

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 51. No. 10.

MARCH 7, 1895.

WHOLE No. 2611.

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THE man whose religion needs to be announced by a label had better go out of business or get in a new stock of goods.

SOME people gain esteem and a fair reputation until you become better acquainted with them; but distance is always necessary to "lend enchantment to the view" when their real character is under consideration.

EMULATION seeks to find merit in others that she may gain a victory by doing still better. Envy searches for blemishes in others which she can exaggerate in order to defeat those who do well. Mean souls seek to rise by pulling better people down.

HE who will put eternity and this life before him, and will dare to look steadily and patiently at them both, will find that the former grows greater with importance and the latter less. We fail sadly to understand the real meaning of the words, "It is not all of life to live, nor all of death to die."

THE excesses of early years are demands upon later life. They mature about thirty years after date. If these be in the ways of evil the final harvest is thorns and ruin. God's mercy even cannot save a man from the scars of early sin, though it may forgive and restore through infinite love.

I CANNOT but take notice of the wonderful love of God to mankind, who, in order to encourage obedience to his laws, has annexed a present as well as future reward to a good life, and has so interwoven our duty and our happiness together, that while we are discharging our obligations to the one, we are at the same time making the best provision for the other.

—Melmoth.

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Sabbath Recorder.

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My mind was ruffled with small cares to-day,
 And I said pettish words, and did not keep
 Long-suffering patience well, and now how deep
 My trouble for this sin! in vain I weep
 For foolish words I never can unsay.

—H. S. Sutton.

WHEN you see what a man talks most about, and what things make him most happy, is it difficult to make a correct estimate of his character?

SEVERAL of our exchanges continue to send their papers to Alfred, N. Y., the former address of THE SABBATH RECORDER. Will all such please note the fact of our change of location, and address all exchanges or other communications to Plainfield, N. J.

VOLUNTEERS in the late war, as a rule, made better soldiers than drafted men. So with soldiers of the cross. How much better it would have seemed if the man who helped Jesus bear his cross up Calvary had been a volunteer rather than a drafted man!

WE witnessed a "Rally" of Junior Christian Endeavor Societies on the evening of Feb. 28th. The program included an outline of the methods of organization and work in the societies. It showed how well the children are being fitted for successful work "for Christ and the Church." Eight societies in Plainfield took part.

THE following significant item, taken from a German religious paper, may be of interest to many readers of American religious papers, simply to show how strangely inconsiderate some people are in foreign countries: "A minister wished to ascertain what influence the hard times had upon his congregation, and said, at the close of his sermon, 'I would ask every one who is still able to pay his debts to rise from his seat.' The whole congregation arose, with the exception of one man. The parson then asked that all those who were unable to meet their bills should rise. Thereupon the aforementioned solitary individual got up, a hungry-looking, poorly-clad man, whose features revealed the terrible struggle of one fighting hopelessly against the vicissitudes of this world. The minister regarded him attentively, yet kindly. 'How is it, my friend,' he said, 'that you are the only one among all these people who cannot pay his debts?' 'Sir,' answered the man, hesitatingly, 'sir, I publish a newspaper, and these, my brothers, who rose just now, are all subscribers, and—' But the minister interrupted him hastily. 'Let us pray,' he said."

THE Christian Church has long cherished the doctrine that the Lord's Supper was an ordinance instituted by our Saviour to be observed by his disciples as a remembrance of his death and as a sign of discipleship. "This do in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death 'till he come." There is no wonder, therefore, that the Baptists in their Conference in New York last week were "thrown

into something bordering on a state of consternation at the strange doctrine put forward by Prof. Norman Fox, of Morristown, N. J." This gentlemen attempted to teach that the New Testament "Notes no breaking of bread apart from the ordinary meal." There seems to be a craze among many would-be religious teachers to set aside the Word of God, or pervert its wholesome doctrines until the entire superstructure of the Christian faith is destroyed. But, really, this is no new development. The same work of Satan has been attempted in every age of the church, but thus far without success. The Bible has apparently more faithful believers, and Jesus more loyal followers now than at any previous time in the history of the Christian Church. Do not be alarmed at the desperate efforts of the arch enemy who struggles more fiercely as he realizes the greater danger to his craft. The Christian Church is so firmly established that "The gates of hell shall not prevail against it."

WE invite special attention to the article in this issue by Dr. Platts on "Our Theological School." Read it carefully, and if you honestly think he is in error in his estimate of the value of that department in our University, and the importance of completing its endowment and increasing its patronage, write to the editor of this paper and say so, and give your reasons for such an opinion. Either it is wise and important to maintain that department, or it is not. If not, then our fathers of blessed memory, the founders of our University, and multitudes of devout men and women throughout its history, have also been committed to the gravest errors.

Within the past two or three years there have appeared some discouraging circumstances, which, perhaps, may have occasioned some misgivings, or given rise to some questions concerning the practicability and utility of maintaining the Theological Department of our University. Hence, we again suggest that if the reasons given by Dr. Platts are not valid, please show us wherein they are defective. If such showing is not promptly and definitely made, it may be taken for granted that his reasoning is sound, and that there remains only the one thing for loyal Seventh-day Baptists to do, viz., to competently endow and reasonably maintain our University in this, and in all of its noble efforts to instruct our young people, strengthen our churches, and bless the world.

THE funeral services of Rev. Dr. Darwin E. Maxson took place in the First Alfred church at 2 P. M., Tuesday, Feb. 26th. A large gathering of sympathizing people indicated the general sense of the sorrow and loss. The pastor, Rev. B. C. Davis, was assisted in the services by several others. The pastor read the Scriptures, and Dr. Platts offered prayer. The singing by a quartet was very sweet and appropriate. The pastor read several communications of appreciation and sympathy, including one from the Faculty of Alfred University, and also from the Plainfield Church and Sabbath-school where he was a beloved pastor about eight years. Mr. Davis then gave a biographical sketch of Dr. Maxson's life. This was followed by an address by Dr. Platts concerning his relation to our educational interests. L. E. Livermore spoke of his relation to the anti-slavery movement and his connection with the late war as chaplain. Rev. Dr. H. P. Burdick spoke of his re-

lation to the temperance reform. The closing address by Rev. L. C. Rogers emphasized several prominent and noble traits of character, as his deep sincerity, his love for humanity, his love for little children. The services were very indicative of the deep love all bore to this noble man, a man whose soul was always filled with righteous indignation for all human wrongs, and whose hand was ever extended to lift up and save from sin and suffering the men, women and children of our times. Some of the papers presented will undoubtedly be published, and a suitable obituary will in time be furnished for the RECORDER.

AN exchange says, "The only doctrine the apostles had was what they used in converting sinners." This statement does not appear to be made with very much thought or comprehension of the knowledge and wisdom usually accredited to the apostles. It would be as reasonable to say the only thing a college professor knows is what he teaches to his students in mathematics, or the Latin or Greek Languages. A thoroughly qualified teacher really teaches but a small part of what he knows. Paul was very learned in the doctrines of Scripture and for general instruction handled the doctrine of the resurrection in a masterly manner. But he preached the need of repentance and faith in Christ to the sinner with wonderfully convincing power, without unfolding all the doctrines he knew; for time and occasion did not demand it, or even admit of it. Mr. Moody in a single, plain and pointed sermon will often show scores of sinners the need of repentance, and lead them to the Saviour while many important doctrines are left as themes for subsequent instruction. Would it be correct to say of Mr. Moody that "the only doctrine he had was what he used in converting sinners?" Would it be correct to say the only medical doctrine a physician has is what he uses in curing a case of cancer? If that is so, then he is a very unsafe counselor and better let cancers alone. In law, in medicine, in surgery, in science, literature, art, in statesmanship or common labor, the broader a man's knowledge and acquaintance with all that directly or remotely pertains to his work, or that tends to increase his capacity for thought and application of general principles, is of great importance and advantage in specific cases. So those who attempt to lead the sinner to a reformation of life and to active Christian service should be well instructed in the doctrines or teachings of the Scriptures in general, as well as the specific doctrines of repentance of sin and faith in Jesus Christ.

THE Baptists Young People's Union Convention for this year will be held in Baltimore next July. This will be an important gathering in its influence upon the entire denomination which now claims to be about 3,300,000 strong in the United States. Already it is announced that at least 12,000 delegates are expected to be in attendance, coming from all parts of the United States and Canada.

We cheerfully give this notice, as requested by the chairman of the Press Committee, and most heartily wish the said convention success in every effort to extend the gospel of Jesus, and fill the earth with the glory of God. We also endorse the hope expressed by chairman R. H. Edmonds, that the influence of this gathering may favor "the breaking down

of sectional lines that have to some extent, separated the various deonominations as well as the various sections of the country." "The Christian churches of the land have been too long separated by sectional lines, and it is gratifying to note the movement that is being inaugurated by the Baptists in this work."

We make the two quotations above, and in all candor and kindly feeling venture the opinion that the hope of "breaking down sectional lines that have, to some extent, separated the various denominations," would have been much brighter if the Baptist young people had been encouraged to organize under the name and pledge of the Young People's Society of Christian Endeavor, instead of fostering the spirit of separation by drawing off under the specific, denominational name of the Young People's Baptist Union. Those denominations, whose young people have organized under the common name of the Y. P. S. C. E., have found it easier to fraternize, and have generally experienced no less of true loyalty to individual churches or wholesome denominational interests. It has always been a source of regret that two of the strongest denominations in the United States, Baptists and Methodists, should feel called upon to encourage their young people to build up the walls of separation that, the Baptists, at least, in their next July convention, wish in some degree to break down. As for the young people's societies among Seventh-day Baptists, all, so far as we know, are organized regularly as Y. P. S. C. E., and in our opinion they are broader-minded, developing the true Christian character more rapidly, and at the same time more loyal to their own churches, than could have been said of them if they had been organized upon a more strictly sectarian basis and taken the name of the Young People's Seventh-day Baptist Union. The founder and the leading spirits in this great organization always urge the importance of loyalty to each individual church and creed where the individual society is formed; and this is practical, without bigotry or religious intolerance, the things always to be deplored. There is a beautiful Christian fellowship and love, running, like a golden thread, through all the Y. P. S. C. E. organizations, binding the two-and-a-half millions of Christian young people together as common workers for Christ, yet leaving each society and each person free in the exercise of his own religious convictions, and in the observance of that faith which best satisfies his own conscience, enlightened by the Word of God.

NEWS AND COMMENTS.

SIXTY-ONE cases of cholera were reported in one week recently in Constantinople.

THE Arizona Legislature has passed the bill for woman suffrage by a two-thirds vote.

MR. SPURGEON's sermons have been sold to the number of one hundred millions of copies.

HON. ISAAC P. GRAY, our minister to Mexico, died recently. Mr. Gray was once Governor of Indiana.

THE Pope has forbidden priests to ride bicycles; hence Protestant ministers, to be un-Catholic, should ride!

A COMMITTEE of the Massachusetts Legislature has decided to recommend woman suffrage in municipal elections.

THE new United States bonds are in great demand in Europe. Germany sent larger orders to London for the bonds than could be supplied.

WHEN saloon-keepers get eight cents profit from a ten-cent drink, is it any wonder that they can afford to pay a high license to be legally protected in such robbery?

NEW discoveries in science are frequently being made. A new element, always present in air is now announced by Prof. Wm. Ramsay and Lord Rayleigh. It is called argon.

IT is said that M. Fauche, the new French president, is a Christian and warm supporter of the Y. M. C. A. We sincerely hope the national disgrace of French infidelity may be near its end.

B. FAY MILLS, the noted evangelist, says, "There are men who seem to think they can be selfish and be Christians. There is no such thing as a selfish Christian." Is he right? If not, why not?

THE body of the late Frederick Douglass was brought to New York where it lay in state in the City Hall, Tuesday, Feb. 26th, in the same place where President Grant's body reposed in state in 1885.

THE Beaver Female College, at Beaver, Penn., was totally destroyed by fire, February 23d. No lives were lost, and the students saved most of their effects. Total loss, \$40,000; \$20,000 insurance.

KANSAS sustains twenty-two papers, edited by women. Is that thriving and moral State in greater danger from intemperance and vice than other States where women have less influence in public and political affairs?

THERE has been a recent amendment of the Interstate Commerce law, which allows all commercial travelers certain advantageous reductions of rates. Many railroad systems are now issuing interchangeable mileage tickets.

THE population of Germany is increasing at the rate of 550,000 a year. And yet the population of Germany is already as dense as the State of Texas would be if it contained the entire population of the United States, (65,000,000).

THERE are indications that the new Czar of Russia will not prove to be a liberal minded reformer as had been hoped. His recent autocratic declarations have awakened intense opposition. The People's Rights Party has issued a significant manifesto.

CLERICAL plagiarism? Well, some editors should be very charitable. We recently noticed seven original items taken from this column of the RECORDER in one of our exchanges, without an intimation of credit to the paper from which they were taken.

THE Rhode Island Christian Endeavor Union held its Annual Convention in Providence the last of February, the report of which indicates an enthusiastic meeting. The next convention will undoubtedly be held in Westerly. Rev.

W. C. Daland, of Westerly, was elected President of the State Union.

HARVARD UNIVERSITY will not favor foot ball athletics hereafter. President Elliot says, the game "grew worse and worse as regards foul and violent play, and the number and gravity of the injuries received." He pronounces the game "unfit for college use." That looks like a step toward reform.

THE beautiful village of Hamilton, N. Y., where Colgate College is located, was the scene of a disastrous fire in the night of February 20th, in which the business part of the town was destroyed. The damage amounts to upwards of \$350,000. During the fire, Dr. Andrews was rescued from a burning building by the courageous efforts of two college students.

DR. MATHEW WOOD, of Philadelphia, is engaged in gathering evidence to show that "The Raven" was not written by Edgar A. Poe, but by his intimate friend Charles B. Hirst, and that Poe only added a few lines. Well that will let Moses rest a little. Perhaps the next effort will be to prove that "The Alhambra" was not written by Washington Irving but forsooth by Charles Dickens.

SERMON.*

THE SOUL, LOST AND FOUND.

BY REV. S. S. POWELL.

"For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 26.

