THE TEACHINGS OF JESUS

Jesus was a teacher. He called about him a company of disciples to whom he imparted the principles of his kingdom, and in company with whom he went from village to village declaring his principles of his kingdom, and in company with...
**MISSIONS.**

NINE persons asked the Corresponding Secretary to have a copy of the Report of the London World's Missionary Conferences sent them. These nine copies were ordered long ago, the money being sent with the order. If any one has failed to receive a copy, the Secretary would be glad to be informed of it.

**Bro. Thwaites** reports 13 weeks of labor as missionary pastor at Cartwright, Wis.; one other preaching place; 20 sermons; congregations from 35 to 60; 16 prayer-meetings; 2 funerals, and 24 visits. He has done a little mission work in Barrow county, and hopes for good results. The Sabbath-school is increasing in numbers, and sincere interest is manifested in the prosperity of the church.

**Bro. U. M. Babcock,** Humboldt, Neb., writes that the young people are very faithful, and that they are the hope of the church. The Branch brethren have moved their church house to a location near the parsonage, which Eldor Babcock says is a great improvement. He reports 10 sermons; 20 other meetings; and but few visits or calls, on account of sickness, having been confined to the house more than for 5 years, and having done less preaching the past quarter than in the same length of time before since entering the ministry.

**Bro. W. W. Ames,** of Berlin, Wis., and wife, have had, in the past quarter, the sad experience of burying their last son. They will have the sympathy and prayers of many. On their way to and from Wharton, Ill., to attend college memorial services for their son, Bro. Ames preached in Chicago twice, besides conducting a funeral service, and gave two addresses before the students at Wharton. He also preached at the quarterly meeting in Utica, Wis. He reports 8 weeks of labor on the Berlin field, at 3 preaching places; 20 sermons; congregations of 21, 11 prayer-meetings; and about 40 visits, besides holding religious conversations, while absent from the field.

**FROM BRO. MORTON.**

The beginning of this quarter found me at Ainsworth, Iowa, where I preached, in the United Brethren church, to a good and appreciative audience. I then returned home, and remained till the middle of December, when I went to the semi-annual meeting at Berlin, Wis. We had a good meeting there, which has been reported by Bro. Ames in the Recorder. From there, I went to Colonos, stopping one night at Dakota, and preaching at sister Cran dall's to a very interesting audience of about twenty persons. Finding that the Methodists and Congregationalists were holding a protracted meeting at Colomas Corners, I deemed it best to omit preaching there, and go to Adams Centre, in Adams county, where we used to have a small church. For months, I have been desirous of visiting these brethren, who were persuaded to connect themselves with the Seventh-day Adventists some years ago, but who, I had been informed, were never in full sympathy with their new associates. I remained over the Sabbath, preaching six times. There are six families living near together, and one or two some miles away, who attend services there when they can. Almost all of them seem to be in full sympathy with us, and are really more Seventh-day Baptists than Seventh-day Adventists. I did not, however, make any attempt to induce them to change their church relations. They seemed very desirous that I should visit them again, which I hope to do. On my return to Coloma, I preached in the Deerfield, where I preached six times, closing up the month. The Deerfield people have built a new school-house, where we held our meetings. It is a very comfortable house, and we enjoyed our meetings. The attendance was fair, and I trust some good results will follow.

I returned home the first of January, where I have remained since, with the exception of my attendance the past week at the quarterly meeting at Utica, Wis. We had a good meeting, and I believe the Lord was with us. The weather was very cold, and the attendance was, for that reason, not so large as usual. The exercises on First-day were conducted by Bro. Ed. Sanders, in behalf of the Y. P. S. C. E. The congregation was large, and the interest good. Five of the churches represented have "Endorse" organizations.

Of my labors in Chicago, I have already given you a pretty full account, which need not be repeated. I go to-night to Jackson Centre, Ohio, to another protracted meeting. I expect to be gone till about the middle of March. On my return from there, I hope to remain at home for a few weeks, during the usual bad spring weather. Then, I design visiting some half-dozen places, where there are interests, nearer to or less under my care; but I cannot now outline the work definitely. My health is now very good indeed; for which I try to be thankful.

I report for the quarter: Sermons, 25; many pastoral and other visits; about two thousand pages of tracts distributed; collected on the field, $25; traveling expenses, $15 46.

**FROM ELD. S. D. DAVIS.**

Through the blessing of God I am permitted to report to you again. December 5th I started for Salemville, Pa., where I attended the quarterly meeting, which was protracted until the 18th. The extremely inclement weather, and other circumstances, made it desirable to retard our return, and our meetings were very pleasant; one was converted and one joined the church.

On the 19th I arrived home, and on the 21st I went to Greenwether, W. Va., to begin a series of meetings, which continued until January 7th. On the 9th I preached at Lost Creek. On the 11th I went to Berea to attend the quarterly meeting, and continued meetings there until the 19th. It was a precious revival. On the 20th I wrote many letters of communication. On the 28th I went to New Milton, and began a series of meetings in the Middle Island Church. These meetings ran with increasing interest until the evening of the 10th, when we had the evidence that, though there were no conversions to report, our meetings were not in vain in the Lord. I go to-morrow to their quarterly meeting, hoping that we will have a pleasant time.

On the 11th I started for home by way of Des­ con Clark's, who was very sick and has since died. On the 13th an 14th I preached in the 1st and on the 15th went to Salem, to assist Elder Huffman in a series of meetings there. On the 17th, I preached in the neighborhood of our people at Victory, made three visits, and returned to Salem, where I continued in the meetings until the night of the 24th, when the meetings closed. Our people at Salem are making an earnest effort to establish a school which they hope, will afford collegiate privileges in the near future. On the 27th I wrote up my missionary correspondence, and go, if the Lord wills, on the 28th, to Long Run, on my way to New Milton. I have been continually occupied 14 days of labor at 7 preaching places, 105 sermons, 50 prayer-meetings, 103 visits, and 2 additions by the laying on of hands after baptism.

