

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 31, 1887.

WHOLE NO. 2198.

The Sabbath Recorder.

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LISTEN.

BY ANNIE L. HOLBERTON.

Hark! A warning voice is speaking, Through the din of pleasure's hours; Christ a wanderer is seeking, Mid the haunts of Satan's power.

DENOMINATIONAL SKETCHES.—No. 8.

BY REV. THOS. B. WILLIAMS, D. D.

Educational Movements.

Other schools have arisen among our people which have done noble service. Shiloh Academy has educated many hundreds of young people, and prepared them for important positions, as ministers, teachers, missionaries, and physicians.

if not fully, in our academies and colleges. A large share of these were from other denominations. This has brought many thousands of young people into personal acquaintance with our people and with our views. Every family represented in these schools, by a son or daughter, has been led to consider the claims and practical bearings of the Sabbath question, though this question has never been urged upon students.

Now, when we consider the very limited resources from which to provide suitable buildings, apparatus, and libraries, and to sustain competent teachers, it is not easy for a stranger to understand how such a work has been prosecuted to the present time. The fact is, it has been a work of consecrated lives. There have always been many earnest friends who were willing to do what they were able to do to sustain this work.

There is another department of our educational work that ought to be considered by every loyal Seventh-day Baptist. It is the theological education of young men for the ministry. This was the grand motive that first moved our fathers fifty years ago to build up the school in DeRuyter.

similar experience, more directly as to the qualifications of our ministry. These men, with their brethren in the ministry, came to see that if any Christian denomination needed an intelligent and educated ministry to faithfully proclaim the truths of the Bible to the world, our people needed such a ministry. With this conviction and with this noble purpose, they moved forward.

Now we do not think these noble men have done, or are doing any better for their own generation and times than their fathers did for theirs. Without better preparation, they could not do as well, for they live under new demands and have to meet new issues. We have great reason to rejoice in the fact that God has given to the Seventh-day Baptists, in England and this country, a heroic ministry of godly men.

The most practical thing we can do for the Tract Board is to give it money. Yet one should not say give; for the work which necessitates money is already in its hands, and the men of that Board have been authorized to prosecute the work.

with this reality in view that our fathers put forth such noble efforts to found our schools, and this motive has constantly been before the people, and they have given for this purpose.

The education of our ministry has been the theme of several very able papers by Pres. Kenyon and Pres. Allen. Some of those papers were published in connection with the educational reports, and are well worthy of thoughtful study. Special attention and instruction has been given to theological students for most of the time since the school at Alfred was started. In addition to his regular work, Dr. Allan has formed several classes for general theological study. For depth of research and thought in the fundamental principles of theology, Dr. Allen may well be sought for by our best students.

TO OUR LADIES.

NUMBER IV.

The most practical thing we can do for the Tract Board is to give it money. Yet one should not say give; for the work which necessitates money is already in its hands, and the men of that Board have been authorized to prosecute the work.

Some of our people have but little sympathy with it. Some do not fairly hear the call; it only strikes the ear like a tantalizing tickle. They feel fretted and annoyed by the old story, and the far-away cry from that uninteresting heathen country.

In many localities, our women say "We cannot organize a benevolent society here, we are so weak, there are so few of us, and we are poor; or if we had a society we would need to spend all our energies upon ourselves. We are so scattered, too, we don't see how we can do anything." My sisters, stop and think. Strip this question of all fictions. Could we work to better advantage for the upbuilding of our Christian homes, for our church and society if we were as weak in membership as the American membership of our church in Shanghai?

Acquaintance with the needs of heathen women will awaken interest. Interest will soon hunt about to find ways and means for the supplying of those needs. Responsibility will put into practical play the use of those ways and means. If the women of our denomination would assume the support of a woman to help Dr. Swinney in her work, or Mrs. Davis in hers, or both, there are more than one of us who believe that we would find ourselves able to do it, and that in doing it we would find not the end, but the beginning of our strength.

Alfred, N. Y. C. BURDICK, WATCHMAKER and ENGRAVER. ANDOVER, N. Y. B. WOODARD, DENTIST, IS MAKING Rubber Plates by a new process. A. COTTRELL, Breeder of Purebred Horses. Berlin, N. Y. R. GREEN & SON, DEALERS IN GENERAL MERCHANDISE. NEW YORK CITY. W. H. BABCOCK & WILCOX CO., Patent Water-tube Steam Boilers. M. TITS WORTH, MANUFACTURER OF FINE CLOTHING. POTTER, JR. & CO., PRINTING PRESSES. LEONARDVILLE, N. Y. ARMSTRONG HEATER, LIQUOR EXTRACTOR, CONDENSER FOR STEAM ENGINES. PLAINFIELD, N. J. AMERICAN SABBATH TRACT SOCIETY. NEB SEVENTH-DAY BAPTIST MEMORIAL BOARD. POTTER PRESS WORKS. M. STILLMAN, ATTORNEY AT LAW. WESTERLY, E. I. L. BARBOUR & CO., DRUGGISTS AND PHARMACISTS. N. DENISON & CO., JEWELERS. F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. DENIGX MUTUAL LIFE INSURANCE CO. OF HARTFORD, CONN. THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. DRUDWAY & CO., HIRE TAILORS. A. D. ROGERS, M. D., PHYSICIAN AND PHARMACIST. B. COTTRELL & SONS, CYLINDER PRINTER. W. CLARKE, DEALER IN BOOKS. P. CLARKE, REGISTERED PHARMACIST. M. STILLMAN, Principal of the Medical Department of Milton College. T. ROGERS, Notary Public, Conveyancer, and Trust Clerk. THE SABBATH RECORDER, PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 31, 1887. WHOLE NO. 2198.

Missions.

“Go ye into all the world; and preach the gospel to every creature.”

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meetings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

FROM J. F. SHAW.

TEXARKANA, Ark., March 1, 1887.

Dear Brother, My report of missionary labor this quarter will be meager. The only labor that I performed was the meeting held at Sherman, at Bro. J. A. Milliken's, the report of which was made some time since through the Recorder; and the labor done in connection with our home church. I kept up, however, my usual missionary correspondence. As it is probably known to the Board already, I threw all the energy I could command into the work of procuring redress for Sabbatarians in Arkansas, at the hands of our legislature. With grateful feelings to God who guided our efforts safely to success, and to our legislators, who readily gave ear to our memorial for relief, and gave us the sought-for legislation, I gladly announce to our people, specially, that they can once more keep the Sabbath in Arkansas and follow their occupations on Sundays. The labor of preparing the memorial extending through more than a week—writing, rewriting, revising and correcting; and I was almost afraid at last to submit it to the General Assembly. I had then to superintend the printing, and then secure a list as best I could of the members of the approaching session, and mail copies of the memorial to each of them, besides writing personal letters to all I could. Besides this, I prepared a memorial to the Baptist Convention of the State of Arkansas, asking them to give expression of their professed principles of soul liberty in such resolution as would aid us before the legislature to obtain our request. I had it neatly printed and forwarded to Eld. W. A. Forbes by special mail delivery, with a private letter. Several days after the adjournment of the convention the result of my effort there came out in the following card.

LITTLE ROCK, Ark., Nov. 11, 1886.

Dear Bro. Shaw, Your favor came to hand at Forest City, but as I supposed it to be some manuscript for minutes I did not open it till I got home. I respect and love you for other days and deeds, but regret you have left your people and not bettered your condition. I know you have suffered much at Texarkana. You have condemned us all for the faults of a few. I would be glad to see you return to your first love. The Seventh-day never was binding on any but Jews. You are not a Jew.

Yours, W. A. FORBES.

If I had not been so personally acquainted with Eld. Forbes, and had not every reason to believe that he is a sincere and well meaning man, and a friend, I would have believed that the memorial was kept from the Convention intentionally. As it is, I am sorry that the mistake occurred, as the Baptists of the State have been kept from an opportunity to most significantly endorse the doctrine of soul liberty they have so long preached.

Eld. Mason, pastor of the Christian Church of this city, very kindly volunteered to present the subject to his people in convention at the city of Hope, Arkansas. He did so at their meeting in January, asking them to express their sentiment in a resolution, believing that they fully endorsed the doctrine of the rights of conscience in the worship of God. Eld. Mason, though among the most prominent ministers in his denomination, was doomed to disappointment; for the convention, with the exception of Eld. Mason and a small minority voted that the Sunday laws ought to be enforced against us.

As soon as Col. Crockett had introduced the bill for relief of Sabbatarians, Dr. Winfield, of the Arkansas Methodists, published advice to his people, “that the legislature let the Sabbath laws remain as they are.” The Methodists are numerous and influential in the State, and this gave me reason to believe that fierce opposition to our cause was being agitated. I wrote early in November to Eld. Scoles, of the Seventh-day Adventists, whose prosecution and failure in appeal to the Supreme Court is so well known, to bring his people to join the Seventh-day Baptists of the State in a joint memorial to the legislature for redress of grievances. I received no answer whatever. Whether the letter miscarried, or answer purposely ignored, it is not for me to say. Those brother Adventists whom I met and dis-

cussed the situation with most generally said, “It's no use, Sister White prophesied long ago, that the Beast would get into power and these persecutions would come upon Sabbath-keepers. Her prophecies are being fulfilled.” They thought also that it was not proper to pray that we should obtain legal protection to work on Sundays, as it was a part of the true Christian's heritage to be persecuted in this life. From these things I could not well avoid the conclusion that they coveted these persecutions. Even since the passage of the Relief Bill one brother told me that it was only temporary, that Sister White's testimony showed that great persecutions were coming upon commandment-keepers, to which I replied (probably not as courteously as I should have done) that I was praying that Sister White's prophecy might be false. However it would be injustice not to mention that Eld. Daniel T. Jones, Seventh-day Adventist, from Kingsville, Mo., was at Little Rock from about the sitting of the legislature, and remained until the passage of the bill through the House, doing all he could for it. Rev. Mr. Hunter, also, of Nevada, Mo., was present a portion of the time and used his influence for the bill. According to arrangement with Col. Crockett and Judge Byrne, who manned the bill for us, I remained at home until after its introduction. Col. Crockett gave me notice that it was introduced and I repaired to Little Rock and found the Judiciary Committee holding an animated discussion over the bill. Col. Crockett and Judge Byrne were both members of that committee. I learned from them that the bill was approved by a majority of the committee; but that the minority would make an adverse report. The next morning I procured permission to enter the Senate Chamber and personally to place a copy of the memorial in the hands of each Senator, which I was prompt to do. I then went to the Hall of Representatives and sought out Mr. Deprato, representative from our county, and by his aid I procured the service of one of the pages to distribute the memorial copies on every desk in the house. Col. Crockett informed me next morning that the minority in the Judiciary Committee had yielded and the bill would be returned unanimously recommended, which was done that day. I had frequent opportunity of overhearing groups of members discussing the merits of the “Seventh-day Baptist Appeal for Religious Liberty.” Some thought it impossible for us to get our request, some said it could not be avoided under the constitution. Others said it seemed right that the Seventh-day Baptists should be protected, but they could not see how the law could recognize two Sabbaths in the week. In the meantime Col. Crockett was preparing himself for the final contest before the Senate. The day for the third reading came, and the desire to be champions of the bill seemed to have inspired the hearts of many Senators. But Senator Crockett's earnest eloquence carried every thing over to his side save two Baptist Senators—Copeland and Gardiner—both of whom are ministers of the gospel, and these dared do nothing more than vote. Had the legislature been composed of nothing but Baptist preachers such as these, then Baptists would have repudiated the claim that they never persecuted for religion's sake. I left Little Rock before the bill came to the House, but I learned that Col. Halliburton, Representative from Arkansas county—the same who gave Bro. Monroe and myself no encouragement last fall—led the lists and made the most earnest and eloquent speech in the House in support of the bill. Thus by investigation he became convinced of our rights, and as a true man, lent his whole energy to procure them for us. The bill passed the House over seventy to sixteen. Thus the season of my deepest anxiety passed, and gratitude took possession of my soul. I hope I have not overtaxed you with a subject which you may think has so little to do with mission work; but in this I have offered you some excuse for doing so little this quarter. I do not know that you will consider me entitled to more than the two weeks salary; I leave it to your judgment. My recent expenses have been so great that it leaves me unable to do much more at present. I received a letter lately from Bro. R. S. Willson, of Aitalla, Alabama, relative to the cause there. I have now before me five letters requesting my services. One from Bro. Smith, Eagle Lake, Colorado county, Texas, one from Bro. Whatley, Falls county, Texas, the third from Bro. Mayes, asking me to help him in some organizing work on his field, the fourth from Bro. Milliken, asking me to go to Black Jack Grove, Hunt county, Texas, to hold a meeting where are some Sabbath-keepers, and the fifth from a Bro. Geo. B. Parker, Lockes-

burg, Sevier county, Arkansas, where a few have recently taken up the Sabbath and desire me to hold a series of meetings for them. Our church at home has been very torpid this winter, but I think there are signs of reviving manifest now.