The soul cannot be discerned by any physical test. It cannot be demonstrated by any process of physical dissection. Nevertheless we know of the existence of our souls indwelling within our bodies. We know that we are each differentiated from every other creature. Beyond our physical powers there exists the immaterial soul animating, inspiring and controlling the physical organism. The soul is intimately connected with the body, so that without it the body dies; while, on the other hand, the soul is itself influenced by the physical conditions of the body. We cannot say that the soul is more intimately connected with any part of the physical organism than with any other. It is possible that there is such a connection with the brain, but that cannot be demonstrated. It is quite possible that the soul penetrates throughout the whole body. Outward impressions are made upon the senses and by these are transmitted to the brain, and at once they become the possession of the soul. Possessed with such knowledge the soul at once controls and the body becomes the obedient servant of the reigning spiritual Lord. That the soul is greatly influenced at times by the states of the body should lead us to give all necessary care to the preservation and well-being of the body, and especially in the case of the Christian is this requisite, for our bodies are the temples of the Holy Spirit, and the laws of health are the laws of God.

Not only is the body vested with certain powers for bringing things to pass, but also and pre-eminently the soul is capable of doing things. The soul thinks. Impressions are received which enable the soul to perceive. Like that marvelous piece of mechanism of the handiwork of God, the eye, so is thought itself. That delicate instrument which God

*Preached in Little Genesee, N. Y., Feb. 16, 1895.

has made is able to perceive things that are near, and on occasion the most minute, and then with one sweep of the vision enables us to behold hill and mountain, sun, and moon, and star. So with the mind. We are enabled to think concerning things near or far remote. Our thoughts may be of things of the earth, or they may sweep through the regions of everlasting happiness in the haven of the blessed. The soul reasons. This thing is compared with that thing and certain inferences result. By observation and generalization we attain to fixed laws which are of great value to us in the doing of our work in the world. The soul also possesses the faculty of transcending all the bounds of present and past experience and of conceiving of things that never have been, or can be, or that may very well at some future time come into existence. By means of the imagination we set before ourselves beautiful and true ideals which are of great value to us, and in time, perhaps, become realized in actual experiences. The soul also remembers. Suppose for a moment that all the knowledge that we actually possess was confined to the perceptions of the present, that the knowledge of all other moments that have fled away forever were cut off, how much we would lack of being the men and the women that we are! By means of memory we retain the knowledge of past experience and have, so to speak, within the soul a picture gallery where there are pictures beautiful to see, and over which our minds delight to linger, pictures also that are hideous and deformed and which we would to God were blotted out of existence.

But not only is the soul intellectual. The soul can do more than think, reason, imagine and remember. To be merely intellectual in our make-up would be to be sadly wanting. But God has also endowed the soul with the possession of sensibility. The soul also feels. We know that this is true by the possession of joy, pain, hope and love. And there are, too, the baser passions. But these are caused by the perversion of sin. They are in no wise a part of the constitution of the soul as originally created. Because of feeling, society is built up. Feeling holds families together, beautifies the home and makes it all that can be desired. It makes man capable of religion by implanting within him a love responding to the divine love. And it binds churches together in the bonds of charity and brotherly affection.

But beyond the possession of the intellect and of sensibility the soul can also choose. The will sits enthroned amid the faculties of the soul and guides the whole. The will is not as free as once it was; neither in the natural man is it as free as in the soul of the true child of God. Nevertheless the possession of the regnant faculty of choosing for ourselves renders us responsible and accountable.

The soul can be either destroyed or strengthened and fitted for better things. There is no such thing as standing still. We are either growing better or we are growing worse. We begin life in the purity and innocence of childhood. The fresh, young life expands and grows. Powers are developed and we ascend the acclivity of youth and young manhood, and finally reach the summit. The man in his mature powers puts forth his energies and does his work in the world. By and by the decline of life is reached and then comes the time after awhile when there is a break-down

and a failure of all his powers, and the soul passes out from the body until soul and body re-unite, then is the restoration of all things at the resurrection of the just. It is like the passing out of the sacred ark from beneath the curtains of the tabernacle, the sanctuary of the Israelites amid their desert wanderings. We are in a wilderness. By and by the sacred ark of our souls will pass away and dwell where are the everlasting habitations. But the destiny of the soul will depend upon its condition at the time of the dissolution of the tie between soul and body. As the bodily powers break down, so eminently can the soul bring swift and terrible destruction upon itself. Everything depends upon the direction of the will. Our wills are naturally pleasure-loving and life-loving so far as this present life is concerned. But so long as they are unsubdued and fail to be made obedient to the will of God, the work of deterioration and utter destruction is already in progress. The finest qualities of a character where there is a will unsubdued to God at the best, are selfish qualities and a life that is, after all, a self-life, can do no otherwise than end in self-destruction.

The one great determining quality in the destiny of the soul, whether it shall be saved or lost is sin. For example, if a man drinks, he knows and every one else knows, that if he persists he will ruin himself. It is so with all other sin in every form. Sins are not merely transgressions against the law of God. They are suicide. They mean the breaking down of all noble qualities of the soul and precipitation into a most utterly sad condition, where beyond a certain point there is no rescue. And the unutterable woe of it all is that this frightful condition that men get themselves into will continue forever throughout the never-ending ages of eternity.

When the soul is lost, beyond a certain point, it cannot be bought back again. What shall a man give in exchange for his soul? When he shall stand with his soul lost before the judgment seat of Christ he will not have anything by which to buy back his soul. There is but one ransom that can do that, the ransom of the life of the Lord Christ poured out upon the cross. For you the time has not come when his blood is of no avail. Although your soul may be already lost, by faith in him who paid the ransom you shall have it again, and the lost will be found.

KEEP THE COMMANDMENTS.

BY CHARLES E. BUELL.

(Plainfield, N. J.)

"I have kept my Father's commandments, and abide in his love."—*Jesus*.

It is the bulwark of all false teaching to point back to the words of those who have been famous in the past, and to dwell upon an expression that they have made which goes to show that some deviation from the letter of a commandment is desirable, or necessary, but to all such citations David responds: "Thou through thy commandments hast made me wiser than mine enemies, . . . I understand more than the ancients, because I keep thy precepts." Verse 100.

Those whom David calls "the ancients" were of the class that would now be spoken of as "the Fathers." Men of erudition, scholarship, and conversant with many theories, but David felt that he had a depth of understanding which they did not possess, for he comprehended that the commandments must be kept in both the spirit and the letter; they

must be obeyed, and that it was not within man's province to invent that which would tend to gradually supplant any one of them.

David looked upon these matters with child-like faith, and would not be led aside by the so called wisdom of popular learning, or profound theories. Christ perceived this, and it is written: "In that hour Jesus rejoiced in spirit, and said; I thank thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemed good in thy sight." Luke 10: 21.

To return to the teachings of David. He saw that the keeping of the commandments was the foundation of social order, and a failure to keep them was the planting of the deadly seeds of anarchy. "They commit no injustice; in his ways do they walk." Verse 3.

"Wherewithall shall a youth keep his way pure? by guarding it according to thy word." Verse 9.

David had not always kept the commandments; but he thought over the matter and reached conclusions that led him to keep them: "I have thought over my ways and made my feet return to thy testimonies. . . . I hastened and delayed not to observe thy commandments." Verse 60.

David made a strong endeavor to keep the commandments, and he asked saying: "I have adhered to thy testimonies; O Lord put me not to shame." Verse 31.

He did not pray for worldly gain. As a result, this man's name can never perish from the earth. In due time, though centuries elapse, he will be restored to life. He has not been forgotten, and the promise is faithful that he shall live again.

It was a comprehension of, and a perfect faith in, the commandments that earned for him the promise. It was this that led him to write in perfect confidence, and even exultation.

The promises with which the keeping of the commandments are fraught, can be found throughout the Scriptures. They form the subject matter of Deuteronomy 28.

Sometimes the full meaning of a statement is found to relate to the keeping of the commandments without directly mentioning them; as an instance, Paul tells us: "Abraham believed God and it was accounted to him for righteousness." Gal. 3: 6.

Paul quoted this from Genesis 15: 6; and by a further reading of the account in Genesis it appears that the keeping of the commandments of God was the basis for the regard in which Abraham was held. The reason for the imputed righteousness is thus given by God through Moses: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." Gen. 26: 5.

This discloses the existence of the commandments, statutes, and laws, as they were known to Moses, before they were formally given to the fugitive Hebrews, at Sinai. It suggests the thought that the ten commandments may have been given to the twelve tribes in the manner in which they were given, for the reason that in their long continued bondage, this people had been compelled to give up the teaching of the same, and what had formerly been known to Abraham, and those who lived before Abraham, had to be revived, and formally replaced before the people.

Rambam, (Rambam is also known and referred to in Literature as Maimonides,) a Hebrew expounder of the 12th century, writing of this verse in Genesis, says: "Abraham kept the faith in God in his heart, contending with idolaters, publicly proclaiming the truth, keeping the commandments, and the statutes, in the exercise of mercy, and the laws, and Noahitic precepts."

This links the precepts that were known to Abraham, as spoken of by Moses, with those known to Noah, and others of his time, and the tendency is to show that from the dawn of creation commandments and precepts had been given to guide men.

The commandments given in the Decalogue were known and obeyed by those who were living acceptable lives, during all ages.

The first four of the ten commandments were observed by the earliest generation. Cain and Abel were accustomed to devotional worship of the true God. This confirms the first three of the ten commandments in their day. The fourth commandment finds its origin in the first ordinance by the Creator when he sanctified the seventh day, as recorded in the second chapter of Genesis; twenty-five centuries before the formal giving of the fourth commandment at Sinai.

The observance of the Sabbath from the days of Adam seems to be authenticated.

"The end of days, when Cain and Abel offered their oblations; the day when the sons of God met together, in the days of Job, stands fair to be the Sabbath. Gen. 4, Job 1: 6; 11: 1. In Homer, Hesiod, and Herodotus, and others of the most ancient writers among the heathen, we find hints of the Seventh-day Sabbath, whose observation they had derived from their progenitors. No doubt the ancient patriarchs observed the Sabbath." (Wood's Bible Dict. Liverpool, 1807.)

Job's writing is supposed to be prior to, or contemporaneous with, Abraham. Homer about 1,200 B. C., and their progenitors might be the first descendants of Noah.

In Genesis 29: 27, 28, the week of seven days is mentioned. It is clear that the week then, as now, was thus a measure of time. The week there spoken of was the seven days of festivity for marriage, a custom that was observed under the Mosaic rule, and even when the early Christian Church had been established. (See also Gen. 4: 10; 8: 10, 12; 50: 10.)

The observance of the Sabbath was a custom with the twelve tribes before the Decalogue was promulgated at Sinai. This is shown in the account given in Exodus 16.

These people were enjoined by Moses to be specially prepared for the observance of a particular Sabbath; not because it was new to observe the Sabbath; but upon this particular day the Creator would give visible evidence that, after a lapse of twenty-five centuries since he had sanctified the seventh day, he still regarded that day as sacred, and would provide manna on each of the six days before and the six days after; but would withhold the supply on that day. This was before the ten commandments had been given at Sinai.

This remarkable evidence that this particular day of the week was considered sacred as a Sabbath, did not cease with the withholding of the supply of manna for one Sabbath; but each and every one of the recurring Sabbaths during forty years witnessed the same very remarkable manifestation of careful guardian-

ship over a particular day to keep it from being profaned, and to lead the people to a consistent observance of the day. "Israel did eat manna forty years." Neh. 9: 21.

(To be continued.)

OUR THEOLOGICAL SCHOOL.

BY PROF. L. A. PLATTS.

No other part of our school work is so distinctly denominational as the work of our theological school. No other department is, therefore, so dependent upon the patronage of our people, and no other has stronger claims upon such patronage. We cannot reasonably expect students to come to us who do not care to be taught the distinctive tenets of Seventh-day Baptists side by side with other Scriptural doctrines and practices. We ought to be justified in the expectation that all students for the Seventh-day Baptist ministry would seek such instruction. The reasonableness of this expectation must depend mainly upon what our school has to offer. For, while it is true that denominational loyalty requires us to support our own institutions, it does not require us to give such support at the expense of the best preparation for our work. What, then, does our theological school offer to those whom it invites to its classes?

1. It offers ample instruction in all the principal subjects which constitute the regular course in other theological schools. These subjects are: (1) Theology proper, including the teachings of Scripture, philosophy, science and history concerning God, man, and the God-man; (2) The Biblical Languages and Literature, including the various lines of study about the Bible as well as of the Bible as the one text-book of the Christian religion; (3) Historical Christianity, including the historical foundations of the Christian Church as laid in the Old and New Testaments as well as the development of the form and spirit of the church from the apostles down; and (4) Practical Theology, including the principles of pulpit oratory with practice in preparing sermons and sermon outlines, and instruction in the important duties of the pastoral office. Our Theological School now has in its service a sufficient corps of resident professors to teach all these subjects in an entirely satisfactory manner.

2. Our Theological School offers, in connection with such instruction as is given in other seminaries upon the subjects mentioned above, what no other seminary does give or can give, viz., a true interpretation of the place of Seventh-day Baptist doctrine and practice in the system of doctrine and history taught. It is to be hoped that every Seventh-day Baptist child is well instructed in the doctrines, as isolated doctrines, which distinguish us from other people. Beyond this we can hardly expect the average child or young person to go. But it is of vital importance to us denominationally that our ministers be well informed as to the relation which such doctrines sustain to other doctrines in the biblical system, the important part they have borne in the historic progress of the church, and their vital connection with the various agitating movements which to-day are shaking the church to its foundations. In no other seminary can this instruction be obtained.

