethren here in this part of Germany is the Sabbath question living, and many of them are convinced of the truth of it, however they do not keep the fourth commandment yet. It comes through the Boodschapper and tracts which you constantly send in several parts of this country, and also your preaching in the Churches and visiting their houses last year.

hands, to see after and read the facts we pointed out. After this meeting [which was held in peace from beginning to end,] I asked brother Becker if we should have next week a discussion on the same matter and in the same manner, but he loudly cried out:—"No, No! I could not this last five days when I was preparing me for this evening sleep at all in the night, and now my head seems to break." I replied:—"Brother Becker you see it is hard work to fight against the truth. I could sleep as well as any other night before and I have not had any pain in my head."

Selected Miscellany.

LIGHT AND SHADE.

There comes a time to every life, When heart sick, weary of the strife, And toil of living, We fain would lay us down to rest, And feel that we indeed are blest, Hands folded o'er the troubled breast, And God forgiving, Our sins and errors of this life Which we are living.

And know our Father sends the light, And, too, he always sends the night, His wisdom proving; For darkness makes the day more fair, The fiercest lightning clears the air; An eye, when thinking of this, dare Not doubt his loving; Nor that he sends both day and night, His wisdom proving.

UP THE MONUMENT; CLIMB, CLIMB.

BY REV. E. A. RAND.

It was dark without, and the wind clattered about the red door of the old school-house at the "Corners," where the minister of the parish, Mr. Winslow, was holding a Winter service. But how cheery it was inside! From an old-fashioned fire place the flames shot out little arrows of light that dropped softly into the dark corners and brightened them.

"I'd like to be a Christian," said Harry to Mr. Winslow when they were alone, "but I don't know how." "Well, Harry, the first thing is to give your will, yourself, up to God, to do as he says. That means to put away everything wrong, and while sorry for it and asking forgiveness, to really quit it and do right. That is all bound up in giving the will to God, and how readily he comes down to you, forgives you for the sake of his dear Son, who died for us, and helps you by his presence in your hearts. Now can you take the first step? You go right to God as a dear Father to-night."

"And Harry?" Harry hesitated. Down the dark road, that night, trotted the two boys, hurrying to escape from the cold and the wind into the shelter of home. When they knelt in their separate rooms that night, one boy whispered in his Heavenly Father's ear, "I will." That was Fred. Harry thought of grandfather's "long, long religion," as he called it, and stopped with the thinking. He dared not take that first step, and yet there was that loving Father, just above him, waiting to reach down his arms to him and help him! How could he hesitate.

"O Mr. Winslow, that you?" one after another was calling out. Yes, there was their minister who chanced to come to the monument unexpectedly, and desired to join his young people, and glad they were to have him. "We are all right now," said John Clinch, as he flashed a welcome to the minister out of his blue eyes. "Now I hope that doesn't mean you were all wrong before," said Mr. Winslow. "O, no! It was a very steady party of happy young folks."

"What is the matter?" asked Harry Ames. "Isn't— isn't this a very long climb?" asked Mr. Winslow, looking up. "Of course it is," replied Harry, "but all you have to do is to do just so and keep doing it." Here he leaped upon the first step and then skipped up these ahead till he was quickly out of sight. He soon came down and was at Mr. Winslow's side again. "Do you see now?" asked Harry laughing. "Oh, yes, but it looked pretty formidable. However, I'll take the first step and I guess the others will follow."

"Oh, you are as good as an elevator. Thank you." Still up the tall monument they patiently climbed, till at last they stood at the top of the stairway and looked out of the windows upon the earth below. And so little an earth and yet so great it was! Harry thought he could make out the village where he lived, and possibly the big red barn back of his house, but the village was only a feeble little bunch of toy-houses, and if it wasn't the barn that Harry saw, then he concluded it must be a fly. So little seemed the earth, and yet so great, for city joined city, and town to town, till life in houses became a vast thing. It was a grand picture of the great city.