**FROM E. H. SOCWELL.**

As I survey the field and review the work of the quarter, I am made and over the slow advancement we are making in spiritual things. Yet we rejoice that we are advancing at all. I think that each succeeding month in the last half of the year found us on a higher ground than we had occupied the preceding one, so I am justified in reporting a constant growth in interest and spirituality.

During the quarter, I have been enabled to give almost my whole time to church work, in the various ways that open up before a pastor, but there are others whose labors in preaching from Eld. King, the United Brethren pastor of this circuit, and Bro. J. T. Davis, who spent several days with us on his return from Greene county. Bro. J. M. Hurley and family, of Wellesville, have visited us; and we gladly acknowledge the valuable aid Bro. and Sister Hurley rendered us, both by activity in public service and in private personal labor among us. We are also thankful to all the active Christian workers among us for their unselfish zeal and earnestness in trying to win men to Christ. While, as the results of these efforts, we cannot record any known conversions, yet we rejoice that many who had wandered from the path of duty have returned to their "Father's house" and are now in active Christian work. Yet we are silent yet; we are not seen at the prayer-meeting; and show no visible signs of spiritual life. Oh, how earnestly we pray that they may be aroused from this dreadful slumber, and 'join in leading to Christ those who now stumble over their present condition. While we have meetings each week, both of which are well attended, and a deep interest is manifested. One of these meetings is held at private houses; and we believe it is doing much good. Lately we have been holding it at the homes of our aged and infirm member who cannot attend our regular Sixth-day evening meeting at the church. These fathers and mothers in Israel seem much strengthened by thus worshiping with us.

On February 19th, I went to Grand Junction to assist our people there by holding meetings. While there I preached five sermons; held one prayer-meeting; visited among our people, and made some calls among First-day people. One of my sermons was upon the Sabbath question, which was listened to attentively by First-day people as well as by our own. After the sermon, several conversations were held by First-day people, who said they "desired to know about this matter." Our people have hopes that one family near them will embrace the true Sabbath and unite with them. They have recently had two families of the same name. How, we ponder, will this be settled?
church of ten members is now entering upon the fourth month of its existence; and I feel a deep interest in their welfare as they are situated in a good country, near markets, and near two great railway lines, and less than three miles from woods and coal mines. They constitute our frontier Iowa church.

Sabbath-keepers who wish to rent land reasonably or buy good homes cheap, will do well to correspond with Bro. C. B. Babcock or D. P. McNabb, at Westboro, this county.

I fervently desire grace and wisdom that I may work my little field so faithfully "that I might by all means save some." (Gal. vii. 3.)

—13 weeks of labor; 25 sermons; congregations of 50; 36 prayer-meetings; 16 visits; and the distribution of 1,200 pages of tracts.

FROM C. W. THERELKED.

CRAN ORCHARD, I. 1.

This quarter has been one of hard work, calling forth much patience and endurance. It is the last, since the Sabbath concerts are now known in this country as long as it has, that such a need for drill and seed-seeing should now exist. Sabbath reform, I have learned, is a reform peculiar to itself; more excuses can be framed to carry men back from the "alternate" than from the performance of all other duties put together, it seems to me. Several new points of interest have sprung up here in the bounds of our work. A number have been converted and have embraced the Sabbath; but, owing to the strife of the brethren in Kentucky about going there to begin work. They have no home; cannot do much in bad weather, and are waiting for winter to close. Adding Dr. Johnson to the work has extended it, till we now need double the force, he has a good horse, goes before and makes arrangements; and by his daily Sabbath question and distribution of tracts, prepares for other work. He is the best tract distributor I ever saw, and reaches many homes with the Light of Home and other literature.

FROM SISTER BURDICK.

LINCOLN CENTRE, N. Y.

Since the last of December, the meetings have alternated between Lincklcn and Otselee. The Sunday appointment at North Pitcher is still continued. The attendance is from fifty to one hundred and fifty. The attendance at Lincklcn and Otselee is some smaller than through the summer and fall; bad weather and roads sometimes prevent attendance. Very soon we shall have no church, and the soil that has been going on by its own production, we have not yet come out in baptism. We have purchased an organ for our church, and are taking steps in advance of any of the other churches of the community. I am awaiting the decision of the brethren in Kentucky about going there to begin work. They have no home; cannot do much in bad weather, and are waiting for winter to close. Adding Dr. Johnson to the work has extended it, till we now need double the force, he has a good horse, goes before and makes arrangements; and by his daily Sabbath question and distribution of tracts, prepares for other work. He is the best tract distributor I ever saw, and reaches many homes with the Light of Home and other literature.

A GENTLEMAN recently sent three cents to the mission rooms (Baptist) saying the sum might be larger in the arithmetic of heaven than in that of earth. It was the gift of a little six-year-old boy, and was all the money he had. He had chanced to hear his father and some others talking of the great need of missionaries in upper Burma, and he wished to have it sent there. —The King's Messenger.

MISS SUSIE BURDICK was with the Woman's Board at its February meeting. The details of the question of expenditure and fulfillment of plans for preparation and mission work are pressing, doublets, as rapidly as they may be able to do. Miss Burdick brought with her to the little meeting courage for herself, and to us cheerful, hearty acceptance of the obligations coming to her, all of which it is a pleasure to acknowledge in this place. An informal reception was given her one evening while she was in Milton. The young people of the church were invited to meet her, and this is true, that all these will all the time hereafter have a stronger and more intelligent interest in her and her work, if she shall yet reach the foreign field in safety; so true is it, that personal acquaintance and contact with people and things quickens interest in them.