3. Our Theological School offers its courses of instruction to our young men under circumstances and conditions more favorable to

their introduction to their future work than can possibly be found anywhere else. They are brought into fellowship and work of a church whose membership is gathered from a very large number of other churches of our faith. Here also are many of the young people from different parts of the denomination, for longer or shorter terms of school work, and by this contact the theological student is practically and favorably introduced, during his student days, to the people among whom he is so soon to be a worker and a leader. Again, the Alfred Church and society with its outlying districts, and the smaller churches and societies lying adjacent to it, furnish ample fields in which the students may begin preaching, and doing pastoral and evangelistic work, to their own personal profiting and to the edification of the communities in which such work is performed. Finally, if our young men who are looking forward to the Seventh-day Baptist ministry could be persuaded to find their professional training for that work in our own school, it would soon form such a bond of unity and personal sympathy among our ministers as would be of incalculable value to us. We may call it sentiment, or whatever other name we will, it is still true we all feel a stronger attachment for our classmates than for any other class of persons. To know that the stranger to whom you are to-day introduced is a graduate of the same institution as that of which you are a graduate, even though long years have separated the times at which you were students, makes you friends at once. Widely separated as we are upon our respective fields of labor, entering, as we must necessarily do, into the local interests of our several fields, east, west, north and south, we can by no means possible afford to be without that unifying, sympathetic bond which comes from the fact that we have been trained together for a common work, though our fields may be separated by the length or breadth of the continent.

4. Besides the full three years' course mentioned in the first specification above, and which admits the student who is a college graduate and who successfully completes it, to the degree of Bachelor of Divinity, our Theological School offers to all students who desire it, instruction for shorter periods in the English departments of the regular courses. For these shorter periods of work in the limited courses, the school gives the student full credit for all work done with certificate of the same, if desired, but does not give graduation diploma nor a degree. For some of these studies credit may be obtained in college work, subject to the approval of the college Faculty. These shorter courses are offered, not for the purpose of diverting any from the full courses, but for the purpose of affording help to all who desire such help but for any reason not able to take the full courses.

The great needs of our Theological School are an appreciation of its value, the patronage of our own students, the sympathy and moral support of all our people, and sufficient permanent endowment to ensure the continuance of the present teaching force free from the necessities of doing other work. Two professorships are each about one-half endowed. These endowments should be completed as soon as possible, and a third should be added

(Concluded on page 152.)

Missions.

FROM JOHN VAN DER STEUR.

MAGELANG, Home Orange Nassau, Dec. 1, 1894
Dear Brethren and Sisters in Jesus our Saviour:

Although I am at a loss how to get through all my labor, I must take some minutes to send the monthly report to Holland. The letters to Holland grow constantly fewer. There are a great many people who have helped me along to start the work here, to whom I can never write a line. I know that politeness demands I should write to many friends in Holland and in America, the brethren at Alfred Centre having waited for three months already for a letter, but I cannot get to do it. I beg you to help me by having this report inserted in many papers which are read by large numbers, then all the friends will hear again about me and may understand at the same time that my not writing to them is not to be ascribed to unpoliteness. My sister would also like to write, but cannot do so. There was a great deal to do during the last months. Many soldiers returned from Lombok and they bring much work. There are about 400 soldiers in the hospital, and once a week I have to visit them at the least. It is sad to see how many are returning from Lombok with diseases and fever and how broken down they are looking. Fellows like trees change into skeletons. We are most happy to have in all our labor the not to be over-valued help of Mrs. K., who really busies herself day and night with the soldiers' wives and children, and carries many refreshments to the sick. Our home is frequented a good deal. About 1,400 visits of soldiers we had, and including those at the hospital I gave out between 1,500 and 1,600 books to be read, while I forwarded reading matter to 200 soldiers in other garrisons, besides letters and refreshments to those at Lombok. The number of children that we have now is 34. Two boys whose fathers went to Lombok are now with us. The one is nine years old, his father died out there, and as the child had not been legally recognized, he could not get placed in the orphanage. The other is 15 years old, was sent away from school and the barracks. He is taught now together with our children, and my sister and I are astonished at his progress. There are still so many children in the Kampong, deprived of parents by the war, and having no claim on the orphanage. The board of the Lombok funds have written to me about those children, and perhaps they will provide us with a plain house on wooden palings with bamboo walls in which we can take those children. The public inspector of schools visited me and came to see the teaching. I don't know whether he was discontented. I showed him what I taught and told him I should be very glad at getting freedom of religion, so that the children might go to school and stay away on Sabbath-days. Our influence on the military seems to extend, and prejudices are disappearing. There are hearts in which God is working and who are coming to a decision for themselves. Some of them wrote so from the field of war. It seems as if God was going to preserve our most constant visitors for of those (sometimes called the disciples of Van der Steur) not a single one has returned with sickness or for other reasons. Those who visit us are distinguished as irregulars, customers and disciples. Of the two first classes several have left us,

of the latter not one. At the last attack two of them were wounded and this apparently took the attention of the soldiers. For when coming in the hospital, the soldiers said to me, "Two of *your* boys were wounded." The reports I get from Lombok are full of gratefulness and praise for the labor of the missionary out there. I returned just now from the hospital with one of the oldest of our step-children, who always assists me in carrying the books. I can scarcely repress the tears of gratefulness. God blesses us so much with our children. Our eldest, Louis Hocksema, was baptized Nov. 24th, on the confession of his faith in the Lord Jesus. He is now 18 years old. He is apprenticed to a blacksmith, and his master is very contented with him. Even if he were our own child, he could not show more affection and obedience than he does now. The struggle against sin is sometimes very strong in his heart, and then he takes refuge to prayer and comes to ask me to pray with him. To return to the hospital, I just left there the crib of a boy of 12 years who was taken in the hospital on account of a dreadful syphilitic disease. While speaking with him my heart was touched and moved. Our boy who was with me said: "There are many sinjos who are that way, pa. The boys at Samarang too, and then they steal and fight, they not know of sin and God!" The story of the child lying there so sadly was very touching indeed. "W," I said, "how is it that you are lying here?" "Sir," he told, "my father is a pensioned-off sergeant and the Chinaman who often comes to see father, says to me, 'W., you are grown up, you go with me to harlot's house, we make fun I shall pay.' Says I, Good, I am grown up, I go with you. I stay with the women from seven until half past. I go away and pay a guilder, for Chinaman runs away. I asked him if he had that guilder. I have money of my own, for I act in the theatre and earn money." When I asked him if he did not know it to be wrong what he had done, he said he did not. He only knew that he was ill now. This is the first time that I have seen a child of European origin suffering from such a disease in the hospital. The Indo-Europeans who enter the military service at the age of 15 or 16 are generally in the hospital the second week after that, very few exceptions. We often think the work is too much, but when seeing the misery of the Indo-Europeans we cannot but go on to pray earnestly that God may open hearts and purses to carry on the labor among the Indo-Europeans with vigor and to draw the souls from misery.

THE POWER OF GOD.

How Obtained and Its Effects.

In continuation of this subject, I will define what I understand by the title, which I have chosen, for these articles. Power, as defined in my little dictionary, means "ability to do, or endure, force, strength, influence;" to which I will add, that which makes things move or go. It is what overcomes the natural inertia of things, and puts them in motion. In every large city where there are street railroads, operated by cable or electricity, large buildings, called power-houses, are erected, with the proper machinery for generating the power which puts in motion the cable that moves the car, with its load of passengers, to which it is connected, toward the place of its destination. One especial con-

dition is necessary, that the desired result may be obtained, and that is, that the car must be in connection with the cable as it moves along under ground, out of sight; or, if electricity is the moving power, connection must be made with the trolley-wire overhead. Unless this important condition is observed, the car will not move. The machinery might be in full motion in the power houses, and the cable running at full speed; the electricity might be flashing along the conducting-wires in full supply, but as long as the grip did not fasten the car to the cable, or the little trolley-wheel did not come in contact with the conducting wire, the car, with all its load of human freight, would remain motionless on the track. Every condition fully met, excepting that of connection with the moving power, and as long as that is not done, there is no movement—all is in a state of quiet rest, but as soon as the grip-man moves the lever, so that its grip fastens to the cable, or the trolley-wheel touches the conducting-wire, the car moves off as though it was a self-moving thing of life, and the end for which the road, with all its appliances, is designed, is obtained.

So it was with those 120 followers of the Saviour, by the process of prayer and supplication for those ten days, they had brought thousands into connection with the great gospel cable of salvation, and the power of the Holy Spirit came upon them,—they moved,—just as the divine power came upon them with such a rushing sound, so they rushed out of that small room upon the streets of the populous city, and by the wonderful and strange demonstrations which they made, soon attracted a great crowd, who were filled with wonder and amazement, at the strange manifestations which they witnessed. No less than seventeen nationalities were represented in that crowd, each one speaking a language different from the rest, and yet these poor Galileans, who had never seen the inside of college or university, could talk so that every one of all present could understand them. And what was their theme? What did they talk about? "The wonderful works of God." O, what eloquent tongues the Holy Spirit gives to those who will allow themselves to be inspired by its powerful influence. All the success of that wonderful day was the result of that "power from on high" which Jesus told them they must "wait for," in Jerusalem, till it should come upon them. This is what all need, in the great work of evangelizing and gospelizing the nations, more than anything else.

J. T. HAMILTON.

WHITEWATER, Wis., Feb. 18, 1895.

A GOOD INTERPRETATION.—A Scotchman, fond of drink, on awaking one morning, told his wife of a curious dream that he had during the night. He dreamed that he saw a big fat rat coming toward him followed by two lean ones, and in the rear one blind one. He was greatly worried over it, and declared that some great evil was about to fall upon him. He had heard that to dream of rats forboded some dire calamity. In vain did he appeal to his wife, but she could not relieve him. His son, who, by the way, was a bright temperance lad, hearing the dream told, volunteered to interpret it, and he did it with all the wisdom of a Joseph. Said he: "The fat rat is the man who keeps the public house where ye gang sae often, and the twa lean ones are me and mither, and the blind one is yersel, father."—*Frank Leslie's Weekly*.

Woman's Work.

TRANSMITTED FAULTS.

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." Cant. 2: 15.

Little foxes spoiling
The beloved vine
Trusted to my tending
By the One divine;
Little foxes, wherefore
Have ye entrance found
To the vine so precious,
Growing in my ground?

Have ye leaped the fences?
Have ye climbed the wall?
Were there tiny openings?
Ye are very small;
And ye can creep so slyly
Through a crevice space;
But I thought I closed up
Every open place.

And I watched by daylight,
And I watched by night;
For the vine that you are spoiling
Is my heart's delight.
I have kept the earth worm
From its precious root;
I have trimmed its branches,
But it bears no fruit,

For the little foxes
Have assailed the vine
Trusted to my tending
By the One divine.
But though I've been faithful
Since its birthday morn,
They were in the garden
When the babe was born.

For they are the failings
That I could not see
When they were my failings,
When they dwelt in me.
Little faults unheeded,
That I now despise;
For my baby took them
With my hair and eyes.

And I chide her often,
For I know I must;
But I do it always
Bowed down to dust,
With a face all crimsoned
With a burning blush,
And an inward whisper
That I cannot hush.

O, my Father, pity!
Pity and forgive;
Slay the little foxes
I allowed to live
Till they left the larger
For the smaller vine;
Till they touched the dear life
Dearer far than mine.

O, my Father, hear me!
Make my darling thine;
Though I am so human,
Make her all divine.
Slay the little foxes,
That both vines may be
Laden with fruit worthy
To be offered Thee.

M. C.

ONE TALENT.

On being asked to write something for the Woman's Page in the RECORDER, the first question which naturally comes to my mind is, What can I write? We are all liable to make excuses when asked to contribute something for a paper which is to be sent into thousands of homes, where it may or may not be read and criticised, but if we are blissfully ignorant of the criticism it matters not.

The parable of the one talent hid in the napkin comes to my mind. Now what excuses can you who are educated and have perhaps the ten talents, give for not writing something for the Woman's Page? There are very few who have not at least one talent. You know how displeased the nobleman was after returning from the far country, having received his kingdom, when calling his servants to account for the money entrusted to their keeping, and how he rebuked the one who brought his pound done up in a napkin. Not having gained any for his Lord, even that was taken from him and given to the one who had ten pounds. Now it seems to me there

are very many of you who have great opportunities for doing much good with your gifts by improving them. Let us see some of your lights shining through the Woman's Page of the RECORDER.

Perhaps if I gave you a little of my own experience it might encourage some of you to improve even the one God-given talent. Having been uneducated except through observation and experience mostly, my lot seemed to be cast in quite an obscure place, and with the exception of my own family, there did not seem to be much of an opportunity for doing very great deeds; but it occurred to me nearly a quarter of a century ago that if I had one talent I would try to improve that, and when the appeal came to "write for the RECORDER," I put forth an effort and for several years at times would send short articles for publication in the SABBATH RECORDER. Still I felt my inability, my nothingness, so much that there was no desire to make myself known to the public, and I very seldom gave my own initials even. At last illness prevented me from writing. Now you who have had better advantages, broader opportunities, and have been withholding your talents which the Master has given you, do not excuse yourselves longer from making so small an offering, and thereby gain other talents which will be well-pleasing to the Lord.

"Poor, blind, unprofitable servants are we always,
Yet, who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid in some ennobling cause,
His fellowmen?"

A. M. B.

LEONARDSVILLE, N. Y., Feb. 22, 1895.

MARY LYON.

Among the honored names of the women of the past we find that of Mary Lyon, the founder and first principal of the Mt. Holyoke Seminary. She was born at Buckland, Mass., Feb. 28, 1797. The names of her parents were Aaron Lyon and Jemima Shepard. Losing her father by death when she was very young, the family was left in straitened circumstances; longing for an education, she could not avail herself of any higher advantages than the village school; so well did she improve her time and opportunities that at the age of eighteen she obtained the position of teacher at Shelburne Falls, with a salary of seventy-five cents a week. With unflinching courage she studied and saved, gaining money enough to pay her schooling at the Sanderson Academy at Ashfield. It is said that she studied twenty hours of the day and excelled all of her class-mates. We next find her at the school of Rev. Joseph Emerson, at Byfield, near Newburyport. He appears to have been a man with ideas far in advance of that time. He was a firm believer in the higher education of women, holding that they should have the same educational advantages as men. His spirit and ideas seemed to be an incentive to Miss Lyon and others.

In 1824 she went to Amherst, Mass., to study chemistry under Prof. Eaton; in that same year became an assistant in the Adams Female Academy in Derry, New Hampshire; its principal was Miss Grant, also a student of Mr. Emerson. This seminary is said to be the first institution for women that had a systematic course of study with an examination to enter the different grades, also the first to give diplomas.