"I suppose we must go," said John Clinch who was acting as a leader that day, "if we want to get the train we thought of taking." Down the monument clattered a dozen happy feet, soon reaching the ground, soon reaching the cars, and soon reaching home. Harry and Mr. Winslow left the station and walked along the street together. "That was a long climb up the monument, Harry." "Wasn't it, though!" "And yet, all one had to do was to take the first step and keep climbing, and it came out all right."

"Mr. Winslow, didn't you mean me when you talked that way at the monument?" asked Harry in a low voice. They were at the parsonage gate now. Harry's home was a mile away, just outside the village. "I was thinking of you. Do you see what I meant?" "Yes, sir." "Well, I would be decided. I would take the first step and I would give my will, myself, to God. And do you remember how I lifted you sometimes?" "Yes, sir." "Well, in just that way God's arms go round about us all the time and he is lifting. You must not think of religion as just man's climbing, but it is God's lifting also. We must make an effort of course, but he is close by, and his arms will carry us over all hard places. His arms are under us all the time, Harry, but there are days of trial and great joy, when we seem to actually feel those arms pressing up steadily. Now, Harry, if you know what I mean, you carry it out."

"That night Harry said, 'I will,' when he knelt to his Heavenly Father. So the long climb began, up, up, to those heights where the heavenly city is seen to lie all about us, our long, eternal home. It was a short climb for Fred Langdon. One bright but cold Winter day, Harry's mother said to him, 'Did you know that Fred was very sick?'" "Yes, isn't he better?" "No, and they say he can't get well." A cloud came over Harry's face. "Do you suppose I could see him, mother?" "Perhaps so. You might ask at his door."

Who will begin to-day, this day, not saying, "It shall be to-morrow," but this day begin the bright upward path that takes us home? Who will say, "I will," and take the first step now?—Morning Star.

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NEW STEEL MAKING PROCESS.—In connection with a few general facts concerning Bessemer steel and manufactures reported to the Department of the Interior is a reference to a modification of the emer process by Alfred Davy, of Sheffield. The report says that "this apparatus enable every iron founder to produce or small quantities of steel for cast or other purposes at about the cost of cast and of a quality superior to most steel used for castings." It is also "that steel may be produced by this process of any temper of quality, except, perhaps, the highest class of tool steel, in small ingots, at \$20, or \$22.00 per ton. The cost of the apparatus is said to be \$1000. The report further states "that three have been ordered for the United States, the introduction is very general in England."

STOPPING VIBRATIONS.—In an experiment where numbers of sewing machines used there was much annoyance from the ring and singing of the machines in the room. The manager raised them from the floor and put slips of rubber under the legs. This device was useless, and bits of lead substituted with no relief. An iron mechanic was called in, and he drilled in the legs, and even in the tables of the chimes, countersunk them, introduced of soft bar lead, and riveted them in. There were no more noisy vibrations. To mine the place of the vibration, the ordinary spirit level in an iron case holding it against an upright portion, so that the bubble was visible, he detected vibration by the change in shape bubble.—Scientific American.

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The air brakes too were looked many of the older Eastern roads a fangled Western device of doubtful and, till appalling accidents compelled of the New England railroads had ascended to adopt them; and to-day the same roads find a hundred reasons why should not adopt a uniform system of which has met the approval of a majority of the railroads of the country. Talk of insular prejudice! Why, ago nearly all our railroad men see idea of track signals other than a ball hoisted on a pole. The common system used in England might do Bull, they said, but it would never here. To day our principal railroads not only adopted those very signals have even improved on the English system. Now we have signals at stations apart which indicate to the with unerring certainty whether the is clear to the next signal ahead, and he is otherwise forbidden to pass signals are worked by the power tricity, called into action by the pu the train itself, and depending on the agency.