Bro. Shaw's statistical report is as follows: 2 weeks of labor; 7 sermons; congregations of 12; 10 other meetings; 30 visits and calls; twenty tracts, etc., distributed. But in our opinion he has been doing right good missionary work the entire quarter.

FROM HORACE STILLMAN.

ARKAWAY, R. I., Feb. 28, 1887.

I have continued my labors as heretofore the present quarter, in the Woodville and Niantic Churches. My work has been greatly interrupted by storms that have, at times, closed the doors of the churches or diminished our congregations. I have never known so many stormy Sabbaths in one quarter as there have been during the present.

As I am about to close my labors with the Niantic Church, it may be well to take a retrospective view of my labors on this field, and what, under the blessing of God, has been accomplished.

When I commenced my labors at Niantic the Adventists had just held a series of meetings in our church; had proclaimed the Seventh-day Baptist Church dead and buried; had organized for permanent work, and were holding their meetings in our house of worship. At this time, under the direction of your Board, and under the advice and assistance of your Corresponding Secretary, their present pastor commenced his labors and gathered the remnant of the church, and they commenced anew their labors as a church, rededicating their house of worship, and under renewed inspiration began to rebuild its broken-down walls.

In a propitious time I called to my assistance Bro. J. L. Huffman, who was then at Rockville engaged in revival effort, and under the blessing of God upon these efforts the tidal wave of salvation rolled over us as it did over all our New England churches with whom he labored. As the result of these labors there were accessions to the church. Several of these were from families that were not habitual church-goers. Old rivalries and prejudices gave way under the gospel of peace and reconciliation, and the estranged were made near by the blood of Jesus. From those hearts once embittered a Christian brotherhood was formed that went heart in hand and hand in hand in gospel and church work. Most of these we hope have since kept themselves in the love of God and in fellowship with the brethren. Since this time we have endeavored to feed, encourage and strengthen this little flock. There have since been a few additions of faithful believers to the church.

The past year there were four additions to the church at Niantic; two of them were converts to the Sabbath, and came to us from the Baptists; all of whom we regard as a source of strength to the church.

The Woodville Church more than doubled its membership since my labors there; but the manufacturing interests there have gone into the hands of First-day people, who run the mill upon the Sabbath. Nearly all who depended upon the mill for support have been driven away to find employment, and so our resident membership has been greatly diminished; but nearly all who remain are faithful and earnest Christians, who hope yet, under a favorable providence, to enlarge their borders and strengthen their stakes.

The calls from both these churches have, from year to year, been unanimous for me to remain, and that, too, when I have repeatedly given previous notice that if there were any of the membership who, for any reason, thought it desirable to have a change of pastor, I would consider it a favor for them to vote as they felt; but no such vote has ever, to my knowledge, been cast, and so the vote stood the present year, and if any members of either church have ever expressed themselves differently to anybody, they are justly chargeable with duplicity, which I should, for their sakes, be very sorry to believe.

FROM C. W. THREKELD.

STONE FORT, Ill., Feb. 28, 1887.

This quarter has been one of much hard, laborious work, but not without rich blessings and showers of divine grace. I have been constantly engaged all this quarter, except one week that I was sick. I have not conducted a single series of work in any community in which they are satisfied, but are asking for future labor; and in which the grip on the Sunday is not materially weakened. In the place where I am now engaged, I began labor the 9th of February, using a large school-house in which preaching service

is held, which, with some extra seating, accommodates nearly three hundred persons. Notwithstanding the bad weather and mud, it is usually packed to its utmost capacity, and the interest is widening and deepening. Several have professed faith, and as high as forty have manifested interest in one evening. Not one out of the fifty persons I have visited is now disposed to try to make a defense of Sunday-keeping. I now feel quite sure if I would obligate myself to settle here and stay with the people permanently, that by mid-summer we could count converts to the Sabbath by scores; but, situated as I am, I can not so pledge.

As my blank for the end of the quarter has been misplaced, I must report without.

For the month ending March 1, 1887, sermons, 25; visits and calls, 50; received for my support by different persons, showing their interest privately, \$20; number of pages of reading matter for free distribution, 400; total sermons for quarter ending March 1st, 62; visits and calls, 104; Professions of faith, about 40; number of converts to the Sabbath I am not just ready to report, but report success. Total receipts for quarter, \$28.

CORRESPONDENCE.

NEW MARKET, N. J., March 1, 1887.

I beg leave to come to you with a letter, in which I will express my feelings that run over my heart. . . . I think there is no greater and better thing to do for God and for man than to save souls; if we have his grace to save one, or at least to cause that one soul shall be saved, first, we are right followers of Jesus our Redeemer, and we show our love toward him, toward the good Shepherd, who has given his life for the sheep; secondly, if we are going to keep the second part of the commandments, “thou shalt love thy neighbor as thyself,” is there in the world any better thing to show our loving kindness towards our fellow-men than to help them become partakers of that salvation so full and free? What happiness can exist more than to feel the Prince of Peace in his heart, to feel himself delivered from everlasting destruction, to think of the bright hopes of that glory from above in the life to come, and at last to be united with God the Son and God the Father, as the Lord says (St. John 17: 21), “I pray for all who will believe on me, that they shall be one, as thou Father art in me and I in thee, that they also may be one in us.” Oh, who can help rejoicing over such sweetly solemn thoughts and feelings!

I can say, I myself have experienced it. I was groping all the time of my life past in the darkness of Judaism. I thought, if I do a good work I have a great portion in heaven, and when I did wear the phylacteries I thought the more I wear them, the larger is my portion in heaven, and I will heir 310 worlds in the life to come (The mystery of Judaism says: Every Zadik—just man—heirs 310 worlds), though now and then the thought came in mind: the Scripture says in many places, as Psa. 14, “There is none that does good;” (Eccl. 7: 20) “for there is not a just man upon earth,” yet I was strict in that doctrine and my prejudice was very great. When I saw a Christian I considered him as a man fallen off from God, as an idolater, because I was almost sure that the Jews only are God's children.

Some years ago, when I began to study the Bible more thoroughly because of the Hebrew language, and I saw a great deal of promises to our forefathers and to Israel, then began a new period in my life. There came many a question in my mind as: Are they fulfilled? where? if not, is God a liar? Though the rabbinical theory says: “They will be fulfilled, the time has not come yet,” still it was not to my satisfaction, for I asked myself why is God so cruel to his chosen people that they be 1,000 years persecuted and dispersed? Oh no, the Father of all mercies would not do it; what then shall we say? They have sinned so much, the Talmud itself says: “The sins they have committed in the time of the first temple were greater than those of the second temple, and yet the first was 70 years destroyed and the second more than 1,800 years.” The more I looked for answers, the more I did find to my dissatisfaction. At last came up in my mind: Is it possible, a judge shall be just and gracious? The law of God, the judge of all the earth, says: “The soul which sinneth must die.” Now in what way can grace exist just here? how can our sins be forgiven? In the time of offering were the sacrifices instead of the sinners, but since 1,800 years that Israel is without a king and without a prince and without sacrifice, what becomes of their sins? can they cast them in the water? (The Jews have a

rule; every new year they go to any water and shake their clothes over the water, and they say: as well the clothes are shaken, as well their sins are shaken from them and they are now clean.) I will ask again: Shall not the Judge of all the earth do right? So I did suffer many a year, I did fall almost in despair. But God, with his great mercy, has not forsaken me, he sent his Word to me through his servant, Bro. Lucky. He has opened my eyes, I have seen light in the gospel, he has shown to me in what way “Mercy and truth are met together, righteousness and peace kisseth each other.”

Christ has made a sacrifice once for all. When I come to speak of that time my heart rejoices and I feel to give thanks and praise to God for his great mercy and to bless the hour I met Bro. Lucky. I feel myself the happiest one, and I can say with the Psalmist, “The law of thy mouth is better unto me than thousands of gold and silver.” And there in Galician are many souls who feel themselves happy as I do, though they are sometimes persecuted. Yet they know very well the beautiful passage of the Lord, “Blessed are you, when men shall persecute you for my sake.”

Now what a great work was done! especially by our denomination, though I don't know if Bro. Lucky was sent from our people. It seems to me rather not; still the Lord says, “if one is not against us he is for us.” Bro. Lucky has preached to us the gospel in the full truth. Besides, since I have been here in New Market, I see that our people take much interest in mission work. They are true followers of Jesus. Here prevails a good Christian spirit. I can say in the Sabbath meetings I feel a foretaste of the everlasting Sabbath in the end of days. As I am on the point of missions, I have some remarks. I would let them be set before your judgment.

1. I see in this country, people take more interest in heathen than in Jewish missions. It is true the Lord is a God of the heathen too, and he has sent his gospel to every creature. Yet we see in the Old Testament where it speaks about the Redeemer, the Children of Israel are in the first place, for instance, we read in Isaiah 49: 6, “And he said it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the desolations of Israel, I will also give thee for a light to the Gentiles,” and the Lord is called the Holy of Israel; then in the New Testament we see to whom the Lord did come at first. St. John says: “He came to his own,” and who are the lost sheep to whom the parables of the Lord refer? (Luke 15) “Even so it seems to me we ought to go at first to the lost sheep of Israel, if they receive or not. If we see one soul saved we have to rejoice, because there is rejoicing in heaven. But if they don't receive him it is not our fault, our duty is to show them the light of the gospel, and to say to them the kingdom of heaven is at your hand. But, nevertheless, if we will say, we have not to prefer the Jewish mission, I think it ought to be equal at least.”

2. I refer to our denomination, I see that our people take much interest in Jewish missions, especially you, as our dear Bro. Lucky told me, and I think they have a full right to do it. They are the true children of God who endeavor to keep his commandments. What I have to say is, the Apostle Paul says: “If we have opportunity let us do good to all men.” Now it seems to me that our people have good opportunities to do something for the Lord and for man, because I know there in Galicia and Rumania would be a good field for work for the Lord, and they have Bro. Lucky for a missionary, who knows all the ways of that country, who shall they not send him over? I think with the same wages he takes here, he would go over. He does not care for much money, and I am sure he would do a good work there. Many a soul more would be saved. My desire is to go over to my country, if the Lord wills, to save some of my relations, I was going to take a theological course, yet I think to delay it for a while, in order to do something for the Lord. We see Andrew as he did find the Saviour, he went first to his brother, and told him he had found the Messiah, and I think that every one, as he finds the Saviour and experiences the blessedness of trusting in him, desires that others, especially his friends, should become partakers of his joys. Therefore, I pray for light that the Lord may show me what and how to do. Will you remember me in your prayers, too.

Now I hope you will excuse me for troubling you with a long letter. I would be very glad if you could spend one minute in writing me a few words.

Yours truly in the Saviour,
JOSEPH P. LANDOW.

Sabbath

“Remember the Sabbath-day, six days shalt thou labor, and on the seventh day is the Sabbath of the Lord.”

AN ADDRESS TO Sunday-school Scholars of the Lord.