A WRITER in an English woman's missionary paper gives encouraging testimony concerning school work in India, saying amongst other things with reference to her girls' school, "I feel more and more the power of the Word. God has commanded and departed as we scatter the seed, and if we do that in faith he will see to the springing of it, and to its fruitfulness. Our work here is positively encouraging. We are warmly welcomed wherever we go. Slowly, imperceptibly prejudice is dying away, and the people, almost unknown to themselves, are seeking enlightenment and liberty. They grope for they do not know what. Oh that we could reveal our Jesus to them in all his sufficiency, with a foretaste of the Spirit. The school—my special province—is keeping up very well, and this, the rainy season, is the worst for attendance. In the upper school we have a roll of forty-two, and last month the average attendance was twenty-four. From time to time there is an outcry about religious instruction, and a few of my pupils are withdrawn, but we keep steadily on our way, and still our numbers keep up. —Home News Corner.

Chicago.

After reading Mrs. Daland's article on the "Home News" corner in the Woman's Department, I have decided that the little church in Chicago should do something to sustain such a department. I intend to consult with the ladies, and hope we can arrange to have some one prepare an article each month.

We also organised missionary societies in our church at present. We are so widely scattered and many of our women are too far to take up much of the work, but we have been doing more than we have done during the summer.

Since I took up my pen to write, the thought has come to me, what do small churches have a church missionary meeting once a month? In the meantime, each member shall have a thank-you, where such contributions to it as circumstances might dictate; or if any prefer the other plan of laying something every year or at some particular purpose, they could do so. In some way, systematic giving should be encouraged. At the meeting the money could be put together and reported as soon; then there would be less need for any one to feel embarrassed because their mite was so small compared with others. The Master will know each joy and each sorrow that has prompted the offering, and will bring comfort for each, however small.

I feel that a church missionary meeting is necessary to keep the church in touch with the world. There seems to be a tendency to multiply societies till there is little left for the church to do. It may be best in large churches to organize, so that all can have a share in the work, but in our small churches this cannot be done without the best of the church's work would be in some measure make up for the many discouragements which come to such churches.

J. R. M.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

SECOND QUARTER.


June 29. Review Service.

LESSON 1.—THE TRIUMPHAL ENTRY.

For Sabbath-day, April 6, 1889.


And when they came nigh to Jerusalem, unto Bethphage, and unto Bethany, at the mount of Olives, he sent forth two of his disciples,

And said unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied by the door without in the street: unto which say ye, The Lord hath need of him; and straightway he will send him forth.

And they said unto him, Wherefore lookest thou for him? behold, he answereth thee.

And they brought the colt to Jesus, and cast their garments on him. And he sat upon the colt.

And many spread their garments in the way: and others cut down branches from the trees, and strawed them in the way.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

And when he had come nigh unto Bethphage and Bethany, at Jerusalem, he lifted up his countenance, and beheld the cities of Jerusalem, and was wroth with them.

And he said unto them, It is written, Thou shalt not enter into the house of feasting, and into the temple; and shall come unto him, with the twelve, in the eventide.

GOLDEN TEXT.—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee. —Zech. 9:9.

INTRODUCTION.

See parallel accounts, as given in Daily Readings. Many significant events had transpired during these last days even before the approach of Jerusalem. Zechariah, an impudent proclaimer of Jericho, was converted. See Luke 19:1-10. Jesus was entertained at home by Lazarus, as a result of the parable of the pounds. Luke 19:11-28. He spent the following Sabbath, which was the last before his crucifixion, in Bethany, in quiet reflection, but also in approaching Jerusalem. It was a partaking of a feast provided by the sisters of Lazarus, at the house of one Simon, there came a woman bringing an alabaster box of precious ointment and poured the ointment on Jesus feet. See John 12:3. During the night following this feast a council of the Jews was convened to consider some plan of disposing of both Jesus and Lazarus, whom he had raised from death. The time of this lesson was probably on the first day of the week, April 2, A.D. 30, corresponding to the 10th of Nisan, 783.

EXPLANATORY NOTES.

V. 1. And when they came nigh to Jerusalem, unto Bethphage, and unto Bethany. They were approaching Jerusalem from Jericho. Had spent the Sabbath very quietly in Bethany. On the morning of First-day, Jesus and his disciples were preparing to proceed. This little hamlet, Bethphage was situated a short distance from Bethany, on the direct road leading over Mount Olives to Jerusalem, perhaps two miles distant. The mount of Olives, Bethphage and Bethany, was a more direct path across this gorge from Bethany to Bethphage. By this more direct road, Jesus sent forth two of the disciples to Bethphage.

V. 2. And went thither, etc., Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied by the door without in the street: unto which say ye, The Lord hath need of him; and straightway he will send him forth. Jesus was now about to make his triumphant entry into the national capital as the promised King of the Jews. It is but just to prophesy and to his real character, that he should enter Jerusalem now in the same manner as was customary for a

triumphing king to enter. This colt was therefore an imperative instrument in the revelation of the royal personality now approaching the great city of the Jews.

V. 3. And they said unto him, Wherefore lookest thou for him? behold, he answereth thee. And they brought the colt to Jesus, and cast their garments on him. And he sat upon the colt. It was that either the colt, and of course would at once grant the use of the animal for this divine purpose. Some have supposed that an engagement had been made of some kind to have his colt at hand. This is hardly the readiness for this occasion. That may all be true, but it does not appear from the narrative; yet it is evident that the owner was ready to grant the use of his colt.

V. 4, 5, 6. These verses simply narrate the fact of the messengers finding the colt as they had been directed. This was a must of faith. There was no positively rejecting Jesus, nothing could be more disavowals of such a sentiment than their own.<ref>the colt</ref>. Did they raise any questions as to his humility or as to his right to enter? They could at least refer to the words of Zachariah—(''Hosanna in the highest.'')

V. 9. And that they went before, and that they followed, even as he said, etc., is that he cometh in the name of the Lord! Those words were a song of triumph similar to what is often used by the immediate heralds of an approaching king. The last words of this were quoted from Psa. 118:26.

V. 10. This song was a positive recognition of him as bringing in a kingdom, and of the kingdom as the promised kingdom for his honored residence. This expression, "in the highest," does not mean simply in the highest degrees, but in the highest regions, i.e., in the highest heaven. This is the only passage in which there is the blessing on him here on earth!

