

The Sabbath Recorder.

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

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The Sabbath Recorder.

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ONE FRIEND.

BY ANNIE L. HOLBERTON.

In the darkest hour the spirit knows
Take courage oh hearts that ache
There is One in whom we may repose
Who will not his own forsake.

You may read, perchance as idle rhyme
The story so often told,
The self same words whose repeated chime
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 can fill
And into your being blend?

Or yet when the fondest hopes of earth
Lay withering at your feet,
That Heaven's most precious joys have birth
When earthly treasures are fleet?

Have sought repose when the weary heart
Was pierced with its secret pain
Accepting meekly that better part
Man never has sought in vain?

The happiest hour that mortals know
Is yet but a vague unrest
When the soul forgets the praise we owe
To the Friend who loves us best.

A "COMMON ENEMY."

Many things indicate that what has recently occurred in London is only one part of a conspiracy in which not alone Britain, but one might almost say modern civilization itself, is threatened. While it is reported that such public institutions in England as the British Museum, the Royal Exchange, the Post Office, depots of the great railways, and the tubular bridge across the Menai Straits are marked for destruction, similar threats are made against monumental works of nineteenth century progress on the continent, in Canada, and even in the United States.

It is of course possible that the reports upon which apprehensions such as these, with the measures of precaution taken, are founded, originate with the dynamite ruffians themselves, and may be intended to divert attention from objects really held in view, or else as schemes for agitating the public mind, and creating a state of general alarm which in some way they may turn to account. Upon the other hand, the American people are familiar enough with the tone adopted in socialist harangues and in representative newspapers of that class, to know that attempts of the kind rumored would be in the direct line of what has been over and over again threatened, and in fact would simply be carrying out the avowed socialistic policy. The object of these men, first of all, is to make themselves dreaded. Their policy is one of intimidation. Aware that intellectually and morally they are scarcely felt as among the influences, social or political, of these times, they resort to these expedients as a method of terrorizing. They have not yet got so far as to make the destruction of human life a direct object. Their purpose is, rather, to destroy those monuments of modern civilization which are at the same time held in supreme value as centres of power in government, in intellectual culture, in commercial and international intercourse. If lives are meantime destroyed, it is for them a small matter; it may even help their main purpose, by making them and their secret plots the more a matter of apprehension and dread.

Something like this was perhaps to be looked for. The last century, and above all the last half century, has been a period of wonderful activity and fruitfulness in all those inventions which bring natural forces within human control. These forces, mighty in themselves, are equally capable of use for purposes of utility, or purposes of destruction. The inventions which bring them into subjection have the former of these objects in view, and they promote it with an efficiency and a variety and benefit of result, which justify the assurance that the development of power and resource thus made possible is truly providential. But it so happens that by as much as any such utilized force is capable of service, it is also capable of mischief. What a mighty agent of power in many useful directions steam is, who needs to be reminded? What a destructive energy is found in it as well, who does not know? Like things may be said of inventions in the manufacture and use of explosives, such as are just now gaining such a bad eminence.

Now, man is a most strange being, and his history shows him capable of deeds of extraordinary wickedness. He may be in a certain way deceived, and fancy for himself, a species of justification for things which in themselves seem too bad even to be imagined. Then, he may under certain influences reach a moral condition which is denunciatory rather than human. Great wrongs may have had a share in bringing him to the point where crime becomes to him an habitual thought and study. Brutal predispositions born in him make him an apt student in the school of infamy. He may,

with these criminal impulses and incentives, have intelligence, and daring, and a certain spirit of self-devotement which makes him bold against personal danger, however cowardly and mean in themselves his expedients may be. Meanwhile the world's benefactors have been busy in preparing for him the instruments of destruction, and, in process of time, nihilism, socialism, anarchism, terrorism, seize upon these, and turn against society and against government those very forces by which the best and noblest achievements of civilization have been effected. Is it, after all, so very extraordinary that these things should be? And while evils in government, and in the various conditions under which men live, and labor, and do business, involve wrong and suffering, the weak oppressed by the powerful, the poor by the rich, is it wonderful that all these things should at once be a stimulus to crime, and urged as an excuse, or perhaps even a justification?

The man who is capable of such things as are done and threatened in these times is a common enemy. But is not the war he wages against society a thing accounted for, and also capable of remedy? During some years past England has been engaged in applying a remedy, so far as the complaints of oppression in Ireland are concerned. Under Mr. Gladstone's administration some of the very worst causes of suffering for the Irish people have been removed, and the removal of others is in contemplation. So far as recent events are the effect of causes existing in the relations of the British government to the Irish people, they are a fruit of past wrongs rather than present ones; and selfish and wicked agitators are willingly forgetful of the fact that whatever seeming occasion for violent proceedings may have once existed, they have now mostly ceased. All the same, the trouble over the water, so far as Ireland is concerned, is a heritage of mischief from wrongs of the past. So, likewise, the hard lot of the Russian or the German peasant, is a nihilistic argument in any part of the world; and if adroit enough, as he often is, the agitator can make poor and ignorant people even in America believe that even the necessity for labor in a country like our own is only another phase of the same oppression that makes infamous for him and them the very name of the Russian Czar.

When the world abolishes its wrongs it will have gone far to find a remedy for evil and crime. To make a man crazy with poisonous drink and then punish him for the crime he commits in his madness; to grind his face with exaction because he is poor; to make him a serf, and doom him to a life compared with which slavery on a plantation is luxury; to load him down with taxes, and take the very last ewe lamb to satisfy the landlord or the exciseman; to give monopoly the privilege of lording it in a free country, and make laws in the interest, not of the people, but of riggs and corporations—these are among the things which make communism, and nihilism, and dynamite explosions and assassination, and every kind of anarchical outrage possible. If the people of this generation would fight the common enemy effectually, let them learn, first of all, to at least "do justice and love mercy."—Standard.

VIEWS OF MOODY AND OTHERS.

The Friends' Journal makes the following remarks upon the Christian Convention recently held at Germantown, Pa.:

Its discussions were under the direction of Dwight L. Moody, the famous evangelist. At the sessions on Sixth-day, one subject discussed was church choirs and singing. Mr. Moody said: "I don't like to see a choir away up in the gallery. There is no inspiration in having a choir stand up and sing at the back of the people's heads. How much good would a preacher do who stood up there and tried to preach to a congregation. The choir ought to be right up in front, around the minister. I firmly believe that the Service of Song is a most powerful agency for good. It is one of the greatest gifts of God. I know that a great many hearts have been touched by Mr. Sankey's singing. You say 'How are you going to get people to sing?' I say make them sing. Just go to work, and if they don't sing the first verse right make them sing it over until they get it right. But you say that would make disorder in church. That's what you want. There is too much order and precision in the church altogether."

Another subject considered was "The Church and its Young Converts." S. A. Taggart, Secretary of the Young Men's Christian Association in Pennsylvania, said: "One of the greatest needs in church work is direction. In the Young Men's Christian Association we have workers' training classes, and I believe it would be a good thing if every church had something of the sort."

John Wanamaker said upon this topic: "I don't believe that there is any patent by which this work can be done. We must take one case at a time and deal with it as we are given the wisdom to deal with it. We must go step by step, gaining wisdom as

we proceed. If we cannot do as well as some one else can, let us do as well as we can. There was never a time when hearts were so open to teaching as they are now. The whole country seems to be opening up to us, and we can take the land if we try."

"All that has been said so far has been about work," said Mr. Moody, "and I want to talk now about the Word. I venture to say that there are people in this hall who have been Christians for twenty years who could not recite a single text to turn a young soul towards Christ. If we only give them the Bible there is no danger of giving them wrong instruction."

WASHINGTON LETTER.

(From our Regular Correspondent.)
WASHINGTON, D. C., Feb. 12, 1885.

It seems probable now that Mr. Cleveland, among his other troubles, will have to contend with an extra session of Congress. "Will there be an extra session?" is a question seriously asked at the Capitol. Congressmen answer it variously. Some say there will be no extra session, others say an extra session is inevitable. Opinion seems now to be about evenly divided on the subject. The action of the Senate this week in deciding that legislation cannot be incorporated in appropriation bills is construed by many as necessitating an extra session. All appropriation bills this year have more or less special legislation attached to them. The Senate will require all such matter to be stricken out. Long and bitter debates will follow unless the House takes a new departure and yields in every instance, which is not probable. This will delay bills, until the closing hours of the session, and some may fail entirely. The Senate has declared it would not work day and night to dispose of tardy House bills, and a call of the Forty-ninth Congress may be unavoidable. It is not desired, however, by either the Democrats or the Republicans. A Member said to me yesterday, "If an extra session is called it will be on account of the time lost by us in listening to the vapors of John D. White and other Congressional cranks." This was in allusion to some recent scenes of confusion in the House, in which Mr. White, of Kentucky, was conspicuous. Mr. White avails himself of every opportunity to irritate the Democrats, especially his Democratic colleagues, and sometimes he persists in spite of all parliamentary rules.

The pilgrims, as the Democratic Congressmen who recently called on Mr. Cleveland in New York are now called, have nearly all returned to Washington. None of them seem to have received any positive information in regard to the Cabinet, but they are all enthusiastic in praise of the President-elect. One of them asserted that Mr. Cleveland's eyes are not in the clouds, or fixed upon the stars; they are looking right ahead of him, at the ground over which he must travel. Senator Lamar was not less favorably impressed. He says Mr. Cleveland is a very superior man, and has no commonplace trait about him. It is not surprising that the Mississippi statesman should have been melted to admiration by the special attention accorded him at the New York conference. Mr. Lamar was the most prominent and influential Southern advocate of Mr. Bayard's nomination at Chicago, and he has not expected any marked graciousness to be shown to him by the coming President. The all-prevailing impression among Democratic Senators now is that Mr. Bayard will accept the State Department portfolio; but should he decline it, it is believed that Mr. Lamar will be appointed. Some think it would be unnatural magnanimity on the part of Mr. Cleveland to offer positions in his official household to two of his foremost opponents at Chicago.

This reminds me that the next President is likely to have one more Cabinet officer to appoint than any of his predecessors. The Agricultural Bureau is about to be raised by the action of the Senate, to the dignity of an Executive Department, with the same rights and privileges as to a seat at the Cabinet table, salary, etc. While this sop to the rural voter has been urged for a long time, it never before got so near being actually tendered. There is nothing to prevent the bill from becoming a law before the close of the session, in which case Mr. Cleveland will have eight instead of seven Cabinet problems to solve.

The counting of the electoral vote by the two Houses of Congress on Wednesday drew

more people to the Capitol than any event of this session. It was merely a monotonous formality; but for the reason that it occurs only once in four years, it is considered in the nature of a show. An hour before the count began, every seat in the galleries of the House was taken, except in the Diplomatic and President's galleries. Those who could not get in, and there were hundreds of them, wandered about the Capitol, the only part of the ceremonies they were able to see being the march of Senators across the building to the Hall of Representatives. At several stages of the count the Democratic side of the Chamber was disposed to indulge in bursts of applause and acting Vice President Edmunds found difficulty in controlling it.

INDISPENSABLE.

It is a significant fact that at the very beginning of Christ's public ministry there is brought forth a lesson of supreme importance to all who would be useful to the Master. John the Baptist had awakened much interest among the people and great multitudes flocked to him. When, however, the disciples of John came to him and announced that Jesus was baptizing, and that all men were going to him, John was filled with joy and uttered the memorable words, "He must increase but I must decrease," thus giving a remarkable example of humility and of freedom from envy. The Lord frequently blesses his servants in their work, and while the importance of what they accomplish may not be overestimated, yet the relation of the individual to the work done may be, and frequently is, misapprehended. It is often said of some man that, were he taken away, the work which he is conducting would fail, and not unfrequently does the individual himself exalt too highly his own importance. While the great Head of the Church works through human instrumentality, yet he is not dependent upon any man, or any set of men, for the accomplishment of his purposes. "His ways are not our ways nor are his thoughts our thoughts." His estimate of men and of their personal adaptation is sometimes far different from ours. The men who at times seem to us essential to the accomplishment of certain results, would really destroy or prevent the things we desire. When we begin to trust unduly to man we throw an obstacle in the way of God's work, and while we should esteem and aid the laborers in the Lord's vineyard, yet we should not substitute any one of these laborers as an object of worship. Sometimes a church becomes so much attached to its pastor as to make an idol of him, and to feel that the success of God's cause in that community is depending upon this idolized preacher. When such a point is reached there must be a decline of spiritual growth and efficiency. Nor is the condition of things much better when the individual exalts himself unduly. Self confidence and self-assertion are necessary, but the man who gets the idea into his head, whether he express it or not, that he is indispensable to Christ's cause, becomes at once a stumblingblock and a burden. He may be learned and eloquent and active, but as soon as he puts the little god of self in the place of the great God, his doom is sealed so far as effective labor is concerned. It seems to human eye that it would have been an eminently appropriate thing that the forerunner of Christ should remain with the Master and share in his earthly labors and glory. But such was not the case. When Christ appeared John's work was done, and the Lord permitted him to be thrown into prison and to lose his head. And so there comes a time in the life of every man, when his work is done in some field or some department of Christian effort. And it is the duty of every Christian man while laboring, as if the whole success of Christ's cause depended upon him, yet to cultivate such a spirit of humility as shall make him willing to see others advance even at the expense of his decline. Such a spirit among Christian workers would destroy that unseemly envy, and that bitter jealousy, and that selfish complaint of injustice which so frequently destroy one's own happiness and throw a pall of gloom upon all who come in contact with him. Do your best, dear brother, in the fear of God. He will make you useful, he will give you as high a position as you deserve, and when he calls you to decrease, joy, instead of envy, will fill your heart at the increase of others. Alas! it is so hard to decrease, to stand quietly and see others step into the positions which we occupy, or had hoped to occupy; so hard for the old man to grow old gracefully while the young men spring up around them. But hard as it may be, grace can accomplish it. Think you that you are eminently useful, Christian friend? Do you ask yourself what would become of the church, or of your Sabbath-school class, or of your Mission society if you should be taken away? Trouble not yourself with any such thought. If tomorrow's sun should shine upon your grave the Lord's work would go on. Esteem it then an honor to work for him while you

are upon earth, and remember that when you fall away the cause of the Master will still move forward.—Central Baptist.