Their automatic action is most in to watch. You may be standing near a train within sight or hearing. You hear the distant rumble of steam that indicate the approaching train. As it nears the signal you see disk fall, or the vane of lattice bars in time for the engineer to note its. He sees it change, and knows at only that the track ahead is clear, till he has passed the next signal his faithful signal will forbid the pas following train. You wait and water train disappears, and soon the red di or the lattice bars revolve back former position, and you know train has safely passed the signal. But this is not all. If the continuing track be broken by a rail removed pairs, or if some straying cow has on the track for a contemplative of signal gives warning of the obstruct to fill the measure of its fidelity, if operative, it displays the warning danger. Yet another purpose is electric signals. At level crossing stations a gong is made to ring train approaches within a certain and the continuous ringing says unmistakably, "Train coming, c track."

But the most perfect of signals call attention to some fact, and so the element of human vigilance is to note them, so long shall we remain to accidents arising from human ties. The English system of connecting terlocking switches and their signal a manner that one man controls the of many without moving from his by which the setting of a switch-tain movement of a train holds a till that movement is completed, has been adopted at some of our larger and seems likely to be gradually unmisistakably, "Train coming, c track."

Popular Science.

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Table with columns: STATIONS, No. 1, No. 5, No. 8, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

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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, 1885.

- FIRST QUARTER. Jan. 3. Paul at Tross. Acts 20: 2-16. Jan. 10. Paul at Miletus. Acts 20: 17-27. Jan. 17. Paul's Farewell. Acts 20: 28-38. Jan. 24. Paul's Journey to Jerusalem. Acts 21: 1-14. Jan. 31. Paul at Jerusalem. Acts 21: 15-26. Feb. 7. Paul assailed. Acts 21: 27-40. Feb. 14. Paul's Defense. Acts 22: 1-21. Feb. 21. Paul before the Council. Acts 23: 1-11. Feb. 28. Paul sent to Felix. Acts 23: 12-24. March 7. Paul before Felix. Acts 24: 10-27. March 14. Paul before Agrippa. Acts 26: 1-18. March 21. Paul Vindicated. Acts 26: 19-32. March 28. Review; or Lesson selected by the school.

LESSON VIII.—PAUL BEFORE THE COUNCIL.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, February 21.

SCRIPTURE LESSON.—Acts 23: 1-11. 1. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. 2. And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4. And they that stood by, said, Revilest thou God's high priest? 5. Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. 6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. 7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. 8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. 9. And there arose a great cry; and the scribes that were of the Pharisees' part, arose, and strove, saying, We find no evil in this man: but if a spirit, or an angel hath spoken to him, let us not fight against God. 10. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. 11. And the next following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

GOLDEN TEXT.—"And the night following the Lord stood by him and said, Be of good cheer, Paul."—Acts 23: 41.

DAILY READINGS. 1st day. Acts 4: 1-21. 4th day. Acts 13. 2d day. Acts 5: 24-42. 5th day. 2 Cor. 5. 3d day. Acts 6: 15, 7: 54-58. 6th day. Study Lesson.

OUTLINE. I. Paul's plea. v. 1-6. II. Disagreement in council. v. 7-9. III. Paul rescued. v. 10. IV. Paul cheered by the Lord. v. 11.

INTRODUCTION. In the preceding lesson was a very lucid account of Paul's last attempt to defend his course before the deceived and angry Jews. They had sought to put him to death on false charges. But as soon as he was rescued from them and brought into a safe position, he sought and obtained permission to speak to the people. This opportunity in like manner as all others he employs to tell what he knows of Jesus, never stopping to speak of the unjust and cruel treatment he was suffering at their hands. This shows the beautiful dignity of the Christian spirit, when it reigns supreme in the human heart. It lifts a man above malice and resentment. He confessed to them his former errors, the divine revelation, his conversion, and his present loyalty to God, the ver, God whom they serve. When they had heard him through, they broke out again, saying, Away with such a fellow from the earth, for it is not fit that he should live. The Captain now ordered Paul to be brought into the castle and scourged, that he might learn from him the cause of this uproar. When the centurion was in the act of stripping and binding him, Paul questioned the legality of such a procedure, revealing the fact that he was a Roman citizen. This statement surprised the officers and had the effect to change their treatment. On the next day the Captain convened a council of the chief priests and brought Paul before them, if possible to effect a reconciliation. This brings us to the lesson of to-day.