V. 11. And Jesus entered into Jerusalem, and into the temple. From the most public demonstration of his claims to the Messianic title. Exercised by this through, singing songs of triumph, he entered through the gate into the city and thence directly to the temple, fearless and triumphant in his whole bearing. And when he had looked round about on all the city, behold, the tide was come, and he went out unto Bethany with the twelve. To the unemplased observer this was a strange inscription of a king. He comes to Jerusalem unawed, quietly views all its apartments and furniture, dismisses the great crowd of his attendants, and as the shades of night draw on, passes out of the temple and through the gate of the city, taking the path to Bethany, turns by the circular route over the Mount of Olives to Bethany, there to spend the night in thoughtful seclusion with his disciples, and at leisure to love him. What an eventful day this had been! The whole transaction from morning till evening was simple and childlike to him, as he passed by the close of the city gate, looked upon it, and have looked upon it during the succeeding ages, there was something of spiritual grandeur and divine wisdom here, that was never before made known.

V. 12. A divine king had been preparing to set up his eternal kingdom in this sinful world. He had come from his heaven enacting a great purpose. He had followed and asked of the people where he was to be soon to be crowned with the thorns of earthly hatred and at the same time on the throne of God the kingdom of our Father. Nothing more to do but to take over the world, to take over the entire universe. Before him thus exalted will the kings of the earth cast down their diadems and golden crowns and unite their voices with the redeemed millions in that great shout, saying, "Hosanna; Blessed is he that cometh in the name of the Lord;" "Hosanna in the highest."
J. B. Clarke’s report of labor for past month in DaBayer and Scott was presented. A communication was received from Eld. Wm. M. Jones, containing list of names of persons to whom to send the Outlook. This matter was referred to A. E. Lewis. A letter was read from E. S. Senator, J. B. MacPherson, notifying the Society of the mailing of twenty-five copies of the Blair Sunday-Rest Bill. The Treasurer reported cash on hand $613.49, and bills set at $754.54. After approval of the minutes, the Board adjourned.

MISSIONARY BOARD MEETING.

Regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawntuck Seventh-day Baptist church, Westerly, R. I., March 13, 1889, 9:30 A. M. William L. Clarke in the chair. Prayer by Geo. Carpenter. Nineteen members present.

Minutes of the regular meeting held Dec. 22, 1888, and the special meeting held Jan. 16, 1889, were read and approved. The Treasurer presented the following quarterly report which was approved and ordered to be put on record:

A. E. Chester, Treasurer, in account with the Seventh-day Baptist Missionary Society.

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The Treasurer reported cash on hand $613.49, and bills set at $754.54. After approval of the minutes, the Board adjourned.

HISTORICAL & BIOGRAPHICAL

HISTORICAL SKETCH OF THE WOMAN’S BOARD.

The Woman’s Executive Board of the Seventh-day Baptist General Conference was organized in 1884. At the annual meeting of the Conference held in Charleston, W. Va., in September, 1884, it was voted to ask that body to organize a Woman’s Board by the adoption of something like the following plan:

WHEREAS, the Woman’s Executive Board are of the opinion that the women of the denomination may be enlisted in some practical and efficient way in our various denominational enterprises; and,

RESOLVED, we believe that such a movement is greatly needed; therefore,

Resolved, That this Conference do, hereby and now, constitute a Woman’s Board under the following specifications:

1. This Board shall be known as the Woman’s Executive Board of the Seventh-day Baptist General Conference.

2. The Board shall be appointed by the General Conference at the same time and in the same manner as the other Boards are now appointed by the Conference; and shall consist of a President, a Vice-President, two Secretaries, and three members, all of whom shall be the officers and members as may be appointed by the Conference, and each such person shall be the duty of this Board to raise funds for our various denominational enterprises; and to enlist the women of the denomination in these enterprises, in such manner as may seem to them practical and best; provided they do not involve this Conference in behalf of the Board in cases of emergency coming between meetings of the Board. Albert L. Chester, O. U. Whitford and J. H. Potter were appointed said committee.

Voted, That we accept the proposition of F. O. Burkitt, of Scott, N. Y., to labor a month or more with the church at Flandreau, Dak.; he giving his time, we paying his traveling expenses from Milton, Wis.

Voted, That we accept and appoint Miss Sarah M. Burkitt, of Alfred Centre, N. Y., as missionary to Shanghai, China, to labor as teacher in the Mission School; and that her salary shall be $600 per year.

Voted, That we appropriate from the Church Building Fund $400, to assist the church at Harrisburg, La., to procure building material for their meeting-house.

Voted, That we appropriate $150 and traveling expenses on the field, for three months’ labor of W. C. Titworth upon the Louisiana field.

ORDER VOTED.

To A. E. Main $230.00
J. W. Peters $215.46
J. P. Shaw $100.00
G. J. Crandall $50.00
C. W. Thrall $50.00
F. H. Johnson $45.00
B. W. Scott $25.00
Justice Church $25.00
Second $25.00
J. W. Chaffin $75.00
J. B. Clarke $25.00
J. M. Todd $25.00
J. L. Shaw $25.00
W. Threlkeld $25.00
B. J. Coon $25.00
J. B. Davis $25.00
Mary F. Bailey $50.00
G. Velthuysen, Holland $33.33
Ch. Th. Linsky $33.33

The matter of forwarding the appropriation for the Boy’s School, Shanghai, China, and all unmetted accounts of missionaries and missionary churches, were referred to the Prudential Committee for settlement.

The Treasurer was authorized to hire a sum of money not to exceed $1,000 to meet the present demands upon the Treasury.

Adjourned.

WILLIAM L. CLARKE, Chairman.
O. U. Whitford, Sec. Sec.
in financial responsibility. They shall report annually their doing to this Conference.

4. The Board shall have power to make rules and by-laws for the regulation and transaction of its business, not inconsistent with the plans and purposes of its existence.