GRACE AND PEACE.

"Grace and peace"—Paul's wishes for those whom he loves, and the blessings which he expects every Christian to possess, blend the Western and the Eastern forms of salutation, and surpass both. All that the Greek meant by his "Grace," all that the Hebrew meant by his "Peace," the ideally happy condition which differing nations have placed in different blessings, and which all loving words have vainly wished for dear ones, is secured and conveyed to every poor soul that trusts in Christ.

"Grace"—what is that? The word means, first, love in exercise to those who are below the lover, or who deserve something else, stooping love that condescends, and patient love that forgives. Then it means the gifts which such love bestows, and then it means the effects of these gifts in the beauties of character and conduct developed in the receivers. So there are here invoked, or, we may call it, proffered and promised, to every believing heart, the love and gentleness of that Father whose love to us sinful atoms is a miracle of lowliness and long-suffering, and the outcome of that love which never visits the soul empty-handed, in all varied spiritual gifts, to strengthen weakness, to enlighten ignorance, to fill the whole being, and, as last result of all, every beauty of mind and heart and temper which can adorn the character, and refine a man into the likeness of God. That great gift will come in continuous bestowment if we are "saints" in Christ. Of his fullness we all receive and grace for grace, wave upon wave as the ripples press shoreward and each in turn pours its tribute on the beach, or as pulsation after pulsation makes one golden beam of light, strong winged enough to come all the way from the sun, gentle enough to fall on the sensitive eyeball without pain. That one beam will decompose into all colors and brightness. That one "grace" will part into sevenfold gifts, and be the life in us of whatever things are lovely and of good report.

"Peace be unto you." That old greeting, the witness of a state of society when every stranger seen across the desert was probably an enemy, is also a witness to the deep unrest of the heart. It is well to learn the lesson that peace comes after grace, that for tranquility of soul we must go to God, and that He gives it by giving us His love and His gifts, of which, and of which only, peace is the result. If we have that grace for ours, as we all may if we will, we shall be still, because our desires are satisfied and all needs met. To seek is unnecessary when we are conscious of possessing. We may end our weary quest, like the dove when it had found the green leaf, though I tle dry land may be seen as yet, and fold our wings and rest by the cross. We may be lapped in calm repose, even in the midst of toil and strife, like John resting on the heart of his Lord. There must be, first of all, peace with God, that there may be peace from God. Then, when we have been won from our alienation and enmity by the power of the cross, and have learned to know that God is our Lover, Friend and Father, we shall possess the peace of those whose hearts have found their home, the peace of spirits no longer at war within—conscience and choice tearing them assunder in their strife, the peace of obedience which banishes the disturbance of self-will, the peace of security shaken by no fear, the peace of a sure future across the mists of uncertainty can fall.—S. W. Presbyterian.

CHRISTIAN CHARACTER A GROWTH.

If we sow a handful of wheat in our garden, we could not tell, though we watched ever so narrowly, the exact moment when it germinated. But when we see the waving grain in the Autumn, we know it did germinate, and that is all we care for. The young disciple should not expect too much light at once. It will grow brighter with every Christian duty he performs. The Christian life is a sort of mountain path; and the higher one climbs, the clearer the atmosphere, and the sooner he will see the morning sun. To the adventurous traveler who has ascended to the summit of Mont Blanc, the sun rises earlier, and sets later, and night is therefore shorter than to the peasant who lives down in the valley at the base. So it is in the Christian life. Clearness of vision, and firmness of foot, and beauty of prospect, come only to those who have struggled up the heights—to the heavenly places in Christ Jesus. Conversion may be the work of a moment, but a saint is not made in an hour. Character, Christian character, is not an act, but a process—not a sudden creation, but a development. It grows, and bears fruit, like a tree, and like a tree, it requires patient care, and unwearied cultivation.—Messiah's Herald.

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

CHRISTIAN educational institutions of a high order are needed in Japan, which is a young nation in respect to spiritual things.

THE Christian church at Imabari, Japan, has a membership of 376, a good house of worship, and is doing commendable evangelistic work.

THE timbers and pillars of a Buddhist temple in the course of erection at Kioto, Japan, are put in place by ropes made of human hair offered in sacrifice to the God they worship.

THE Presbyterian Board of Missions for the Freedmen receives earnest appeals from Freedmen in the Indian Territory and in the South for help to carry on schools for their children who are growing up in ignorance. There are, it is said, 1,000,000 of colored children of school age out of school because there are no schools for them to attend.

ONE Sabbath-keeping family in Southern Missouri reports itself as obliged to depend on charity for the necessities of life. People threaten to starve them out, it is said, in their hostility to the Sabbath doctrine and practice. The man man cannot get employment any price, he writes, people refusing to hire him unless he will work Sabbath day. If he can get along until he can raise a crop, he thinks he will be all right.

WE have received several orders for "Pagoda Shadows," but not nearly as many as we hope to have. Some of our plans have been formed chiefly for the purpose of raising mission funds; but this is not true in this case, excepting that a better understanding of the condition and needs of heathen women will, we know, result in greater benevolence. Were the means at our command we would put a copy of the book into every family that would receive and read it. We want our women, young and old, to know what heathenism has done and is doing to degrade their fellow-woman in China. This would create an interest in our foreign work hitherto unknown. If some one in each society would procure a copy and call attention to it, we think quite a number of volumes might be sold. Sent to any address postpaid for one dollar. Orders received by the Corresponding Secretary.

PEOPLE who are ready to sentimentalize over the moral teachings of Buddha or Confucius will do well to ponder the following from Rev. W. R. Lambuth, M. D., of the Methodist China Medical Mission:

Buddhism may be all that Matthew Arnold makes it; but the soil most friendly to the evolution of its virtues is the brain of the poet and the heart of the religious devotee. Sturdy common sense, rugged honesty, truthfulness, a love of work, clean bodies, clean consciences, and clean hearts, are not apt to emanate from any Buddhist principles that I have ever seen. My medical experience, where I have had almost daily opportunity to see the inner life, bears me out in these views.

MISSIONARY SKETCHES.

NUMBER X.

The Seventh-day Baptist General Board of Mission met in Hopkinton, R. I., June 8, 1885. Thirteen delegates from auxiliary societies were present; and the Truxton Missionary Society was admitted as an auxiliary. Appropriations were received from 10 auxiliary societies amounting to \$111 55, and a collection was taken at the Hopkinton meeting-house of \$16 50. The Auditing Committee reported the following work performed: Lewis A. Davis, 2 1/2 months; Joel Greene, 10 1/2 months; Job Tyler, 2 months and 25 days; Matthew Stillman, 19 days; Richard Hull, 1 month; Daniel Babcock, 24 days; Amos Satterlee, 4 months; Wm. Greene, 12 days. The following appointments were made for the ensuing year: Lewis A. Davis, 6 months in Ohio and Indiana; Job Tyler and Amos R. Wells, 3 months; Joel Greene, 6 months; Wm. Greene, 2 months—all in New York. The appointment of missionaries for Western New York was left to the Executive Committee. The Committee on Publication of the Magazine reported as follows: 600 copies of each number distributed during the year; \$106 69 received and paid out; \$299 42 owed, exclusive of what was due the editors; and \$550 due from agents and subscribers. The report was approved, and the Board voted to publish the sixteenth number, and then to suspend publi-

cation until the next sitting of the Board. Adjourned to meet in Berlin, N. Y., on the 4th day before the 4th Sabbath in September, 1886.

LEWIS A. DAVIS OF WEST VIRGINIA.

Two months and ten days in Ohio and Indiana; 763 miles traveled; 36 sermons; 6 persons baptized; one church organized at "Beach Woods, on Mad River;" expenses, \$9 50; receipts, \$7 25.

JOEL GREENE.

Ten months and twenty days, principally in Central New York and the Black River country; 3,030 miles traveled; 275 meetings; 175 discourses; 4 persons baptized; assisted in ordaining one elder; administered Lord's Supper 3 times; organized Truxton Missionary Society; expenses, \$14 52; receipts, \$38 34. The people were thankful for missionary labor, and solicited its continuance. In Adams the Sabbath was a subject of serious inquiry, and the church was receiving many additions.

JOB TYLER.

Two months and 25 days at Verona and in the Black River country, mostly in the latter place; 51 sermons; 17 other meetings; about 200 family visits; 656 miles traveled; expenses, \$4 93; receipts, \$12 98; between 40 and 50 embraced the Bible Sabbath; the field, in the Black River country, is white and ready for harvest, but laborers few.

MATTHEW STILLMAN.

Nineteen days in Rhode Island and Massachusetts, preaching and visiting from house to house, 11 discourses; 170 miles traveled; expenses \$3 69; receipts, nothing.

RICHARD HULL.

One month in Western New York, where there was destitution of preaching, but hunger for it; 260 miles traveled; 18 sermons; 28 visits; several baptisms; expenses, \$1 20; receipts, \$12 71.

DANIEL BABCOCK.

Twenty-four days in Western New York and Northern Pennsylvania; 413 miles traveled; 39 appointments; five baptisms; expenses, 50 cents; received from Scio Missionary Society, \$1.

AMOS SATTERLEE.

Four months in Western New York and Northern Pennsylvania; 344 miles traveled; expenses, \$1 50; donations in cash and other articles, including \$20 from the Alfred Missionary Society, \$44 76.

Elders Satterlee, Babcock, and Hull performed labors, "attended with success, and many destitute families were privileged with the ministrations of the word of life. They have founded two churches, one in Troupsburg and one in Independence, and many souls, through their labors, (were) hopefully brought to the knowledge of the truth."

WILLIAM GEEENE.

Twelve days in Jefferson County, N. Y., mostly at Chemaunt Bay; expenses, 75 cents; received from Adams Missionary Society, \$2.

CORRESPONDENCE.

PETRIE'S CORNERS, N. Y., Feb. 2, 1885.

I received your circulars and cards, the other day, in regard to missions. I am glad the Lord has put it into the hearts of the Board, to enlarge our missionary efforts for the year 1885. And my earnest prayer is that God will crown your labors unto complete success.

I had been thinking for some time what the friends in Watson could do in this respect, and how to begin. So I consulted with the brethren, and we decided that the last Sabbath in each month should be devoted to the cause of missions, for preaching, for prayer, and for collections for the same. Last Sabbath was our first meeting, for this object, and the brethren took hold of the work nobly.

We shall send to the Treasurer, once a quarter, our collections. I shall personally solicit, outside of this, for the Missionary and Tract Boards, and do what I can for them. In asking for pledges, I say, give as you desire God to bless the labor of your hands, for the year. Our Sabbath-school will do something for the Board. We will send \$5 this month. For myself it is in my heart to give one-tenth of all my income to the two Board, for the year 1885. And if this could be generally done by all our people, the Boards would not be crippled for funds. Can not this be the plan of giving for the year 1885? Brother Main, we shall be glad to see you any time. Pray for us.

Truly yours, THOMAS R. REED.

WATERFORD, Ct., Feb. 1, 1885.

Enclosed please find two of those cards, one from the Young Peoples' Society of Christian Endeavor, and one from the Waterford Sabbath-school. The young people are quite enthusiastic, and I hope they may do much good. Their meetings are quite interesting. I was very much pleased one evening to hear the children commence singing.

We have great reason to praise God for his goodness to us. We have received the *Helping Hand* and like it very much.

Very truly, O. MAXSON.

CHICAGO Jan. 27, 1885.

Thursday evening of this week we have our Mission Sabbath-school Entertainment. It will be our pleasure to give prizes to over fifty children for perfect attendance (two Sabbaths allowed), and thirty six for learning the Golden Texts. The school has run very strong this quarter, and we can say truly that "it is the best school we have ever had." The proportion of boys is larger than usual. I suppose somebody will furnish an account for the RECORDER, in which you will get more particulars.

Yours very truly,

IRA J. ORDWAY.

FROM W. K. JOHNSON.

General Missionary.

BILLINGS, Mo., Jan. 15, 1885.

According to your request I will give you a brief history of what I am trying to do. When the quarter began it found me engaged in a protracted meeting at the Galloway school-house, in Stone county, Mo., in connection with a Presbyterian minister. The result was a blessing from God's bountiful store. Christians were greatly revived, many of the unconverted gave their hand for prayer, and one gave testimony that she had been converted during the series of meetings. The next labor was a series of discourses preached in a Campbellite church house in Christian county, Mo. I know not the result. I had good attention and was very kindly treated by the people of that neighborhood, and was requested to come back again when the weather was better and they would give me better congregations, to which I willingly agreed. The next work of any great interest, (except some calls and visits) was in one week's revival meeting at another school in Stone county, by name Chapel school-house. This meeting was commenced by a brother minister of the First-day Baptists, the well known evangelist of Northern Arkansas and Southwest Missouri, by the name of Isaac Stanley, whose residence is near the place of meeting. By his request, and with the consent of the brethren of the community they sent for me to assist in the meeting. So I was glad when I saw that there was an open door for me in the same place, or near the same place where some of the First-day brethren in August treated me with silent contempt. I met with a warm reception by Brother Stanly and the brethren and friends in general. Preached seven sermons, gave four exhortations. The result so far as I now know was about as follows: Congregations very good for the country and the weather, which was very bad; some forty gave their hand for prayer; no confessions that I heard of when I left; and quite a revival among the Christian part of the congregation. I consider this meeting an introduction of the Seventh-day cause in that neighborhood. I have not spent half my time to the present owing to extremely bad weather but hope to do more in the balance of the quarter. I expect to visit Bro. Dennis, in Wright county, next month; and will if God permits be at Ozark to preach a week, commencing the First day of February. We have not commenced work yet on the Delaware church house, but will as soon as weather opens up. May we have your prayers for the cause of the truth in these ends of the earth.