EXPLANATORY NOTES.

V. 1. And Paul earnestly beholding the council. The council here spoken of was the great council or Sanhedrim. It was composed of seventy-two members, i. e., twenty-four chief priests, twenty-four elders, and twenty-four scribes, who were the advisers on questions of law. Their place of meeting was in a council room, just without the temple. This council had authority over all civil and religious matters. Ananias, the high priest, was probably in the president's chair, at the upper end of the hall. The two rival sects, the Scribes and the Pharisees, were arranged on sides of the hall opposite of each other. Paul recognized two Pharisees, who were the sons of Gamaliel, his old teacher. They were fellow students with Paul for some years. Among the Sadducees were Caiaphas who delivered Jesus to be crucified, also those of that Ananias who joined with Caiaphas, and there was Theophilus, who gave consent to stone Stephen, and who gave Paul himself authority to persecute the Christians in Damascus. Here Paul is brought as a prisoner under the same hall where twenty years before he had helped to consign the martyr Stephen to his fate. There was something very significant in the free, calm, and steadfast looking of Paul upon that council. Twenty years had changed the countenances of some of those men. It seems as though he was hoping to see some change in their hearts. Could they not apprehend what was so clear to him? How his heart longed for them. He addressed them with the most charitable word, Brethren; it expressed his abiding regard for them. I have lived before God in all good conscience. While he was ready to accord to them a good conscience, he solemnly affirmed that his conscience was clean before God. No worldly considerations, or personal ambitions had affected his motives or his conduct; absolutely free from party prejudice and human fear; in loyal freedom with God. Here is the true test of Christ's sanctity.

V. 2. Ananias commanded to smite him on the mouth. This high priest had received his appointment through Herod, was clothed with false dignity and was famous for illegal and cruel acts. Paul's statement concerning his own life had the effect of a deep rebuke, and the high priest felt himself virtually convicted in the minds of many of the council; hence he seeks to relieve himself by commanding to stop that mouth. This course is perfectly natural for a guilty man, he would stop every mouth and every ballot that serves to rebuke him.

V. 3. Then said Paul unto him, God shall smite thee. These words did not spring from resentment or malice, it had more of the character of an instantaneous prophecy, which was fulfilled in a fearful manner a few years later. Whited wall. An expression conveying the charge of hypocrisy. The president of such a council wears the badges of purity and absolute justice. The figure refers to the whited walls of sepulchres, full of dead men's bones. Sittest thou to judge me, and commandest contrary to the law? Paul knew the law and knew that this high priest was violating it, and he did not fear to call the attention of that whole council to the fact.

V. 4. And they that stood by, said, Revilest thou God's high priest? Paul's boldness impressed those standing near him and they sought to check him, and rebuked him for violating the law himself.

V. 5. I wist not, brethren, that he was high priest. Paul affirms that he was not conscious of violating the law, as he was not aware that this man was the God appointed high priest. He spoke to him as occupying that position without the divine qualifications or authority to do so. But when chided he at once pays all due respect to the sacred position which the high priest occupies.

V. 6. He cried out, Brethren, I am a Pharisee. Someone disposed to look on this turn of Paul's remarks as a strategy on his part. It seems to us to be a very natural turn of thought. They were bitterly opposed to him on the ground of some of his doctrines. He would show them that they were far from being agreed among themselves. He was a Christian, but he was none the less a real Jew, and strong adherent to one of the distinct sects of the Jews represented there in that council. He knew, of course, that the council was about equally divided and that the opposition was very sharp between them. By awakening their opposition to each other he could show them their hostile attitude against each other, and thus their attitude against him on similar grounds. Why could they not extend to him the same charity? Of the hope of resurrection of the dead I am called in question. This is the very question upon which they were divided.

