

Education.

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

Two sons of Captain Bradford, of Carthage, United States of Columbia, South America, are in Alfred preparing for the College course of study.

SPEAKING of Indiana Asbury University, the Western Advocate says: "The joint board of trustees and visitors held a session, in Greencastle, on the 25th and 26th ult.

The Advocate adds: "The amount of money received from all sources since the commencement of the present movement for the enlargement of the University is about \$100,000.

HOW THEY TURN OUT.

The number of ministerial "failures" is very large, and doubtless includes a considerable proportion of those ministers who are sent of men, but not of God; and who are qualified by men, but not by the Holy Ghost.

Some time since, a leading banker of New York met me, and said: "I am growing skeptical about the work of your society. So much is said of the unemployed and unsuccessful men in the ministry. I wish you would call at my office and talk over the matter."

DINNERS FOR SCHOOL CHILDREN.

The Education act has disclosed the misery of neglected childhood in London. It was not until the compulsory system was adopted that adequate facilities were afforded for an investigation of the social condition of the working and criminal classes.

Miss Carpenter was among the first advocates of diet kitchens in connection with English schools. At Bristol the first experiment of feeding poor children in the schools was tried and succeeded so well that it was repeated at Rousdon in Dorsetshire, where

the scholars were served with wholesome food at an expense of a penny a meal. The transformation in the appearance of the children and in their progress in study wrought by this simple process was so remarkable that Mr. Mundella and other friends of education have made strenuous efforts to apply the principle to London and other centers of population.

CLIPPINGS.

The senior class in New Hampton Institution numbers 20.

An Indian school has been founded by the Catholic Bishop at Yankton.

The name of Farmers' College, College Hill, Ohio, has been changed to Belmont College.

Mr. Donald G. Mitchell is mentioned as a candidate for the vacant chair of English Literature in Yale College.

On the 17th day of April the University of Edinburgh celebrated the three hundredth anniversary of its foundation.

Miss Beatrice Parsons, of London, was the winner of the highest honors of the recent Cambridge University examination, in which no less than three thousand bright British girls competed.

The National Educational Association of the United States will meet at Madison, Wisconsin, July 15-18. Preparations are making to make this one the most noted assemblies of teachers ever called together.

There are now about sixty Indian girls at the Lincoln Institution in Philadelphia. They are attentive and well behaved, and most of them are Christians. They are taught in school one-half of the day, and are instructed in housework and sewing the other half.

The Elevator, published by the students of Clark University, gives the course of study in the Gammon School of Theology. This is eminently practical. The dean, Wilbur P. Thirkield, says it is the aim of the school "to teach Biblical theology, rather than systematic theology, rather than systematic theology; to unfold a Christ-centered theology expressed in Scriptural terms, rather than a dogmatic theology cast in scientific phrase."

Sabbath Reform.

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

A PASTOR of Baptist churches in three towns in Texas, asks that sample copies of the Outlook be sent to parties in those towns whose names and addresses he gives.

We have given room this week to a correspondent to say what he thinks about settling the Sabbath question by a council of representative Christian men. There are many practical difficulties in the way of such a council. It would, however be a consummation devoutly to be wished—a council of Christian scholars faithfully studying the Word of God, not to see what they could infer from certain doubtful passages, but, as our correspondent suggest, looking for the plain teaching of the Word upon this subject.

THE OUTLOOK.

The publication of the Outlook was a generous work. It had for its object the work of awakening an interest among reading and thinking men who never had given attention to Sabbath reform. In pursuing this object it has taken advanced steps in the argument. It has explored new fields of church history, and brought to light large numbers who have in the past struggled in defense of the truth against the powers of darkness.

It has been well understood that this has been almost a gratuitous labor. Like all such effort to do good, it is liable to lack the support necessary to continue it. But "the laborer is worthy of his hire." "So hath the Lord ordained that they which preach the gospel should live of the gospel." The Outlook must help those who read it, to help support it. Some, no doubt, would give something to have it discontinued, but a large number, who read this excellent sheet, would be willing to help sustain it, would cheerfully contribute to meet the expenses which have accrued in its publication.

Let those who have it in charge open a subscription list in one of the columns of the paper, not as a card for dues, but as a frank statement of its financial condition, commending its support in the fear of the Lord to those who read it, and love the truth it advocates.

HOW SETTLE IT?

In attempting to account for the condition in which we find Sabbath observance and public sentiment in regard to the Sabbath, we assume, as self-evident truths: 1st. That a sincere and conscientious belief in the divine appointment of the day, is the only sure guaranty for its proper observance. 2d. That human laws, unsupported by this reverential belief, are powerless to insure this observance. 3d. That the reverence for the Sabbath that prevailed fifty years ago has declined. This declension is due to a variety of causes chief among which is one common to all ages and all peoples who in prosperity and in the pursuit of riches forget God.

It has often occurred to me that we lose more according to numbers, from the ranks of those who are trained up to keep the Sabbath, than from those who have come to revere the Sabbath by investigation and by the faithful preaching of the Word; just why this is so is a question I leave to older and wiser heads. Won't some one tell us? ANNA. LEONARDVILLE, April 27th, 1884.

WHAT DOES IT MEAN?