FROM C. W. THREBKELD.

Missionary Pastor.

BEREA, W. VA., Jan. 28, 1885.

I feel so much stirred up, and so much impressed with the magnitude of the work as it is pressing upon me just now, that I do not know whether my nerves will allow me to write a legible hand or not. O my precious old home! I enclose you a letter this hour received from that beloved Sabbath-keeping sister in my old home in Kentucky. The man of whom she speaks is my brother-in-law, the owner of a beautiful farm and well to do. He made a public profession of religion three years ago, and will not join the First-day church, and has not been baptized; but, as they say, is waiting a Seventh-day organization, as he wants me to baptize him. So you see there are three there that need the ordinance, and others are ready to take their places in an organization. Sister Todd is a power, a grand specimen of moral bravery and Christian fortitude. One worthy old Baptist sister, has lately embraced the Sabbath, who lives on a place adjacent to my farm. O dear Saviour! how can I stay away from my old home under such appeals for my service there? Would it be right and

safe under God to let all this pass by unimproved: or should we not this Spring make some arrangement for me to go back there and look after it? No use to send a stranger. Then here, the work has widened and deepened on my hands till it appears the meeting cannot stop at all. In the severe weather the people crowd our church night after night, old and young anxiously inquiring after truth. Since my wife's recovery from the fever, the meeting has gone on four weeks, in which time I have preached over 50 sermons. Last night and night before, the audience was large and listened more eagerly than ever before; four persons in the two nights professing conversion and reclamation. People say that in some respects it is the most profound deep interest ever seen in this Church. I have had no help in the ministry at all, but have preached every discourse, or about 70 times. So I conclude after all that work, the interest growing now deeper than ever, that God by his divine Spirit must be at the helm of the infallible sword. About 17 have professed conversion and reclamation. There were a number in the community backslidden in heart. I cannot tell what the accessions to the Church will be till the meeting closes and I have no idea when that will be. Sometimes I feel I can scarcely wait for the development of all here that I may go to my home. O pray for me, and advise with me, and may the Spirit of God help me in this glorious calling! Dear brother, I want to hear from you. The brethren here do not now seem willing that I shall ever leave them.

Yours in Christ,

C. W. THREBKELD.

FROM H. P. BURDICK.

General Missionary.

AKRON, N. Y., Jan. 28, 1885.

At Rapids, Niagara Co., N. Y., there are five or six families in which one or more are keeping the Sabbath, if they keep any day. I was greatly and sadly disappointed to find so many out of the church who belong to these families. But when we came to know that the only meetings and Bible schools, in nearly five years, are the few that Bro. O. D. Williams, held during one vacation of school at Alfred, (perhaps three years since,) we will not so much wonder at this state of things. It is only by earnest, prayerful, persistent work, and that, accompanied by the Holy Spirit, that the few are persuaded to renounce the ways of the world, and yield unreserved, soul-saving obedience to Christ.

I often thought of these dear friends while on the Pennsylvania field. But as not one-fourth of the demands there could be met, I excused myself from coming here, until since this last, and I think very wise, arrangement of the Board was made. I was with them two Sabbaths. Had good congregations at the church and in a school-house a few miles up the creek, where I hope to have more evening meetings soon. Our people, and many of the First-day people, took great pains to attend the meetings, and assisting me to reach my appointments. Souls seem swaying as if too start for heaven, as the current of religious influence moves along. But Oh! that will, so opposed to the will of God, as an anchor, holds them.

MISSION PLEDGES FOR 1885.

SHANGHAI MISSION SCHOOL.	
Previously reported, 5 shares,.....	\$50 00
Walworth Sabbath-school, 1 share,.....	10 00
Waterford, " 1 ".....	10 00
Berlin, " 1 ".....	10 00
Nortonville, " 1 ".....	10 00
9 shares,.....	\$90 00
SHANGHAI MEDICAL MISSION.	
Previously reported, 8 1/2 shares,.....	\$35 00
Niantic Church and society, 1 1/2 shares,....	15 00
5 shares,.....	\$50 00
HOLLAND MISSION.	
Previously reported, 14 1/2 shares,.....	\$145 00
West Hallowell Mission Band, 1 share.....	10 00
Young People's Society of Christian Endeavor, of Waterford, 2 shares,.....	20 00
17 1/2 shares,.....	\$175 00

FOR FOREIGN LANDS.

Many encouraging lessons may be drawn from the interesting statistics of several of the great Foreign Mission Societies. Dr. Christlieb, in his excellent work on Foreign Missions, summed up the contributions of all Protestants to the cause as little less than \$6,500,000 in 1879. This furnished an interesting contrast with \$250,000 contributed for the same cause in 1800—an increase of twenty-five fold.

Since Dr. Christlieb wrote his book several of the leading societies have increased their contributions forty per cent. At this ratio, what will the growth of this greatest of all movements of modern times be in seventy-five years more!—just the time that has elapsed since Judson asked the Congregationalists of New England if they would sup-

port him and others with their money in their efforts to convert the heathen.

Christlieb estimated the heathen converts at the beginning of the century at 50,000, and when he wrote, at nearly 2,000,000. The conversions increase in a greater ratio generally than the contributions, and that ratio, as we have seen, for the last six years is forty per cent. In the single year of 1878 the converts numbered 10,000. More Hottentots than figures show have been converted and civilized; whereas the following used to be put in great letters over the Portuguese church doors in Africa: "Dogs and Hottentots not admitted;" and the sentiment was expressed: "Hottentots converted! Impossible. Mere brutes—have no more sense than irrational cattle—a race of apes!"

Look for a moment at the figures of contributions per capita. In Germany Christlieb tells us the contributions were only from about a half cent to seven cents a member. The American Board, as we gave the figures recently, "representing a constituency numbering 395,113, received last year \$588,353 51." Perhaps this includes large bequests; but it is safe to say a dollar each on an average. The American Reformed (Dutch), a denomination about like ours as to numbers, goes above a dollar each, this year expecting to reach \$100,000 for foreign missions alone.

If we turn to some of the foreign societies, the London leads: constituency, 360,000; received \$633,000, or nearly \$2 each. But this is exceptional, like the Moravian, whose constituency is 19,027, and receipts \$250,000, or between thirteen and fourteen dollars each.

Christlieb reckons that there were 70 missionaries sent out by seven societies at the beginning of the century, and now the Methodists send out to Africa 50 in a single company.—*Morning Star*.

THE Presbyterians are bent upon taking possession of Manitoba and the Northwest Provinces of Canada, if earnest work will enable them to do so. They have already ten self-supporting stations, twenty that are assisted, and forty-nine mission fields, with 194 stations, and 3,256 families, and an average of one communicant to each. There are also 1,273 young men receiving instruction in connection with the mission.—*New York Examiner (Baptist)*.

If all the sovereigns of Europe were as interested in missions as King Leopold of Belgium, it would greatly hasten the coming of that kingdom for which we daily pray. It is said that he gives \$40,000 a year from his private purse for the commercial, educational and religious development of Africa; saying, "When God took from me my son, my only son, He laid Africa upon my heart, and I have made arrangements that civilizing and evangelizing work shall go on there when I am dead."—The four Gospels are used as a reading book in the public schools of Greece.

HOME MISSIONS: NON-CONTRIBUTING CHRISTIANS.—After studying the annual report of the Committee for Domestic Missions of the Protestant Episcopal church, the *Churchman* says: "The average number of contributing parishes ranges from seventy-seven to four per cent. One diocese alone reaches the former number, and one only falls to the latter, and the two contributing parishes in this diocese are Indian arishes. Of the 3,908 parishes, and missions in the 61 dioceses, only 1,574 of the former make contributions, or considerably less than half. In 11 only of the 61 dioceses is the contributing number of parishes above 50 per cent. Again, while the 40 per cent. of all the parishes give \$136,744, the 60 per cent., or 2,872 parishes, embracing 127,159 communicants, give—nothing at all! The number of non-contributing parishes in the different dioceses ranges from 4 to 139. The number of non-contributing communicants ranges from 47 to nearly 8,000."—*New York Observer*.

THE missionary work of the world now includes 100 societies—fifty American and fifty European—which report an income of \$9,623,850, of which \$3,420,613 came from America, \$6,203,237 from Europe. The American societies report 975 ordained missionaries, 129 lay missionaries, 1,132 female missionaries, 1,102 ordained native preachers, 10,936 other native helpers, and 248,079 communicants in Churches. In connection with the European societies there are 1,750 ordained missionaries, 549 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,420 other native helpers, and 396,715 communicants in churches. The total Protestant missionary work of the world has, therefore, 2,755 ordained missionaries, 678 lay missionaries, 2,162 women, 2,343 ordained native preachers, 26,356 other native helpers, and 644,794 communicants of churches. These totals show a gain over the preceding year of \$656,350 in income, 26 ordained missionaries, 70 lay missionaries, 140 women, 133 ordained natives, 3,637 native helpers, and 26,137 communicants.

These figures themselves are enough to silence all opposers of missions, and to dispel all doubts as to the success of the work, especially when it is found that the progress of Christianity in missionary lands is *nine times greater* than in the churches at home. If the indirect influence of Christian missions on the heathen could also be reckoned, the argument in their favor would be still more impressive.—*The Watchman*.

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."

OUTLOOK CORRESPONDENCE

The following letter shows how a heathen meeting with a new phase of truth, may wholly unaffected by it. As the days of truth germinate, and at length some trivial circumstances reveal an unexpected truth, as is expressed below, can not fail to be at hand of Him who giveth libereth not.

Rev. A. H. Lewis: My Dear Sir,—The question is one which I desire to have settled in my own mind. The arguments generally used by religious teachers, for the Sabbath day, at least until lately, seem satisfactory to me.

While I was in the Theological Seminary, I used frequently to read the *Outlook* not at all convinced by it. Lately, however, I have again come to my notice. A paper to my mother-in-law from a gentleman in the Territory, suggested to me some difficulties not easily answered. She gave me the paper, and I read it. My desire to follow the commands of Christ makes me a Bible man, and I read it. My desire to follow the commands of Christ makes me a Bible man, and I read it. My desire to follow the commands of Christ makes me a Bible man, and I read it.

Yours with much respect.

GREATNESS OF THE ISSUE

If candor, earnestness, and a clear insight into the deeper meaning of Sabbath-keeping, they will be found in the following. It will pay both the friends and the enemies of the Sabbath, to read and re-read it. We pleasure in replying to it, as seen below hearts as those of the writer of the truth finds a hearing for its own sake, sake of Him whose Word is truth. It is many such hearts throughout the world to know the will of God, we are sure Reform, not *Sunday* legislation, will yet come in the churches of our land.

WASHINGTONVILLE, N. Y., Jan. 28, 1885.

I read your views with a great deal of so far as I can see, you have the right on your side. And all this is in the unrefined character, as well as trenchant which your statements are habitually so credit of an argument may often be prejudged of by the tone to which it is given the very force and frequency of the argu- ment. I cannot detect any flaw in it for the Seventh-day Sabbath. It carries and seems to require a radical change of cal practice. For, if Sunday or Lord's Day is holy time is indeed a fallacy, then how fallacy! Not only is the universal of only such exceptions as you well know wrongly, observing for doctrines the code of men: she is not only "breaking one commandments," (and that not "the least" "teaching men so.") The fallacy and practiced at home, is carried and planted by men of unquestioned devotedness and his truth. We are taking the false flaming all lands and the islands of the all this is wrong, it is so tremendously an astounded it should be permitted knows precisely the real merits of the whom it is the servants of hisobey, v their lives in their hands and go to the earth to preach salvation by faith in H it be that while these men carry this truth they should also be permitted, teach a radical error in regard to this China and Japan, as they wheel into litan nations, to be inoculated with the error? Why do I ask? The do-it is d has been fired, and who will stay the things stagger me. Then too I look see men of undoubted piety and sincerely adequate to ascertain the truth sources—the list of present living and would be immense—who both teach Sunday observance. Notably, rec- Meredith, of Boston. These things, I me; and I ask: Is there a link missing seems to me a complete chain, whereby strength is made weakness? Do the en- —in other respects so complete—fall that no message will pass? And do observers detect this, while I fail? The you of the old question, "Have any of Pharisees believed" on him? But a parallel? Is it true of this century, as that the Doctors of the Law, and the Church are in the darkness and infatuated? Some indeed may be; but can be that we are so generally, almost moved away from the truth of the go- the Lord indeed pity us, and lead us to way of His truth.

Perhaps I should do myself injustice farther, amid this perplexity, I am w Lord to know his will in this matter a- er; and willing, I think, to "follow the croeover he goeth." If Sunday observ- take, it is an awful one; and when or- conscience in it from his youth up, it is pretty much entirely to find himself i as the Spirit is to guide us into all tru- one that it will enable us to solve. Yo- string up some souls from the depths prevail, though the heavens fall.

Very fraternally yours

(Rev.) J.

PLAINFIELD, N. J., Jan. 28, 1885.

Dear Brother Lewis,—Yours of the case. I think you apprehend the exact case. The work of the Protestant Church by no means ended. The first great Church was in accepting the heathen *State Church*, with first the Emperor, Pope as its head. That there gave ty of the State, instead of God, in m- and practice. After the time of Con- Christianity was taken under the pro- Heathen government, the Church fill- half-converted, and unconverted he- "Dark ages" (which would have been *the Apostolic Christianity*), became a decline was almost unto death. The

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.

OUTLOOK CORRESPONDENCE.

The following letter shows how an honest mind, meeting with a new phase of truth, may seem at first wholly unaffected by it. As the days go by the latent truth germinates, and at length some apparently trivial circumstances reveal an unexpected growth toward the right. Such honest desire to know all truth, as is expressed below, can not fail to find reward at hand of Him who giveth liberally and upbraideth not.

Rev. A. H. Lewis: My Dear Sir,—The Sabbath question is one which I desire to have thoroughly settled in my own mind. The arguments generally made use of by religious teachers, for the observance of Sunday have, at least until lately, seemed entirely satisfactory to me.