V. 7, 8. There arose a dissension, and the multitude was divided. The same spirit that was manifested against him now was shown toward each other, only they were restrained by equal forces on each side. V. 9. And there arose a great cry. They were now thoroughly aroused with their minds on the points of religious differences, and they saw that their disagreement with Paul was no wider than that between themselves. Some of them even took sides with him. If a spirit or an angel hath spoken to him. This doubtless refers to what Paul said the day before of his experience at Damascus. Let us not fight against God. Paul's statements were so clear and positive and he so self-possessed and so kind hearted, so dignified in all this cruel treatment, that they began to think he might be right possibly.

V. 10. The chief captain fearing lest Paul should be torn in pieces. This officer watched the movements of the members of the council until the excitement became so great that he was alarmed for the safety of Paul. Commanded to bring him into the castle. This shows that it was not a strategy on Paul's part to escape. He remained in the excited council till the Roman soldiers took him by force from their midst and conveyed him to a safe place in the castle.

V. 11. The Lord stood by him and said, Be of good cheer, Paul. These had been trying days; and as for earthly friends, Paul felt himself very much alone. What was to come to him next he could not even predict. His heart was full of earnest prayer for light. As in other times of trial the Lord stood by him speaking words of comfort to his troubled spirit. Thou hast testified in Jerusalem. Paul had not realized that in all these trials and hardships, in being bound with chains, in being beaten, and cruelly handled, and bearing it patiently, he was testifying of the Lord, in the most effectual manner, in the same city where the Lord himself suffered and was led forth to die. So must thou bear witness also at Rome. Paul had longed to go to Rome to preach the gospel, but present circumstances did not look very hopeful. This assurance must have been a great relief to his mind. Paul obeyed the command of the Lord to the disciples. "Go ye and teach all nations." "Lo, I am with you always," and he realized that blessed promise. The Lord was with him in every place and time of great need. What a lesson of patient obedience and undiminished trust for us to learn and practice. May the Lord help us to learn it and practice it.

MARRIED.

In Westerly, R. I., Nov. 9, 1884, by Eld. C. C. Stillman, at his residence on High St., Mr. JAMES M. CHURCH, Jr., and Miss IDA O. LITTLEFIELD, both of Mystic Bridge Conn. In Westerly, R. I., Dec. 22, 1884, by Eld. C. C. Stillman, at his residence on High St., Mr. JOHN R. HOLBERTON, of Shannock, R. I., and Miss ELEN A. GREENE, of Westerly. In Westerly, R. I., Jan. 29, 1885, by Eld. C. C. Stillman, at his residence on High St., Mr. FRANK H. MYERS, of Norwich, Ct., and Miss MINNIE A. LARKHAM, of Voluntown, Ct. At Emerald Grove, Wis., Feb. 4, 1885, by Rev. W. C. Whitford, Mr. WILLARD S. HEDDLES, of Edgerton, and Miss J. FLORENCE JOHNSON, of the former place. At Indian Ford, town of Fulton, Wis., Feb. 5, 1885, by Rev. W. C. Whitford, Mr. IRVING L. WENTWORTH, of Edgerton and Miss EVELINE E. WHITAKER, of the former place.

DIED. In Hartsville, N. Y., Feb. 3, 1885, of scarlet fever, CHESTER A. HALL, son of Zephaniah Hall, aged 8 years and 11 months. Funeral services by D. E. Maxson, pastor.

In Willing, near Shongo, N. Y., Jan 31 1885, of stomach difficulty, FRANKIE, wife of O. Adelbert Graves, aged 33 years. Since Thanksgiving she had been a great sufferer. Death came but had no sting, the grave will lose its prey, thanks to God who giveth the victory. She was a member of the M. E. Church of Shongo. The funeral was held at the M. E. church at Stannard's Corners, on Sunday, a very large congregation being present. It is blessed to live and die beloved by all. J. K.