DEAR CHILDREN;—I want to talk with you about God's law. I cannot see you all present at the great meeting at the Jubilee, Christ, I avail myself of sending you this little tract. Forty-four years ago, I was a sinner and needed the reading of the Word, which was a book on the one chapter of the change of the law to the first day of the week, now that the argument was satisfactory to me, and especially the beautiful testimony of day was kept for the Sabbath more reverence than it is a religious teaching of the day me believe that it was right.

At length I was brought, to divine grace, to accept the Lord as my Saviour, and to cast his people. Buried by baptism, I rose to testify of his love, and rejoice in his Word of God was very dear and though still a scholar, I was in the Sunday-school, I was for me to part from the little whom so many happy days.

Again it became my lot, to occupy the position of a Sunday-school. But was school? Was the day the Sabbath of the Lord? I thought the truth, and to teach only I had my misgivings, for ment said, “The seventh day of the Lord thy God,” keeping the first day of religious observance of Sun from every pulpit, and I heard to utter a doubt of that day. Prompted to myself, I still clung to the ing, for it seemed impossible voice of Christendom could

O for the truth, the which nothing but the truth!

Dear children, I hope all longing, with the mostness, for the truth. And let me appeal to which I was a member at of, in 1850. As you value nal welfare, and that of providence of God has plan instruction, be careful! T for doctrines, the command Be not of those who make mandments of God for the tradition; but teach the of the living oracles, and how sadly I regret that I did off the shackles of false teach did not leave me. He had a high and holy calling, and ly shed abroad his love in when he saw that I was not give up all for him, and to loving obedience to all his Word, he laid his chasten, and for five times the uchadnezzar's humiliation tishment was doing its work vanced life I learned obedient that I suffered, and could s of the restored monarch: praise and extol and honor heaven, all whose works his ways judgment, and th pride he is able to abase.” D

Here, then, I take my sta his truth. His Word teach unchangeable; that with h variability nor shadow of Jesus Christ it is said, that yesterday, and to-day and as he assured us that not on of the law shall fail, till he pass, we know that he nev Sabbath, nor authorized i Jesus kept all his Father's do we love him enough to Lord Jesus, I love thee; delight to keep thy holy da

Dear children, our bless given us an example, that in his steps. As all who lo to follow him in baptism, s prompts us to follow him: the Sabbath-day. I know ing of the Word, and by bl “Hereby we know that we of God, if we love God and mandments.”

Thousands of people beli Bible authority for infant myriads as fully believe the week is now the Sabbath it is that no one has yet been the Bible warrant for the Saviour kept the holy Sabbath did his apostles; and neith gave a sacred title to the week, or observed it as a walk of fifteen miles to n proves that the day was n we know that Paul would on feet a distance of nine miles from Troas to Aene

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."

AN ADDRESS

To Sunday-school Scholars on the Sabbath of the Lord.

DEAR CHILDREN:—I want to have a little talk with you about God's holy day; and as I cannot see you all personally, until the great meeting at the judgment seat of Christ, I avail myself of the privilege of sending you this little tract.

Forty-four years ago, I occupied the position that you now do in the Sunday-school. Then the spirit of God, through the reading of the Word, taught me that I was a sinner and needed the great salvation. In the library with which the school was furnished, was a book on the Sabbath, and one chapter of the book was devoted to an explanation of the change from the seventh to the first day of the week. I remember now that the argument was not clear and satisfactory to me, and especially from the lack of Scripture testimony; but then Sunday was kept for the Sabbath, with far more reverence than it is now, and all the religious teaching of the day was to make me believe that it was right.

At length I was brought, by the power of divine grace, to accept the Lord Jesus Christ as my Saviour, and to cast in my lot with his people. Buried by baptism in his likeness, I rose to testify of his goodness and love, and rejoice in his salvation. Then the Word of God was very precious to me; and though still a scholar, I became a teacher in the Sunday-school, until the day came for me to part from the little company with whom so many happy days had been spent.

Again it became my lot, in another land to occupy the position of a teacher in the Sunday-school. But was it a Sabbath-school? Was the day thus set apart the Sabbath of the Lord? I wanted to know the truth, and to teach only the truth; and yet I had my misgivings, for the commandment said, "The seventh day is the Sabbath of the Lord thy God," and we were all keeping the first day of the week. The religious observance of Sunday was taught from every pulpit, and not a voice was heard to utter a doubt of the sacredness of that day. Prompted to investigate for myself, I still clung to the accepted teaching, for it seemed impossible that the united voice of Christendom could be wrong.

O for the truth, the whole truth, and nothing but the truth!

Dear children, I hope your hearts are all longing, with the most intense earnestness, for the truth.

And let me appeal to another class, of which I was a member at the time spoken of, in 1850. As you value your own eternal welfare, and that of those whom the providence of God has placed under your instruction, be careful! Teach no longer for doctrines, the commandments of men. Be not of those who make void the commandments of God for the sake of human tradition; but teach the children to read the living oracles, and believe them. O how sadly I regret that I did not then throw off the shackles of false teaching. But God did not leave me. He had called me with a high and holy calling, and had abundantly shed abroad his love in my heart; and when he saw that I was not yet ready to give up all for him, and to yield a cheerful and loving obedience to all the teachings of his Word, he laid his chastening rod upon me, and for five times the period of Nebuchadnezzar's humiliation the dreadful chastisement was doing its work, until in advanced life I learned obedience by the things that I suffered, and could say in the words of the restored monarch: "Now I . . . praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase." Dan. 4:37.

Here, then, I take my stand for God and his truth. His Word teaches us that he is unchangeable; that with him there is "no variableness nor shadow of turning;" and of Jesus Christ it is said, that he is the "same yesterday, and to-day and forever." And as he assured us that not one jot nor tittle of the law shall fail, till heaven and earth pass, we know that he never changed the Sabbath, nor authorized it to be done. Jesus kept all his Father's commandments; do we love him enough to do the same? Lord Jesus, I love thee; and this is why I delight to keep thy holy day.

Dear children, our blessed Saviour has given us an example, that we should walk in his steps. As all who love him delight to follow him in baptism, so the same love prompts us to follow him in keeping holy the Sabbath-day. I know it by the teachings of the Word, and by blessed experience. "Hereby we know that we are the children of God, if we love God and keep his commandments."

Thousands of people believe that there is Bible authority for infant-sprinkling, and millions as fully believe that the first day of the week is now the Sabbath-day; but why is it that no one has yet been able to produce the Bible warrant for the change? Our Saviour kept the holy Sabbath-day, and so did his apostles; and neither of them ever gave a sacred title to the first day of the week, or observed it as a Sabbath. The walk of fifteen miles to and from Emmaus proves that the day was now Sabbath. And we know that Paul would not have gone on foot a distance of nineteen and a half miles from Troas to Assos on the first day of

week, if it had been anything more than one of "the six working days." Acts 20:7, Ez. 46:1.

What an amount of searching inquiry there has been respecting the "mark of the beast" of Rev. 13th, the two horns of which have already "changed the ordinance, broken the everlasting covenant." Isa. 24:5. And now that we are living in the very age of the world when the mark is about to be enforced, it becomes us all to take warning before the cup of God's unmingled wrath is poured out upon the transgressors. See Rev. 14:9-12. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

As one to whom the voice of my risen and ascended Lord whispers lovingly from day to day—as one whose lips have been touched with the live coal from off the altar, I take the trumpet to my mouth, and in his name sound the note of warning. "Remember the Sabbath-day to keep it holy. The seventh-day is the Sabbath of the Lord thy God."

GEO. W. MCCREADY.
MONROE, N. B., Sept., 1886.

WITHOUT PREJUDICE.

There is so much being said in a controversial way about the Sabbath that we sometimes wish we could hear just what our First-day friends would say on the subject with no thought of combatting the "pernicious teachings of the Sabbatharians," and with no effort to bolster up the Sunday. How would they interpret the second chapter of Genesis, for example? A fair answer is given to this question by the comments made on this chapter in the lesson at the beginning of this quarter. Under the head of "Origin and Purpose of the Sabbath," one of our exchanges had the following on Gen. 2:1-3, which we quote entire:

Heavens. All the upper realms, as distinct from the earth. Finished. That order of things was established which exists to-day. It does not leave much room for new species to originate. The host of them. See "Creation," under "Special Mention." Seventh day. Here probably used in its literal sense. Ended. Revision, "finished." Rested. Ceased from his creative work. His example emphasizes and enforces his command. Thus the law of the Sabbath is written in the very constitution of man and of beast and of things. To violate it is to oppose or ignore God, and bring injury to one's self. Sanctified. Revision, "hallowed," showing that it was intended for man's spiritual nature. There is also the idea of separation from other days, and hedging it about by divine command, divine example and watchful guard. Rested. "It is a word that touches our sympathy and makes us rest too. I feel that I need rest after reading the first chapter of Genesis; it is so energetic, so full, so urgent. It is really beautiful, after you have seen the foam and heard the roar of Niagara, to go away into one of the quiet green spots near at hand; we seem to rest the stunned ear. And what a cataract is this first chapter of Genesis! How suns, and stars, and firmaments and seas, and mighty living things, move in quick and even terrible succession! 'And God rested.'"

Another makes the following remarks, which, excepting a single reference to the "Lord's-day" and another to Sunday which seem to have been used by accident or by force of habit, might have been written by any advocate of the Seventh-day:

Rested on the seventh day. The period following creation and still continuing. Rested. Not as weary, but as ceasing to work in the form of creating. God blessed the seventh day. This refers to man's seventh day. And hallowed it. The blessing of the seventh day consists in setting it apart for a sacred and eminently beneficial use. Because that in it he rested, etc. Man is to bear the image of God in his times of labor and rest. His secular toil is to be ordered so as to bespeak him the child of God. He works and rests as God did.

MAN WAS CREATED TO WORSHIP.—"And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which God had created and made." The Sabbath-day is proof that man was created to worship. God does not say that man shall worship, but that he shall have the opportunity of worshipping. It is a weekly reminder to him of his obligations to God. It is God's most beneficent gift to him. "The Sabbath was made for man, and not man for the Sabbath." It is not the imposition of a hardship upon him, but an answer to his wants. The two, institutions of creation were the family and the Sabbath, and without their being preserved in their purity, the race will surely deteriorate. Any godless community where chastity and the Lord's-day are of no obligation is a proof of this assertion. Abolish the family and the Sabbath, and man himself will soon cease to be. The corruption which would follow would soon generate enough harmful influences to destroy the race. In what ways is the Sabbath a blessing?

1. It is a day of rest. The command concerning the Sabbath is that upon that day no work shall be done. The labor of the world shall cease. Why? Not merely because God rested upon his seventh day, though that is suggested as one reason why man should rest upon his seventh day, but also because it is best for him to rest. He is so constituted that, in the long run, he can do better work and even more work in six days, resting upon each seventh day, than he can go on endlessly without any rest at

all. Careful experiments have shown that the periodic day of rest should be a seventh day, and not a sixth nor an eighth. To lengthen the period of labor is to add too much to man's burdens, and to take away from it to give him a distaste for work by making life too much a holiday. God knew just what were man's exact needs when he ordained the Sabbath-day. Man trifles with his own best good when he disregards the law of the Sabbath. Physically, mentally, and morally, he is the better for its observance, and physically, mentally, and morally, he is injured by disregarding it.