The Board was located at Alfred Centre, N. Y., with Mrs. L. A. Hall, as President; Mrs. E. T. Platt, Secretary, Miss Susie M. Burdick, Treasurer. The Vice Presidents were Mrs. Mary B. Clarke, Western Association, Ashaway, R. I.; Mrs. Mrs. M. C. J. Twitchell, Association, Adams Centre, N. Y.; Mrs. L. A. Kitter, Western Association; Miss Mary E. Bailey, North-Western Association, Milton, Wis.; Mrs. Mary S. Maxson, South-Eastern Association, Lost Creek, W. Va.

At the time of the Conference held at Alfred Centre, in September, 1885, the Secretary reported the plan which the Board had been working under during the year; namely:

First. To secure the cooperation through reports, of all existing ladies' societies, and to seek to effect the organization of such societies in all the churches where they do not already exist.

Second. To make these societies centers of influence, from which shall radiate a spirit of consecration, master's work, and home, church, and denominational work, as it carries on its different phases by our denominational boards.

The first year, 1885, there was reported, as to receipts, $8,096.50. In 1886, there was reported $8,662.33. At this time the Board was changed, and located at Milton, Wis., with Mrs. S. J. Clarke, President; Mrs. Mary E. Post, afterwards Mrs. Nellie Ingham, Treasurer, and Miss Mary E. Bailey, Secretary. In 1887, the report covered the same year, and was $8,001.19. In 1888 (a year of 11 months, owing to the change in the Conference year), there was reported $8,072.59. Several changes have been made since the first, in the appointment of the Association officers, and they are called Secretaries, instead of Vice Presidents, as at the first. When the organization was formed, it took into its constituency the ladies' societies already existing. A few of these paid all their receipts to denominational boards; but almost all of them gave, probably, the larger part of their offerings, to benevolent objects. A steady growth has been a steady growth in the direction of the payment of the funds into the treasuries of the Missionary and Tract Societies.

The Education Society has received some contributions from the women's organization. The Tract Society has received a greater amount, while the Missionary Society has received more than either of these. The specifications as to the desire of the part of the donors, in the disbursing of their moneys, indicate an interest on the part of both in the different works of work undertaken by our denominational boards.

The Woman's Board now has a candidate for the Shanghai school-work, and has passed her on to the General Board, for their approval and appointment. Our women stand ready to support her.

We have, this week, received a letter from Dr. Swinney, calling upon us to send her help, a physician, or a nurse, or both, if that may be possible. The growth in the work has been steady from the first. The undercurrent in its flow, from year to year, the quiet workings beneath the surface, beneath the seeming, prove beyond doubting, that the growth is both healthful, and that God is with us and will bless. Our women have come, it may sometimes seem slow, into practical working relationship with the women in organization, yet it may not be too slowly for a healthful development, if that may be, but this is true of them, that they have so long worked, and commendably and faithfully without a separate organization, that it is more difficult to secure their cooperation, in the view of the fact, that they do help in their accustomed ways of old. That they do the work, is of itself the question of the greater importance. There is no occasion for doubting or for fearing; so ground for discouragement. In many special lines of work which the women are bearing with successful effort, and the spirit of devotion to the Master, which has been one of the certain developments in the history of the woman's organization, gives an occasion for thankfulness and gratitude. Good and come the hour of the Lord often is revealed in the line of leading and of benediction.

M. F. B.

DEACON JOSEPH W. *LANGWORTHY.*

Josiah Witter Langworthy was the son of Amos and Susannah Witter Langworthy. He was born June 24, 1804, in Hopkinson, R. I., in a section of country almost in the south-west part of said town, and known as Tomesquav Valley. In this vicinity he grew to manhood. His school advantages were simply those afforded by the common school of that time; however, these he evidently used to the best purpose. His natural abilities put him on an average. It is said by those who were associated with him during his school life, and who still survive him, that he was noted for excellence in oratory; also he possessed an exceedingly genial, social and emotional nature. When he became a young man, he was one of the most pleasant and most attractive; and was universally respected and loved.

He possessed a strong love for music; but, to his regret, from his boyhood until he became a young man, he was unable to so command his voice as to make the variations in a tune. However, his strong love for this art, accompanied by a naturally persevering spirit, led him to toil on, unceasingly, in this direction. He obtained a life, and learned to play it sufficiently well to make it a useful life, a major of a military company to which he belonged. From this he learned to sing, and finally became a teacher of vocal music, and, at length, a leader of a church choir, which position he held for many years,uteur, and on account of physical infirmities. His older brother, Amos Langworthy, who still survives him, relates of him, that, with a flute which he often played, accompanied by the musical voice of a sister, their home was often made to ring with melody.

Nov. 4, 1828, he was married to Dey Witter, daughter of Josiah and Dorcas Lottson Witter. Unto them were born three sons and two daughters; namely, Josiah, Albert Witter, Lucius Cranford, Elizabeth Maria, and Sarah Dorcas. Albert W. and Elizabeth M. died in infancy. Lucius C., enlisted in the Rebellion, from which he secured an honorable discharge, on account of physical infirmities, and died from the same soon after his return home. Josiah married Mary E. Champlin, of South Kingston, R. I., and was drowned a few days since at Hope Valley. Sarah is the wife of George A. Kenyon.

In August, 1834, during an extensiverevival of religion, conducted by Rev. Nathan Y. Hull, both Mr. and Mrs. Langworthy professed Christ. In the same year, Mrs. Langworthy was baptized in Pawtucket River, near where the First Hope Valley Church is now located. Said rite of baptism was probably performed by Rev. Matthew Stillman. On Jan. 7, 1835, they became constituent members of the Second Seventh-day Baptist Church, of Hopkinson, remaining as such during the remainder of their lives. During his entire church life, he was ever an active member and leader. His voice was often heard in public exhortation and prayer, in a most earnest and fervent manner. Quite-frequently he took charge of the meetings of the church, in the absence of the pastor. In February, 1841, pursuant to a call of said church, he was ordained to the office of deacon; the occasion was an event of great interest, and he left a many-watched man. He died at Westerly, now of Westerly. This position he ever filled with much efficiency. He served the church extensively as a member of business committees, and was, we think, at one time, Superintendent of the Sabbath-school.