In 1828 Miss Grant removed to Ipswich,

Mass., and opened a school, where she tried to carry out the ideas imbibed from her respected instructor, which had been commenced at Derry. She was very anxious to found an endowed institution for women with buildings and equipments similar to colleges for men. Her high aims were never realized; from 1828 to 1834 Miss Lyon was her assistant, then giving up teaching for a while she devoted herself to raising a fund to establish a school where young women of moderate means might obtain an education of high order. This was a new thought. It had to be brought in contact with strong prejudice, but persistent effort and personal solicitation conquered, and a small sum was obtained.

On Oct. 3, 1836, the corner stone of the first building of Mt. Holyoke Seminary was laid. In the autumn of the same year the institution was opened with Miss Lyon as principal. One of the features of the school was then established, the teachers and students were to perform the domestic labor of the institution.

Miss Lyon was an earnest Christian woman. What she did was for the good of others. A deep, religious feeling pervaded the school; being filled with the missionary spirit herself, she infused it into others, and it was specially cultivated. For twelve years she was at the head of the seminary. Several thousand young women were brought under her influence, an influence that was always pure and uplifting. She was called to the higher home from South Hadley March 5, 1849.

Jan. 31, 1893, the seminary was authorized by the State to adopt its present title, "Mt. Holyoke College." In this we see the growth of one woman's idea, beautiful buildings, with grounds nearly ten times the original lot of ten acres.

When its present president was chosen, one of the trustees gave her the eulogium: "She is endowed with the spirit of Mary Lyon." In this sketch we can see how a humble girl with a life aim and a holy, steadfast purpose developed into a noble woman whose Christ-like spirit is yet felt and honored.

ANNA C. RANDOLPH.

PLAINFIELD, N. J.

CRIES OF THE NEWSBOY.

(NEWS! SUN! OR WORLD!)

Cruel the roar of the city ways,
Where life on myriad errands whirled;
But suddenly up from the jarring maze,
Like a rocket thrown high, went a ringing cry:
"New-Sunny-World! New-Sunny-World!"

There wasn't a glimpse of the sun anywhere;
Up through the streets the sea fog curled;
Grim was the light and leaden the air;
The world looked old, yet that voice rang bold:
"New-Sunny-World! New-Sunny-World!"

The brisk little crier I could not see,
But I treasured the rocket cry he hurled,
And thought, "This is wonderful news to me!
Heigh-ho! is it true? Is it so to you?
A new sunny world?"

Up from the city's murky streets forlorn
There comes a ringing cry at early morn,
That lets my fancy pass these stony bounds,
By hinting of sweet country sights and sounds.

Down there a little Mercury of the press,
Bright-eyed, shock-haired and ragged, as I guess,
Cries the damp roll of "Tribunes" neath his arm;
The listening walls give back the shrill alarm.

'Tis Morning piapers! Morning piapers! still,
Like some quaint bird with but one call or trill;
'Tis Morning piapers! Morning piapers!—aye,
There is an old-world accent in the cry.

Unknown this cuckoo fledgeling of the street
Beguiles my lingering sleep with service sweet
Of morning pipers, piping blithe and clear
From some imagined sward or thicket near.

—Edith M. Thomas.

OUR THEOLOGICAL SCHOOL.

(From page 149.)

with all possible speed. At the anniversary of the Education Society, two years ago last August, provision was made to complete the two professorships and add the third, for a period of six years, by special annual gifts for that end. Under these special provisions, the three resident professors, previously mentioned, were secured, and work for nearly two years has been done. During this time nine different theological students have been the recipients of the advantages thus offered, three of whom are now in attendance, besides a number of college students who have taken studies in the English Scriptures. The unexpected, and, as it seems to us, the untimely death of two of the generous donors to this special, six-year fund, without sufficient provision being made for completing their gifts, leaves the school short in this provision. This must be made up in some way for the remaining four years of this six-year period; and before this period closes the permanent endowments must be secured. We cannot afford to let our Theological School fail now for lack of sympathy and support, after so many years of struggle toward it, after so many evidences of its usefulness as we have already had, and after coming so near to its realization as we have now come. It must go on and up to its complete equipment, and abide with us during all the years to come, a tower of strength to our common cause and work.

ALFRED, N. Y., Feb. 20, 1895.

THE SCHOOL QUESTION.*

EDWIN SHAW.

Does the existence of the Seventh-day Baptist denomination require the maintenance of colleges?

The topic assigned to me by your committee proposes a question, which I frankly confess I am unable to answer positively either in the affirmative or the negative. Furthermore, my comparative youth and lack of experience preclude the formation of a definite, fixed opinion as regards our educational policy to be pursued at the present time.

Seven years ago, fresh from college, I was an enthusiastic advocate of a proposal to found another denominational college, to be located west of the great Mississippi river, perhaps in the vicinity of Boulder, Col. At the present time I would be as strenuously opposed to such a movement; not because I am opposed to the spreading of educational privileges, but because I am inclined to believe that the conditions which surround and confront us as a denomination, demand concentration and unity of purpose and of action in regard to the matter of education.

Now mind you, I do not propose the following scheme, I hardly suggest it, by no means do I sanction and support it; and yet it appeals to my better judgment, if it were a possibility.

I fancy to myself a consolidation of our three schools together, with all our publishing interests, located in one place, centrally situated, say not far from Chicago. A combination of all the endowments of these institutions would aggregate a sum of considerable proportion, which would give stability and ensure continuance to the new institution, give confidence to its patrons, and to the world, and would act like a magnet

*A paper prepared for the Ministerial Conference of the Quarterly Meeting of the churches of Southern Wisconsin.

to draw other and larger gifts to itself. The electric telegraph, and the fast railroad trains have so annihilated distance, that there is not now the need of so many schools as there used to be. This plan may be fanciful, foolish, and impossible, and yet I feel that it deserves, at least, a passing thought, considering the crisis through which our schools are passing; because the past decade has wrought a radical change in the educational pathway which boys and girls are accustomed to travel. The day of the academy is past,—past because its place has been occupied by the free high school. We all know that the history of our colleges shows that ever since their organization the vast majority of their students has been doing academic work. Take the statistics of any year you please in the history of Alfred, Milton, or Salem, and you will find that the largest part of the students is not pursuing studies in the college course. They are taking a business course, or a teachers' course, or are in the preparatory department. We also know that the attendance at these schools has fallen off very much in this same last decade. The cause is easily seen. It is the formation of free high schools which afford academic privileges in all the cities and towns the country over. Our colleges must cease to look for students from their own preparatory department, as has been almost universally the case in the past; they must look for young men and young women who are graduates of high schools all over this land wherever Seventh-day Baptists live. And I would to God I could impress upon the mind of every Seventh-day Baptist pastor, and upon the mind of every Seventh-day Baptist parent, the duty, the obligation which I believe we all owe to our colleges. Nor does that duty end with saying, "Amen" to what I have just expressed. It does not end with saying, "yes, that is so; May God prosper our schools." God will never prosper our schools until the people of this country, from Westerly to Boulder, from Attalla to New Auburn rise up and say, "we will help God to prosper our schools, come what may." One trouble is, that when the boys and girls have finished the ordinary high school, they "feel too big" for anything short of a State university.

You will readily see from what I have just said, that while I cannot positively assert that colleges are necessary for the existence of our beloved denomination, yet I do believe that our best interests demand such schools. You may ask, "Why? Are not the universities and colleges of the land better equipped to prepare our children for the duties of life than are our own schools?"

I have been reading recently some of the writings of President W. C. Kenyon. Of special interest were those extracts from his works which he wrote concerning the formation of a denominational college away back in the fifties and early sixties. Some of his reasons for founding such schools have equal force in reference to maintaining them, even greater force now that time has shown the correctness of his arguments. Allow me to quote a few paragraphs from an address which he delivered before the first annual meeting of our Education Society in 1856:

Let this hasty sketch be a sufficient answer to the question, "What returns have colleges made for the treasures lavished upon them?"

We have purposely avoided discussing the value of colleges in furnishing the churches with a learned and pious

ministry. Nor have we attempted to show what they have done for the legal and medical professions. We have rather confined our examination to facts that challenge the assent and admiration of minds in every relation of life.

Did our Puritan ancestors commence the development of civil and political institutions that are the admiration of the world? But for colleges there had been no Puritan ancestors—no Protestant Reformation—no Dissenters taking the names of Presbyterians, Methodists, and Baptists—no British nor American Boards of Commissioners for Foreign Missions—no Home Missionary Societies—no Temperance nor Anti-Slavery reforms. But for colleges there had been no English literature—no translations of the Bible, nor Bible Unions—no Publishing Houses, nor societies scattering the leaves of the tree of life for the healing of the nations. But for colleges there had been no systems of universal education, common schools, and common school libraries. But for colleges there had been no Declaration of Independence, no Constitution of the United States, no Democratic government. But for colleges there had been no steam engines, no steamboats, no railroads, no telegraphs, no daguerrean art, no agricultural chemistry, no geological surveys, no calico printing, no commercial defenses along our coasts, nor at the entrance of our harbors. But for colleges America would be what Africa is, and Europe and the British Isles would be what Asia is.

Well has it been said, that the "College is the daughter of the Church." Noble daughter, worthy of her noble mother! It is gratifying thus to trace directly to our holy religion the influences that are moving the whole machinery of Christian civilization. How simple the means, and yet how effective, like all other organizations of divine origin. As quietly and noiselessly the waters are distilled upon the mountains, filling the springs and rivulets, that scatter verdure and beauty through the valleys, so quietly and noiselessly are high and holy impulses from our colleges distilled into all the efforts for the intellectual and moral renovation of our race. They are the beacon lights, illuminating the hills, the valleys, and the plains; bringing out and making practically useful the vast resources of the earth. They teach the teachers, preach to the preachers, indoctrinate the doctors, and give wise counsels to those upon the bench, at the bar, and in the forum.

In making this plea for colleges, we are not claiming too much for them. We would acknowledge merit wherever it may be found. We care not *where*, nor *how*, a man has got his education. We are aware that there are wise men out of the college as well as in—wise men that never saw a college, as well as those who have spent their lives there. We have heard of very weak-minded men *in* college, as well as out. But this truth does not affect the facts adduced. Do you tell us of the eloquence and statesmanship of a Henry Clay, whose early education was exceedingly limited? What would have been Henry Clay's capabilities, we reply, but for common schools and the literature of our colleges with which his mind was enriched? What Henry Clay's abilities would have been if he could have enjoyed, in his youth, the disciplinary processes of a college, we will not undertake to say; but we do know that he often lamented, even upon the floor of Congress, that he had never enjoyed the advantages of such discipline. Do you tell us of some favorite minister doing distinguished service in his profession, though not a college educated man? We reply, you have no such man; he *is* a college educated man, he communes, every day of his life, with the noblest intellects that the colleges have ever developed. Though he lacks the advantages of a few years of disciplinary training, still his mind is enriched with the literature of the wisest men that have lived, or he is not such a man as you claim him to be.

THE MEN NEEDED.

A much higher order of intellectual discipline and development is demanded, in the present progressive state of civilization, than has ever before been demanded. Thoroughly educated men are needed—well-trained men, self-sacrificing men, holy men, men with a faith like that of Abraham, and a love like that of Jesus Christ. Money may be needed for carrying on the various operations of Christian benevolence; but such *men* are much more needed. The world is full of gold and silver. But these never translated a Bible; never wrote a tract; never edited a newspaper; never preached a sermon; never caused the blind to see, nor the deaf to hear, nor the lame to walk; never visited the fatherless in their afflictions, nor made the solitary places the bright spots of earth. Such works are the works of *men*.

THE COLLEGE NEEDED.

We proceed to the question of a college under the gen-

eral supervision of the Society whose first anniversary we this day celebrate.

Do we, as a denomination, need a college? An affirmative answer has already been given, or this Society would never have been formed. No other people have ever needed a college so much. We need it more than we need any other earthly good—more than any other aid to religion. We have Bibles; we have houses to worship God in; we have houses to live in; we have comforts and luxuries too; but we have no "SCHOOL OF THE PROPHETS." We have academies that have won a high reputation by the successful manner in which they have been managed; but we lack the crowning excellency of all educational systems—A COLLEGE.

WHY NEEDED.

1. We need a college in which to educate young men for the ministry. Every reason assigned by other denominations for providing themselves with a learned and pious ministry applies with equal force to our own denomination. What a dearth prevails among us in the number of our ministers! And how these destitute churches are torn asunder because they have no one to break unto them the bread of life! Where the shepherd is absent, the wolves destroy the flock. It is sufficient to have suggested this thought; we dare not trust ourself to discuss it.

2. We need a college to educate our youth to enjoy the highest privileges of citizens of this country. They can never enjoy the same rights and privileges as the youth of other denominations till we provide them with the intellectual advantages that others enjoy. If these are very inferior, they must be content to occupy less conspicuous positions in all the civil and political relations of society. It is in vain to ignore this startling truth. The evidence is at hand. While Methodists neglected the education of their sons, very rarely was a Methodist ever elevated to political stations of much importance. But when their schools had multiplied their educated men, Methodists were appointed to offices of trust and profit, as well as men of other denominations. The same severe but just experience was endured by the Baptists. And it will ever be endured by whatever people neglect the proper education of their children. Nor is it enough that every child master the ordinary rudiments of a common school education. There must in addition be provided the means of the highest intellectual cultivation for all such as desire it.

3. We need a college that our youth may be educated in the faith of their fathers. Those who educate our youth will have their hearts. Send your son, for four years, to a Catholic college, and if he does not become a Catholic by profession, he will be such in fact. American youth sent to foreign universities usually return with low notions of everything American. And their modes of thinking and their productions are all essentially German, or French, or Scotch, according to the university they have attended. A child placed by its mother under the charge of a competent nurse, who cares for all its necessities, cherishes and caresses it, will love its nurse, who does so much for it, in preference to its mother, who personally does so little. These illustrations are to the point. Our own experience as a people is a verification of their truth. Our young men come from the college with the sentiments and spirit of their school. It is a law of their natures that it should be thus. And it is right. They often come with a spirit of progress that enables them to do a great and good work. But how much more frequently do they return to tell us they are no longer of us. If we would save to our cause our young men of the highest order of talents, we must have a college. If we would have an educated people, who will venerate the faith of their fathers, we must have a college. If we are ever to have a literature that shall fully vindicate our faith and our practice, we must have a college.