2. It is a day of rest. God made the Sabbath not merely a day of rest, he hallowed it. He made it a sacred day. It is to be kept holy. He but half observes the Sabbath-day who makes of it only a day of rest. He is but half rested who has not worshipped. Man gets new vigor by coming into contact with his Creator. The best recreation for man is that which is obtained by communion with the one who created him. (1) The Sabbath is a commemoration of creation. It is a reminder of the fact that God is the Maker of all things. It is a witness to his omnipotence. It is an invitation to look through nature up to nature's God. (2) The Sabbath calls to man's remembrance the fact that he was created by God. It presses home upon man his obligations to God as his Creator. It brings before him the fact that he is dependent upon God; that in God he lives, and moves, and has his being. It is, therefore, a weekly admonition of his duty to be at one with God, and of the danger of being estranged from him. (3) The Sabbath recalls the fact that man was made in the image of God. Whether one goes to church or not, every Sunday is itself a sermon upon what one ought to be. It is an exhortation to be holy even as God is holy. No one in Christian lands can escape the appeal of the Sabbath. One who has upon him the impress of the King of kings ought himself to be kingly. He should conduct himself in such a way that at the last he will be welcomed to the royal household. (4) The Sabbath looks forward as well as backward. It not only tells of a rest established by God for man while living here, but also speaks of the eternal Sabbath of rest which is to come. "There remaineth therefore a sabbath rest for the people of God." The weary work of the world is forever to cease. Its heavy burdens are to be forever laid down. Its pains and sickness and sorrow are to be no more. The restlessness of earth will be lost in the calm of heaven, just as the turbulence of a torrent is lost in the quiet of the sea. As God prepared a home here for Adam and Eve, so he is preparing a home above for all those who are recreated in his own image. "Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience."

Education.

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

THE CHRISTIAN COLLEGE.

BY REV. CHARLES F. THWING.

The return of the annual Day of Prayer for Colleges (Jan. 27th) presents the ever old and ever new question of the character of the Christian college. It is a question which in the last year has received a consideration never so earnest or so intelligent. The inauguration of a new president at Yale, and the recent resignation of the college pastor, Dr. Barbour, the abolition of required attendance upon daily public prayers at Harvard, and the induction of five ministers as college preachers and pastors, together with changes in other colleges similar and hardly less significant, have resulted in the expression of many and wise opinions as to the rights and duties of the Christian college. The general trend and the specific conclusions of this movement of sentiment are in most hearty favor of the existence and the perpetuation of the college founded for Christ and the church. The general trend of thought is also thoroughly opposed to the establishment and endorsement of colleges which are in any narrow sense sectarian.

The common conception is that, first and foremost, the college should be Christian, and only in the second and third remove it should be denominational. In his farewell baccalaureate, President Porter said, "Yale College was founded avowedly as a Christian college. All its endowments and arrangements have been inspired and controlled by the definite purpose that the education imparted here should be emphatically Christian." The new president expressed a similar opinion, saying, in his inaugural, "The gift which the fathers, who founded the college, prized above all others, the one which they handed down to their descendants as the most precious of inheritances, was the Christian truth. It abides here to-day, and I believe that it shall abide here as the college passes into the university, and through all the future." In an address made at the Harvard commencement, Professor F. G. Peabody, the new Plummer professor, and in his inaugural at Marietta, President Eaton, likewise indicated that the college should be broadly and thoroughly Christian in principle and in purpose. The opinion is now as general among most college officers as it is firmly fixed, that, as the least condition, the college should "not be neutral toward the underlying principles of the spiritual life." The opinion is also generally, though not so generally, entertained that the college should maintain a strongly

affirmative and a powerfully aggressive spirit and endeavor for making the life and character of its students nobly and devoutly Christian. The republic has no place for a college which is either antichristian or even unchristian.

The experience of the past year has tended, on the whole, I believe, to depreciate the value of religious exercises and requirements as a means of forming a Christian character in students, and to increase the worth which is attributed to the Christian character of college professors for forming a like character in their scholars. Daily public prayers in the chapel have their value, and in some colleges great value as a means of Christian nurture; but warm in their atmosphere and wise in their spiritual suggestiveness as they may be, they are not so valuable as is the daily prayer-meeting, in which students and professors meet together on a common footing for the one purpose of devotion. We are learning that the most effective means for training Christian character is Christian character. What has made Oberlin for half a century more than worthy to bear its name? Has not the devoted Christian life of its officers been of more power than the public exercises of each day and of Sunday, even if attendance upon Finney's preaching be included? What has made Amherst the most fruitful source of supply for the American Board? Has not the Christian atmosphere of the college done more to keep this source of supply full than the services in the chapel? The formal Christianity of any college, which consists in writing "Christo et Ecclesie" on its shield, is of the slightest consequence. The vital Christianity of any college, whether it has or fails to have a shield, either with or without inscription, is of the most essential consequence; the vital Christianity which lies in the lives and character of its officers and students. Under the influence of the Holy Ghost, Christian character is formed and reformed in the college through Christian character. Christian manhood generates Christian manhood. Christian life makes Christian life. Other agencies are to be employed to the utmost possible service, but this agency is central and chief. And this truth the public mind and the college mind have recently begun to perceive and to feel with great power and significance.

In view of this fact, prayer may well be directed toward certain specific objects. We may pray that the teachers and teaching of the college be intensely, deeply, thoroughly Christian. We may also pray that, in order that this Christian influence may become most pervasive, the relation between the teacher and taught may not be magisterial and slavish, but courteous and familiar. We may, moreover, pray that the pecuniary means of Christian colleges be vastly augmented, and that those colleges in particular which were established and are carried on with definitive Christian purposes, may not lack in material aid. We may, again, pray that students may be inclined to choose the ministry as their life's calling. The need of more ministers is extremely urgent. The call from the home field and the foreign is loud. O, young men, this is the noblest, happiest, most blessed work to which you can give your heart, mind, soul, life, all. We may also pray that the academies and schools in which students are fitting for college be worthy nurseries of most vigorous manhood and womanhood. We may, furthermore, pray that the homes from which boys and girls come to college may be Christian, and that father and mother may cooperate with the college in forming in them Christ as their way, their truth and their life.—Congregationalist.

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

W. C. T. U. OF ALFRED.

Inaugural address of the President, Mrs. W. C. Burdick, furnished for publication by request.

Dear Sisters of the Woman's Christian Temperance Union;

I thank you for giving me this place of honor in our society, and although I enter upon its duties with misgivings, knowing there are those in our society more capable of filling the office or President than myself, yet I am willing to serve to the best of my ability, and will do all in my power to make this society a success, hoping and praying we may earnestly work together for the advancement of the glorious cause of temperance and Christianity.

Our past year has been a successful one. Our union has been well attended, and there has been in our treasury during the past year, more money than in former years. Under the auspices of this society, we have listened to some of the best lecturers of the country, one of whom was instrumental in organizing a "mother's meeting," now in a flourishing condition. A White Cross society has also been formed, and much interest is manifested in this work, and good is being done. There have been distributed thirty thousand pages of temperance leaflets. Other departments of this society have competent workers at their head, conscientiously working for God and humanity; and now we do not intend to stop here, but go on, God being our helper.

We are sorry to say, a few of our number have been estranged because our union has endorsed the party which carries the principle of prohibition to the ballot-box. Yet we hope to see them with us again. We can only say that, in taking this position, we have followed in the steps of our national, state and county unions. Nearly all our greatest workers agree that through the ballot is the surest way to success, and the only way to win.

Here let me quote what our State President says in her annual address in this matter. She says: "Although grave fears were expressed that the strength and usefulness of our unions might be impaired by taking the above named action; yet at no time since our organization have we been so strong as we are to-day, and no year has been so rich in blessings as the year just closed. A fresh evidence of the truth that those who stand with God need never fear." Then, sisters, may we not take courage and go on?

The great cause of temperance through woman's influence is making rapid strides, and grateful should we be to have a hand in this good work. It makes no difference which way you turn, east, west, north, south, you will hear reports of the good being done by our Woman's Christian Temperance Union. While in Boston a few weeks ago, I went to hear Joseph Cook lecture. As a prelude to his able, philosophical lecture, he spoke a few moments on some of the topics of the day, and one of his themes was the great good the Woman's Christian Temperance Union is doing in this country. In traveling from Worcester to Norwich through Connecticut, a very fine looking old gentleman passed through the cars distributing leaflets. I took one up and, glancing over it, found it was a temperance leaflet published by our dear society, the W. C. T. U.

The temperance work seems to be more a subject of thought than ever before. People are becoming more and more aroused to the consequences of the great vice of intemperance, more and more convinced that something must be done.

When we see and hear of so much misery, destitution and wickedness abroad in our land, caused by this great evil, it is certain that nothing should stand between us and our duty to God and our fellow-men. I have been much pained the last few times I have journeyed, at seeing at a certain hotel where it has been my custom to stop, two young men, one employed in the hotel, the other a boarder, both fine-looking, sober men when I first saw them, but now at a glance, I can see, by their changed countenances, their uncertain step and speech, that they are given up to strong drink. Oh, how I have pitied them, as I have each time seen them lower and lower in the depths, and how sorry I have felt for their poor, broken-hearted mothers. Not long ago I was told by a gentleman that, on his way here from an adjoining town, there entered a car a young woman intoxicated, making herself conspicuous. The gentleman left the car at our depot, but the poor creature went on. When I heard this I could only offer a prayer to God to pity, forgive and care for this degraded woman, for there was no way of finding out who she was or whither she went. In going from Buffalo to Rochester recently, there was quite a commotion in the car in which I happened to be seated, a rushing to the door; at first we were all very much alarmed, thinking some accident was near at hand, but learned that it was only a fight in the smoking car, caused by too much whisky. There is not so much to do in our community as in other places, for we are a temperance people, thank God! but shall we not lend a helping hand to others less favored than ourselves? Have we not a duty to do in helping our fellow-men that we cannot, dare not, neglect, even for our own sakes? As the good Master said, "Go ye into all the world." So we, if we are his disciples, must take up that spirit in this work, and thus win his blessing, that it may be said of us, "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Oh, for some inspired leader to rise up in our midst—to call us forth to battle and to victory!

If we cannot become saints, we can, at least, become helpful to our tempted and down-fallen fellow-men, and so imitate the beautiful spirit so charmingly described in the following well known poem by Leigh Hunt:

About Ben Adhem—may his tribe increase!
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel, writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised his head,
And, with a look made all of sweet accord,
Answered, "The names of those who love the Lord."
And is mine one? said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still, and said, "I pray thee then,
Write me as one that loves his fellow men."
The angel wrote and vanished. The next night
It came again with great wakening light,
And showed the names whose love of God had
blessed,
And lo! Ben Adhem's name led all the rest.

Yours truly in the Saviour,
JOSEPH P. LAWSON.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 31, 1887. REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Sisco, Putnam Co., Fla.

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ONE drop of sympathy sincere, A lake of tears may calm; The oil upon the troubled waves, Four, pour the precious balm.

In our editorial columns last week we spoke of Bro. Shaw's work in the Arkansas Legislature, in the interest of the bill to relieve Sabbath-keepers of that state from the penalties of the Sunday law.

We publish in our Education column an article from the Congregationalist, written by Chas. F. Thwing, D. D., with special reference to the day of prayer for colleges.

For some time we have been trying to find room for the sermons and essays which are requested for publication in the RECORDER, and which we have been desirous of giving to our readers, but have not found it until now.

THE Canvassing Agent of the Tract Society reports that some inquiries are being made of him respecting the prospect of a reissue of the Seventh-day Baptist Quarterly, and some are pledging their names to its support as regular subscribers.

EMPEROR WILLIAM, of Germany, was ninety years old on the 23d day of this month, and the event was celebrated by many Germans in this country as well as in the Fatherland.

He was born in the last century and has witnessed wonderful changes. In his childhood Prussia was humiliated by Napoleon I. At the battle of Waterloo he fought as a cadet, and saw the final defeat of the French conqueror.

danger of war. So long as I live I shall use all my influence to maintain peace. God will soon call me to himself. I do not wish to leave my people a heritage of blood.

WHERE do our ministers come from, is a question we sometimes hear asked in a manner which implies that the East, with its ceaseless grind of business, and the wealth and worldly care which such things bring, is not doing her share in furnishing the evangelizing, saving forces of the nation.

SOME of our readers will receive a circular this week containing some statements regarding the Chair of Systematic Theology in Alfred University. It may be proper to add a word here. The present incumbent of that chair, Dr. Williams, has no other means of support than that furnished by its endowment.