He was a lively interest in all of the denominational work, often attending its annual gatherings, and actively participating in the same. He was a life member of the Seventh-day Baptist Missionary Society. He was alive to the educational interests, both at home and abroad, and took stock in the first denominational school of Seventh-day Baptists; namely, the DeRuyter Institute. Connecting himself as a member of a small church, it seemed as a test of his loyalty, which was ever equal to what confronted him; his church. He witnessed above times of prosperity, but also seasons of adversity and deep affliction. Nothing could ever separate him from his love for Christ and his church. On the last Sabbath which he attended church service, which was probably just one week before his death, he left a many-watched man. He was a frequent testimony for Christ and his religion, remarking that he felt that the Master's call for him was liable to come at any moment. The day prevails to his death, he met with his brethren in church covenant and died.

He always took a deep interest in all the reforms of the age in which he lived. He was a strong advocate of temperance, and a staunch Abolitionist. Politically, he belonged to the Whig Party. He possessed considerable public spirit, and often engaged in public work for his town. In 1843, he served the same as Senator in the Legislature of Rhode Island.

For a few years after his marriage, he followed the occupation of farmer. It was in a county in New York, where he was born and raised; but in the spring of 1835, he moved to what is now known as Hope Valley, and became a member of what is now Nichols & Langworthy Machine Company. Thus he became identified with what has grown to be a very extensive agricultural and manufacturing community also with a village and society in its formative state, whereby there was open to him a large field for useful labor, which was well improved by ever leading a willing and helpful hand to all such efforts as would be calculated to advance the best interests of society. By those who served as apprentices in the firm of which he was a member, together with others in general who knew him, he was spoken of with profound respect as a noble-spirited man, possessed of unyielding integrity, and his zealous and consistent efforts for the advancement of education. He was the last of a family removed to New England, the first of this kind to be removed to Westerly, R. I., who, when a young man, was an inmate of his home, spoke of it as one of the most pleasant.

Deacon Langworthy died March 3, 1855, of apoplexy, in the 51st year of his age. His widow died in the same city on Jan. 14, 1868. His widow died Dec. 30, 1883, aged 73 years. His only surviving descendants are Mrs. Geo. A. Kenyon, and her daughter, Ethel May Kenyon, who reside in the old home at Hope Valley. His name is still remembered with respect and reverence in the memory of the communities where he lived and labored. A godly influence, like God himself, is immortal.

ALFRED A. LANGWORTHY.
REV. C.H. BLANCHARD ON THE SUNDAY QUESTION.

The Standard (Baptist), Chicago, March 7th, publishes a sermon by Rev. C.H. Blanchard, of Wheaton, Ill., which is a rare combination of strength and weakness. It is like the toes of the image in Daniel, which were part of iron and part of clay, or like the great broach of the Plutus. The sermon shows keen appreciation of the dangers connected with the situation, clear insight concerning the difficulties that appear upon the surface, together with earnestness, fearlessness, and ability, by way of appeal. We give several paragraphs, that the reader may see how the iron and the clay are mingled at the opening.

There is no subject more pressing than this. Its importance is well indicated by the position which it occupies in the Doxology. Every Christian man and woman must sympathize with the effort now being made to rescue the holy day of God from the neglect and profanation into which it has come. But there are many of present obligation. It is imbedded in the moral law, and the Sabbath is mentioned in the Ten Commandments, as an ordinance of increased fidelity and exactness. A Christian should be more proudly loyal to all the commands of God than to any other principles. It has been my habit to observe it, but from the seventh to the first day, the Sabbath is not a day of rest, but of duty. The Sunday is a day hallowed by the great majority of the civilized world in the Sabbath, and we much should be observed and regarded.

To-day I raise these questions: What does the law of God require of men as to Sabbath-observance? How is this law at present regarded in this city, state and land? And, third, What is the duty of the Christian Church in regard to this matter? What does God require us to do? What are we doing? And, What will we do?

Let us at once and forever have done with the talk about the European Sabbath and the American Sabbath and the Puritan Sabbath. These are but handfuls of dust thrown into the air to blind the eyes of careless thinkers. The Sabbath is described in the Word of God, and this is the only rule for us. We insist on the violation of the following penalties, of its observance and consequent blessing, are then fully set forth. The law of God was made right at the beginning of the world, and we must be reduced and improved. It requires to-day, as to its spirit, neither more nor less than it did two thousand years ago. If there be a change as to its letter, there is no depth in the examination of increased fidelity and exactness. A Christian should be more proudly loyal to all the commands of God than to any other principles. It has been my habit to observe it, but from the seventh to the first day, the Sabbath is not a day of rest, but of duty.

We have only to add, the Lord Jehovah, upon whose law, and upon whose Sabbath Mr. Blanchard and his congregation had triumphed the day before he thus spoke, was waived aside that morning. But though ignored, he was not absent, and Mr. Blanchard, together with the Christian Church of which he so justly complains, must yet stand face to face with Jehovah and answer concerning this question. It will not be sufficient then for Mr. Blanchard to say, "Nor do I this morning justify the change, if change there has been, from the seventh to the first day of the week. I suppose that there has been a change since the creation, though I have never seen proof of it; and if there was, at least the time of Christ, such a change, I can see abundant reason for it, but I now speak not for some particular portion of time, but for the rest-of-day at some time or other. I ask Mr. Blanchard: "The seventh day of the week the Sabbath, may it be needful to raise this question. At present it seems to me foolish and wicked. No doubt which the following is a representative: else, to-day, "So tell the time.

The closing passages in Mr. Blanchard's sermon contain some points by way of appeal, of which the following is a representative:

My clients are not here, but my Master is, and he will one day have you all to account for. What will be in that solemn hour say to you and me? Will he say that we have or have not done well by the best of all teachers?

We are getting along quite nicely. Have good health, and plenty to do.