A few closing words, in reference to this needed maintenance.

Our colleges were never better equipped than they are to-day, in buildings, libraries, laboratories, and able faculties. Why, then, are we calling for more help, *more help*, MORE HELP? Simply because other schools, once inferior to ours, and founded long after ours, had secured an enviable and far-reaching influence, are now surpassing ours in the line of libraries, and laboratories and apparatus. These things can come only by money, and this these other schools have, either from public sources, or from large private endowments. And while it is not libraries and apparatus, but *men*, that make a college of any value,

which is telling and lasting, yet these things do influence boys and girls who are choosing a school at which they propose to spend four years of their lives.

We need increased funds, then, for buildings, and appliances, and these we *must* have. Again, all the teachers on our faculties are forced to care for at least double the number of classes which, by right, should be given to them. They are thus overworked, and cannot do as well by those who come to them for instruction and guidance as they otherwise could. As a denomination, we have scarcely any literature outside of the one subject of the Sabbath. Now, if our college teachers had more time, this would not long be the case. Every teacher in a college ought to write a book of some sort on some subject, at least once in five years. This our teachers cannot do, so long as they are thus overworked. We ought to *double* our teaching force. Therefore, we need increased funds for this purpose, and these additional teachers we *must* have if we hold our own with our educational competitors.

Lastly, we need increased funds to pay our teachers larger salaries, or rather to engage instructors whose labors are worth more than those we now employ. With a very few exceptions, like the Whitfords at Milton, Gardiner at Salem, Kenyon and a few others at Alfred, our instructors are not what they ought to be for the best interests of the schools, simply because we have not the means to hire other men whose services are worth more. What has made such a success of the University of Chicago all in three short years? Nothing but the power, the influence, the reputation of the men who make up its faculty. How did they get such men? *Money*. How can we give more stability and influence to our three colleges? By employing stronger men. Remember, the few exceptions I have made of men who might double their present salaries in other places, but who have devoted their lives to these schools, and who make them what they now are.

In a word, then, we need larger endowments, for three purposes; (1) external appliances; (2) larger faculties; (3) men whose worth demands larger salaries; and these, I believe, we *must* have, if, as a denomination, we are to realize the benefits which colleges can afford, and without which we would soon cease to wield any power among men.

WALKING HONESTLY.

One of the exhortations which Paul gave the church at Rome is, "Let us walk honestly as in the day." Such an exhortation needs to be emphasized in our times. While Christians generally may not be more open to censure than those of past generations, yet the conviction can scarcely be escaped that there is a fearful lack of thoroughness in the religion of to-day. When we consider what discipleship to Christ is, as presented in the New Testament, and as it is exhibited in the manner of life of the vast majority of church-members, can we say that they are walking honestly? Do they really mean what they say or say what they mean? Take it with regard to nonconformity to the world, to the pursuit of spiritual things, to the consecration of themselves and their possessions to Christ, and contrast their professions with their habits and conduct, and must not all concede that there is fearful delinquency? Take the excuses which are given for neglect of covenant obligations to the Lord and his church, and how much there is which will not bear the light! The pleas on which men stifle conscience for neglect of personal self-examination and prayer, the reasons given for absence from public worship and prayer-

meetings, the apologies for meagre contributions for the world's evangelization, are such that no one would dare to utter them with a conscious sense of the divine presence.

In the very excuses which are presented and accepted for the shortcomings of Christian professors there is a lack of honesty. How often when a prominent church member is guilty of wrong-doing is there the attempt to palliate or ignore his sin! How frequently is there an exercise of so-called charity which seeks to cover but really countenances evil! When men are overtaken in a fault we are called to the exercise of love and forbearance, but when they persist in wrong-doing we are to withstand them and not be partakers of other men's sins.

This lack of honesty in speech and action is fraught with evil. It affects the vision of many Christians so that the light in them is darkness. It has an evil influence on all who come into the church. They are molded by the character of the membership they find there. Nothing is more difficult than to raise a church generally to higher conceptions of Christian life and obligation. Need it be said that only as professed Christians do attain a higher standard of life and duty, and walk honestly as in the day, can they hope that those "without" will be drawn into the church.—*Christian Inquirer*.

NEW MIZPAH MISSION.

Monthly report of work done at New Mizpah Mission, beginning Jan. 16 and ending Feb. 17, 1895.

Number of seamen present, evenings.....	353
“ “ “ “ afternoons.....	18
Helpers present.....	89
Visitors “.....	24
Sick visited.....	48
Ships “.....	26
Leaders.....	5
Men joined the Y. P. S. C. E.....	3
Bibles given away.....	12

DONATIONS.

- Two barrels papers from Olean.
- One box papers and ditty bags from Westerly, R. I.
- Bibles and books from Arnold, 66 Bible House.
- Cake from Mr. Castle.
- Papers and magazines from Miss Dilinger.
- Papers and magazines from Mrs. Chipman.
- Flowers from Mr. Butler.
- Flowers from Mrs. Kenyon.
- Two dollars from Mizpah Christmas, Circle Kings Daughters, to be used among sick seamen.
- Walkill W. C. T. U. Library, a library of 40 book, to be put on board some ship.
- The incidental expenses since last report have been \$2 11.

The report for the past six months shows the following:

Ships visited.....	176
Sick on ships.....	62
Visitors present.....	185
Joined Y. P. S. C. E.....	28
Men present.....	2,187
Helpers.....	495
Leaders.....	100

A BOSTON pastor tells of a poor woman—so poor that she had not tasted fresh meat for a whole year—who brought him sixty-eight pennies as her offering to the Zenana Missionary Society. As the annual membership fee is but fifty cents, the pastor asked her if she would not better retain the extra eighteen cents as a nest-egg for the next year's contribution. She looked for a moment at the little heap of pennies that told of so many small sacrifices, and then turned to the minister with the anxious question: "Hadn't it better be in circulation?" As we think, not of the pennies merely, but of the hundreds and thousands and even millions of dollars which are lying idle in the hands of American Christians, we are constrained to echo the question, "Hadn't it better be in circulation?" While the workers are saying: "The world for Christ in our own generation!" it is high time that the rich church member should begin to say, "My money for Christ in my own lifetime!"

Young People's work

PRESIDENT'S LETTER.

Dear Young People:

We have been storm-bound here, no mails for three days and no trains on our new railroad here for a week. In the meantime the Lord has come here in power. One night only ten people could come out to meeting, and for nearly a week very few could come from out of town. During the time the interest deepened, and now people are coming from several miles around. Men with silver hairs are coming and returning to a Father's house. Men are settling up old matters in God's way. "As ye would that men should do to you, do ye even so to them." The Judge of all the earth at the great day will not reverse or over-rule decision thus made. Many still think they will not attend the meetings or settle now the great question, and of course they will not settle other questions on the gospel basis. If all men could realize that the question of a personal Saviour is settled one way or the other, at every moment of their lives, they would not remain so long and so often with it settled the wrong way. It takes courage for men to face this matter; men who could go into battle and face danger cannot face God. It takes humility to meet God, and yield the will to his will; this men lack most wonderfully of all the graces, and so often those who are most prospered lack it most.

The roads are now fine. Twenty-five people can ride in one sleigh, and many come in loads to the meetings. Good sleighing has revived business somewhat, and the spirits of the people are improving.

God has answered many prayers, some of years standing. Help us thank him for this and continue to pray for the work in this valley. Calls continue to come for help, and revivals are being started for some twenty miles distance up and down.

E. B. SAUNDERS.

OUR MIRROR.

THE Corresponding Secretary of the Bethel or Crab Orchard Society reports their society as a union society with twelve Seventh-day Baptist members.

THE Seniors of Farina met with the Juniors on the afternoon of the 9th. The Juniors are kept busy visiting the sick, sending ditty bags to the Mizpah Mission; scrap books, little dolls, pictures and other things to amuse the children at the Cook County Hospital. Over thirty of them were packed in Deacon Wm. Clarke's commodious sleigh recently and given a ride. The Senior boys are seen sawing wood for the sick, aged or disabled.

THE young people of the First Hopkinton Church have been holding extra meetings at Clark's Falls, with a view of having revival meetings; Rev. G. J. Crandall preaching and Rev. L. F. Rabdolph leading the after-meeting. As this matter had first been taken up by the church, a large number of the young people pledged themselves to be in readiness to obey whatever call the committee of arrangements might make upon them. They have promptly and cordially responded, going through fair weather and foul to sing and pray, helping in every way to make the meetings a success. They have also been to Rock-

ville, Niantic and Hope Valley to bear a faithful part in the evangelistic meetings held by Eld. Huffman. When the meetings at Clark's Falls had been held ten days, six had expressed a determination to lead a Christian life.

Christian Endeavor Day, February 2d, was duly observed, using the service arranged by the United Society of Christian Endeavor. The Potter Hill Society was invited to join in the meeting which added much to the pleasure of all. The following officers were recently elected: President, Grace I. Crandall; Vice President, George Partelo; Secretary, Gertrude Byron; Treasurer, Henry L. Burdick, Corresponding Secretary, Harriett W. Carpenter.

FACTS CONCERNING POSITION IN PRAYER.

To the Editor of the SABBATH RECORDER.

With your kind permission I should be glad to add a few lines concerning the above subject, as suggested by the articles thereon in the SABBATH RECORDER of Jan. 17th and Feb. 14th. There are several kinds as well as forms of prayer. There are long and short prayers, formal and spiritual, eloquent (?) and common prayers; and men may and have prayed in any and all positions of the body; otherwise they could not pray without ceasing, as we are enjoined.

But there are some facts concerning the position of prayer as revealed in the Scriptures. While it is true that standing in prayer is recognized a few times, it is also true that kneeling in prayer is mentioned many times, and seems to have been not only "a common custom," but the usual and almost universal form of prayer recognized in the Bible. Anyone at all familiar with it must be aware of this fact. Anyone taking a concordance will readily see that the number of instances of standing prayer are very small indeed. You can count them on the fingers of one hand. The few references in the RECORDER of Feb. 14th, as instances of standing prayer, when examined, do not all appear to be such; as for instance, Neh. 8: 6, when compared with 2 Chron. 20: 18, will show that the people most probably not only kneeled but "fell on their faces," as did Jehoshaphat and Judah in the latter instance. But really, is it clear that there was anything more than a benediction or praise offering mentioned in Neh. 8: 6? As to Solomon's remarkable prayer, 1 Kings 8: 22, it does not say he "stood" and prayed, but it is evident that he "stood" while addressing the people (vs. 1-22), and when this was done he "spread forth his hands" in prayer, that is, while kneeling, for verse 54 and 2 Chron. 6: 13, positively say so. So it appears that 1 Sam. 1: 26, Matt. 6: 5, Mark 11: 25, and Luke 18: 11, are about all the instances and recognitions of standing prayer, and Jesus expressly says we should not do as the Pharisees, "who love to pray standing," etc. See Matt. 6: 5. Now why is kneeling in prayer the almost exclusive form of formal prayer recognized in the Bible? Not because other forms, as standing, sitting, lying, or walking, may not be also proper sometimes. There must be some good and sufficient reason for this marked distinction. This great difference is certainly significant.

Is not this the reason: Kneeling in prayer is the better way, except when inconvenient or impracticable. What other account can be assigned?

1. The posture of the soul in all acceptable

prayer is that of prostration or kneeling, and the body naturally should conform to this when practicable.

2. Hence, the most earnest and mighty prayers are made kneeling. When the great burden of supplication weighs down the soul, and the "Spirit itself maketh intercessions with groanings which cannot be uttered," we most naturally go down upon our knees.

3. It is written: "Every knee shall bow, and every tongue confess." In every instance where the position in prayer of Christ, Paul, Peter, and the disciples is mentioned, it is declared that they kneeled. No doubt they prayed in other positions. But this was the almost invariable custom. Was it wrong? Is their example good? Would it not be well to imitate them? This is not to intimate that standing in prayer may not be practiced, but the Bible being our guide, and confirmed by the nature of the act, kneeling is the better way when practicable. Let us pray.

M. HARRY.

FEBRUARY 21, 1895.

AN ACT OF JUSTICE.

During the past five months, says the clerk of one of New York's district courts, the average monthly number of landlord and tenant ejectment cases before that court has been 200. Recently the case of Goldberg against Swartzman for a dispossession warrant came up before Judge Steckler. Swartzman owed his landlord \$23 for rent, and Goldberg demanded the prompt ejectment of the tenant. When the case came up, no defendant appeared. Instead there faced the judge an eight year old girl.

"I am Samuel Swartzman's daughter," she said.

"Where is your father?"

"He is sick in bed."

"Where is your mother?"

"She is sick too."

"Have you any brothers or sisters?"

"Yes, sir; they are all younger than I am."

The judge reflected. The law would give the landlord the warrant for ejectment. The pound of flesh was by law the plaintiff's. The rights of property must be protected. The law must be enforced. The tenant family could not be allowed to hold possession of Goldberg's house, except with the latter's permission. The tenant must pay the rent or he must go. But the tenant could not pay his rent. He was too sick to earn money to pay his rent, or even, unassisted, to go. But the law does not regard sickness as a reason why one should not pay his debts. The rights of property cannot be annulled because this or that person is sick. The law must be enforced, and the dignity of justice be maintained.

The judge reflected, and the landlord waited for his ejectment warrant. But before the judge stood the little eight-year-old representative of the defendant, wondering if the great institution of justice was to eject her sick father and mother and her young brothers and sisters into the street. The judge turned to the clerk and said:

"Pass the hat, Julius."

Around went the hat among the court officials and reporters, among the attorneys and on-lookers. When it came back there was the \$23 for rent, and there was a balance of \$1 65. The rent was handed over to the landlord, and the \$1 65 to the eight year old girl. Overwhelmed with joy, the little one dashed, like a fawn, out of the court-room, down the stairs, and home.

There is no provision in the statute for such settlement of ejectment cases as the above. The duties of judge include nothing relative to passing around the hat to help out the party who is legally in the wrong. But there are acts of justice not written down in the statute book, and Judge Stekler has given a sample of such justice for an example to his profession.—*Christian Standard*.

Children's Page.

WHO ARE "POOR FOLKS."