It is one of the weaknesses of our poor human nature to judge others by our own real, though sometimes unconscious, inner selves. One of the most worldly men we ever personally knew was almost always talking about how much such and such people among his acquaintances thought of money, and how anxious they were to get it.

purity and sincerity of our own hearts and motives when we see nothing but impurity and insincerity in others; and when our conversation is filled with idle gossip or wretched scandal, we shall have only ourselves to blame if our listeners conclude that our talk is of our real selves quite as much as of our weak neighbors.

Not long ago, in a certain city, a new saloon was opened, the proprietor having bought and paid for a license for the same. The daily paper of the following day came out with a glowing account of the opening ceremonies.

TO SAVE SINNERS. The gospel scheme with respect to its purposes is a very simple one. Paul said of it, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Comparisons are odious, and I do not wish, in this article, to make any such contrasts between different departments of our denominational work and policy as shall disparage or slight any; but I think there are times in the history of all religious denominations when there is some burning question of policy and duty that demands particular and prayerful attention.

education come from the spirit of Christianity; in short, all that of which men boast as superior in the civilization of this enlightened country and age of the world has been made possible only because the full blaze of gospel light and liberty has shone upon us in these latter days.

Again, speaking of Jesus' relation to this fundamental necessity of human hearts for salvation, it is plain that it is nothing less than that of absolute Saviour. Jesus was, indeed, an instructor of men; he was and is an example for men to follow; he is a sympathizer with the suffering and sorrowing; in all respects he is the model leader, inviting, encouraging and wooing men to come to him and follow in his footsteps; but all this has little meaning and little power, if it be not true that Jesus' first, principal, all-comprehensive work was to save sinners.

THE PRESENT TEST. BY REV. W. C. TITSWORTH. Comparisons are odious, and I do not wish, in this article, to make any such contrasts between different departments of our denominational work and policy as shall disparage or slight any; but I think there are times in the history of all religious denominations when there is some burning question of policy and duty that demands particular and prayerful attention.

Communications.

Such a question is usually brought into prominence by circumstances and the natural development of the people and their work; but, however brought to this prominence, the way it is met and settled is a pretty certain indicator of the spirit and life of the people.

Heaven forbid that I should ever have to stand before a congregation of Seventh-day Baptist young people, with the tendency and drift of our thought and policy against the church's great work of faith and obedience to the Master, and plead for their loyalty of heart to the denomination of their youth.

interest in, our benevolent and missionary activities? Do the people, as a whole, delight in the push and zeal of those who represent us in the Board? or are they crying, Hold on! not too fast, if you please?

A pretty sure indication of a people's metal is the condition of its benevolent treasury. What is it in our case? Make a special effort, and you get a lot of money. Apply an electric current to the leg of a dead frog, and you get a lot of kickings.

But, to my mind, there is one question now demanding the attention of the Seventh-day Baptists, which, more than any other, contains a supreme and vital test of our metal, our spirit, and our allegiance as Christian disciples. It is this: Shall we reinforce the China mission? I am not indifferent to the necessity of work in our churches, and to the mission fields of our own country; I know, from my connection with one of our schools, the crisis which is threatening us in respect to our educational interests; I realize the magnitude of the work that our Tract Society represents, and that we ought to do not less, but more, in placing our literature before the Christian leaders and disciples of our own and other countries; but at the same time I think the question of what we will do with our China mission is the most important and pressing question of denominational policy and work, because it brings us sharply face to face with the decision whether, as a people, we will go into all the world and preach the gospel to the whole creation.

Preaching the gospel in China is not preaching it in the whole creation, to be sure, but it represents the spirit of obedience to what is the central duty of the discipleship, and the glory and crown of the Christian church.

We may fairly say we have no mission if we give up the China mission. It is folly to call our home mission work obedience to the command of the Master as he parted with the first disciples, if this is all of our mission work, provided we are able and have the opportunity to proclaim the truth as it is in Jesus to those who do not have it, to those who are heathen and idolatrous.

1. We are able to do this. It would require no self-sacrifice on the part of the people, as a whole, to raise twice as much for the China field as we now expend there.

2. We have a well established and well appointed mission. It needs immediate reinforcement, because of the danger which would come from the disability of those now in charge, and because the work on hand demands it; and there are those whom God's Spirit and a love and aptness for the work have made ready to go.

3. It is right to have this mission, because to have it is to obey Christ. If we do not reinforce it, it will be for some other reason than lack of ability and means; for some other reason than lack of opportunity and workers; it will be from a mistaken idea of what our denominational duty is, or it will be because of a spirit of worldliness and self-seeking, i. e., the spirit of anti-Christ.

Neglecting, I will not say refusing, to reinforce it, is deciding to destroy it. And this is the fatal denominational decision. When we have made it we are already struck with death. Neglect shows the temper of the people, and this is the supreme question: What is the temper of the Seventh-day Baptists in the matter of missions? If we lose our missionary spirit we lose our denominational spirit. Missions is becoming the watchword of the church as never before.

Heaven forbid that I should ever have to stand before a congregation of Seventh-day Baptist young people, with the tendency and drift of our thought and policy against the church's great work of faith and obedience to the Master, and plead for their loyalty of heart to the denomination of their youth.

TO MY I am the mother of five children, not like the old maid who can't get on, I know that she knows the training of children. mothers do a great deal course of a year; and should preach the good news should understand for the Holy Word to enable her to give in a plain manner daily. Paul says, "I have words with my under-voice I might teach of thousand words in an Mothers can find time daily; so let it be from knowledge—the Word sometimes that it need Solomon to train children will require only the talent he has given us. immediate results, but fruit when the seed is let us drop novel-reading take care that the "living has entrusted, in a great building, shall be well by Mrs.

PROOFS OF CON No greater proof of given than that given 12: 33, "Make the tree good." "A good man of ure of his heart bringeth Conversion, I understand a man's heart, or a turning so that if he has been a w become a righteous one. place first in the heart, the life. Jesus gives an discipleship in these word all men know that ye ar have love one to another is this, if Christ has been individual's heart, the h be manifested all through not be hid, but he will be hill. In short, as a tree fruits, and a spring by its verted man by his deeds, forth light and health; love and righteousness; if qualities, he evidently need

WASHINGTON I (From our Regular Co

WASHINGTON, D.

When it was understood the President expected to names of the Inter-State C sioners that day, the Wh center of interest, and pointments was anxious friends of the numerous a lection of these commissi of the most perplexing Cleveland's administration great sense of relief that tied. The appointment o Michigan, for six years, Morrison for five, and M hama, for two years, wa pated, but the time for w men were appointed creat was expected that Mr. A chosen for the long term, a place would be given to a Schoonmaker, of New Y pointed for four years, a Vermont, for three, had as possibilities, and nob had ever heard of the na connection with anything

He is a former law pu munde, and it is said t having grown weary in tr satisfactory commission, possible to get a suitable Massachusetts, sent for the and followed his advice i Walker. The latter was a Edmunds as being a man practical, of high standi character. He was also an orthodox Republican. Edmunds, meant that he man.

Speaking of Mr. Edma something that ex-Senate neoticut, recently said of l towards 1888 was being d Mr. Eaton expressed the e tor Sherman would at this of a Republican nominati remarked, "But of all t think Mr. Edmunds wou President, and his admin

rest in, our benevolent and missionary activities? Do the people, as a whole, delight in the push and zeal of those who represent on the Board? or are they crying, Hold on! too fast, if you please?

A pretty sure indication of a people's mental condition of its benevolent treasures, is as it is in our case? Make a special effort, and you get a lot of money. Apply an electric current to the leg of a dead frog, and get a lot of kickings. Do the people say, will help you *this* time, but don't expect gain? or do they say, enlarge your plans meet the demands, and we will enlarge contributions?

But, to my mind, there is one question now demanding the attention of the Seventh-day Baptists, which, more than any other, consists a supreme and vital test of our metal, spirit, and our allegiance as Christian disciples. It is this: Shall we reinforce the China mission? I am not indifferent to the necessity of work in our churches, and to the vision fields of our own country; I know, in my connection with one of our schools, crisis which is threatening us in respect our educational interests; I realize the magnitude of the work that our Tract Society represents, and that we ought to do less; but more, in placing our literature before the Christian leaders and disciples of our own and other countries; but at the same time I think the question of what we will do in our China mission is the most important and pressing question of denominational duty and work, because it brings us sharply to face with the decision whether, as a people, we will go into all the world and preach the gospel to the whole creation. Deciding by this mission is deciding that we will neglect it is saying that we will be untrue? Why? Because fidelity to this mission represents the spirit of obedience to the Lord on commission to the discipleship.

Preaching the gospel in China is not preaching it in the whole creation, to be sure, but represents the spirit of obedience to what the central duty of the discipleship, and glory and crown of the Christian church. We may fairly say we have no mission if we give up the China mission. It is folly to our home mission work obedience to the command of the Master as he parted with the disciples, if this is all of our mission work, if we are able and have the opportunity to proclaim the truth as it is in Jesus to those who do not have it, to those who are then and idolatrous. When God, by an angel providence, shuts us up to preaching this country, we may say that we have no mission. But what are the facts?

We are able to do this. It would require no self-sacrifice on the part of the people as a whole, to raise twice as much for China field as we now expend there. We have a well established and well pointed mission. It needs immediate reinforcement, because of the danger which would come from the disability of those now charge, and because the work on hand hands it; and there are those whom God's love and aptness for the work made ready to go.

It is right to have this mission, because we are to obey Christ. If we do not force it, it will be for some other reason, a lack of ability and means; for some other reason than lack of opportunity and ability; it will be from a mistaken idea of our denominational duty is, or it will be because of a spirit of worldliness and self-interest, i. e., the spirit of anti-Christ. It is to me there is no escape from this mission. We either cannot see and understand the great Christian idea, the great, eternal truth of Christ, or we are in no wise possessed of the spirit of Christ if this mission is not liberally supported in vigorous action.

Neglecting, I will not say refusing, to receive it, is deciding to destroy it. And this is a fatal denominational decision. When we have made it we are already struck with it. Neglect shows the temper of the people, and this is the supreme question: What is the temper of the Seventh-day Baptist in the matter of missions? If we lose our missionary spirit we lose our denominational spirit. Missions is becoming the sword of the church as never before in the world and the whole world is crying, "which is ringing through all Christian lands."

Even forbid that I should ever have to stand before a congregation of Seventh-day Baptists young people, with the tendency and policy of our thought and policy against the great work of faith and obedience to our Master, and plead for their loyalty to the denomination of their youth?

TO MOTHERS.

I am the mother of four children, so I am not like the old maid who is positively certain that she knows the best methods for the training of children. But I know that mothers do a great deal of preaching in the course of a year; and I say that mothers should preach the gospel. Every mother should understand for herself enough of the Holy Word to enable her to place its teachings in a plain manner before her children, daily. Paul says, "I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." Mothers can find time to read a few words daily; so let it be from the source of all knowledge—the Word of God. I think sometimes that it needs the wisdom of Solomon to train children properly! but God will require only the just increase of the talent he has given us. We may fail to see immediate results, but we must not expect fruit when the seed is in the ground. So let us drop novel-reading, of all things, and take care that the "living temple," that God has entrusted, in a great measure, to our building, shall be well built.

Mrs. A. B. DOUGLASS.

PROOFS OF CONVERSION.

No greater proof of conversion can be given than that given by Christ in Matt. 12: 33, "Make the tree good and his fruit good." "A good man out of the good treasure of his heart bringeth forth good things." Conversion, I understand to be a change of a man's heart, or a turning from bad to good; so that if he has been a wicked man, he will become a righteous one. The change takes place first in the heart, then it is shown in the life. Jesus gives another test of true discipleship in these words: "By this shall all men know that ye are my disciples, if ye have love one to another." Another proof is this, if Christ has been formed within an individual's heart, the hope of glory, it will be manifested all through his being. It cannot be hid, but he will be as a city set on a hill. In short, as a tree is known by its fruits, and a spring by its waters, so is a converted man by his deeds. The sun brings forth light and health, the Christian, love and righteousness; if he has not these qualities, he evidently needs conversion.