Your brother in the work,

G. H. FITE RANOLDPH.
THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.

THE FRIENDS' HERALD OF THE NORTH.

CORRESPONDING EDITORS.


MARY F. HATIY, Milford, N. Y., Women's Work.


Rev. E. P. SADLER, Alfred Canton, N. Y., Business Manager.

Ah, then how sweetly closed those crowded days! The minutes pass by one, like rays
That fade upon a summer's eve.
But, oh, what charm or magic numbers
Can give me back the happy hours of my youth?
Those weary, happy days did leave;
Whose cheerful sound was never heard again.
And with her blessing took her nightly rest;
When I tried to soothe, she did not destroy, she
End now that nameless I feel.

Joseph Cook is quoted as saying: "no one
who ever pleased fully to the Pope of Rome,
can, without prodigally, swear allegiance to the United States. That is certainly a strong statement and, if true, is one which cannot be passed lightly by.

A correspondent makes mention of some interest in her community in the Sabbath question and in other religious matters, and asks the prayers of our people. We trust that all lovers of the Lord Jesus and of the truth, make daily mention of all such interests in their prayers. "Thy kingdom come," will cover all these cases, if we only utter the prayer in the spirit of him who taught his disciples thus to pray.

A Table of "Statistics of Protestant Missions in China"--1888" compiled by Dr. Gulick, editor of the Chinese Recorder, is before us. According to this table there are now forty such missions in China with an actual membership of 84,555 communicants, and 1,125 foreign missionaries, counting the wives of missionaries. The last mission is that of the London Missionary Society, established in 1807. The Seventh-day Baptists Mission was the eleventh, founded in 1847.

As our readers are aware, we have not joined, in any way, in the popular rage for advertising Robert E. Lee. It is true, however, too good to be lost. A Christian lady read the book half way through, and threw it aside. A friend said to her, "You ought to have finished it." The answer to this suggestion is worth its weight in gold. It was in substance this: that at thirty years, floundering through unbelief and darkness, trying to find my Saviour; and when, at last, I found him, all was so real, the light was so sweet, and the evidence of Jesus' love so abounding, that I cannot afford to go again through the same unbelief, even though it be but to follow the wanderings of another. The principle involved in this answer is capable of almost indefinite application. Let all Christian people, especially young Christian people, learn that the only place of peace and safety is close to Jesus. For the sakes of unbelief, and the sympathies of those who do not love and serve Jesus are dangerous. The prayer Jesus taught his disciples to use, "Lead us not into temptation," is as appropriate and as important here, as in the case of him, who has an unbridled appetite, and who must face a pest, day by day, the open door of the tempting sa-

A FRIEND OF NEARLY 35 YEARS' ACCOMPLISHMENT

Thus writes of the Recorder: "The Sabbath Recorder is valued by my home as never before. I think it greatly improved. Its size, form, typography, and make-up do not now suffer in comparison with the best journals that come to our table. Its departments, each with an efficient head, are very a gratifying and hopeful improve- and confirm the amendment to the people, the ormonies. Amongst the pleasant acquaintances we made in North Loup, was the late, late Mr. W. G. Leonard. He was a true Christian, and its with feel- ing more than usual sadness, that we saw a notice of his death in the Recorder. He was working on a timber claim, which we visited when we were there. I attended the prayer meeting at our church on Friday evening, and found the members to be in a hopeful condition. On Sabbath-day, and on Sunday morning went to the Presbyterian Church, and Sunday evening to the Methodist.

The rite of baptism was administered, in the Myron Creek, to four young ladies of our church, after the morning service; and I shall not soon forget the solemn and impressive picture of the congregation standing on the steep bank of the river with their teams in the background. Cottonwood and box-elder thrive better in Iowa and Nebraska, than any other trees. They say that fruit-trees do not succeed well, on account of the north winds that, sometimes, come sweeping through all of the prairie states that I have visited, none is more desir- able for a residence than Nebraska.

The New England special train, of eight Pullman cars, stops for us at Grand Island, Nebraska, because we have engaged places in the car, Castille, from Boston to San Francisco.

We make no long halt from Grand Island to Denver. At Denver, the train stops three days for us to make side excursions amongst the Rocky mountains. The first day we visit Idaho Springs and Silver Plume--in observation cars. The way to Idaho Springs is over a rather miserable piece of road. Many places it has the appearance of being entirely surrounded by the nearly vertical sides of the mountains. The Hot Springs here are quite a resort for invalids. One of them is reached by a passage underground, hot as a Turkish bath, and you are glad to get out of the open air as soon as you have seen the spring.

At Silver Plume we dine at an elevation of more than nine thousand feet above the sea. In this vicinity are many silver mines. One of these mines is called "Cottonwood"; through a long tunnel, dark as midnight. The guide shows us the veins of lead and silver ore, above our heads, but we are constantly on the alert for dripping water. Between Idaho Springs and Silver Plume, the railroad forms a loop, so as to be another railroad away down, down below us.

We returned to Denver late in the evening, and the next morning were off for Colorado Springs, where we stayed all night. From Colorado Springs we took the railroad to the Garden of the Gods, Pueblo, the Ute Pass and other places. Colorado Springs, a pretty, quiet town, is extensively advertised, and is attracting

THE PRICE OF SUCCESS.

An old proverb says, "External vigilance is the price of liberty," and the divine Master exhorted his disciples, "Watch and pray, that ye enter not into temptation." The law of progress in every good thing is in these sayings. When one has gained a victory over a personal sin, a temptation or an open enemy, it will not do for him to fold his hands in idleness. His foe is only vanquished, not dead. He awaits the opportunity to renew the attack. The same thing is true in all great reforms as in personal conflicts. The movement which, two years ago, resulted in the formation of the Legislative Assembly, of the state of Nebraska, of those features of the Sunday laws which were found to work harm to Sabbath-keepers, was an occasion of rejoicing; but while we are congratulating ourselves on this deliverance, the foe is still close to us, and already, before we know it the Senate has voted in favor of restoring the oppressive clause. So in the state of Rhode Island. It was a gallant fight in which the friends of temperance made in that state, and is of the truth, no more a resort for invalids.