While I was in the Theological Seminary at Rochester, I used frequently to read the Outlook, but was not at all convinced by it. Lately, however, the subject has again come to my notice. A private letter to my mother-in-law from a gentleman in Washington Territory, suggested to me some difficulties that are not easily answered. She gave me this letter to read, and I read it. My desire to follow implicitly the commands of Christ makes me a Baptist. If we are wrong in keeping Sunday, then my desire to abide by the teachings of the Bible must control my actions, and make me keep the Jewish Sabbath. But I do not feel convinced yet. The Seventh day Baptists ought to be very sure of their position. Perhaps there are matters other than the Sabbath question in which they differ from the "regular" Baptists. How is that? As for myself I shall give the subject further investigation, and shall try to act in accordance with the best light that I can obtain. Perhaps you will not have time to write to me personally. I would be glad to hear from you.

GREATNESS OF THE ISSUE.

If candor, earnestness, and a clear insight concerning the deeper meaning of Sabbath Reform, be sought, they will be found in the following letter. It will pay both the friends and the enemies of the Sabbath, to read and re-read it. We took great pleasure in replying to it, as seen below. In such hearts as those of the writer of the following, truth finds a hearing for its own sake, and for the sake of Him whose Word is truth. Because there are many such hearts throughout the land, waiting to know the will of God, we are sure that Sabbath Reform, not Sunday legislation, will yet find a welcome in the churches of our land.

WASHINGTONVILLE, N. Y., Jan. 19, 1885.

I read your views with a great deal of interest, and so far as I can see, you have the right of the argument on your side. And all this is intensified by the unflinching candor, as well as trenchant vigor with which your statements are habitually set forth. The credit of an argument may often be pretty accurately judged of by the tone to which it is pitched. Yet the very force and frequency of the argument intensifies the perplexity which attaches to the subject in dispute. I cannot detect any flaw in the argument for the Seventh-day Sabbath. It carries me with it, and seems to require a radical change of ecclesiastical practice. For, if Sunday or Lord's Day observance as holy time is indeed a fallacy, then how great is that fallacy! Not only is the universal church—with only such exceptions as you well know—practicing wrongly, observing for doctrines the commandments of men; she is not only "breaking one of these commandments," (and that not "the least," but she is "teaching men so.") The fallacy and will-worship practiced at home, is carried and planted in pagan lands by men of unquestioned devotedness to Christ and his truth. We are taking the false fire and inflaming all lands and the islands of the sea! Now if all this is wrong, it is so tremendously wrong that I am astounded it should be permitted of Him who knows precisely the real merits of the question, and whom it is these servants of his obey, when they take their lives in their hands and go to the ends of the earth to preach salvation by faith in His name. Can it be that while these men carry this fundamental truth they should also be permitted to carry and teach a radical error in regard to this Sabbath? Are China and Japan, as they wheel into line with Christian nations, to be inoculated with the virus of this error? Why do I ask? The dead is dead, the train has been fired, and who will stay the result? These things stagger me. Then too I look at home and see men of undoubted piety and scholarship, abundantly adequate to ascertain the truth from original sources—the list of present living and recent dead would be immense—who both teach and practice Sunday observance. Notably, recently, Doctor Meredith, of Boston. These things, I say, stagger me; and I ask: Is there a link missing from what seems to me a complete chain, whereby its apparent strength is made weakness? Do the ends of the cable—in other respects so complete—fail to connect, so that no message will pass? And do these Sunday observers detect this, while I fail? This may remind you of the old question, "Have any of the Rulers or Pharisees believed on him?" But are these cases parallel? Is it true of this century, as of the first, that the Doctors of the Law, and the lights of the Church are in the darkness and infatuation of Phariseism? Some indeed may be; but can it be possible that we are so generally, almost universally, moved away from the truth of the gospel? If so, the Lord indeed pity us, and lead us back into the way of His truth.

Perhaps I should do myself injustice did I not say farther, amid this perplexity, I am waiting on the Lord to know his will in this matter as in every other: and I will, I think, to "follow the lamb whithersoever he goeth." If Sunday observance is a mistake, it is an awful one; and when one has put his conscience in it from his youth up, it shakes him up pretty much entirely to find himself in error. Yet, as the Spirit is to guide us into all truth this must be one that it will enable us to solve. You are certainly stirring up some souls from the depths; but "let truth prevail, though the heavens fall."

Very fraternally yours, (REV.) J. R. LEUTE.

PLAINFIELD, N. J., JAN. 28, 1885.

Dear Brother Leute,—Yours of the 19th is before me. I think you apprehend the exact state of the case. The work of the Protestant Reformation is by no means ended. The first great error in the Church was in accepting the heathen theory of a State Church, with first the Emperor, and then the Pope as its head. That theory gave us the authority of the State, instead of God, in matters of faith and practice. After the time of Constantine, when Christianity was taken under the protection of the Heathen government, the Church filled rapidly with half-converted, and unconverted heathen, and the "Dark ages" (which would have been impossible under Apostolic Christianity), became inevitable. The decline was almost unto death. The return has been

as rapid as could be expected. This Sabbath question came to the front at an early day in the progress of the reformatory movement, and the second great mistake was then made in the attempt to "compromise" the matter with God, by the "Puritan theory" of a change of day, and a transfer of the law. Previous to that, "Church-and-State authority" had been the basis on which all observance of days had rested, except in the case of those dissenters who kept the Sabbath through all the centuries, and who form our ecclesiastical progenitors. You ask "why, and how, can these things be." The philosophy and the verdict of history combine to answer.

1. Affiliation with the world, and accepting human authority in place of the Divine, always produce great blindness, and corresponding weakness.

2. When an error has become general, and is looked upon as being truth, the masses cease to inquire concerning it, and strive to accept and obey it, according to the degree of their conscientiousness. At the same time most of the leaders, though troubled about the matter, deem it best to leave the case undisturbed lest greater evil ensue from the effort to reform. Less honest readers avoid raising any question lest they lose their hold on the masses, and on their "living." When things reach that point, the error never dies except by reaction. Men will cling to it until it dies on their hands. Hence it was, that when Christ came, the Jewish Church was a mass of dead formalism; and even his disciples knew comparatively little of the deeper meaning of his kingdom, when he went home to the Father. Hence, the Catholic Church wandered in deepest night for a long time, discarding the voices of Huss, and Jerome of Prague, sleeping long before it could be made to hear the voice of Luther. If you still ask why such is the philosophy of history, and why God permits things to go on thus, I only know that thus far men have not learned in any other way. It is slow work lifting humanity up to God.

I am sure that many men are in great trouble over this Sabbath question, all over the land. My correspondence develops this continually, but many are fearful that any effort to leave the beaten path will be disastrous. When they look at the present drift of things, they know that the whole Christian world is growing Sabbathless, and that when the cup is filled, Christianity itself will be slain. Many more have never thought of Sunday observance as being an error, and arraigner of the simplest facts in the case. Men often say the most absurd things on this question, from pure ignorance. They have never been beyond the Catechism in their investigations. I have implicit faith in God and the power of Truth, and expect ultimate and complete victory for those who love God. Others can not, and will not keep the Sabbath. Sabbath keeping is as truly a religious duty as baptism, or the Lord's Supper. If I had not this faith in God, and in my brethren whom I believe to be in error, (error not sin; there is no sin until error is persisted in after light has come,) I should despair and cease all effort. But when I remember how God has appeared for the salvation of his Church and its Truth, always, when the time has reached ripeness, I take courage. It does seem to me that the time is now ripe, fully ripe. Your own letter, and similar ones that come to us every month, are assurance of this.

Yours truly, A. H. LEWIS.

FROM S. W. BUTLEDGE.

HOUSTON, TEXAS CO., MO., JAN. 1, 1885.

To the Brotherhood,—Observations for the past twelve months have added greatly to honest conviction that the rejection of God's truth leaves men the subjects of Satan's deception. The greater light which men reject, the greater the power of darkness and deception will come upon them. But then how can it be otherwise with them who receive not the love of the truth, and need we wonder if God has sent strong delusions upon them that they should believe a lie? (2 Thes. 2: 2-12.) But how are we straitened! Just twelve months ago our beloved Brethren, N. Wardner and A. McLearn, were with us, and our little church was organized. Since that time our dear Brethren S. R. Wheeler, A. E. Main, Dr. Wm. Nash, W. K. Johnson and L. F. Skaggs have visited us, and with words of cheer have helped us. But during the same time Satan has not been idle; does not the Bible teach us that Satan sometimes transforms himself into an angel of light? Brethren Wardner and McLearn, left with us a proposition to discuss the Sabbath question with any respectable man, but the Sunday advocates have steadily declined and four of their leading men have set themselves to misrepresent and hinder, (all these are Baptists) entering into an obligation and getting many others also into the same, not to visit Seventh-day Baptists, nor buy, nor sell to them, or attend their meetings, or even enter our place of worship under any consideration, and even to the extent that they declare they will take away the credentials of any of their brethren who will dare to preach in our house, and not only so, but bind themselves never to hear a Seventh-day Baptist preach, declaring all the while that all Seventh-day Baptists ought to be killed. Notwithstanding all this our little church stands unshaken, and among the non-church members, the Sabbath interest grows stronger. Now brethren who will come and help us build up the good cause. Our membership is so scattered that we cannot have church service oftener than monthly. I mean who will come and settle with us; to all Seventh-day Baptists that will, we offer a

building lot. Our work on the field enlarges, and we are trying to sow the seed. But sickness has kept me at home. Brethren, pray for us.

Education.

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

MARRIED WOMEN AS TEACHERS.

Among the many silly things done in the great city of Chicago we must now chronicle another which would seem to give that Board of Education the preeminence. A rule recently adopted provides that when a female teacher in the public schools of that city shall marry, her place shall be declared vacant. This championship, however, was not long the sole privilege of Chicago, for New York, it now appears, has just adopted in similar regulation. Upon what evidence of impaired usefulness these unreasonable rules have been adopted does not appear. They are about on a par with a resolution adopted by the enlightened (?) board of Trustees in a village of this state two or three years ago by which two excellent Christian teachers were asked, to reform from attending revival meetings or else to resign their position. They did the latter, and were soon employed in another public school where there was a Board of Trustees whose nature and Christian civilization had endowed with a rich gift of common sense. It is time for School officers to know that neither marriage nor Christianity form any insurmountable barrier to successful teaching.

GREEK IN THE NORMAL SCHOOL.

Observations on the Proposed Discontinuance of Normal School Instruction in Greek, in New York.

"To discontinue the instruction in the Greek language in the normal schools of the state."

The attention of legislators and others is called to the following considerations favoring the above:

These are self-evident propositions: First, That the state can justly assume to educate its citizens only on the ground of its necessity to fit them in the minimum qualifications for citizenship. Second, That only that degree of education should be provided which is available to the masses, and which can be made and is made compulsory. Academic and college training, however desirable, are not essential, as a police measure, for self-preservation, not available to the masses, cannot be made compulsory, hence do not come justly within the province of the state.

If these statements be admitted, and we challenge any opponent of the bill to refute them, it follows that the Greek language has no legitimate place in schools established for the special work of preparing teachers for the common schools. Normal schools, as now conducted, are simply academies under another name, endowed by the taxpayers. They prepare teachers, not for the common schools, but for the high schools and academies, where the salaries paid are sufficient to attract enough qualified teachers, educated at their own expense, to meet the demand. They furnish, in addition to this, training preparatory to college; while the common schools receive little or no benefit from them. These latter, scattered through the country, are little, if any, improved over their condition twenty years ago.

By providing for general academic education, the state enters into competition with private benevolence, which has established academies and colleges throughout the state. The present policy leads citizens to rely more and more upon the state and less and less upon themselves for educational advantages; and the logical result is that finally the state will have all the educational work to do. It should be settled at once what is the legitimate province of the state in education and what is to be left for private enterprise. The present uncertainty is very injurious to the cause of education.

Higher education involves the religious element and hence the state should have nothing to do with it. President M. B. Anderson of Rochester university says: "The state may not undertake to teach what belongs to the domain of conscience. In so doing it transcends its legitimate sphere. High education cannot be adequately conducted without the discussion, in the way of acceptance or denial, of God, the soul and all the forces that bring a man to God. As this high education is conversant with the sphere of topics which involve religious and moral principles, it should be referred, like religious beliefs and modes of worship, to the action of the voluntary principle. The elements of knowledge, such as are taught in the common school, may be taught and learned, without serious and scientific discussion of these points of controversy; this is not true of the subject matter of high education." There can no more be a union of higher education and state than of church and state.

The question of right and wrong to taxpayers is involved in this bill. It is unjust to tax a man to provide education that he does not wish or has not the time to pro-

cure. Higher education is for the few and should be paid for by those who wish it and are benefited by it.

The case is clear and simple. The Greek language never had a legitimate place in the state normal schools. It was put there and is retained to conserve local and personal interests, and not for the good of the public schools. Its removal will be in the interests of the common schools, of higher education and of justice, and will still leave work enough for normal schools to do. The state is trying to do too much for education, to the injury of the quality of work, while interest and patronage is being withdrawn from schools supported by private benevolence. Regent Fitch, in a speech before the university convocation said: "I confess that, having given some practical attention to this matter, I feel to grieve for the grand old academies whose names are historic in the state of New York. It is not a pleasant reflection that so many of them have gone to decay. I believe that the training they furnished as a preparation for college was more thorough than that now afforded in schools sustained by taxation." And the Utica Herald says: "That since the state embarked in the normal school business the number and attendance of the private academies, which were once the glory of the educational system of the empire state have steadily declined." The true policy of the state is to encourage private enterprise in educational work and not to enter into competition with it.—*Etymologist Advertiser.*

OPINIONS.