O. W. P.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., March 26, 1887.

When it was understood on Tuesday that the President expected to make known the names of the Inter-State Commerce Commissioners that day, the White House became the center of interest, and news of the appointments was anxiously awaited by the friends of the numerous applicants. The selection of these commissioners has been one of the most perplexing problems of Mr. Cleveland's administration, and it is with a great sense of relief that the question is settled. The appointment of Judge Cooley, of Michigan, for six years, ex-Representative Morrison for five, and Mr. Bragg, of Alabama, for two years, was generally anticipated, but the time for which these gentlemen were appointed created surprise, for it was expected that Mr. Morrison would be chosen for the long term, and that the second place would be given to a Republican, Judge Schoonmaker, of New York, who was appointed for four years, and Mr. Walker, of Vermont, for three, had not been regarded as possibilities, and nobody in Washington had ever heard of the name of the latter in connection with anything.

He is a former law pupil of Senator Edmunds, and it is said that the President, having grown weary in trying to construct a satisfactory commission, and finding it impossible to get a suitable Republican from Massachusetts, sent for the Vermont Senator, and followed his advice in nominating Mr. Walker. The latter was represented by Mr. Edmunds as being a man both learned and practical, of high standing and unblemished character. He was also endorsed as a solid and orthodox Republican, which, from Mr. Edmunds, meant that he was not a Blaine man. Speaking of Mr. Edmunds reminds me of something that ex-Senator Eaton, of Connecticut, recently said of him. The outlook towards 1888 was being discussed, and while Mr. Eaton expressed the opinion that Senator Sherman would at this time be the choice of a Republican nominating convention, he remarked, "But of all the Republicans, I think Mr. Edmunds would make the best President, and his administration would be

clean." He added, however, that it would be impossible for him to get the nomination.

The National Drill, which will commence in this city on the 23d of May, will end on the 30th of that month, "Decoration Day, with a grand combination parade of the National Guardsman and the Grand Army of the Republic. There will be \$26,500 in cash distributed in prizes, besides stands of colors, gold, silver and bronze medals, special medals and plate trophies. The grounds of the camp are those lying around the Washington Monument; and the drill ground is the level ellipse lying just south of the Presidential Mansion, known as the White Lot. This level plain, which is one-half mile in circumference, will be fenced in, and stands sufficient to seat from 30,000 to 35,000 will be erected. The grounds were granted by the Secretary of War on approval of Gen. Sheridan, and the committee have given bonds for their return in perfect order after the drill. Daily contests will here be held to prove the excellence of the citizen soldiery and infantry, artillery, cavalry, and zouave tactics. Cadet corps of military schools will drill for prizes as well as the champion companies from thirty-six states, bands and drum corps will be in attendance from east, south and west. Each evening there will be a grand dress parade, and on Governor's Day and on Memorial Day the entire army corps from Camp George Washington will parade on the broad asphalt avenues of the city.

Home News.

Rhode Island.

WESTERLY. The following extracts from the Providence Evening Bulletin, relative to the services of some of our churches last Sunday, March 20th, will be interesting to many of our readers.

At the Broad Street Christian Church, the pastor, the Rev. B. F. Clayton, extended the right hand of fellowship to sixteen converts, after which the Lord's Supper was celebrated. In the evening a baptismal service was held. Walter Era, pastor of Grace M. E. Church, considered the subject of baptism at the forenoon service. Christ's Church was overflowed with people at the evening service, at which Rt. Rev. Bishop Clarke officiated, assisted by the rector, Rev. W. M. Groton. Nineteen candidates were confirmed by the Bishop. Long before the front doors of the First Baptist Church were opened for evening service, the spacious piazza, steps and sidewalk were thronged with people who were eager to witness the baptism. The side entrance had been opened as by previous notice and the regular congregation took its seat at the prescribed hour, and for several minutes a praise service was sung. The double doors were then opened, and rapidly every inch of space within the building was filled, and fully 300 persons were turned away unable to gain an entrance. The pastor, Rev. George P. Perry, opened the service by reading a portion of Romans 6, and made brief remarks. Prayer was offered by Rev. O. U. Whitford, pastor of the Seventh-day Baptist Church. The pastor then administered the ordinance of baptism to thirty-five converts. The service was closed with the benediction by the Rev. Mr. Whitford.

Thus far, as a result of the union meetings, forty-five persons have been gathered into the last-named church, seventeen at the Broad Street Christian Church, thirty at the Congregational Church, five at the Cavalry Baptist Church, twelve at the Seventh-day Baptist Church, and thirty-five have been received on probation at Grace M. E. Church, while ten wandering sheep have found their way back to the fold, and still the good work goes on.

ASHAWAY. The schools in this district closed Friday, March 25th, for a short vacation. On Tuesday evening, they gave a very pleasing entertainment in Ashaway Hall, consisting of music, vocal and instrumental, essays, declamations, readings, recitations, dialogues and dramas. The hall was crowded, and several could not get inside the doors. The audience seemed to enjoy each exercise, and many of the patrons of the schools are anxious that the rhetorical hereafter occur in the evening, so that those who are busy in the mills or shops during the day may have the privilege of hearing them. At the close of the exercises, Mr. Sullivan, the principal, read the names of those promoted this term, and the standing of each. A small admission fee was charged, which netted nearly thirty dollars; this the teachers propose to use in improving their school-rooms.

Mr. Sullivan, Miss Briggs, Miss Kenyon and Miss Taylor are to remain in school next term. The next thing of importance is the Ladies' Annual Fair and Festival, which will occur on the evening of March 26th. They advertise quite largely, and that means all their promise, and generally more.

Business is brisk in all our villages; several

new houses are in process of construction.

The question now agitating the people of this little state in woman suffrage; it comes to the test at the polls, April 6th. Q.

WISCONSIN.

MILTON. Within the past two weeks a number of small happenings have, for the most part, made up the life of Milton. The Ministerial Conference, Quarterly Meeting and Sabbath-school Institute, have been noticed by another. Prof. H. W. Rood, with a lecture before the G. A. R., on Sherman's March to the Sea, and Dr. Geo. W. Calkins, with an answer to Rev. Dr. Wardner, on the Sabbath question, furnished part of the mental pabulum of the past week. At the close of the term, the annual Orphilean lecture was given, by Mrs. Clara Foltz, of California, followed by the annual banquet at Mrs. Stannard's, with the usual toasts, merriment, etc. Mrs. Foltz is quite an attractive speaker, but her ability is more than balanced by her egotism. The next day, March 15th, the annual meeting of Rock County S. S. Association began, and continued through the following day with an interesting and instructive programme. Since that time the days have passed in the quiet of vacation broken by some anxious inquiries in reference to the future of Milton.

Some time ago two tobacco warehouses were erected here, and people congratulated themselves on the progress of business in Milton. Since that time have come billiard halls, dances and a saloon. Of course, the saloon is an underground one, but no less a real one. No doubt the question, what to do about this state of things will appear in the approaching town election and will, we trust, take a satisfactory form there.

ALBION.

Affairs in Albion remain in nearly the same condition they have been in since the New Year. Church matters having taken on no new form, so far as securing a pastor is concerned, Bro. A. C. Burdick continues to lead the Sabbath service.

Elder E. M. Dunn, of Milton, presented an excellent lecture in our Academy chapel a few evenings since. His subject was "Marriage," which he presented in a very entertaining style. Any community may consider itself fortunate who may be privileged to hear it.

Eld. S. H. Babcock has been home from his work in Walworth nearly three weeks, being sick. It is hoped that he will soon be able to resume his labors.

Our winter term of school closes the 29th inst. It has been well attended, and it is believed that the general attitude of the community is more favorable than for a long time toward the Academy. S. L. M.

MISSOURI.

PROVIDENCE. In the Recorder of March 10th, I am made to say: "Our place, Elk Creek, is growing," etc. Elk Creek is only a post-office, and our place is not Elk Creek. And any one calling at that post-office would miss me by some distance.

We had another valuable addition to the Providence Church last Sabbath, March 19th, in the person of sister Aloy Lewis. Sister Lewis is a woman of extensive influence for good, and an earnest worker. S. W. R.

Condensed News.

Domestic.

Mrs. John Farnham, 108 years old, died in St. Elizabeth's hospital, Utica, last week.

The trunk line pool has been dissolved. A plan will be devised to continue the joint committee.

The annual report of the Chicago, Milwaukee & St. Paul Railroad shows net earnings for the year 1886 of \$10,158,000.

Memorial exercises in honor of President Arthur will take place in the Assembly Chamber, at Albany, on the evening of April 20th.

In the New Jersey Assembly the bills prohibiting corporations (aimed especially at the Pennsylvania Road) engaging in life insurance has been passed.

President Garrett says that the much-talked-of railroad deal has been consummated, and that but a few minor details remain to be arranged.

Word was received at Easton, Pa., March 15th, that three Delaware, Lackawanna & Western passenger trains were snow-bound on the Pocono Mountains, and that the snow was five feet deep.

Secretary Fairchild has issued a circular to customs officers and commissioners of immigration in regard to the enforcement of the act to prohibit the importation of foreign laborers under contract.

The report of the Lake Shore Railroad for the quarter ending March 31st shows net earnings of \$1,415,000 against \$1,296,145 last year. Surplus applicable to dividends, \$500,000 against \$377,899 last year.

The Commissioner of Peasions, in a report to the Secretary of the Interior, states that 287,137 applications are now before his office for adjudication. Claims are being filed at the rate of 6,000 a week, and the final adjudications number about 2,500.

The total values of the exports from the United States during the twelve months ended February 28th, were \$729,807,000, as compared with \$663,669,000 for the preceding year. The values of the imports were \$670,257,000 and \$607,721,000 respectively.

At the session of the Philadelphia Methodist Episcopal Conference, the committee on the Book Concern reported that the proceeds from the sale of books and periodicals during the year was \$1,886,000. The total combined assets of the two concerns, east and west, is \$2,151,000.

S. W. Adrian, of Minneapolis, has laid claim to a large amount of property centrally located in Duluth City, which he claims was bequeathed to him by his father by Wacontia, an Indian chief, who died in 1854, and who, it is said, once owned the site of Duluth. The land claimed by Adrian is now worth \$10,000,000.

Emperor William's nineteenth birthday was generally celebrated by Germans in New York and in other cities, March 23d. The German Consulate and the German and American ships in the harbor were profusely decorated with bunting. Guns were fired every fifteen minutes during the day on the steamer Fulda. The members of the New York Produce Exchange sent the Emperor a congratulatory message stating that they all wore his favorite flower—heliotrope—on the occasion.

Foreign.

The French Senate has passed by a vote of 186 to 86, the bill imposing a *sur tax* upon cereals.

Germany has refused to participate either in the industrial or art sections of the Paris International Exhibition of 1889.

Mr. Herold, an official in the French war office, has been dismissed on suspicion of supplying secrets of the department to foreigners.

London advices from Suakim state that the British warship Albacore has captured two slave ships with a cargo of sixty slaves each, going to Jeddah.

The Russian press unite in extolling Emperor William's birth and his effort to maintain peace and friendship between Germany and Russia.

The Post's Vienna correspondent says: A majority of Bulgaria's delegates are resolved to re-elect Alexander King of Bulgaria just as soon as the regents deem it opportune.

Premier Goblet of France has agreed to submit to the Chamber of Deputies proposals to authorize the present system of betting, on the ground urged that a total prohibition of betting would tend to cause a deterioration of the breed of horses.

John Bright writes that he thinks there is no need of another great land settlement for Ireland; that the question was raised by the rebel party as a weapon with which they hope to compel England to grant home rule, which would be a step toward Irish independence.

Dispatches report that there has been another revolutionary scare in Spain. The garrisons of Madrid and other cities were placed under orders, one evening last week, to be in readiness for immediate action, the government fearing that a *coup d'etat* would be attempted by the revolutionists.