Polly is a bright and beautiful child, who, with a brother older than herself, carried home the laundry work to her mother's patrons. She was always neatly dressed, and had a happy smile and a cheerful voice.

One day Polly carried home some fine laces to a lady in a hotel. The servant told her the lady was ill, and could not be disturbed, but Polly had had strict orders not to trust her package with anyone else; so she ventured to go up stairs.

She stood at the door for a moment, and then tapped very lightly, saying to herself, "If she is asleep, that won't wake her, and if she's awake she will answer."

In a moment a low voice asked, "is that you, Bridget?"

"No, ma'am" replied Polly, putting her lips very close to the keyhole and speaking in a loud whisper. "It's Paulina Brown, that folks calls 'Little Polly.' I have a very particular message for you, and I won't disturb you a bit if you will let me in."

The lady could not help saying, "Come in," in answer to this modest request.

She was in trouble, and that had caused her a sick headache. She lay there alone in a darkened room, with no one to care whether she got better or not.

Polly had just come from a bright, sunny room, with a gay rag carpet on the floor, and bright flowers growing in the window; and this room, with its heavy draperies, looked gloomy to her. She went to the bed and gave her message in a low, sweet voice, and then said: "Oh, Mrs. Ball. I am so sorry for you! You havn't any husband or little girl to comfort you when you are sick. My mother has father, and Tommy, and me, and the baby. Sometimes when she has her tired headaches, I can drive them off just with my own hands and a little bay water. I don't suppose you would let me sit upon your nice bed, and bathe your head, would you?"

Yes Polly; I am always glad to have such a tidy little girl near me. You will find bay water in that pink bottle on the bureau," said Mrs. Ball.

While the little, soft hands were passing over the troubled brow, the lady said, "Polly, I think your family are the happiest poor people I ever met."

"Oh, Mrs. Ball, we're not poor people," cried Polly, with a queer laugh. "There are three poor families in our house, but we are rich—almost. We were rich once, and had half a house, though we're not so rich now, since father lost his arm; but as mother can do up laces so beautifully, we're pretty rich still. We do lots of things to help the poor folks in the house, and other poor folks, too."

"What can you do for them?" asked the lady.

"Oh, we can save Mrs. Crane's coal by letting her steep her tea in our kitchen—days that she can keep warm by sitting in the sun—and we take care of Mrs. Barnes' baby whenever she gets a day's work, and mother always makes broth enough on Wednesday to share with some one that's poor."

"Who do you call 'poor folks,' Polly?" asked the lady.

Polly had no definition ready, but, after thinking for a moment, she replied, "Poor folks are folks that don't have everything they want."

"Then you have everything you want?" asked Mrs. Ball.

"Yes, ma'am, replied Polly innocently. "We all have Sabbath clothes, besides our common ones; and we have good things to eat—mother bakes all our bread and pies herself—and we have a real nice kitchen to work and eat in—without a bed in it, like poor folks; and we buy a whole ton of coal at once, instead of lots of bushels."

And so little Polly prattled on in a low, pleasant voice, till the lady really felt better, and said so.

"I'll tell you what's another real good

thing to drive the rest of it off—air and sunlight. Mother never shuts up for a headache," said the little nurse.

Here Polly looked at the bronze clock and said, "Its time now for the baby to wake up, and I shall have to go as soon as I let in a little of my sun and air; but I'll come in any time when you have the headache and cure you again."

"Thank you, my good little girl; you have almost cured me now," said Mrs. Ball. "In my closet you will find a large paper bag full of oranges; take them home and share them with the 'poor folks' in your house."

The rich little girl ran home in glee to divide the treasures with the less fortunate.

The poor lady lay alone, to reflect on the lesson she had just received. She had lost twenty thousand dollars, but she had thirty thousand left; and instead of being thankful for that, she was bewailing her fate as if she was next to a pauper. She would still have all the comforts, although a few less of the luxuries of life; and, as she remembered now, no one but herself would suffer by the change, for she had never helped "the poor folks in the house," or out of it, as Polly's mother was doing.

"Poor folks," said she to herself, "are folks who havn't everything they want. I havn't that twenty thousand and I can never have it again, but I can learn to be happy on less, and to share even what I have with others."

A ray of "Polly's sun" peeped in and a breath of pure air was wafted toward her; and the rose, saying: "Because I have lost some of my fortune, I need not therefore throw away my health, the best of all my blessings."

In Polly's sense of the word, the poor are often found amid elegance and luxury, and the truly rich in humble dwellings.—*Selected.*

"INASMUCH AS YE DID IT NOT."

Harry Fawcett came out of the dining-room and lingered in the hall. It was Sunday morning. He had breakfasted late, as usual on that morning. On other days he was at his office before nine.

He took out his note-book, and glanced over his engagements for the day and week; dinners, breakfasts, balls, parties. Harry was a favorite in society.

Somehow, to-day, these things bored him. It suddenly flashed upon him that his life was poor, and filled with trifles.

"There is some stuff in me fit for better work than this!" he thought, as he stood in the hall, hesitating.

He looked out at the sunny street, down which the people were hastening to church. He grew grave and thoughtful. He remembered how, when he was a little fellow, his mother took him to church. Her religion had been her life. She had died when he was still a boy.

"Is her faith what I need?" his soul asked, groping in the darkness for something live and real.

His sister was professedly a religious girl. She was very active in the church. But he had never spoken to her of her religion. She was coming now, on her way to church.

She came down the stairs buttoning her glove. Something in her brother's face startled her. Could Harry be unhappy? If they were more intimate she would ask him what troubled him. She hesitated, and he came quickly up to her.

"Going to church, Alice?"

"Yes, of course."

"It—counts a good deal to you, eh? Church, I mean. It's a help in life, I suppose?"

"There is not much help in Dr. Roy's sermons," she said. "He has no ability. And the choir is not up to the mark."

He walked with her out of the door. There was a hunger in his soul that must be stayed. Even her jesting tone did not drive him back.

"She has the secret. My mother had it. I might learn it—perhaps in the hymns or prayers."

But Alice joked about the hats and gowns of the women they passed. "If you will come

to church you will see such guys!" she exclaimed. "It is a perfect study in costume."

"Thank you. I will not go."

He left her at the corner and sauntered down to the club. That night when they met at dinner he was his usual gay self.

"Are you quite well, Harry?" she asked. "I thought you looked pale and troubled this morning."

"I fell into an anxious mood and was inclined to take life seriously," he said somewhat bitterly. "But nobody else does it, and why should I?"

"Your trouble is gone, then?"

"Oh, quite gone!" he said.

She was silent, for in spite of his light tone, she felt that he blamed her. What had she done?

She puzzled about it during dinner, but soon forgot it. Harry and his sister journeyed side by side through life for years. But between them there was a great gulf, and she never tried to cross it. She had lost her opportunity.—*Onward.*

JOHN THREE SIXTEEN.

This is an old story, first told years ago. One bitter winter's night, a little Irish boy stood in the streets of Dublin, homeless and friendless. Wicked men were making him their tool, and he was even then waiting to help in a crime.

In the darkness, a hand was laid on his shoulder. The face he could not see, but a kind voice said, "Boy, what are you doing here? The hour is late; go home, and to bed."

Shivering, he answered, "I have no home and no bed."

"Poor fellow! Would you go to a home if I sent you?"

"Indeed, I would."

"Well, then, go to such a street and such a number, ring at the gates and give them the pass."

"The pass? What's that, sir?"

"The word that will let you in. Remember, the pass is John 3: 16. Don't forget, or you can't get within. John 3: 16. That's something that will do you good."

The boy ran to the place. Timidly he rang the bell at the great iron gates. A gruff porter opened.

"Who's there?"

"Please, sir, I'm John Three Sixteen." His voice trembled with cold and fear.

"All right," said the porter; you've got the pass."

Presently he found himself in a warm bed, the best he had ever known. Before going to sleep he thought: "That's a lucky name. I'll stick to it." In the morning he had a warm breakfast before being sent out on the street.

God was leading him. Through suffering and sorrow he was to realize the blessed meaning of his new name.

Crossing a crowded street he was run over, picked up unconscious and taken to the hospital. Soon fever and delirium set in. In ringing tones he said over and over: "John 3: 16! It was to do me good, and so it has!"

The words were heard all over the ward. Testaments were pulled out to find what he meant. So it came about that one and another read the words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

As they read it, they could hear the sick boy crying, "It was to do me good, and so it has!" The Holy Spirit used the words, and souls were saved then and there.

After awhile the lad's senses returned. A voice from the next bed said, "Well, John Three Sixteen, how are you to-day?"

"How do you know my name?"

"Know it? You've never ceased telling us. Blessed John Three Sixteen! It's from the Bible," the voice went on; "the blessed Bible."

"Bible? What's that?" The poor little waif drank in the answer. The verse was read to him, and he said: "That's beautiful; it's all about love, and not a home for a night, but a home for always!"

He believed the precious truth. Friends were raised up. He received an education, and grew up to a career of great usefulness.

Home News.

New York.

LEONARDSVILLE.—It is so seldom that we read anything in the RECORDER from Leonardsville that we are wondering if some of its readers in other places have formed the opinion that we are, as a church and community, asleep or can find nothing to say of ourselves of which we are proud. If so, we wish to assure them that just now it is neither. The past we leave to history and to God, but of the present we wish to speak. Thanks be to God, through his servant, Bro. E. B. Saunders, Leonardsville has met such an awakening during the past two or three months, as it has seldom, if ever before, experienced. Early in December Bro. Saunders began gospel meetings in the Seventh-day Baptist church here which continued for six weeks and were attended with a most gracious outpouring of the Holy Spirit. After the first week the house was crowded nightly with a most attentive and respectful congregation upon which the Spirit moved mightily. It seemed that the Spirit of God walked abroad in our village, for everywhere the meetings were the topic of conversation, and even the most worldly of the world's people seemed touched by it and were dumb, or spoke with new tongues. About one hundred and twenty-four souls which had been for years running away from duty, were led to turn from their evil ways and to seek reconciliation with God. Hearts that once had felt the glow of redeeming love, but had later dropped their oars and drifted far away among the icebergs of carelessness, doubt, and unbelief, were melted by the burning words of God's truth, and are today standing again in the light of his countenance. One notable instance is that of Dr. H. S. Crandall, brother of the late Eld. Lucius Crandall, who for years denied the Bible and God himself, but a few weeks ago confessed with tears the errors of his past and asked to be received again into the church. He was received with over twenty others (three by letter), and there was joy among the brethren and among the angels in heaven. But sinners and backsliders were not the only ones who needed and have received a portion of the blessing that has come to us. The entire membership of the church has been lifted up and quickened. Nor has the spirit left us, although Bro. Saunders felt it his duty to go from us about four weeks ago to labor at West Edmeston. Prayer-meetings for men are held four nights in the week and union gospel services with the M. E. Church each Sunday evening. A woman's prayer-meeting is held twice a week, besides the regular Friday evening prayer-meeting of the church. And nowhere has the presence of the Spirit been more manifest than in this meeting. Not only has the attendance been increased four-fold, but the interest has even exceeded the advance in numbers. Last Friday evening with an attendance of about eighty, every person, with the exception of two or three small children, took some part in the meeting and expressed a desire to lead better lives. Our Y. P. S. C. E., a flourishing society before, has about doubled its membership, and its meetings are largely attended and deeply interesting. Many have been added to its list of active members who have not as yet identified themselves with any church, and still others are expected to join. Barriers between

neighbors and brethren have been broken down and family altars have been erected. And while we feel greatly blest in the present harvest of souls and the general uplifting of God's people here, we trust that into hearts too weak or too stubborn to accept salvation new seeds of truth have found lodgment that will some day spring up and bear fruitage to the honor of God. For this, and that the zeal and interest so deep and widespread now may be permanent, we are earnestly praying. Our pastor, who labored faithfully with Brother Saunders in doing personal work during the meetings, appears to realize the responsibility resting upon him in this matter, and is doing what he can, not only to keep the light burning but to bring in still others from the darkness of sin.

RICHBURG.—If it shall seem best to allow any space in the RECORDER for any words from us, we can simply testify that we are still trying to point the way of salvation. Our Bro. M. B. Kelly consented to come with us for some extra meetings. He preached for us ten nights and had to leave us. His work was much appreciated and we believe some souls were convinced of sin, for they gave new expressions of interest in the saving truth.

It was also arranged to hold a Sabbath-school Institute here on Feb. 20, 21. Although the storm threatened new drifts, quite a number came from Nile and Genesee to take parts assigned them, and to hear. We were rejoiced to have them come and talk over our Sabbath-school interests with us. Ruskin has suggested that men need their heads broken, but that is much harder than breaking hearts. Well, why not? If men are much heart-broken about their sins why not train their heads for receiving and giving a knowledge of the Holy Scriptures? What sense can there be, or religion, in repeating prayers, long or short, and asking prayer, or desiring, or singing hymns without desiring to increase in the knowledge of the truth and letting the whole influence bear up the word of God?

At our Institute, prepared papers were read or subjects presented by Louis Kenyon, Miss Adean Witter, and Mr. Hyde, from Nile; Rev. S. S. Powell and Miss Mary Bowler, of Genesee; Amos Coats, Mrs. Ary Hood and the Pastor and wife of this place. They all believe that a Christian ought to belong to the Sabbath-school. Why so few adults in the Sabbath-school work? Why not let us hear as much from young and old about the Sabbath-school as about any other part of our church work?

M. G. S.

New Jersey.

PLAINFIELD.—Our congregation learned Sabbath morning, Feb. 23d, with profound sorrow, of the sudden death of Rev. Dr. D. E. Maxson, whose long and faithful pastorate, in years gone by, had endeared him very closely to the hearts of our people. Both the Church in the morning, and the Sabbath-school in the afternoon, took formal action in recognition of the sad occurrences, and in extending sympathy to the bereaved family.

The death of Dr. Maxson, and that of Bro. Jones, of London, the sad news of which was flashed across the Atlantic only the day before, came as a double bereavement, especially to the older members of our church. When we remember the many mantles that have lately fallen, it is well that we can look through our blinding tears and praise God that he has

permitted them to be so long and so faithfully worn, and that although long used they have fallen unblemished.