The teacher can do much to create a taste for pure literature. The teacher of history and geography has an excellent opportunity to direct his pupils in their reading.—*Kansas School Journal.*

In revising the geography, a very large reduction in the amount of details to be taught has been made. In the entire range of the common-school curriculum no branch is generally more barren of results than geography, and yet no study is better calculated to engage the attention and interest of pupils.—*Supt. James MacAlister, in Annual Report of Schools of Philadelphia.*

What is the chief end sought in education? It is the development of power and skill in the exercise of the several functions of the mind and body. It is intelligence, as distinguished from learning; it is power of attention, application, and thought, as distinguished from the results of these powers; it is a hand skilled to express or do that which the mind holds in idea, rather than mechanical training to some one way to do some one thing.—*Supt. D. L. Kiehle, in Annual Report of Schools of Minnesota.*

Within fifteen years the colleges of the commonwealth have undergone great changes for the better; the technical schools have made an important place for themselves, and primary education has been vastly improved. It is time that the public secondary schools were put upon a better footing. How to procure for them larger resources, better programmes, more definite aims, ampler teaching, and a wider and surer usefulness, is a problem which calls for the serious consideration of the Legislature, the Board of Education, and the authorities of high schools, and for the cordial interest and co-operation of the technical schools, the colleges, and the educated public.—*Dr. C. W. Eliot, Pres. Harvard University.*

A strong effort is making in Massachusetts to improve the night schools which, under the law of the State, form a part of the public school system. As history tells of so many great men who were forced by poverty to gain knowledge in their youth by the light of pine knots, it must seem that the night school has a special reason for its being.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder."

A DOCTOR'S STORY.

"You know nothing about intemperance," said a noted physician. "I could write volumes that would amaze you."

"Write one," I said.

"It would be a breach of honor. A physician, like a Romish priest, may not betray the confessional." After a moment he added: "Our profession takes us into homes. And lives and hearts that seem all bright and happy, are often dark and miserable from sickness of the soul."

"There must be some scenes that it would be proper for you to tell me," I urged, "please think of some."

"I was called to the wife of a distinguished gentleman. Her husband sat by her bed fanning her, a lovely bouquet of flowers was on the stand by her side. Two little girls were playing quietly in the room. It was a charming picture of love and devotion."

"My wife fell down stairs," said her husband, "and I fear has hurt herself seriously."

"I examined her shoulder. It was swollen and almost black, and one rib was broken."

"How do you find her?" asked her husband anxiously.

"I will ask the questions, if you please. How did you so injure yourself?"

"I fell on the stairway."

"I hesitated. I was not in a paddy shanty, but in the house of a well-known and un-stained man. I re-examined her side."

"When did she fall?" I asked.

"Last night," he said, "after a second's pause and a glance at her."

"My resolve was taken."

"Please show me the place on the stairs where she struck?" I said to the husband, rising and going out. He followed me.

"I was not with her when she fell," he said.

"The injury was not from a fall, and it was not done last night. Never try to deceive a doctor."

"She begged of me not to tell you the truth."

"Then get another physician," I said.

"I will tell you the whole truth. Night before last I had been out to dinner."

"I saw your brilliant speech in the paper. Was it wine-inspired?"

"Partly. Most after-dinner speeches are to a degree. I came home excited by the fine dinner, wit, wisdom, and wine of the evening, and went, not to bed, but to the closet and drank heavily. My wife heard me and came down, hoping to coax me up stairs, as she had done many times. But she was too late. My reason and manhood were gone and I pounded her, and left her. She tried to follow me, but fell on the stairs. After a time she crawled, she says, up stairs, and went into the nursery and slept with the little girls. I slept late, and woke with a fierce headache, and went out at once, thinking no breakfast and the out-door air would clear my brain for my morning engagements. I pledge you my honor I had forgotten I struck my wife. When I came back last night I found her suffering; but she would not permit a physician should be sent for lest it should disgrace me. I think she really tries to believe that she hurt herself more or less, when she fell." And with an honest quiver of the chin he added, "She is an angel, and wine a devil."

"What are wine-bibbers?"

"Own children of their father. Is my wife seriously hurt?"

"I can not tell yet. I fear she is."

"More absolute, untiring devotion no man ever gave a wife than he gave her while she lived and suffered. When her noble, true, loving heart ceased to throb he was inconsolable. His love and devotion were the theme of every lip, and the Providence that so afflicted him was called 'strange' in a tone of semi-senescence. On her tomb is cut the 'beloved wife!' He has gone to her now, in that land of no license."

"No one but myself ever knew the truth.—*National Temperance Advocate.*

THE PUBLIC SCHOOLS AND ALCOHOL.

Mrs. H. E. Worthington, of Kirkwood, issues an address urging the importance of introducing into all the grades of our public schools regular systematic teaching concerning the effects of alcohol upon the human system.

After all our praiseworthy expenditure of money upon the education of our youth and the excellence of our public school system, why is it that the maturity of the children in so many cases does not fulfill the promise of their younger days? Let every thoughtful teacher of experience review the past and conscientiously ask, "Why is it that so many of my most promising pupils—those of the brightest intellect, the hope of parents, the pride of teachers, have early become slaves to habits of drink, and while all were prophesying for them a brilliant future, have been hopelessly ruined by their own evil habits? Is it not because we have neglected something in our system of instruction which would prevent this catastrophe, and while heartily engaged in equipping the children for life's journey, have forgotten to point out the slippery places, the bogs and pitfalls which line the road?"

The best methods of preventing this evil have agitated the mind of instructors and school boards in many of our States; and in Michigan, Vermont, New Hampshire, New York, and Rhode Island the Legislatures have passed laws making the study of alcohol and its physiological effects obligatory in the schools supported by public money.—*Central Baptist.*

A TEMPERANCE VIEW OF IT.

If the working people of this country want to know why they have hard times every few years we can tell them. It is not over-production nor under-consumption, as those phrases are commonly employed. If they had kept the \$900,000,000 they spend every year for strong drink in their pockets for the past five years of good times, the present temporary lull in manufacturing and business activity would find many of them able to bear it without being pinched for the necessities of life. It is the over-consumption of whiskey that makes the under-consumption of food and clothing in this land of liberty and liquor. The annual bill for bread, meal, cotton and wollen goods of this great American people floats up to a total of about \$1,250,000,000. But its annual bill for whiskey, beer and taxes thereon is \$1,400,000,000. In other words, it unnecessarily drains \$150,000,000 worth more than it necessarily eats and wears. And the people who commit this folly every year are amazed that once in a few years they are hard up, and some of them want to hoist the communistic red flag and destroy everybody else's property because they have wasted their own share of the national substance in rye and other riotous fluids.—*Boston Traveller.*

ft died some twenty-five years ago Mrs. Teft still lives in the th a granddaughter. On Sun- h, such of her children and oth- ere within easy reach, assembled er 81st birthday. Twenty-four resenting four generations, made ny, who passed the day much nner of other people on such

FIRST VERONA.

"have their failings." When e upon the parsonage they im- den the RECORDER with their xpecting a whole denomination e with them. The pastor of hurches is equally weak in that int, and especially so as his wife object of attack. Some of the rona made a sudden visit, sup- friendly, but it was discovered y left that they had taken sun- d articles of wear, etc., and un- returned soon, as good, or better appropriated, we shall infer that ctors can not always be deter- reances. We do not mean to but lest such liberty be taken cheas we mention this for the But the chapter "endeth not

Corners, on a recent evening, antly visiting a large company the house of Jacob Stokes, when half of the Green's Corners l presented us a donation of the more appreciated when we it comes from those who have rges to remunerate us for our orts there, and from the fact eft free to express views, and ne so, opposed to our First-day ay the dear Lord lead them to e of all truth and bless them pporal and spiritual things in For all such kind attentions grateful. H. D. C.

SCOTT.

th anniversary of the marriage frs. Albert Clark was celebra- sence in Scott, N. Y., on the Feb. 5, 1885. The friends and the number of about 75 or 80 kking Mr. and Mrs. Clark by ace, the younger daughter, nt of the intended surprise, other to go in to one of the d spend the evening, which ly consented to do, mistrusting ter their mother had gone and was busy about his chores, Grace other sister, made everything for the company. At an early ds began to gather, and when s quite full and everything was Mrs. Clark was sent for. One Mr. and Mrs. C.'s surprise as finding their house illumina- rs and up stairs and the neigh- ossession. The forepart of the pent in social chat. The la- ight refreshments with them erved to the company the latter evening. After supper, Mr. and ere called together, and the half of the friends and neigh- ed them with some substantial d will, also in a brief speech a long and prosperous life, aff- e friends extended their con- and well wishes to the bride and s ended a very pleasant anni- F. O. B.

DE RUYTER. th-school of the Seventh-day rch of De Ruyter reorganized n. 10, 1885, by the election of Rev. J. Clark Suprentendent, Stillman, Assistant Suprentende L Stillman, Secretary, Claton r, Mrs. H. C. Coon, Libra- Coon, Chorister, and Mrs. Organist.

MATE L. STILLMAN, Sec. New Jersey. SHILOH. y, February 7th., 1885, will be ered in Shiloh, as one of the e history of the Church. he appointed for those who e Saviour precious, during the hich God has blessed us, to ves for baptism and union with

o been previously announced, ning service would be conduct- special covenant meeting," in statement of principles" would that there would be

A ROLL CALL ch register, of all living mem-

bers, with the understanding, that any who could not be present in person, might respond by letter, or simply send their names on paper for me to announce, at the proper time. It was further explained, and understood, that the response to this roll-call should be the evidence that they desired to renew their covenant with God's people, and that they were thus to express their sympathy and harmony with the church and its good work. Consequently, the congregation was unusually large. The service opened with a song of praise, followed by responsive reading, and prayer. When the invitation was given for those desiring baptism to come forward, it was truly a glad sight, when thirty-five young men and women, with ages ranging from fourteen to twenty years, thronged the aisles and pressed to the front. There were two others who offered in the evening, making thirty-seven in all up to this date. After they had all given testimony, and were accepted, came the calling of the roll of members. Although an unheard-of thing, so far as any of us could remember, it proved to be a very precious season, and I think, as salutary in its influence as any service I ever knew. The interest was great, even to the last name, although the service was somewhat prolonged. There were forty members who could not attend, some sick, and some living at a distance, who were sufficiently interested to respond by sending in their names, several writing short letters with words of cheer. At the close of this service, it was found that

TWO HUNDRED AND TWENTY-SIX of the members had responded, either by word of mouth, or in writing. This Church has at present seventy non-resident members, which leaves only two-hundred and seventy-nine resident members. Thus, when two-hundred and twenty-six renew their covenant in one day, it bespeaks a spirit of harmony and good-will that is truly encouraging. During the progress of the meetings, all of which have been free from the excitement that often characterizes revival work, yet full of the spirit of devotion, not less than one-hundred and forty of the members have been more or less active in bearing testimony and exhortation. This is the secret of it all:

"THE PEOPLE HAD A MIND TO WORK," and the Lord fulfilled his promises to such. They joined heart and hand with their own pastor, and the blessing came, even greater than they had expected. What church is there that could not be greatly blessed in this same way of working for the salvation of souls? On Sunday the 8th, thirty-two were baptized at the pond of Bro. Stanford Ayars, in the presence of a vast concourse of people—many of the brethren say the largest audience they ever knew at a baptism in this country. But this is not all. The renewals of life, in those who had wandered, are quite remarkable, and as great a cause for thanks-giving, as are the new conversions. The other candidates will be baptized at an early day. "O let us give thanks unto the Lord of lords, to him who alone doeth great wonders." THEO. L. GARDINER. SHILOH, N. J., Feb. 10, 1885.

PLAINFIELD. There have been extra meetings held in our church for much of the time since the Week of Prayer, with good results, in awakening interest in the members and others. Seven were baptized last Sabbath, and more are expected to follow. This week union meetings are held with the Dutch Reformed Church, the First Presbyterian and our Church joining. FEB. 10, 1885.

Rhode Island. ASHAWAY A new Society has been formed by our young people to be called "The Young People's Society of Christian Endeavor of the First Hopkinton Seventh-day Baptist Church." The constitution is essentially the same as that adopted by the young people's society at Waterford, Conn., a copy of which was given in the SABBATH RECORDER of Jan. 8, 1885. This, with the Excel Band, and the Young People's Mission Band, ought to give an opportunity to each and all to help and be helped in moral and religious culture. If the pledges of the one and the constitution and by-laws of the others are lived up to, progress is sure. Evening after Sabbath day, Feb. 7th, we were favored with a sermon by Rev. Horace

Stillman, from Rev. 3: 20, "Behold, I stand at the door, and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Meetings will now be held only two evenings each week.