It is understood that it is the policy of Germany and Russia to restore the former relations of the three empires. Russian diplomats state that until that is accomplished, Russia will refrain from initiating any diplomatic action in Bulgaria. The attempted adjustment of the Bulgarian trouble initiated by Turkey has proven a failure.

MARRIED.

At the parsonage, in Alfred Centre, N. Y., March 28, 1887, by Rev. W. C. Titworth, JOSEPH S. COBB, of Hornellsville, and ELLEN BARBER, daughter of Amos Barber, of Alfred.

At the home of the bride's father, Mr. Joseph Clark, in Hartsville, N. Y., March 24, 1887, by Rev. Jas. Sumnerbell, Mr. WILLIAM BERT KENYON, of Alfred Centre, and Miss EDITH NEMA CLARK.

At the home of the bride's mother, Mrs. M. E. Lewis, March 18, 1887, by Rev. G. H. Wells, uncle of the bride, assisted by Rev. J. Adams, Mr. FRED G. MORROW and Miss SALLIE LEWIS, all of Davis Junction, Ill.

In the town of Fulton, Wis., March 22, 1887, by Eld. N. Wardner, Mr. FRANK O. MORROW, of Fulton, and Miss LUCY I. BAKER, of Juneau, Dodge Co., Wis.

At the residence of the bride's parents, near Northville, Kansas, Wednesday evening, March 23, 1887, by Rev. G. M. Cottrell, Mr. EPHRAIM M. TIGHE and Miss MARIETTA MILLER, both of Atchison county.

DIED.

On Greenbrier Run, Dorrbridge Co., W. Va., March 12, 1887, ANNA B. DAVIS, son of Semina Davis, widow of Jacob Davis deceased, aged 18 years, 5 months and 14 days. He was afflicted all of his life and was a great care on the minds of his friends; he was greatly missed by all who knew him. R. J. D.

In Greenfield, Pa., March 19, 1887, of a complication of diseases, Mrs. CATHERINE M. KILMER, wife of Jeremiah Kilmer, in the 67th year of her age. She was highly respected for her many excellencies of character, being a devoted wife, a loving mother, and a constant friend; she was, too, an earnest Christian. Eight years ago she was baptized into the fellowship of the Seventh-day Baptist Church of Clifford, Pa., in which con-

nection she remained until death. The deceased was the mother of ten children, six of whom are now living, one of them, the eldest, residing in Texas. Her remaining five children, with the surviving and invalid husband, together with a large circle of the connection and other sympathizing friends, attended her funeral on the 21st inst., and the occasion was improved by the writer with words of instruction and comfort found in the closing verses of the fifteenth chapter of First Corinthians: "O death, where is thy sting? O grave, where is thy victory?" To those dying in the faith of Jesus, as did this dear departed one, there is a triumphant over death; and of such we may say,

"They sleep in Jesus and are blest,
How sweet their slumbers are,
From suffering and from sin released,
And freed from every care."

L. C. R.
In Albion, Wis., March 31, 1887. EFFIE GRACE ATWOOD, daughter of Nathan and Penmelia Atwood, aged 8 years, 8 months and 29 days. "Fuffie the little children to come unto me and forbid them not, for of such is the kingdom of God." S. L. M.

Those wishing to engage teachers for any grade of work from the primary department to the college professorship, also book-keepers, or any class of office assistants, should write, stating wants, to T. M. DAVIS, Manager, Employment Bureau, Alfred Centre, N. Y.

The attention of those desiring Sabbath keeping assistants is especially called to the above.—EDITOR.

FARMS on James River, Va., for ten dollars a month. Send for illustrated circulars and maps. J. F. Mancha, Raymond, Va.

We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School, and Fire-alarm bells, and over 1,800 testimonials from purchasers in the United States and Canada.

REQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF BEQUEST.
I give, devise and bequest to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of.....dollars, (or the following described property to wit.....) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

THE next quarterly meeting and communion of the Richburg Seventh-day Baptist Church will commence April 8, 1887, at 2 o'clock P. M., and continue over the Sabbath. All non-residents are invited to attend, if possible; if not, please communicate by letter. All are invited to attend.
J. P. DYE, Church Clerk.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M. C. A. Building, corner 4th Avenue and 38d St.; entrance on 28d St. (Take elevator.) Divine service at 11 A. M. Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 3 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as follows:

- O. U. Whitford, Westerly, R. I.
- Perie F. Randolph, Lincolnton Centre, N. Y.
- L. A. Platts, Alfred Centre, N. Y.
- E. M. Dunn, Milton, Wis.
- Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Platts, Alfred Centre, N. Y.

O. U. WHITFORD, Chairman.

PERSONS in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sabbath and Sunday, by Dr. Lewis, or numbers of the Seventh-day Baptist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. O. Dunn.

FLINGER CARDS and printed envelopes for all 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 Hornellsville Seventh-day Baptist Church holds regular services at the Hall of the McDougall Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

Sermons and Essays.

A SERMON.

Delivered at Milton Junction, Wis., by Rev. N. W. Gardner, D. D., Jan. 23, 1887, and, by vote of the congregation, requested for publication in the SABBATH RECORDER.

Text.—"Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death unto life."—John 5:24.

This text contains the marrow of the gospel.

1. "He that heareth my words." The word "hear" is used in Scripture in two senses: 1st, The perception of sound by the ear, and 2d, to pay heed to what is said or commanded. The latter is, evidently, the sense in which it is used in the text. On the Mount of Transfiguration, Peter asked the privilege of building three tabernacles, one for Jesus, one for Moses, and one for Elias, doubtless with the idea that Christ would establish his throne there and reign over the earth as all Jews expected the Messiah would do. But while he was speaking, a bright cloud overshadowed them, and a voice came out of the cloud saying, "This is my beloved Son, hear ye him," i. e., heed his instructions. In Matt. 18:17, Christ gave direction that after an offending brother has refused to heed the private admonitions of the aggrieved and one or two others, the case shall be reported to the church, and if he refuse to hear the church, let him be treated as a heathen and publican; i. e., as a non-professor of Christianity.

Christ had been telling the disciples and the multitude that he and the Father were one, and hence that the word of one was the word of the other, and honoring and obeying one was honoring and obeying the other. In the text a recognition of this union or oneness is represented as essential to salvation. The Father stands as the representative of justice; and the Son, of mercy. Both are essential elements of divinity, and can never be divorced. Take either characteristic from God, and it would undefy him. Mercy exercised at the sacrifice of justice would cease to be mercy. The two must be united in all just government; while divine justice could not sanction the least infraction upon holiness, yet divine mercy made the greatest sacrifice heaven could furnish, that pardon might be extended to rebellious man in such a way that justice might not be sacrificed; and this is the only plan infinite wisdom has devised, hence the best that infinite wisdom could devise, and who can escape if he neglects this great salvation?

A lost soul must first hear this proclamation concerning this provision before he believes it, and here comes in the work of Christ's followers, which he, at his ascension commissioned them to do. Paul (Rom. 10) portrays the matter thus: "There is no difference between Jews and Greeks, for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The Apostle here maps out the field and the work. The field is the world. All men are God's children by creation, and Christ shed his blood for all alike. Most of them were then, as now, in heathen darkness, ignorant of their Creator and of his compassion and love for them. So Christ commanded his disciples, one and all, to go to these lost millions and tell them what a God and Saviour they have found and invite them to the same feast of love and joy which they have experienced, and hope for in the world to come; yea, let even he who hears this proclamation send it forth, and say to the perishing hosts, "Come! the waters of life flow freely for all." Here are five conditions named as essential to salvation. 1st. That they call on the name of the Lord. He who is so indifferent or unbelieving that he will not call on God for mercy which he has offered does not deserve it, and would not appreciate it if bestowed. 2d. Faith is essential to calling on the name of the Lord. No one would think of calling on God if he did not believe he existed, or if he believed him to be without compassion. 3d. He must hear or learn of God and of his character in order to have faith in him. 4th. Preaching or teaching is essential to such faith. And, 5th, being sent is essential to preaching—sent of God, through his people—his representatives, commissioned to act for him in carrying on the work he left for them to accomplish. All cannot go, personally, to distant lands to carry this message, and none can go unless provision is made for them.

Railroad and ship owners will not carry them for nothing, nor can they live on air when they get there; therefore they must be sent by the followers of Christ, upon each of whom the responsibility of this work is laid, so that every one may have, and is in duty bound to have, a part in heralding this gospel to the benighted heathen. To be without a disposition or desire to bear a part in it, is to be without the spirit of Christ, and is a sure precursor of spiritual death in individuals or churches. In proportion as this spirit dies out of a church, will the spirit of narrow selfishness, bickering and disintegration increase. Every church and every member may be, and is commanded to be a light to the world, shining even to the darkest corners of the earth.

Paul taught also that there should be equality in this work—that a few should not be burdened and the rest eased, but that each should with cheerfulness and love do as God has given him ability and opportunity. Since Christ made a complete consecration of himself and all he had to save us and them, it is a small thing that we should consecrate our little selves and the little we have in co-operating with him to this end, especially since we belong to him by the purchase of his heart's blood, and what of worldly possessions we have are lent us by him, as his stewards, to be used in the line of this great commission.

Paul taught also that there should be division of labor, and illustrated it under the figure of the human body in which each member and organ has a distinct office to perform, not only in its own interest, but also in the interest of the whole body; and any defect in the exercise of that function, inflicts an injury upon the whole body, and upon itself. The eye was made to see with, which it can do better than anything else, and better subserve the interest of the whole body; and, therefore, should devote itself to that business. What is true of the eye, is true of every other member, muscle and fiber. A cessation of activity on the part of the smallest fiber would inflict an evil upon the body. Although, in case one member is disabled, another member may, in part, act in its stead; yet the action is less perfect; besides its own legitimate function is rendered less effective, and is liable to be injured by performing double duty, while the inactive organ continually loses power and skill by such inactivity; and thus the whole body suffers a double injury. So in the body of Christ. Every person has some special gift or gifts by nature which indicate the sphere God intended him or her to fill, and when by regeneration he inducts him into his body, he does not ignore his wisdom and purpose in creating him with such faculties. Every faculty is to be used in the Lord's service, and special gifts are to be especially devoted to him. Some are by nature adapted to public speaking and to giving public instruction, and thus moulding public opinion. Here the finger of the Creator points to the sphere he made them to fill, and where they can best honor him and bless the world. Others having no special gift for expounding and unfolding the mysteries of God's Word, yet have a happy gift of applying the Word when expounded and sending it home to the hearts and consciences of the people by way of exhortation, which shows the gifts and calling of God in his case; and woe to him if he neglects it, as well as to him who neglects God's call to preach. Others who have little gift for any kind of public speaking, yet have a faculty of influencing people in private conversation, and in many cases, far superior to the most eloquent public speakers. There is his special work; the blood of souls will be upon him if he neglects it. Others are especially endowed with a gift for accumulating wealth, which shows the part they are especially called to act; not to gratify covetousness, pride, or love of popularity, but to honor God, the giver, to build up his body, the church, and send the gospel with its heralds to perishing millions; and woe be to him if he prevents this gift and despises this call and prostitutes his wealth to selfish ends, and thus robs God and man of what Christ demands of him. "Freely ye have received, freely give," applies to money as truly as to any other gift of God.