At our devotional meeting on Sabbath eve, Feb. 22d, two adults—one Sabbath convert—offered themselves for membership in our church, and the rite of baptism was administered last Sixth-day evening. Thus are our hearts again made to rejoice, and we are encouraged to continue in the Master's blessed service.

J. D. SPICER.

MARCH 3, 1895.

Alabama.

ATTALLA.—This has been the severest winter here for about fifty years, we are told by the old people of the place. The mercury registered 2° below zero at one time; at another, 1° above. We have had several snowstorms. At one time snow was about six inches deep.

There has been a good deal of suffering among the poor of the South, both blacks and whites, as winter always finds them unprepared, and their houses are built for keeping cool in the summer. We have fully succeeded in keeping cool this winter. The weather is now very beautiful. Mercury is about 65° above in the shade. We hope the winter is past, and that our good weather will continue. Garden-making usually begins here about the middle of this month, but it will be delayed a little this year.

On February 7th, Bro. O. U. Whitford came here to look over and study the Southern field and work. We were very grateful to have him come, as it is a great event in our isolated lives to meet one of our Northern ministers. He stayed until the 18th, then went to North Carolina, Bro. T. B. Burdick accompanying him. While here he preached several times, but the weather was so severe that the attendance was light, excepting on the last Sunday night of his stay, when, by invitation of the pastor, he preached in the M. E. South Church. All other meetings in the place were suspended for this meeting, and although the streets were very sloppy, a large congregation was in attendance. He spoke on "Evangelization," and captured his hearers. We have heard many remarks of commendation upon his discourse since.

The fact of his receiving an invitation from the pastor is worthy of note, as it is very uncommon in the South for a pastor to extend such an invitation to a minister of another denomination, at a regular appointment, as this was. At revival seasons it is quite different. It may go to show something of the friendly relations that exist between our people and the other churches of the town.

Our little church is slowly increasing in numbers. Its appointments are well attended, excepting in bad weather. The Sabbath-school is in good condition, and the Y. P. S. C. E. is prospering.

GEO. W. HILLS.

ATTALLA, Ala., Feb. 22, 1895.

Wisconsin.

MILTON.—The Union Gospel services closed last evening. Brother Randolph has returned to Chicago.

Twenty-four persons have made an offering to our church in view of baptism, which, Providence permitting, will take place next Sixth-day evening. We are expecting others to make an offering. The meetings were held in our church; lasted six weeks. They have been a success, for which God be praised. There ought to be quite a number added to the other churches as a fruit of the meetings. I

notice, however, that where Union services are held, that particular church that enters most heartily into the services, regardless of expense and outlay, reaps the largest benefit.

FEBRUARY 25, 1895. E. M. D.
Missouri.

BOAZ.—We have had a very hard winter for this part of the country; a heavy sleet fell on the 24th of January, which bowed a great deal of timber to the earth, and broke some. On the 25th snow fell to the depth of ten or twelve inches, which remained four weeks. The snow is now gone, except small spots where it was drifted; the earth is about thawed out, and it looks as though spring had come. The farmers are beginning their farm work.

May the grace of God and the communion of the Holy Spirit abide with all who love our Lord. L. F. SKAGGS.

Colorado.

BOULDER.—The re-building of the Seventh-day Baptist church after it had been partially destroyed by the flood of last May, is an evidence of pluck and persistence on the part of the members of that congregation, which is to be commended.

Yesterday afternoon the Seventh-day Baptists dedicated their pretty, new, stone church on 12th street and Arapahoe Ave. The building is about 44x26 feet with stained glass windows and ordinary pews for seats. Capacity 200. Yesterday a magnificent congregation gathered together in which every church and society in the city was represented. An elaborate program was presented and fully carried out. Elder Wheeler was assisted by Revs. Caverno, Chase and Henry of this city and Eld. Hurley of North Loup, Neb. The service opened by a solo, "Flee as a Bird," sung by William Davis, which was finely rendered. Scripture reading, prayer by Rev. Henry, of the Baptist church; "Nearer My God to Thee," male quartette; reading of the Scriptures, by Dr. Caverno; Hymn 86, Gospel Hymns No. 5; Historical sketch of the Seventh-day Baptist organization in this country, its work and progress, by Elder Hurley; Welcome of Eld. Wheeler to the Ministerial Union, by Rev. Chase of the M. E. Church; Response by Elder Wheeler; Short address by Rev. Henry and Dr. Caverno; Prayer by Elder Wheeler; Hymn 135, Gospel Hymns, No. 5; Collection; Dedicatory anthem, composed by Prof. Rule; Organ voluntary by Prof. Rule; Singing by the choir concluded a most interesting service. The society feels proud of their pretty and substantial place of worship.—*Boulder County Herald.*

QUARTERLY MEETING.

The Quarterly Meeting of the Lincklean, Otselic, DeRuyter and Scott Churches convened Jan. 25 to 28, 1895, at DeRuyter, N. Y. The following program was the order of exercises:

Friday evening, prayer and conference meeting, conducted by Rev. L. R. Swinney.

Sabbath morning, sermon by Rev. B. F. Rogers, followed by Sabbath-school services. Lesson subject, The Great Confession. Subjects assigned and remarked upon: "Jesus the Son of God," by Rev. B. F. Rogers; "Suffering Foretold," by Rev. L. R. Swinney; solo by F. D. Allen; of Scott, together with other singing by the DeRuyter School.

Three o'clock, address by Rev. L. M. Cottrell, followed by conference meeting in which nearly all took part.

Sabbath evening, sermon by Rev. B. F. Rogers, followed by testimony meeting; two arose for prayer.

Sunday morning, ten o'clock, business meeting. Report from churches, etc. Eleven o'clock, sermon by Rev. B. F. Rogers. Adjourned to meet April 26 to 29 at Scott, N. Y.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

FIRST QUARTER.

Jan. 5. John the Baptist.....	Mark 6: 17-29.
Jan. 12. Feeding the Five Thousand.....	Mark 6: 30-34.
Jan. 19. Christ the Bread of Life.....	John 6: 25-35.
Jan. 26. The Great Confession.....	Matt. 16: 13-23.
Feb. 2. The Transfiguration.....	Luke 9: 28-36.
Feb. 9. Christ and the Children.....	Matt. 18: 1-14.
Feb. 16. The Good Samaritan.....	Luke 10: 25-37.
Feb. 23. Christ and the Man Born Blind.....	John 9: 1-11.
March 2. The Raising of Lazarus.....	John 11: 30-45.
March 9. The Rich Young Ruler.....	Mark 10: 17-27.
March 16. ZACCHEUS THE PUBLICAN.....	Luke 19: 1-10.
March 23. Purity of Life.....	Rom. 13: 8-14.
March 30. Review.....	

LESSON X.—ZACCHEUS THE PUBLICAN.

For Sabbath-day, March 16, 1895.

LESSON TEXT.—Luke 19: 1-10.

GOLDEN TEXT.—The Son of man is come to seek and to save that which was lost.—Luke 19: 10.

INTRODUCTORY.

GENERAL STATEMENT.—Soon after the time of our last week's lesson our Lord came to Jericho, and healed the two blind men. The incident of this lesson occurred while he was yet in Jericho. Jesus honored the publican who had climbed a tree to see him, by going to be his guest. The publican, like many of his class, became a disciple of Christ. This incident is peculiar to Luke's gospel. The gospel according to Luke has been aptly called the universal gospel, and the gospel of the publican and sinner.

EXPLANATORY NOTES.

v. 1. The word *Jesus* is not in the Greek, but supplied by the A. V., although we would know who it was that entered without the name inserted. "Jericho," the first city west of the Jordan captured by the Israelites under Joshua. It was completely destroyed and a curse pronounced upon whomsoever should rebuild it. Nevertheless it was rebuilt, cf. Joshua 6: 26 with 1 Kings 16: 34. Luke does not mean to tell us that Jesus passed through Jericho before the incident of this lesson. Verse one is a general statement which is supplemented by the particulars following. v. 2. The name *Zaccheus* seems to be of Hebrew origin. cf. *Zaccai* in Neh. 7: 14, so we may say that probably *Zaccheus* was a Jew, although it would be very natural to suppose that a chief publican would be a Roman. See note on v. 9. "The chief among the publicans." Should be "a chief publican." A publican is a tax collector. He doubtless had the oversight of many tax collectors. It was customary for the Roman government to farm out its taxes, that is, to allow the publican for a definite sum paid in advance, to collect as much as he could. Jericho was noted for its balsam trade. This furnished a good opportunity for taxation. "He was rich." He doubtless had grown rich in the business. v. 3. "He sought to see Jesus." We cannot tell his motive, whether he was like Herod, moved by curiosity (Luke 9: 9) or by a nobler motive, as probably were the Greeks who came to Philip. John 12: 21. "The press" is better "the multitude." We must notice that although the Pharisees and chief men among the Jews had determined upon his death, Jesus was still very popular among the people. Compare his triumphal entry into Jerusalem a few days after the time of our lesson. Few, however, of the multitude were devoted followers. Some were seeking to be healed, and some were moved by curiosity simply. A short man in the crowd would stand very little chance of seeing. v. 4. But *Zaccheus* knew how to supplement his height. "Sycamore." The fig-mulberry, said to bear a very delicious fruit. v. 5. "Looked up." Jesus was able to discern faith in a man, or a heart ready to believe. "To-day I must abide at thy house." He assumes that *Zaccheus* is willing to entertain him, and makes requisition for the entertainment as his royal prerogative. In like manner when he would enter Jerusalem, he sent his disciples to fetch the colt for him to ride upon. The *must* is of moral, not physical necessity. v. 6. If I were to make a guess at the time of the conversion of *Zaccheus*, I should say that it was when he began to descend from the tree. v. 7. "Murmured." The Jews despised publicans, especially those that were of their own race. They would use the words "publican" and "sinner" as synonymous. cf. Luke 5: 30, and elsewhere. Jesus himself used the term "publican" in accord with the popular usage in Matt. 18: 17. "To be guest with" is better "to abide with." It is very probable that Jesus spent the night with him. 8. "*Zaccheus* stood and said." We have the impression that he immediately made this declaration as soon as Jesus came into his house. He did not wait to be told as the rich young ruler. Some have thought that he was declaring his usual course of conduct, but he was

really declaring a complete change in his life. To give to the poor is considered by the Jews a special act of piety. "I restore four fold." Reparation by rendering several times the amount of the injury to the wronged person was a particular feature of the Mosaic code. See Exodus 22: 9. "Son of Abraham." He had, by his declaration, shown himself a true son of Abraham. Our Lord calls him therefore by this title in contrast to the appellation of the Jews, "a man who is a sinner." Salvation had not come to the house because Christ had condescended to lodge there, but because the man that lived there had repented. Some have thought that *Zaccheus* was a Roman, and that Jesus speaks of him as a son of Abraham in a spiritual sense. v. 10. "To seek and to save." Jesus here states the general purpose of his life. It is illustrated by the previous context. If a man is lost, that is just the reason that Jesus seeks him. Compare Luke 15: 1-4, Matt. 9: 13, etc.

LETTERS TO THE SMITHS—No. 14.

TO HARRY SMITH.

My Dear Nephew:

Your wedding cards were received last night. Many thanks. And so you and Bess are married. Well, I am glad of it. She is a girl worth winning, and I doubt not she will be a blessing to you always. I feel, too, that you will, appreciating the prize you have won, be a good husband, and that Bess will not regret giving you her heart. But I want to tell you a bit of a story.

A few years ago I went, one evening, across the river in the village where I was then living, to see a Mr. S. on business. Mrs. S. told me at the door that her husband was just then at the post office, but that he would be at home in a few minutes. I said that I could not wait for him, but would call at another time. She told me to come any evening after seven o'clock and I would be sure to find him at home. "He always comes from the post-office at that time, and always spends his evenings at home," said she; and, as she said it, I fancied that her eyes were lighted up with a bit of pride at the thought of having her husband always at home with her in the evening.

Happy little wife! thought I, as I walked away. And then my mind went out to a home on the other side of the river, where a young wife was sitting alone—where she sat alone every evening so far as her husband was concerned. They had been married but two or three years, yet he had already gotten into the habit of spending every evening down town in a corner grocery. Now and then I had stepped into that grocery of an evening to do some trading, and I had always found Peter there helping to make the close atmosphere of the place blue with tobacco smoke. And I could tell by what I heard that he and his companions were generally telling one another vile stories by way of amusement. And I have many times wondered that such company and such talk could get Peter away from the society of Emma, his young wife at home. I am sure it was only because his good taste and good sense had been quite lost. Emma sat there alone at her work thinking, no doubt, of the days when Peter would come five miles twice a week to see her, even through rain, snow, or Egyptian darkness; when he used to declare himself of all men most miserable when away from her sweet company; when he declared that without her life was not worth living. And I suspect that, as she thought with no little sadness of the change that had so soon come over him after they had gone to housekeeping, she began to lose faith in human nature, especially as seen in men.

I have not seen Peter and Emma for several

years, but I am almost sure that he has spent the most of his waking hours, when not at work, somewhere down town, and that she has settled down to the feeling that, while he may still care something for her, and would probably feel sorry to have her die, he thinks more of the society and vile talk of down-town loafers than he does for her. And I wouldn't at all wonder if she has got into the habit of thinking and saying that it's just that way with all the men.

But I am just as sure that Mrs. S. thinks her husband the better every day she lives with him. She looks upon him with pride and satisfaction; and I doubt not that she thanks Heaven every day for sending her such a husband.

And now, my dear Harry, I am wondering whether you will ever come to treat Bess as Peter treats Emma. I hope not; indeed, I do not think you will do so. I can see no reason why you should. I am sure there should be more pleasure for any sensible man in the company of so bright and agreeable a girl as your Bess, even if he is married to her, than in the society at the grocery down town. I know by many years of experience that a good wife becomes more and more agreeable and companionable as time goes by,—that is, if she is given half a chance to do so. Peter did not give his Emma any opportunity to show him how pleasant company she could be to him at home. But I beg of you, Harry, not only to give Bess a fair chance to make your home life happy, but to help her do it.

I have heard you and Bess sing some pretty duets at musical entertainments in the days that are past; such singing will be delightful for you in your little sitting-room. Her sweet alto that so charmed you a year ago should be more charming to you now; and your well-trained tenor should harmonize with her voice better than ever, now that you are where you have so good a chance to practice together. You have told her many times how you admire her playing: prove to her now that you were not lying about it.