Illinois. WEST HALLOCK. To-day, Feb. 9th, we are having one of the worst storms—blizzards they call them in Minnesota—that this section has ever witnessed. With last night's and to day's snow and blow, roads are blocked, and the United States mails stopped. Dea. I. D. Titsworth recently visited and partially canvassed this society to secure five year subscriptions for the RECORDER. The plan proposed is to get those who are able, to pledge to pay for from one to ten papers for the next five years, in the hope of securing in this way a thousand extra numbers of the paper to be sent to Sabbatarian families that are too poor, or too worldly to take it for themselves. About \$60 in cash, or \$215, including pledges, was raised. If those who were unwilling to pledge for the future, but paid from \$5 to \$20 down, do the same for the succeeding four years, it will add \$180 more to the above amount. The design of the Tract Board is to add to the office facilities, put the paper into every Seventh-day Baptist family, and make it self-supporting. Churches west of the Mississippi not visited by the agent, should make this canvass themselves. For the holiday festivities this year, we dispensed with the usual Christmas tree, and had in its place a Christmas service of song—The Star of Promise, by Rev. R. Lowry. It was well enjoyed, and doubtless another song service will be prepared for Easter. Week before last we had a treat, extraordinary, of a musical and literary character. Under the auspices of our Cornet Band, the Peoria Parlor Party consisting of the following first artists: Lem. Wiley, cornetist; Kate Jordan, vocal soloist; Miss Cole, pianist; and Miss Mendenhall, elocutionist, for two hours delighted a \$75 (about) house. For the last week or more we have been holding extra meetings with good interest. Are expecting Eld. Morton here the 23d inst. to assist in the work. Eld. Hakes, we are sorry to say, is temporarily laid up with a lame side, caused by a fall down his cellar stairs last week. A remarkable work has been going on in Peoria this Winter. When completed, the conversions will probably reach a thousand, over 200 having joined one church. Moody is expected there March 6th, 7th, and 8th. I have been thinking of late that if we could have some statistical reports, through the RECORDER, from the different churches, as to their numerical and financial strength, and the amount of work they are doing for the cause at home and abroad, we would become better acquainted with the condition and work of the different churches, and those who were doing the least would be stimulated to greater diligence and benevolence. This society is sometimes called the wealthiest, which the people here seem quite unwilling to admit, especially in view of the large decrease during the past ten years; in the same connection they hear they are also called the stingiest, which of course they resent. Their support of the gospel at home is really more liberal than any church we are familiar with west of New York, and in proportion to membership is surpassed in this respect, by only three or four churches in the denomination. For 1884 they paid, pastor's salary, \$700 (and paid it for the most part when due), also something over \$100 for tract and mission work, besides what was contributed by the Sabbath-school and two ladies' missionary societies. That, we think, is not so bad a showing. If at all deficient in denominational work, we should account for it on geographical lines and influences. Located at one side of our institutions and benevolent boards, there has been that lack of contact, and consequent knowledge, necessary to a lively interest and co-operation. To our numerical and financial strength: A careful count shows a resident church membership of only eighty; of families, counting those that do more than their proportion, those that do perhaps less, and such as will do nothing, there are thirty-four, nearly half of the number, containing only two members each (new couples and old couples); careful estimates of the property valuation of the society fix it at about \$200,000, and a net income of from \$8,000 to \$9,000 for the past year. In harmony with the suggestions of Wardner Williams's article on "Our Young People," in last week's RECORDER, we suggest

that he himself carry out his own proposition by writing a series of articles for the paper on the subject of "Music," somewhat after after the plan of those furnished the New York Independent two or three years since by Eugene Thayer, Organist of the Fifth Avenue Presbyterian Church, New York City. There are also many other young men, who, as students, teachers, lawyers, doctors, artists, tradesmen, specialists or generalists, could, if they would, send in a correspondence of theoretic, practical, or inspirational interest and value. Let all such be forthcoming. Though not authorized to speak for the management, we have no doubt they would be gladly welcomed and their efforts duly appreciated by the reading public. "I write to you young men, because you are strong," etc. Thursday, Feb. 12th, is our first mail since last Sabbath. Later, and none to-day. G. M. COTTRELL.

Domestic. Fire in a Philadelphia almshouse caused the death of 16 persons. The announcement has been made in all parts of the Hocking Valley O. that aid is no longer coming in and advising the men to get work. This ends the strike. A dispatch to his correspondents in New Haven, Conn. announces the death of H. B. Hotchkiss, the inventor of the world famous Hotchkiss machine gun, of paralysis. The eightieth anniversary of the birthday of David Dudley Field was celebrated Feb. 14. A brilliant assemblage was present and congratulations poured in from all sections. The Agricultural Appropriation bill, reported to the Senate Feb. 14th, appropriates \$577,790; an increase of \$31,500 over the amount appropriated by the bill as it passed the House. August Freigl, the German consul at New York, has received an infernal machine. The matter has been placed in the hands of the police, who think the socialists sent the machine to the consul. A bar of silver, which had been stolen from the Philadelphia mint, was offered for sale in New York recently. The bar weighed eighty-five pounds, and had not been missed at the mint. An investigation will be made. A cave of probable large dimensions has just been discovered in Fincastle, Botetourt County, Va. A wagon dislodged a projecting rock in the road, disclosing an entrance. Numerous persons have explored it for a short distance and found it abounding with brilliant stalagmites and other beautiful formations. The President has, by executive order, opened to public settlement after May 15, 1885, all of the lands within the Niobrara or Santee Sioux Indian reservation in the State of Nebraska remaining unallotted to and unsettled by the Indians, except such as are occupied for agency, school and missionary purposes.

Foreign. Annexation of the Island of Samoa by Germany confirmed. Admiral Courbet has been instructed to intercept vessels with war material. It is reported that a third expedition from Italy, comprising 3,500 troops, will be sent to the Red sea. Two Anarchists have been arrested at Reichenber, in Bohemia. A printing press, some revolutionary documents and a quantity of dynamite were seized. An official telegram from General De Lisle states that the French flag floats over Langson. The Chinese position at Kulua, also, has been captured, the Chinese having been routed after a hot fight. Jules Louis Joseph Valles, the well-known journalist, is dead. He was born at Puy, Haute-Loire, on June 11, 1833. He had been connected with several French journals, but chiefly with Figaro. The Governor of Victoria has sent a message to the Home Government tendering to the Queen the assurance that the colony of Victoria was ready to do its part as an integral portion of Her Majesty's empire to assist the English in Egypt. Policemen Cole and Cox, who were so dangerously wounded while endeavoring to prevent the recent dynamite explosion at Westminster Hall, have received a number of valuable presents in recognition of their efforts on the occasion. Mr. Gladstone has given each of the officers £50 from the Royal Bounty Fund. Advice from St. Petersburg states that there are continual discoveries of treasonable talk and practices among the Russian troops. The spirit of nihilism appears to pervade the garrison at Cronstadt. Several artillery and naval officers have been sent there from St. Petersburg to take the places of the suspected officers, who are ordered to report at the capital for trial.

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

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially invited to attend. PLEDGE CARDS and printed envelopes for a who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y. THE subscriber will give 20 cents apiece for the following denominational reports: General Conference, 1813, and American Seventh-day Baptist Missionary Society, 1885. A. E. MAIN, Ashaway, R. I. THE next Quarterly Meeting of the Rhode Island and Connecticut Churches will be held with the Pawcatuck Church, beginning Sixth-day evening Feb. 20, 1885, with prayer and conference meeting, led by O. U. Whitford. SABBATH. A. E. Main G. H. Utter 7 P. M.—Paper, "Young Peoples' Society of Christian Endeavor," Mrs. E. A. Whitford Sermon by E. Darrow Questions handed in. FIRST-DAY. 10 A. M.—Business. A. E. Main 10.20 A. M.—Paper, "Our Sabbath Visitor." W. L. Clark N. M. Babcock 2.30 P. M.—Paper, "Woman's Work in the Church," Mrs. M. J. C. Moore Paper, "Alcohol's Effect on the Physical System," F. T. Rogers, M. D. Answering of the questions previously handed in. 7 P. M.—Sermon, Horace Stillman Closing Conference, L. F. RANDOLPH, Secretary. THE next meeting of the Associated churches of DeRuyter, Linklaen, Otselec, Cuyler Hill, Preston, Norwich and Scott, will be held (D. V.) with the church at Scott, on the first Sabbath an 1st day in March, commencing on evening after Sixth day, March 7th. A full representation from the churches is hoped for, and a profitable season. L. C. ROGANS, Secretary. THE Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin will convene at the Rock River church, on Sixth-day, Feb. 27, 1885, at 10. A. M. The following program has been arranged for that session: 1. The subjects assigned to A. McLearn and S. H. Babcock for last session continued. 2. "Is there a future for the Seventh-day Baptist denomination?" J. W. Morton 3. "Is it right to apply the title D. D. or Rev. Sir to a minister of the gospel." V. Hull 4. "Are the dead conscious between death and the resurrection?" Clayton Burdick 5. "Are the spirits of the dead ministering spirits?" J. C. Rogers 6. "Can there be a time when the church can relax in any degree, the strictness of church discipline?" J. W. Stillman 7. "What is the most successful method of securing a revival of religion with the best permanent result?" H. Hull 8. "Did Christ rise from the dead on the First-day of the week?" N. Wardner 9. "What is the nature and design of the Sabbath?" W. F. Place S. H. BABCOCK, Secretary. CITATION.—The People of the State of New York, by the Grace of God, Free and Independent: To Susie Crandall, Eunice Millard, Selina Green, Nettie Armstrong, A. Kendrick Crandall, Henry Saunders, Chas. S. Hall, Chas. S. Hall as Executor of Jesse Angel Estate, Elvora Armstrong, Max-on J. Green, Byron L. Green, Benjamin F. Langworth, Baylus B. Bassett, Samuel Whitford, A. P. Saunders, Luke Green, Carvin D. Reynolds, Rowland A. Thomas Sheridan Place, Horatio Whitford, Wm. O. Place, M. S. Chase, and Joseph Lockhart, as Loan Commissioners of Allegany County, N. Y., Alfred University, Amos Lewis, John Fessdale, Clark Witter, J. Green Allen, Frank Allen, Wm. W. Crandall and Othello Potter as Executors of Elisha Potter, and to all other creditors of said Erastus A. Green, heirs at law, next of kin, devisees, legatees, and creditors of said Erastus A. Green, late of the town of Alfred, in the County of Allegany, New York, deceased, greeting: You are hereby cited and required to appear before our Surrogate of our Co. ny of Allegany, in our Surrogate's Court, on the 6th day of March, 1885, at 10 o'clock in the forenoon of that day, at the Surrogate's office in Wellsville, New York, then and there to show cause why a decree should not be made directing the sale, mortgaging, or leasing of the real property of the said Erastus A. Green, or so much thereof as may be necessary for the payment of his debts and funeral expenses. In testimony whereof we have caused the Seal of Office of our said Surrogate to be hereunto [L. s.] affixed. Witness, Clarence A. Farnum, Esq., Surrogate of said County, at Wellsville, N. Y., the 15th day of January, in the year of our Lord one thousand eight hundred and eighty-five. CLARENCE A. FARNUM, Surrogate.

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Selected Miscellany.

KEEP PRAYING.

If wealth and power surround thee To press thee to the dust— And pomp and love confound thee, Pray earnestly you must; Pray, keep praying, And in Jehovah trust. If lying lips confounding Bring agony and shame, And join with hate abusing, Thy pure and honored name, Pray, keep praying, And let not wrath inflame. If sad and lonely feeding Upon a humble meal, While faith and trust unceasing Pride from thy merit steal, Pray, keep praying, And love for malice deal. By kin and friends rejected, Firm on thy virtue stand, So that no stain detected Be on thy heart or hand; Pray, keep praying, And life will yet be grand. —Christian Secretary.

HOW AMELIA AUGUSTA HELPED.

BY PANSY.

Amelia Augusta's young mother, Helen, was in the conservatory with Amelia Augusta in her arms. The air was full of dolls, the talk was about dollies—can you guess the reason why? All the older members of the family, even grandma, had been coaxed into service to dress dozens of them, who were to swing high in the Christmas-tree at the church that evening. Dolls in a Christmas-tree? Yes, indeed; missionary dolls, every one of them. The sweet lives they were living were enough to enoble the whole business of doll-dressing forever. You must know that there were two Christmas trees standing in the great church at this moment. One was filled with pretty little treasures for the home Sabbath school. The other was filled with gifts from the Sabbath-school to the orphans gathered in a certain home in a large city. Over the trees, in letters of gold, hung with invisible wires, swayed the motto: "Freely Ye Have Received." This was over the church tree. Over the orphan's tree: "Freely Give." The children said it was "Just lovely." Within that home it was known that there was a hospital filled with little, white beds; in every bed a sufferer, many of whom would go out from that home, only when they went to their coffins. It was to this room that the dolls were going, and they were being dressed in silk, and velvet, and lace and every choice and beautiful thing that dolls should wear. Helen, sitting in the conservatory, could hear the talk. "I wish we had a great, lovely doll something like Helen's for that poor little Maggie." It seems so sad to think of a child who has never walked a step. I would like to give her the pretty things I could think of. It was Helen's grown-up sister who was speaking. There was that in the words which made Helen hug Amelia Augusta closer to her heart and tell her she was her own darling, and she would never part with her, never in the world! But for all that she did not and could not forget little lame Maggie who had never walked a step. What must it be like never to walk—always to have to sit propped up among the pillows in the same room, and see the same things day after day, and know that one would never get well? Poor little Maggie without any mother. Would a great doll like Amelia Augusta give her any comfort? "You would be too heavy for her to hold, Amelia Augusta, I am sure you would." "As if I could give you away, when you have real hair, and eyes that open and shut. What if she cannot walk. A doll wouldn't help her, anyway; and she might let you fall off the bed and break you, and that would break her heart. O, you can't go, Amelia Augusta, and that is the whole of it. If Louise wants that Maggie to have a great doll, why doesn't she buy her one?" Uncle bought you—I can't give you away. Who could be whispering to Helen, asking her to give her doll away? No one was to be seen in the room. Helen arose presently and laid Amelia Augusta in the upper bureau drawer and turned the key, and tried to forget her. It couldn't be done, Amelia Augusta was determined not to be forgotten. "Mamma," Helen said in the course of the morning, "If you had a baby, and you thought somebody else wanted it very much, would you give it away?" "What a question! Of course not, child; unless I was obliged to. What made you think of such a thing?" "Nothing, mamma; I was thinking of dollies. Don't you suppose that little girls think almost as much of their dollies as mothers do of their babies?" "O," said Helen's mother in a tone which said "I begin to understand." "Why no, daughter, I don't think so. Sensible girls know that dollies are only images of real babies which some man or woman has made for them. They remember that they have no souls, and that by and by they will be laid aside and not cared for any more. But mothers never outgrow their babies; they love them just as dearly when they are gray-haired men and women. They always think of them as God's gifts." -And "mamma" sent a loving glance over at her own gray-haired mother who had never in all these forty-four years grown weary of her.