Finally, all, of every shade of ability, calling and sphere, are able to commune with, and communicate to each other's edification and strength in social worship and prayer, and hence none can neglect this without sin. Those who by nature and by the church are called to the public ministry of the Word, are in duty bound to devote their time and energies to that particular work, and not to waste them in trying to do what others should do and can do; just as the eye should be devoted to the business of

seeing and not do what belongs to the hands or feet. General Grant was fitted by nature and called by the government to the duty of planning campaigns and battles and giving directions to the army, not to carry a musket—though as willing as any soldier to do so—nor to drive cavalry horses, do picket duty, oversee commissary departments, etc. Had he turned aside to do such things, the result would have been disastrous to the country. The same is true in regard to those God has called and placed upon the battlements of Zion. When appeal was made to the apostles in behalf of starving widows in Jerusalem, they said, It is not meet that we should leave the word of God to serve tables; choose out from among yourselves men fitted for this service and let them have charge of that matter; but we will give ourselves wholly to prayer and preaching the word. One great wrong committed against the cause of Christ, to-day, is the habit of the laity's leaving for the minister (and insisting that he shall do it) not only to fulfill his special obligations, which is all any one can do, but that he must do most of what they can do, and ought to do, and oftentimes better than he could—such as visiting the sick, looking after the poor and sorrowing, talking and praying with the unconverted and the anxious, hunting up delinquents, disciplining the wayward, waking up the sleepy, stirring up the sluggish and looking after finances, etc. Many of these, perhaps, he ought to do, if he can and not neglect his more important and special work, and perhaps he should do all of them if others will not help, but it is unreasonable and ruinous for the laity to neglect them and require them of him while they fold their hands and rust out in religious idleness. All should work together as one man, at home and abroad, as opportunity may be found. After Christ has specified the duties and conditions of discipleship, he states what the happy result will be of a hearty compliance therewith.

2. He "hath everlasting life." "Is passed from death unto life." Faith and obedience and a holy life are the products of death to sin and life to righteousness and God. Paul says, "If any man be in Christ he is a new creature, old things are passed away; behold all things are become new." 26:5-17. He who is in Christ, i. e., in harmony and loving relations with him by faith, is in a new sphere and element from which he was in before. So radical is the change that he feels and acts like a new man. His delights, aims, sources of enjoyment, desires and hopes are all new. What he once set his heart upon and delighted in have lost their charm and control over him. John says, "We know that we have passed from death unto life because we love the brethren." We find that those we formerly disliked to associate with because of their religious lives and conversation, and hated them because of their just rebukes, and their unwillingness to join with us in vain pleasures and world-seeking—now we prefer their society, because of these very characteristics and habits; we love them for their Christ-like spirit and faithful rebukes and separation from every thing wrong or questionable; by which we know a change has been wrought in our hearts, drawing us away from the dead works of sin to a new life in Christ.

Paul says (Col. 2:13), "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." This signifies that that state of spiritual death in which they were formerly held has passed away, and they have been brought into a new spiritual life by virtue of union with Christ. Jesus said (John 15), "Every branch in me that beareth not fruit, he (the Father) taketh away," i. e., every one professing unity with me who does not bring forth the fruit of righteousness shows by his barrenness that he has no real union with me and has not my spirit in him, and by the law of divine justice he must be cut off and go where he belongs. "Abide in me and I in you. As the branch cannot bear fruit of itself; except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches, he that abideth in me and I in him the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified; that ye bear much fruit, so shall ye be my disciples."

This language teaches, 1st. That we are dependent upon Christ for spiritual life, as much so as we are upon the air for physical life. The moment a branch is severed from the vine, its source of life, growth and

fruit-bearing is cut off and it must die. But a branch which retains a vital connection with the vine must grow and bear fruit, because it is the nature of the vine to produce fruit, and the branch has the same nature. So he who has such union with Christ, by faith receives and is prompted by the spirit of Christ, and will, of necessity bring forth the fruit of righteousness; for being in Christ and Christ in him, he must grow more and more like him, and his influence upon others will be more and more such as Christ's was upon those around him. The good will love him and the bad will hate him. Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." For he who lives in harmony with Christ, will only desire what is according to his will, and therefore all prayers in harmony with the divine will, backed up by a life and efforts in harmony with them, must be answered; for God cannot act contrary to his own will. The fact that the yearnings of our fallen natures sometime oppose will not vitiate such prayers, if, like Christ, we are submissively say, "not my will but thine be done," which shows that every fleshly or worldly desire is subordinated to supreme regard for the divine will.

Man, regenerated and brought back to that state in which Adam was created, i. e., in harmony with God. In the fall, Adam passed from spiritual life into spiritual death, or from a state of harmony with God to a state of enmity and insubordination to him, by which the vital union that heretofore existed was severed; and Satan was accepted and put in the place of God as sovereign and inspirer. He became dead to God to the end for which he was created and that to which he was adapted. Thus he was brought into conflict with God and with the highest elements of his own nature, and so entered upon the work of self-destruction and war against his Maker. In regeneration, man passes from this state of spiritual death, or enmity, into harmony with God or spiritual life, from which Adam fell. Thus Christ redeems and restores that which was lost. And such ones, says Christ,

3. "Shall not come into condemnation." When they have come into harmony with God, he cannot condemn them without condemning himself. If we have assurance of such harmony, what matters it what others say or think? What matter if malicious, slandering tongues are pointed at us? Christ knows what that is. No one was ever slandered as he was, and he tells us, "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." This, in connection with that other saying, "Woe is he of whom all men speak well," furnishes a double reason for rejoicing that we may be counted worthy to suffer shame for his sake, since he has said, "He that suffers with me shall also rejoice with me." Every Christian is actuated by the motives and spirit of Christ, "If any man have not the spirit of Christ, he is none of his."

The reason assigned in the text why he who believes "shall not be condemned," is because "he is passed from death unto life," i. e., from a state of enmity against God and his law, to the love of them, and hence to loyalty and obedience. "Love is the fulfilling of the law." As already stated, God could not condemn those who are loyal and obedient to him. That would be to condemn his own laws.

This life, like all life, is proved by growth and activity. The difference between a live and dead plant, though for a time they may appear exactly alike, is that one ceases to grow and turns to corruption, and the other progresses to maturity and fruit-bearing. Such is the difference, also, between an outwardly professing Christian and one who has the life and love of Christ in his heart. One is self-seeking and develops only in that direction, and thus grows more and more godless and corrupt, while the other grows more and more mellow, humble, loving in spirit, separate from the world, and given up to his Master's will. The injunction of the Apostle shows the duty and privilege of every saint, "Grow in grace and in the further knowledge of our Lord and Saviour Jesus Christ," whom to know is to love and possess.

It is better to work too much than too little. Laziness is degrading. Penuriousness withers the very life. Hard work does not kill. Generous giving does not impoverish. Show me a man made poor by giving to the Lord, and I will show you nine hundred and ninety-nine impoverished by giving to the devil. Be an industrious worker and cheerful giver.

Miscellany.

"TOO MANY OF WB."

"Mamma, is there too many of us?"
The little girl asked with a sigh,
"Perhaps you wouldn't be tired, you see,
If a few of your child's would die."

She was only three years old—the one
Who spoke in that strange, sad way,
As she saw her mother's impatient frown
At the children's boisterous play.

There were half a dozen who around her stood
And the mother was sick and poor,
Worn out with the care of the noisy brood,
And the fight with the wolf at the door.

For a smile or a kiss, no time, no place,
For the little one, least of all;
And the shadow that darkened the mother's face,
O'er the young life seemed to fall.

More thoughtful than any, she felt more care,
And pondered in childhood's way
How to lighten the burden she could not share,
Growing heavier day by day.

Only a week, and the little Claire
In her tiny white trundle bed
Lay with blue eyes closed, and the sunny hair
Cut close from the golden head.

"Don't cry," she said, and the words were low,
Feeling tears that she could not see—
"You won't have to work and be tired so
When there ain't so many of we."

But the dear little daughter who went away
From the home that for once was stilled,
Showed the mother's heart from that dreary day
What a place she had always filled.

—Baptist Weekly.

THE ART OF TALKING.

If we notice closely we shall find that the people who are most esteemed in social life are those who understand not only how to talk themselves, but how to make others talk. This is a very valuable gift. To be able so to direct conversation as to draw out the opinions and quicken the thoughts of those with whom you talk—that is an accomplishment indeed. It makes each a contributor to the enjoyment of all, and it leaves with each a pleasant sense of having said something which others were glad to hear.

There is a good deal of this sort of conversational missionary work waiting to be done, and the time which we spend in chatting about the weather might be very profitably devoted to it. It should be borne in mind that there is scarcely any one of average intelligence who cannot, if he is drawn out, talk interestingly and instructively about at least one thing, the thing with which he is practically most familiar, or which is connected with his regular labor. Whoever talks much thus with specialists upon their chosen department of labor or thought, will get together a fund of valuable information not to be learned from books.—Boston Journal.

SORROWS UTILIZED.

In the canton of Berne, in the Swiss Oberland, rushes a mountain stream toward the valley as if it would carry destruction among the villages below. But, leaping from a sheer precipice of nearly nine hundred feet in height, it is caught in the clutch of the winds and sifted in fine, soft showers, whose benignant spray covers the field with perpetual green. Many a sorrow, Christian friend, may be such a torrent to you. It may bedew you with meekness, patience, heavenly-mindedness. In the grand and glorious vocation of building, as Christ shall help you, a perfected Christian character, it will do what no dazzle of prosperity will effect. And when, in the life to come, your eyes see all things in their true value, you may cry in grateful ecstacy, "Thank God for my griefs and my afflictions."—Messiah's Herald.

THE LONDON OLD LADY.

BY OLIVER WENDELL HOLMES.

The afternoon tea is almost a necessity in London life. It is considered useful as "a pick me up," and it serves an admirable purpose in the social system. It costs the household hardly any trouble or expense. It brings people together in the easiest possible way, for ten minutes or an hour, just as their engagements or fancies may settle it. A cup of tea at the right moment does for the virtuous reveler all the Falstaff claims for a good sherries-sack, or at least the first half of its "two-fold operation." "It ascends me into the brain; dries me there all the foolish and dull and crude vapors which environ it; makes it apprehensive, quick, forgetive, full of nimble, fiery and delectable shapes, which delivered over to the voice, the tongue, which is the birth, becomes excellent wit."

But it must have the right brain to work upon, and I doubt if there is any brain to which it is so congenial and from which it brings so much as that of a first-rate London old lady. I came away from the great city with the feeling that this most complex product of civilization was nowhere developed to such perfection. The octogenarian Londoness has been in society—let us say the highest social—all her days. She is as tough as an old macaw, or she would not have lasted so long. She has seen and talked with all the celebrities of three generations, all the beauties of at least half a dozen decades. Her wits have been kept bright by constant use, and as she is free of speech it requires some courage to face her. Yet nobody can be more agreeable, even to

young persons, than one of our old dowagers. A great benefit thinking how she looks with her; an authoress is one praise her book; but a who loves London society who understands young high-colored recollections her grand-maternal interest, is the best of cozily over a cup of tea just stir up her talking ganglantic.

"A LAMB AT SCHOOL."

Most of our young reapplied to hear that the wife of the late Dean Stanley, near the Abbey. There is a habit of spending a good deal of her time at a hospital—talking with the people there, and trying to do for them. Among these was suffering from a painful case. Lady Stanley's kind a great comfort to her on the doctor's said that her life could be saved through a very operation. They told her that she die unless the operation

LETTERS OF RECOMMENDATION.

A gentleman once advised assist him in his office. Nearly fifty applied for of the whole number, he chose one and sent the rest. "I should like to know," on what ground you chose had not a single recommendation. "You are mistaken," said "he had a great many." "He wiped his feet when closed the door after him; was orderly and tidy." "He gave up his seat in an old man who entered; shrank kind and thoughtful." "He took off his hat when and answered my questions respectfully; showing that I was not a nuisance." "He lifted up the book, possibly laid on the floor, and table, while all the rest had or shoved it aside; showed careful." "And he waited patiently instead of pushing the other that he was modest." "When I talked with him his clothes were carefully in nice order, and his teeth." "When he wrote his note that his finger nails were being tipped with jet like the fellow's in the blue jacket." "Don't you call these things commendation? I do; and about a boy by using my eyes is worth more than all the he can bring me."—Baptist

A BEAUTIFUL EX.

A beautiful story is told of the wife of the late Dean Stanley near the Abbey. There is a habit of spending a good deal of her time at a hospital—talking with the people there, and trying to do for them. Among these was suffering from a painful case. Lady Stanley's kind a great comfort to her on the doctor's said that her life could be saved through a very operation. They told her that she die unless the operation