Having read an article under the above heading in your issue of April 24th, I wish to say that some time in the past Winter there found its way into our letter box, a paper printed in New York, entitled Zion's Day Star, which, as your correspondent says, "urged a return to the Scriptures," in every respect. After reading it and finding no reference to the Sabbath, it occurred to me that something on that subject would not come amiss; accordingly I sent the two RECORDERS containing the sermon delivered at the last Conference by Elder N. Wardner, also about sixty pages of tracts; among the rest was the one referred to, "Constantine and the Sunday," but as yet have not heard anything from them, nor seen any more of the papers.

This may or may not explain how they came in possession of said tract. Others may have sent the same for aught I know; however, it may set them to thinking if nothing more. Allow me to say here, it is my conviction, that unless we as a people live consistently and show that we have a genuine regard for the Sabbath, by our example before Sunday-keepers, as well as talk, that we shall never win many to the truth as we hold it in this respect. It is a stumbling-block, besides an occasion for grief, to see so many of our young people, who have once professed Christianity, and become members of churches, break away their former ties, either for the sake of "mammon" or matrimony, drifting along with the tide of popularity, they know not whither, having no regard for either the Sabbath of Sunday, while the fathers and mothers in Israel are left to mourn this departure from the old ways.

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Temperance.

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

P. A. BURDICK IN CARBONDALE, PA.

To the Editor of the Sabbath Recorder: It may be a matter of interest to you and to your many readers to know something of the battle that has been fought, and of the —at least—partial victory won in this hill-country of Pennsylvania.

We of Carbondale were so fortunate as to secure the presence and help of that champion in Israel, P. A. Burdick; who in the name of Israel's God led us grandly, wisely and well. The campaign opened on Sunday, March 30th.

I had heard of Brother Burdick, he having labored in my old parish in Central

New York for some weeks of last year, and a dear brother had urged me to get him for our city. From what I had heard I was prepared to welcome a workman of more than average skill; but the half had not been told. I have had experiences in the temperance work that would read well, if well written, and I know something of what the friends of temperance, and the cause have sometimes to suffer from its friends. There are those who strike twelve the first time, and then less every time till they go back of the unit, to worse than nothing. There are those who remind one of the cow that gives a good quality and fair quantity of milk; but just as the milk is congratulating himself upon the merits of the beast she severely tests his piety by "putting her foot in it." Again there are those who have some hobby to ride and prove so unpractical that but few can or will work with them. Still another class destroy their usefulness by attacking the church to win the favor of its foes.

P. A. Burdick belongs to no one of these classes. For every day but one, from the morning of March 30 to the evening of April 20th, and sometimes three times a day, he fed us from his storehouses, and yet were there no signs of his supply failing. His friend had no reason to fear some inconsistency that might injure his influence. There were no unfortunate kicks, but there were many happy and hard hits. He was astride of no hobby, but he rode the gospel chariot, and drove with a firm and steady hand. He drew a mighty bow, and his arrows were pointed and barbed, though winged with love. His sword was the sword of the Spirit. I have never seen a man so well equipped for the temperance warfare. He completely won the young men so that they would have done anything in reason for him, or for the cause. The young Roman Catholics were ready to avenge what they deemed an insult to him from a Roman Catholic saloon keeper. The fact is, the brother has a large share of sanctified common sense, good judgment, and a burning desire to save souls. With anything less he would never have labored as he did while suffering so much from his injured limb. He soon finds just the level of the temperance sentiment of the place in which he has come to labor. He never makes the mistake of beginning to build at the second story, or at the attic, or at the tower. He first clears away the rubbish, and then one stone at a time, he builds his edifice of public opinion. His work is largely educational. He never goes so far ahead of those he would teach that they lose sight of their leader, yet his work never lacks vim and force. While he was with us more than 1,600 signers to the "iron-clad pledge" were secured. More than 700 were secured to a pledge to sustain our temperance Mayor in executing the law. This was a little more than one-half of the actual voters of the city. In addition to this, a Law and Order League has been organized, and from \$1,600 to \$2,000 pledged to aid in the prosecution of those who break the law, by selling without license, to minors, or on Sunday. Thus far those who signed the pledge have almost to a man kept their pledge. The fact that Brother Burdick is to return to us in September has a most helpful influence, not only upon those who are struggling with this terrible appetite, but is a healthy stimulant to those who otherwise might lose their interest in the work.

It would do Brother Burdick good to know how deep an interest is had for him here, how many the prayers for his recovery, how many and eager the inquiries for him since we bade him good by. As we had the pleasure of entertaining him during his stay here, we had learned to love him a little more than those who saw less of him; so it was very gratifying to find at the station, when I took him to the cars, a large number with singing books in their hands, who, with no hint from me, had come to sing him a few farewell songs, and to wish him God speed! That his life may be precious in the sight of our Father, and that he may be spared for many years to fight the rum power, and to win souls for Christ, is the most earnest prayer of Yours truly, G. R. ALDEN, Pastor of the Presbyterian Church.

Total abstinence is becoming the rule among the non-conforming ministers of England, and in the colleges the students for the ministry who are abstainers are in the majority. For example, in the Baptist colleges there are 235 students, of whom 223 are abstainers, and in the Congregational colleges of 363 students 306 are abstainers. A very active temperance propaganda is also being carried out by the Wesleyan body, with whose ecclesiastical system the temperance movement is now firmly interwoven.—Union Signal.