Helen sighed. There certainly was some difference, and she could not help owning it. An hour later she made another effort. "Uncle Mott, do you think it is wrong to give away a present?" "Why, not necessarily, little woman; I can conceive of a person giving away a present that would make the original giver glad and proud—when it was done in unselfish love, and for the help of some other who needs it more." Let me tell you what happened between two and three o'clock of that same day. A little girl muffled in furs, and carrying a neat little trunk by the handle, went across the street to the great closed doors of the church, where the two Christmas-trees waited for evening. In the trunk, reposing among her elegant silks and laces, was Amelia Augusta; and she was to swing on the Christmas-tree that night, and travel afar to little lame Maggie on the morrow. The sacrifice was made, and Helen's face, though grave, was sweet, and all traces of tears had been washed away. The church was locked, but papa was one of the trustees, and Helen carried a great brass key in her pocket. The door swung back at her touch. The hall felt dark and still. No one had been in the church for hours; nobody expected to be for hours to come. Not until it was time to light up for evening. What queer smell was that? It half choked Helen. She went forward and pushed open the inner doors. What! Great clouds of smoke, little, spiteful tongues of flame! No sight of trees, or of anything, indeed but volumes of smoke. It was the work of an instant for Helen to set down the trunk, fly to the door, closing it after her in her wise forethought, lest the outer air should rush in and fan the smoke into flames. She had heard of such a story as that, only a few days before. She pulled to the door. Then she shouted above the rising wind, "Fire! Fire!" "O, Charlio Parsons, the church is on fire!" "Fire!" shouted Charlio, his sixteen-year old lungs good and strong. And "Fire!" shouted the boys at the corner, delighted to pass the word along; and in less time than it takes me to tell you, the city was in a commotion. Bells rang, engines rattled, the great hose poured water from its generous throat, and eager hands worked with a will. Half an hour and it was all over. "She saved the church," Dr. Dennis said, wiping his black face with his black hands. "No," sobbed Helen, too much excited to stop crying, "it was Amelia Augusta that did it." The story flew, as stories nearly always do, and I am sure you do not need to be told that a doll as like to Amelia Augusta as the city could produce swung that evening on the topmost branch of the "Freely Give" tree. But Amelia Augusta herself stood on the very tip-top of the other tree, and bore on her dress a card which read: "For brave and thoughtful work, by which sixty thousand dollars was saved, I am rewarded by being allowed to stay at home, and take care of my dear mamma, Helen." The other doll was Araminto Angelina.—The Pansy.

FIRST STEPS.

How nice it was in the baby to begin to walk on New Year's Day! The children said that to one another a great many times. "So cunning," and "So queer," and "Just as though he knew it was the day for beginning things." "Why?" asked Nell "what do you begin on New Year's Day?" "Oh, resolutions and things," Josie said. "I always decide on New Year's to take new starts, and be different, you know." "And the day after New Year's you take to break the resolutions, don't you?" The children laughed, but the mother said: "Don't make light of Josie's resolutions; it is a great deal better to try, even if you fail, than it is to think nothing about it and make no effort to do right." She sighed as she spoke. There was a shadow in this mother's life that made her end many things with a sigh. "He copied father," said Josie, going back to the baby. "Didn't you notice how earnestly he watched this morning, when father was pacing off the length of the library? Little Will looked at his feet all the time, and he crept up by a chair and tried it. I believe that was the first time he thought of walking." Then they laughed again, but the mother sighed, and the father, who was holding out his hands to the baby looked at her gravely. "Mother has her sober look on" said Fannie. "What are you thinking, mother? That baby will walk into mischief as fast as he can!" "No," she said, smiling now. "I was only thinking how sure the little sons and daughters are to copy father and mother and how careful we ought to be to take the right steps." Father did not stay long after that. The children gathered around him, begging that he would come home early to let them have a nice New Year's evening together, but he did not promise, and after he had kissed them all, and gone away, the mother looked graver than before. "I don't like New Year's Day," said Josie "and I don't think men ought to go calling without their wives. When I have a wife I will take her along." And then the mother felt that Josie was growing old enough to understand the meaning of the shadow in their home. New

Year's day and New Year's calls were temptations to her husband. He came home late, and gloomy, if not positively cross, and his breath smelt strongly of wine, and he spent the next day in bed, with a throbbing headache. It was not simply once a year that these experiences came, either; they were growing more frequent of late. Would the sons in this home copy their father's steps? This was the heavy shadow that so often darkened the mother's heart, and was already creeping over the children. The New Year's dinner was on the table—an extra dinner, for the shadow on the mother's heart was not allowed to show much in her life—and baby was fastened in his high chair, and the noisy, merry group were about to sit down, when their father's step was heard in the hall. Mother's face grew pale, father never dined with them on this day; his round of calls was not completed in time, and besides, he always stayed away from the children's eyes when he had been drinking wine. Had the dreaded hour come when he had fallen too low to remember this? She half arose to go and meet him, then sat down again. He came into the dining room, steady step, clear eyes, smiling face. The glad children fluttered around him. "Did you come home to take dinner with us, father?" and "Oh father! are you going to stay?" This was a treat indeed, Business held him during the usual week days, and fashion on New Year's, so the dinner table saw little of this father. "I've come to stay," he said, kissing his wife, and then the baby. He left a glad light in the mother's eyes, for there was no smell of wine about him. "Well, sir," he said to the baby, "have you forgotten how to walk, old fellow?" Then the eager children: "O, father! he has been practicing all day, and we all think he is copying you, for he tries to take long steps, just as you did this morning." "I must take care how I step," said the father, and he looked over at his wife. "Shall I teach him to copy father?" he asked her. But she could not answer, and her eyes filled with tears. O, if she only dared to have her babies copy him in all things. "I have brought you a New Year's present," he said, and he leaned forward and pushed across the table a slip of paper. "Is it a check," said the eager children, peeping from every side. "Yes," he said smiling; "It is a check on a Resolution Bank, and I mean to keep it honored. I've been copying Josie to day, and making resolutions. Josie, my boy, we won't break them to-morrow, nor the next day, will we? If the baby is going to copy us, we must be careful." Then the mother, through her tears read the check, and said, "Thank God." "I, the undersigned, do solemnly promise never to taste again anything that can intoxicate, so help me God." Signed this New Year's Day, 1884, JOSEPH WARD HOWE. "O, but father," said Josie, "perhaps you will have to taste it, for medicine, you know." And when the mother heard his decided answer, "I never will my boy," she said again, "Thank God." So the baby was not the only one who took a first step that day.—The Pansy.

UNCHARITABLE FIDELITY.

BY REV. C. H. WETHERBE.

A person who steadily adheres to what is right is deserving of the admiration of all who love righteousness. Especially does he deserve our approbation, if he maintain his fidelity amid the scorn of men and at the expense of temporary advantages of seeming gain. He may have to pursue his course against the advice of recognized friends and the threats of foes. His position may not be popular, in the broad sense of the term, yet a goodly number appreciate and commend his steadfastness to purpose. But on the other hand such an one is liable to yield to the temptation to exhibit an uncharitable fidelity. He may conceive the idea that the doctrines which he holds and interprets are absolutely correct, and that they admit of but one construction. And hence, if others differ from him, they are decidedly wrong. Then he conceives it to be his duty to criticize those who vary from him. He endeavors to make them see that he is right and they are wrong. We have no objection to this, if it be done in the proper spirit. But too often there is manifested an acrimonious feeling against the differing parties. Unloving accusations are indulged in. The charge of bigotry is hurled against those holding diverse views of the doctrines that are believed and the principles that are practiced by the person in question. This is fidelity with a sort of pious vengeance. But it is not the right kind of fidelity. It does not commend itself to God. Nor is it the most successful method of advancing the interests of the truth. Even though a person may possess views of the truth which are thoroughly agreeable to the Bible, yet, if in his maintenance of those views he manifests an uncharitable spirit towards those who differ from him, he fails to properly commend the truth. He is apt to do the cause more harm than good. People are driven away from what they ought to be drawn to, because of the hard and censorious spirit which characterizes him who represents the truth. It is in this way that truth often suffers from its professed friends.

Very likely, however, such defenders of the truth do not intend to be uncharitable towards others. And certainly they would not knowingly do anything to defeat the truth, for it is in the very interests of righteousness and truth that they attempt to labor. But it remains true that, in too many instances, they exhibit a spirit which seems to be void of that sweet charity which pervaded the bosom of Christ and displayed itself both in the propagation and defense of the truth. Let us remember that the exercise of true charity is perfectly consistent with a firm adherence to what we understand to be right. Indeed, the highest type of fidelity cannot be maintained without a charity which is as broad as the heart of Christ, and with a mind which is like His. May we seek to attain it.—Christian Secretary.

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Popular Science.

THE SILVER COUNTRY IN NEW SOUTH WALES—An official communication has been received in Sydney from Menindie, giving some remarkable information regarding the richness of one of the silver mines at Silverton.

THE discovery of tin in Mason and Cabell counties, West Virginia, is attracting much attention. The discovery was made upon a tract of land owned by B. N. Dobbins.

A new material for walls has lately been invented, and if it stands the test of time the advantages it seems to have over sand and plaster will doubtless secure its popularity.

JAPANESE DENTISTRY.—The Japanese dentist does not frighten his patient with an array of steel instruments. All of his operations in tooth drawing are performed by the thumb and forefinger of one hand.

THE TAPER FIT.—This method of fitting holes has been used less than it should have been; it was too much trouble in the olden time.

For some purposes there is nothing that will take the place of a taper fit. Recently a crosshead pin of crucible steel was noticed in a cast iron crosshead.

These taper fits are useful when well made from their readiness of removal; a taper fit means that the parts do not fit at all until they are home; whereas a straight fit must "feel its way" its whole length, and sometimes—as when a steel plug fits an iron hole—it must partly cut its way and seat itself.

Scientific American.

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CATALOGUE OF BOOKS AND TRACTS

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

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ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.28, Cuba 9.27, Friendship 10.25, Belvidere 10.45, Belmont 11.17, Scio 11.40, Wellsville 1.45, P. M., Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

Table with columns: STATIONS, No. 1, No. 2, No. 3, No. 4. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.07, Andover 6.06, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.13, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.00, Perryburg 5.58, Cattaraugus 4.05, Dayton 5.20, 7.05, Sheridan 7.25, and arriving at Dunkirk at 7.50 P. M.

Table with columns: STATIONS, 15, 5*, 9*, 35, 21*, 37. Rows include Carrolton, Bradford, Bradford, Custer City, Bradford, Buttsville.

ADDITIONAL LOCAL TRAINS WESTWARD. 11.04 A. M., Titusville Express, daily, except Sundays, from Carrolton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

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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 Troas. Acts 20: 9-16. Jan. 10. Paul at Miletus. Acts 20: 17-27. Jan. 17. Paul's Journey to Jerusalem. Acts 21: 1-14. Jan. 24. Paul at Jerusalem. Acts 21: 15-26. Feb. 7. Paul assaulted. Acts 21: 27-40. Feb. 14. Paul's Defense. Acts 22: 1-31. 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 IX.—PAUL SENT TO FELIX.

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

For Sabbath-day, February 28.

SCRIPTURE LESSON.—Acts 23: 12-24.

12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13. And they were more than forty which had made this conspiracy. 14. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. 15. Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him. 16. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. 17. Then Paul called one of the centurions unto him, and said, Bring this young man unto you to-morrow, for he hath a certain thing to tell me. 18. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. 19. Then the chief captain took him by the hand, and went with him aside privately, and asked him, what is that thou hast to tell me? 20. And he said, The Jews have agreed to desire thee that thou wouldst bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly. 21. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him; and now are they ready, looking for a promise from thee. 22. So the chief captain then let the young man depart, and charged him, that he show no man that thou hast showed these things to me. 23. And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen three-score and ten, and spearmen two hundred, at the third hour of the night; 24. and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

GOLDEN TEXT.—"If any man suffer as a Christian, let him not be ashamed."—1 Pet. 4: 16.

DAILY READINGS. 1st-day. Psa. 2: 1-12. 4th day. P. a. 66: 1-20. 2d-day. Psa. 27: 1-14. 5th-day Matt. 10: 16-32. 3d-day. P. a. 34: 1-32. 6th-day. Study the Lesson.

OUTLINE.

- I. The conspiracy. v. 12-15. II. The exposure. v. 16-22. III. The deliverance. v. 23-24.

INTRODUCTION.

In the last lesson we studied Paul's address before the High Council of the Jews. The Roman officers had learned from Paul that he was a Roman citizen and they had no right to punish him before he was condemned. That they might learn what was charged against him, they brought him before the council, to be charged, if there were any just charges, and that he might answer for himself. Paul understood himself to be brought into question essentially for his hope in the resurrection, and at tempted to vindicate his position on this doctrine, when an intense excitement arose between members of the council on this subject. The Roman officers fearing for the safety of Paul took him out of their midst and led him into the castle again. The next day there was no meeting of the council called, and it was thus uncertain what would be done with Paul. This brings us to the determined plan of some of Paul's enemies and his deliverance: from them, which is narrated in this lesson.

EXPLANATORY NOTES.

V. 12. And when it was day, the Jews banded together. The two opposing parties in the council had probably spent most of the night in disputing over the question of the resurrection and had dispersed without condemning Paul. Now his bitter enemies become desperate and band together.

V. 14. And they came to the chief priests and the elders and said. This band of religious assassins, knew that a large part of the council were bitterly opposed to Paul, for they were Sadducees, to which sect the chief priest belonged. We have bound ourselves under a great curse. They expected approval at least and desired co-operation.

V. 15. Now therefore, do ye with the council, signify to the chief captain. Their plan was well matured. The council had a measure of freedom with the Roman officers which would justify them in any reasonable request. That he bring him down unto you as though you would judge of his case more exactly. In view of all that had taken place this request would appear entirely reasonable and probably would be granted at once. And we, or ever he come near, are ready to slay him. This plot makes it very easy for even a part of the council to secure the death of Paul, by pretending to those who would not consent to the plot if they knew of it, that they only wished to hear Paul again. Then, again, Paul would be killed before he reached the council, so they would not be charged with complicity with his murder. There is something very ferocious, independent and determined in their use of the pronoun "we," and we are ready to kill him." How little did they realize that the just and almighty God was listening to every word of their plot, and had a way ready to expose and defeat all their deep laid scheme.