LETTERS. E. R. Clarke, Mrs. G. N. Brown, P. M. Green, Oscar Babcock & Mrs. Daniel Babcock, H. D. Clarke, Thomas Johnson, P. B. Davis, Stephen Babcock, L. A. Looftoro, I. L. Cotrell, A. H. Lewis, G. J. Cranfall, J. P. Hunting, Alice M. Hill, L. D. Reynolds, Cora J. Williams, 2 Mrs. L. T. Rogers, L. J. Walsworth, Bettie Woods, L. T. Rogers, A. B. Clarke, L. Coon, 2, H. W. Sillman, E. P. Saunders, Mrs. Mose Forbes, I. H. Babcock, James Pierce H. P. Burdick, A. M. Briukerhoff, Mrs. Nancy Williams, J. Bailey, James H. Jeffrey, O. Maxson, Henry Ernst, A. L. Green, T. H. Tucker, G. P. Kenyon, Mrs. L. H. Kenyon, J. R. Weed, Charles & Tuttle, M. E. Field, Mr. L. E. Hammond, J. R. Dunham, O. B. Henderson, L. J. Hibbard, T. L. Gardner, John Russell, Lord & Thomas, W. L. Ernst, H. M. Maxson, J. B. Whitford, S. C. Stillman, Orville S. Potter, F. R. Rogers, Mrs. B. F. Burdick, W. R. Potter, A. E. Mann, 2, Vanduzee & Trif, A. M. West, Geo. B. Kagars, F. E. Johnson, Mrs. L. N. Fryer, Joseph Swartout, M. G. Stillman, Mrs. Lucia Tallett.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, VOL. XLI.—NO. 8. The Sabbath Recorder. Entered as second-class mail matter, office at Alfred Centre, N. Y. ONE FRIEND. BY ANNIE L. HOLBERTON. In the darkest hour the spirit knoweth Take courage oh hearts that ache There is One in whom we may rely Who will not in his own forsake. You may read, perchance as idle men The story so often told, The self same words whose repetition Seem only as trite and old. But have you felt with a spirit thrill Which only his peace can send, That Jesus the Soul's great void cures— And into your being blend? Or yet when the fondest hopes of life Lay withering at your feet, That Heaven's most precious joys— When earthly treasures are fleet Have sought repose when the weary man Is yet but a vague unrest When the soul forgets the praise— To the Friend who loves us best? A "COMMON ENEMY." Many things indicate that recently occurred in London is only a conspiracy in which not alone one might almost say modern itself, is threatened. While it is that such public institutions in the British Museum, the Royal the Post Office, depots of the great and the tubular bridge across Straits are marked for destruction threats are made against monuments of nineteenth century progress of art, in Canada, and even in States. It is of course possible that upon which apprehensions such as the measures of precaution founded, originate with the dynasties themselves, and may be diverted attention from objects review, or else as schemes for agitating public mind, and creating a state alarm which in some way they account. Upon the other hand, ican people are familiar enough tone adopted in socialist harangues representative newspapers of the know that attempts of the kind would be in the direct line of overthrow and over again threatened, would simply be carrying out socialistic policy. The object of first of all, is to make themselves their policy is one of intimidation that intellectually and morally scarcely felt as among the influence or political, of these times, these these expedients as a method of They have not yet got so far as destruction of human life a direct Their purpose is, rather, to demolish monuments of modern civilization are at the same time held in such as centres of power in governmental culture, in commercial national intercourse. If lives are destroyed, it is for them a small may even help their main purpose in them and their secret plots matter of apprehension and dread. Something like this was looked for. The last century, at the last half century, has been wonderful activity and fruitful those inventions which bring man within human control. The mighty in themselves, are equal of use for purposes of utility, or destruction. The inventions which them into subjection have their these objects in view, and they with an efficiency and a variety of consequence of result, which justify that the development of power is thus made possible is truly a But it so happens that by means such utilized force is capable of being also capable of mischief. The agent of power in many uses steam is, who needs to be reminded a destructive energy is found in who does not know? Like this said of inventions in the manufacture of explosives, such as are gaining such a bad eminence. Now, man is a most strange, his history shows him capable extraordinary wickedness. He a certain way deceived, and false self, a species of justification which in themselves seem too be imagined. Then, he may influence reach a moral condition demonic rather than human. He may have had a share in bringing the point where crime becomes habitual thought and study. Dispositions born in him make student in the school of infancy