I want to suggest to you, Harry, the pleasure of reading together; it is a delightful thing to do. You read to her while she sits at her work. Read some of the best books together and cultivate a mutual taste for good literature; you may thus be drawn together and come to be more and more alike in tastes and sympathy. "The Vision of Sir Launfal," "Hiawatha," "The Courtship of Miles Standish," "Evangeline," "Uncle Tom's Cabin," "Lorna Doone," "Malcolm," and "The Marquis of Portlossie" will have an added charm when read in this way and talked about.

Just contrast pleasure of this kind to that gotten out of the vulgar talk of coarse loafers who cannot bear to spend an evening at home with their wives and children, and see the difference. Why, boy, the one is as far removed from the other as the east is from the west.

Begin at once, Harry, to make your home the most attractive place for you on earth. I am sure Bess will help you do so. Give her my love, please.

Faithfully yours,

UNCLE OLIVER.

CHRIST meant his disciples to be fountains; many of them are cisterns, and cracked cisterns at that.

IS IT TRUE?

Is it true, O Christ in heaven,
That the highest suffer most?
That the strongest wander farthest,
And more helplessly are lost?
That the mark of rank in nature
Is capacity for pain?
And the anguish of the singer
Makes the sweetness of the strain?

Is it true, O Christ in heaven,
That, whichever way we go,
Walls of darkness must surround us,
Things we would but cannot know?
That the infinite must bound us
Like a temple veil unrent,
Whilst the finite ever wearies,
So that none's therein content?

Is it true, O Christ in heaven,
That the fullness yet to come
Is so glorious and so perfect
That to know would strike us dumb?
That, if ever for a moment
We could pierce beyond the sky
With these poor dim eyes of mortals,
We should just see God and die?

—Helen Hunt Jackson.

OUTSPOKEN RELIGION.

"Out of the abundance of the heart the mouth speaketh." "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "By our words we are to be justified and by our words we are to be condemned." "For every idle word that men shall speak they shall give account in the day of judgment."

These are solemn and important declarations made by Him who is All-wise and who never spoke amiss; declarations which should so affect every one of God's intelligent creatures, and especially every one of his redeemed children, as to cause them to diligently inquire what kind of conversation should be of the most importance.

We find that men of the world are very much interested in the conversation which pertains to the interest of the same, and are not slow in presenting the claims and importance of their worldly schemes and giving us the benefit of their experience in the time of success or failure; so also with the politician, the scientist, the traveler; all commendable and proper to a certain extent.

But why should it be so largely the only topic upon which so many delight to dwell. There are other matters of much greater importance than these. Our relations to God and to our fellowmen, our condition under sin, the remedy provided in Christ, the personal application of this remedy to our own case, our mission in this world, our final account and rewards. Judging from analogy it would be expected that the Christian would be the most likely to be deeply interested in these matters, and that they would be first and prominent in his conversation. But how often we find it otherwise, that those who profess to be born from above, to have their treasures laid up in heaven, to be seeking a better country than this, very seldom refer to these important matters in their daily conversation, and perhaps feel a sense of embarrassment when it is introduced by others and regard it as untimely or out of place. These things ought not so to be. Let us at all times and places be ready to speak out for Christ and his holy religion, thus confessing him before men and letting our light shine. True, words without corresponding actions are of but little account, but both are required in the gospel of Christ. These ought ye to have done and not to leave the other undone. Sins of omission are equally objectionable with those of commission in the sight of God. To many it will be said, Ye knew your duty but ye did it not.

H. B. LEWIS.

MENTAL LOAFING.

It is considered a disgrace to be lazy. He who is too indolent to work for his own living becomes a byword or reproach. But there is a very common form of laziness which is not always noticed; it is that of the mind. We first become conscious of it in our young days when we "don't feel like study." We dawdle over the book with our thoughts half asleep, and as a result give a fine exhibition of stupidity in the recitation room. This sort of indulgence in youth is very dangerous, for it becomes a habit, and the mind grows rusty and dull in the very prime of life, when it should be at its best.

On the heels of this form of laziness comes another bad habit—that of intellectual loafing. What loafing is in the common sense we all know; it is hanging about with no definite aim or purpose, idling away the time without profit. Well, there is mental loafing as well, and it is known in the dictionary as "reverie." It is a dreamy state of the mind, when the thoughts go wool-gathering. This habit so common to young people is fatal to mental growth; many a promising youth is ruined by over-indulgence in it. It wastes time and enfeebles the mental powers. It is really a form of laziness, and it should be sternly corrected on the outset. The action of the mind should be kept under control. When the thoughts begin to wander it is time to whip them into order. A resolute will, will do it.—*Sel.*

For the Christian, death is simply moving out of a decaying tent into a glorious and eternal mansion.

Special Notices.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

IT is now six months since last Conference, and there are yet thirty-seven churches which have not paid their apportionment for Conference expenses. The treasurer is waiting for money.

WILLIAM C. WHITFORD.

ALFRED, N. Y., Feb. 20, 1895.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.
GEORGE SHAW, Pastor.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

THE Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

WHAT HAPPENED TO CHARLIE'S GROCERY.

"I think you're awful mean to break up our play so!"

"And I think you're awful mean to want us to do what we don't think is right!"

"That's all humbug!"

"You're an impolite fellow, and I guess I'll take my sister and go home."

"Charlie, Charlie!" cried a rebuking voice, "surely you are not quarreling with your little visitors? Come in, all of you, and let me know what all of this means."

Charlie went in reluctantly, followed by his playmates, George and Ettie Graham.

"Now," said Mrs. Foster, "what is the trouble?"

"I didn't mean to talk so," said Charlie, very much ashamed, "but, indeed, mother, you don't know how I was provoked. We all decided to keep store on the back piazza, and I wanted to have a cigar and tobacco store, because I could fix it up splendidly with father's meerschaums and pipes and cigar-boxes—you know he has lots of 'em—and George and Ettie were to be my customers. But George said he was a member of the Band of Hope, and so was Ettie, and girls didn't buy pipes and cigars anyhow; I tried to persuade him that 'making believe' to buy a cigar, and 'making believe' to smoke it, wasn't any harm, and would not be violating his Band of Hope pledge; but he would not give up, so I had to try something else. This time it was a grocery store. I coaxed Aunt Martha to give us a little of everything in the store room, and all sorts of boxes and things to put them in. Then we got potatoes and onions out of the cellar, and hung up the big codfish father brought home yesterday. It's a fine establishment, I tell you—I mean the store, not the codfish—and you must certainly go out and see it when your headache gets better."

"Then I remembered that Uncle Jack said a grocery store wouldn't pay without liquor; so I rolled in two barrels from the yard, and, with a piece of chalk, marked one 'Molasses' and the other 'Old Rye Whisky'; and then the trouble commenced. O dear!"

"Let George tell the rest," said Mrs. Foster, as her boy stopped to get his breath.

"Well, ma'am, it was just this; father don't believe it's right for temperance people to buy anything where liquor is sold, if they can help it; and as Ettie and I belong to the Band of Hope, and have taken a pledge, we don't like to make believe to buy anything at Charlie's store, because he makes believe that he sells whisky."

Here Charlie broke in:

"Mother, you and father buy things where all kinds of liquor are sold, don't you, and you don't think it's wrong? and you are both Sons of Temperance, too—I mean father is a Son of Temperance, and you—mother, what are you since you've got to

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be a full member of the Order? I hope that big National Division that meets in Boston in September, will remember that the ladies are 'Daughters of Temperance,' if the men are Sons, and will fix things so that folks will know what to call them. But where did I leave off? Oh! I remember now; is it wrong to buy goods where liquor is sold?"

The question came home to the lady with a force that startled her. She had never given a thought to the subject, and as she looked at the two small models of childish consistency, she felt condemned and ashamed.

"There are no temperance groceries near here, and we have to deal with the others for necessity, or go a long distance," she replied, evading the question.

"Mother says people who are fighting intemperance ought to be willing to take a little extra trouble rather than do the smallest thing to help it along. I heard her say that when Mr. Lee laughed at her sending so far for things," said Ettie.

"You've given me something to think of, little folks," said Mrs. Foster, kissing the child's rosy cheek. "I hope I shall profit by your example. Charlie, you must turn temperance grocer immediately."

"I know what we'll do!" exclaimed George. "We'll pretend he's been selling liquor on Sunday, and arrest him, and put the fine so high he can't pay it, so he'll have to go to jail."

"And then we'll smash up his whisky barrel," chimed in Ettie.

"But the law don't allow that in this city, my dear," said Mrs. Foster.

"Well, we'll make believe so, anyway; and when the ladies vote, they'll make a law that will allow it. Mother says so," was the prompt response.

"Oh! Ettie's a 'Woman's Rights?'" exclaimed Charlie, laughing, as he was collared by George; and before he had time to get his "face straight," as he said, he was tried, convicted, and imprisoned in the woodshed. But when the sound of the first blow that fell on his barrel reached his ears, he "broke jail," exclaiming: "You'll have all the fun, and I believe I want a little of it. We'll play that somebody else kept this store, so that I can put in a lick for temperance."

And three pair of small hands, wielding axe, hatchet, and garden hoe, prepared to annihilate the enemy. Half an hour afterward all was quiet; the children were off amusing themselves elsewhere, the hen and chickens reveled in the deserted groceries; the cat gnawed at the tail of the dried codfish; and a lot of broken hoops and scattered staves showed how efficiently and forcibly Ettie's "make believe" law had been executed.—Sel.

A WORD ABOUT BOYS.

Treat your boys as though they were of some importance, if you would have them manly and self-reliant.

Be careful of the little courtesies. You cannot expect your boy to be respectful and kind, unless you first set him the example.

If you would have your boy make you his confidant, take an active interest in all that he does. Don't be too critical, but ask for his views and opinions at all times.

Don't keep your boys in ignorance of things they should know. It is not the wholesome truth, but the unwholesome way in which it is acquired, that ruins many a young man.

Don't act as if you thought your boy amounted to nothing, nor be continually making comparisons between him and some neighbor's son, to his disadvantage; nothing will dishearten him quicker.

Don't think that anything is good enough for the boys, and that they don't care for nice things. Have their rooms fitted up as nicely as possible. Let them understand that their rooms are to be kept in order, and the result will justify your pains.

Furnish your boy with good, wholesomereading matter. Have him read to you and with you. Discuss with him what you read, and draw out his opinions and thoughts upon the subjects. Help him to think early for himself.

Make home a pleasant place; see to it that the boys don't have to go somewhere else to secure proper freedom and congenial companionship. Take time and pains to make them feel comfortable and contented, and they will not want to spend their evenings away from home.

Pick your son's associates. See to it that he has no friends that you do not know about. Take an interest in all his troubles and pleasures, and have him feel perfectly free to invite his friends to the house. Take a little pains to make him and his friends comfortable and happy in his own home. He will not be slow to appreciate your kindness.—*Mothers' Companion.*

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is appreciated by every one, but so few are able to secure uniformly good results. This is often due to the fact that when milk is used the character of it is exceedingly variable; by using Borden's Peerless Brand Evaporated Cream you will overcome this difficulty. Try it.

MARRIAGES.

EDWARDS—DAVENPORT.—In Independence, N. Y., Feb. 17, 1895, by Eld. J. Kenyon, at his home, Adelbert Edwards and Miss Leola Jane Davenport, all of Greenwood, N. Y.

AUSTIN—STILLMAN.—In Westerly, R. I., Feb. 19, 1895, by Rev. William C. Daland, Mr. John H. Austin and Miss Mattie K. Stillman, both of Westerly.

LANGWORTHY—GREENE.—At the residence of the bride's father, E. D. Greene, Adams Centre, N. Y., Feb. 21, 1895, by Rev. A. B. Prentice, Clayton R. Langworthy of Brookfield, N. Y., and Mercy S. Greene of Adams Centre, N. Y.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

NASH.—At Milton, Wis., Feb. 15, 1895, at the residence of her daughter, Mrs. S. E. Roe, Mrs. Sally Gavett Nash, relict of Capt. John Jonathan Nash, aged 89 years, 1 month and 17 days.

At the time of her decease she was a member of the Seventh-day Baptist Church, of Westerly R. I., which she joined over 57 years ago. Her husband died in 1856. To them were born seven children, three of whom are still living, Mrs. S. E. Roe, of Milton, Wis., Mrs. Harriett Davis now living in California, and Jonathan H. Nash, residing in Mexico. Sister Nash was greatly beloved by all who knew her. The funeral services were held in Milton in the Seventh-day Baptist church and the body was sent East for interment in the cemetery at Poquetannoc, three miles from Norwich, Conn., to repose beneath the shadow of the family monument there erected. E. M. D.

JACOBS.—Richard S. Jacobs, of paralysis and heart failure, after a little over four day's illness, at the age of 56 years, 6 months and 20 days, in the village of Independence, N. Y., on the 18th of Feb. 1895.

Funeral services in the Seventh-day Baptist church, February 20th, sermon by the pastor from Psa. 39: 4. Burial ceremonies by the ritual of the Grand Army of the Republic. He has gone to the land where all can hear and see. We are falling one by one. M. H.

TAYLOR.—Lydia Matilda Taylor, wife of Grove D. Clarke, was born in Charlestown, R. I., Sep. 15, 1825, and died of consumption, at the home of her son, Martin E. Clarke, at Elizabethton, Tenn., Feb. 17, 1895.

She became a disciple of Christ when quite young and united with the Baptist Church on the Post Road near Quonochontaug Beach. At the time of their marriage, she commenced keeping the Sabbath and became a staunch Seventh-day Baptist. She became the mother of three sons and one daughter, only one of whom survives her. Her life was an example of constant growth in grace and she died in full confidence of a glorious inheritance with the saints of God. G. D. C.

BARBER.—In Scott, N. Y., Feb. 20, 1895, Mrs. Susanna Burdick Barber, aged 82 years, 11 months and 5 days.

She was the eldest of 13 children. Two brothers and one sister survive her. She was baptized by Eld. John Greene and united with the Scott Seventh-day Baptist Church, of which she was a consistent member for about 63 years. Of her children two sons and two daughters are yet living. B. F. R.

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