V. 16. But Paul's sister's son heard of their lying in wait. This young man was certainly in sympathy with the religious sentiments of his uncle, more than this concerning the young man cannot now be said. Access to Paul could be obtained only from the guard who had him in custody.

Told Paul. Whether the event could be avoided or not the young man determined that Paul should be apprised of the conspiracy.

V. 17. And Paul called unto him one of the centurions and said. Being himself a Roman citizen and that by birth, secured for him ready consideration among the soldiers. Bring this young man unto the chief captain for he hath something to tell him. Paul had been assured by the Lord that he should be spared to bear witness in Rome; but that does not release him from using every proper means of personal safety. Though God promises our deliverance, it is to be expected through agencies of his directing, and they may be our own efforts in part. Thus we see that Paul's example is his interpretation of the very important doctrine of the "divine purpose." Though he may have the most unquestioned assurance of protection he is yet to use all prudence and diligence for himself.

V. 19. The chief captain took him by the hand, and going aside, asked him privately, What is that thou hast to tell me? The kind bearing of this high officer towards the lad, surely shows marked respect towards Paul who had sent him to the captain. Paul's undaunted courage in danger, his unselfish and noble bearing towards his enemies, who had sought to kill him, and his uniform dignity and gentleness as a prisoner, had won the esteem and profound regard of the chief captain.

V. 20-22. Here the young man reveals the plot and expresses his earnest desire that the captain will disappoint their plans. The captain having inquired very carefully, dismissed the lad with a charge that he should tell no man that he had disclosed this conspiracy to him. These last words implied a friendly purpose on the part of the captain.

V. 23, 24. Called unto him two of the centurions, Make ready two hundred soldiers to go as far as Caesarea. Here follow very prompt, minute and efficient measures for conveying Paul to a safe place, without releasing him from imprisonment. We sympathize sometimes with Paul in his imprisonment; but there may have been a divine providence in it, preserving his life for more extended labors, as it could have been preserved otherwise. These last few years formed a very essential part of his most effective ministry, even though he was a prisoner.

An improvement in Upright Pianos has been introduced by the Mason & Hamlin Company, long famous as organ makers, which is regarded as very important, adding to the beauty of tone of this instrument, and rendering it much more durable.—Boston Journal.

A GOOD PAPER.—The Youth's Companion is a paper which it is a pleasure to praise. For it demonstrates that it is not necessary to prison a boy's mind in order to stimulate him. The pulse is made to throb, but with an impulse to do right, and to fill a high place in the world's estimation. That this can be done and that The Companion has been able to achieve a circulation of 325,000 copies, is no small testimony to the skill and liberality with which it is edited. Those who know the paper best, wonder how any American family is willing to do without it. The price is \$1 75 a year. Subscriptions sent in now will entitle to copies of all the remaining issues of this year, as well as to the whole year 1885.

IRVING SAUNDERS expects to be at his Friendship Studio from February 24th to March 2d inclusive.

If any of our readers wish for a situation on salary and expenses paid, where they can have permanent employment, let them read the advertisement "Men Wanted" in another column.

MARRIED.

In Scott, N. Y., Feb. 10, 1885, at the residence of the brides parents, by Rev. F. O. Burdick. Mr. JOHN BARTON BROWN and Miss LENA MAY WHITING, all of Scott.

In Shiloh, N. J., Feb. 10, 1885, by Rev. T. L. Gardiner, Mr. IRVING SHEPPARD, and Miss KATIE HUMMEL, both of Shiloh.

In Westerly, R. I., Feb. 4, 1885, by Eld. C. C. Stillman, at his residence on High St., Mr. WM. E. SPEAR, of New London, Conn., and Miss ANNENA CRAIG DALL, of Westerly.

In Walworth, Wis., Feb. 11, 1885, by Rev. A. McLearn, Mr. GEORGE D. MILLS of Walworth, and Miss CARRIE KEELER, of Chemung, Ill.

At St. Paul, Minn., Mr. A. C. RAMSDEN, and Miss FLORA KIMBALL, both of St. Paul.

DIED.

Near Adams Centre, N. Y., Feb. 5, 1885, Mrs. LIZA AUSTIN, aged 71 years and 5 months. Her maiden name was Williams. Her first husband was Matthew Green, who died many years ago leaving two children. By her second husband whom she survived many years she had one son. These three children survive her. In early life she made a profession of religion and united with the people of God. It is the testimony of those who knew her that she maintained her Christian faith and her walk with God through life.

In Cartwright, Wis., Feb. 10, 1885, of pneumonia H. B. ALLEN, aged 38 years, 8 months and 1 day. E. H. S.

Books and Magazines.

In Babyhood for February, "The Baby's Baths," by Marian H. rland occupies an important place. Other articles are "False Crup: its Prevention and Treatment," by Dr. John H. Ripley; "Plumbing in its Relations to Pure Air for the Nursery," by Geo. E. Waring Jr.; "Nature in the Nursery," by H. H. Ballard, and "Poisonous Candies," by Dr. Cyrus Edson. The department of "Nursery Problems,"—queries by readers, with answers by the editors,—is becoming exceedingly useful, comprising a great variety of topics of interest to all. 18 Spruce Street, New York, \$1 50 per year.

LETTERS.

A. H. Lewis 4, Mrs. G. W. Holmes, H. W. Stillman, C. H. West, A. B. Prentice, Isaac Clawson, Mrs. E. Fenner, B. I. Jeffrey, Mrs. C. G. Kimball, L. T. Rogers 2, J. M. Ritchey, S. C. Smith, Mrs. Mary Langworthy, Perry Mason & Co., Geo. H. Babcock 2, Wm. L. Clarke, Chas. Saunders, T. A. Jones, A. S. Barlett, E. M. Dunn, Edwin Alden & Bro. 2, E. P. Saunders, Mrs. A. Cimiano, A. R. Crandall, Joseph Swartout, W. S. Bonham, J. J. White, Mrs. G. T. Brown, A. E. Main, Geo. Greenman, J. F. Hubbard, A. L. Chester, Geo. R. Lanphair, Eva M. Witter, H. D. Sutton, Geo. H.

Spi. er, J. B. Somers, Emza F. Randolph, S. S. Maxson, A. C. Spicer, Fannie Pope, Einora Armstrong, H. M. Maxson, Fred Powers, J. H. Babcock, E. R. Green, L. H. Babcock, O. D. Sherman, Fannie M. Greenman, I. J. Ordway, T. L. Gardner, E. L. Davis, J. Langworthy, A. Whitford, Claston Bond, J. P. Lundquist.

RECEIPTS.

Table with columns: Payer Name, Amount. Includes entries for Mrs. Wm. Dunham, Geo. W. Wood, Mrs. Constant Woodward, Mrs. R. E. Lanphair, James L. Green, Caleb Bentley, Mrs. El eta R. Wood, Mrs. E. Fenner, A. J. Horton, L. C. Teft, Wm. L. Clarke, Mrs. G. D. Chester, Thomas Burdick, Geo. B. Loss, Alouze Cimiano, J. J. White, A. R. Crandall, Mrs. M. W. Bigelow, Henry Bailey, Geo. Clark Emerson, Mrs. S. L. Maxson, Moses Crosley, A. C. Crandall, B. F. Titsworth, E. S. Clarke, E. W. Whitford, J. Langworthy, Prof. A. Whitford.

QUARTERLY.

Table with columns: Payer Name, Amount. Includes entries for Catherine Allen, Wm. L. Clarke, B. I. Jeffrey, Eva M. Witter, Chas. Stevens, Mrs. Lucy P. Lewis, Susie Burdick, E. M. Tomlinson, E. A. Witter, Fannie Pope, Mrs. Henry Green, Finette Greenman, F. F. Randolph, Eva M. Witter, H. M. Maxson, H. A. Armstrong, Mary E. Babcock, C. H. West.

LESSON LEAVES.

Table with columns: Payer Name, Amount. Includes entries for Mrs. Wm. Dunham, Mrs. Wm. Wood, Mrs. Constant Woodward, Mrs. R. E. Lanphair, James L. Green, Caleb Bentley, Mrs. El eta R. Wood, Mrs. E. Fenner, A. J. Horton, L. C. Teft, Wm. L. Clarke, Mrs. G. D. Chester, Thomas Burdick, Geo. B. Loss, Alouze Cimiano, J. J. White, A. R. Crandall, Mrs. M. W. Bigelow, Henry Bailey, Geo. Clark Emerson, Mrs. S. L. Maxson, Moses Crosley, A. C. Crandall, B. F. Titsworth, E. S. Clarke, E. W. Whitford, J. Langworthy, Prof. A. Whitford.

HELPING HAND.

Table with columns: Payer Name, Amount. Includes entries for Mrs. Wm. Dunham, Mrs. Wm. Wood, Mrs. Constant Woodward, Mrs. R. E. Lanphair, James L. Green, Caleb Bentley, Mrs. El eta R. Wood, Mrs. E. Fenner, A. J. Horton, L. C. Teft, Wm. L. Clarke, Mrs. G. D. Chester, Thomas Burdick, Geo. B. Loss, Alouze Cimiano, J. J. White, A. R. Crandall, Mrs. M. W. Bigelow, Henry Bailey, Geo. Clark Emerson, Mrs. S. L. Maxson, Moses Crosley, A. C. Crandall, B. F. Titsworth, E. S. Clarke, E. W. Whitford, J. Langworthy, Prof. A. Whitford.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending February 14, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 22,698 packages; exports, 1,510 packages. An entire dairy of firsts, inspector's certificate attached, sold at 17c. Forty three packages of extra firsts June creamery make sold at 17c. Fifty firkins good fair New York State butter was offered at 17c. Two entire Delaware dairies brought 20c all round. On fresh imitation creamery Western the market was weak and a cent or two off at say, 23@24c. for quick flavored desirable stock. Winter roll butter is offered at 11@16c., and very dull. Last week's grain fed fancy creamery butter and lower at say about 33@35c. The market closes, as an old merchant remarked this morning, about as bad as he had seen it anytime in the last thirty years. We quote:

Table with columns: Fancy, Fine, Family. Includes entries for Winter make creamery, Fresh Fall make, Entire dairies, Summer firkins.

CHEESE.—Receipts for the week, 18,125 boxes; exports, 13,429 boxes. There has been some demand for choice full cheese for domestic markets, but the export movement of them has been light. On the Exchange to-day extra New York State factory has 12c bid. All long held cheese and seconds and inferior grades are very dull, as are also skim and half skims. There were two fires last night in Warren street whereby several thousand boxes of cheese must have been damaged or destroyed. The market is a repetition of several weeks past, and close dull and nominal. We quote:

Table with columns: Fancy, Fine, Family. Includes entries for Winter make creamery, Fresh Fall make, Entire dairies, Summer firkins.

EGGS.—Receipts for the week, 2,727 barrels, and 4,352 cases. Imports of foreign eggs, 2,068 cases. The market is steady. Sales of twenty cases fresh gathered New York State this morning at 28c. We quote:

Table with columns: Fancy, Fine, Family. Includes entries for Near-by marks, Southern, Limed eggs, Butter, Cheese, Eggs, Beans, Etc.

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

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The Sabbath Recorder, PUBLISHED WEEKLY, BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION. Per year, in advance, \$3 00. Papers to foreign countries will be charged \$3 00 additional, on account of postage.

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

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, VOL. XLI.—NO. 9.

The Sabbath Recorder. Entered as second-class mail matter at office at Alfred Centre, N. Y.

"Our lives are songs, God writes the words, And we set them to music at pleasure. And the song grows glad, or sweet, or sad, As we choose to fashion the measure."

We must write the music, whatever it be, Whatever its rhyme or meter; And if it is sad, we can make it glad, Or if sweet, we can make it sadder.

IN MEMORIAM. A brief sketch read at the funeral in Shiloh by the pastor, T. L. Gardiner.

Rev. Walter Bloomfield Gillette II, born in Cambridge, Washington Co., the 8th day of October, 1804; and this life on February 12th, 1885, aged years, four months, and four days. His forefathers were from France his great-grandfather was exiled on of his religion, and settled in the Connecticut.

His father, Fidelio B. Gillette, moved to Tabitha Dunham, and in moved to Cambridge, where Walter Owing to the straitened circumstances, his early opportunities were very limited. They were all burning house and home, and left entirely so that at a very early age he was upon the world to work. At the age of ten, he went to live with his grandfather whom he labored in Summer sea had advantages of district school in

At the age of twelve years he moved to South Jersey, on horseback, to live uncle, Ellis Ayars. His journal recounts the hard struggle of those years, and aunt were members of the at Shiloh, where he attended Sabbath, and thus began his acquaintance with the church and people, who the benefits of his earnest, and labors as pastor, for fully one-fourth long life.

At the age of sixteen he became alarmed over the welfare of his soul, a long struggle, in which he transformed his own life by the rules of he came to the point where he said, "God be merciful to me a sinner all his fears departed and peace came his immediate companions were in and associations in connection with cle's distillery business, which in days was not regarded in the same in our time, were all so adverse, that his peace and groped on in darkness eral years, before his public profession of religion. With the exception months spent in school, at Roads Shiloh, he remained with his uncle was twenty-one, and the following taught his first school in "Cent house," Deerfield.

After a few months spent in the North, out in quest of a home in the then State of New York, he then traveled into the wilderness country of that part of that State, stopping at Allegany county. The first year was chopping timber, brick-making, and teaching.

In 1827 he returned to New York, was married in March of that year John Davis, to Sarah A. Frazier, daughter of Eld. Samuel Davis, soon started, as emigrants, with and a wagon, for their new home New York. During that year he was baptized by Eld. John Green, pastor of the fifth-day Baptist Church of Friesland in the village of Nile, and the last which he was pastor. He was called to serve the church as deacon, but ordination, thinking himself to such a position. In 1830 he was exercised in regard to entering the church had preaching only time, and he was called upon to lead the meetings. He continued farm Summers, and in Winter Spring made shingles, and worked in rafting and running the Allegheny River.

In 1831 the Church asked him his gift, and licenced him to