But these improvements observable. Im- provements in the character of the reading mat- ter, both in original and selected articles, is often remarked by us. This is noted as to the spirit manifested—the general, charitable, conciliatory, and beneficent spirit reigned in their success. The intellectual or literary phase. Short, pithy ar- ticles, in which each phrase, not each word, is full of valuable meaning, lucid and vigorous, furnish a far more interesting repeat than that of long prolix passages. The course grain. And when it can be realized that they bear perform- direct from the Divine altar, they reject best.

We thank our dear old friends for these kind, appreciative words, and may we never recede from the high standard which is indicated by them.
many visitors. But, strange as it may seem, there are no springs there; the springs are at Pueblo, six miles away. Helen Hunt Jackson, the defender of Indian rights, and the author of "Rah-
mona," is buried near here. Pueblo, at the foot of Pike's Peak, nestled down amidst grand and
wild scenery, is fast becoming famous. Its min-
erals are agreeable to the taste, and unlike those at Stratton, are given to visitors without compen-
sation. The grass here (in July) resem-
bles grain, sparsely sown, and killed by drought, shortly after it came up; but they say that it is wonderfully nutritious, and that cattle and horses fatten rapidly upon it. The name given to the God of the Saints. One would look for shrubbery, flowers and verdure in a garden, but these are not to be seen in the Garden of the Gods. As you approach the entrance, the rocks appear like fragmentary ruins of gigantic old castles, with pinnacles and towers, huge enough for the dwellings of the inhabitants of Mount Olympus, in the palmyest days of Greece and Rome. An eagle's nest, away up in one of the highest towers, attracts our attention. The therm-
ometer, which was one hundred and eight in
the shade, one day, in Denver, and yet there was no perceptible moisture in our clothing, from perspiration, and it did not seem as hot as it does in New York at ninety. There was no event on the horses drawing the oxen in the hot sun. The only extraordinary costume of the farm-
yard, was the bright red linen fabric, wrung out of water dries almost imme-
diately.

The route of the Central Pacific Railroad, through Northern Wyoming, Southern Utah, and Nevada, is through a desert region, where there is very little that is green except sagebrush, bush and sand. As vegetables appear, the prairie dogs, jack rabbits, and other wild animals disappear also. It was very un-
comfortable travelling, for a day or two, in the heat, with the car-windows mostly closed, to keep out the sand. As travel removes, the sand is blown away, and here (in July) the alkaline soil, with the car-windows mostly closed, to keep out the sand. The Mormons are a very
beautiful people. They are all Negroes' scattered around in the yard. The most
sensible fruits, are plenty on the hills, right in the
west, where there is a delightful coolness. If one views things only from the
interests, either with Mr. Blaine, or with his son,
the State Department without having talked over the subject nearest to their
hearts, either with Mr. Blaine, or with his son, Mr. Walker Blaine.

The ladies of the new Cabinet circle have suf-
ficient excuse for a civil suit for damages against the artists who make drawings for the newspapers. Alleged portraits of these ladies have just been published by a Washington paper, which would cast discredit upon Digger Indians.

"THERE REMAINTH A REST."

Justice W. H. Stillman. Have you suffered some heavy loss For the sake of the liberty of the nation, I have suffered a heavy loss. Have you carried a heavy cross Up some Clapham's hill? I have carried a heavy cross. Have you seen your face reflected in a mirror For viola-
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mee, under the law, the man would be deprived of his license. If, how-
ever, the attention of the court was not called to the first offense, the saloon man would simply pay a fine and go on violating the law. He thought that a vigilant District Attorney would be of great assistance in enforcing the liquor laws. Frequent references were made to the opening of the Washington, on the Sunday day before the inauguration, which was calcu-
lated to make the city a disgrace in the eyes of the whole nation.

On the same day, a mass-meeting was held at Waugh church, on Capitol Hill, called by other
temperance advocates. Several officers who would enforce the liquor law. They also set forth their views in a memorial to the President, ask-
ing him for protection against the liquor traffic, and for the appointment to District offices of such persons only as will enforce the law and protect the interests of temperance and soberness in the saloon. One of the objects of the meet-
ing was to express disapproval of the outrageous

the Sabbath (Sunday), by the saloon-keepers, particularly, March third.

The District Commissioners have received, from the Insular Committees, a check for $29,000, the surplus inauguration fund, which is to be used for charity. A copy of resolutions ac-
companying the check stated that the annual interest of this amount was to be expended, in the discretion of said Commissioners, for the purchase of fuel and clothing for the poor of the District of Columbia.

Monday is President Harrison's only quiet day. No office-seekers are received at the Ex-
ecutive Mansion, on that day, and they soon dis-
appear; it is not prudent to press the matter, after having been given an understanding that they are not welcome.

Mr. Blaine's office-seeking visitors are a con-
stant reminder to him that he is a man of great
power and influence, or that such is the popular
tendency. He is a man of great power and influence, or that such is the popular
idea, at least. Crowds of people hark the cor-
ners outside of his office in the State Depart-
ment, all day long. Ever since his first official
day, now nearly three weeks ago, a crowd has been there. There are men of all ages, colors, nationalities and sizes. There are ex-
foreign ministers, and ex-consuls, and ex-minis-
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VOL. XLIV, No. 13.

AFTER WE HAVE READ THEM.

My experience with the question, "What shall we do with the Recorder?" has been so similar to Student's as related in a recent issue, that I would like to press the subject a little further. After I got as far as the scrap-book, I thought it was a pretty good idea, I began to feel as if I could do more good by sending the paper every week, as soon as I could possibly read it, to some one who was not a Christian, or to some who did not keep the Bible Sabbath. I acted immediately on the thought, and feel myself satisfied with any former disposition of the Recorder. There are some Seventh-day Baptists who cannot afford to subscribe for the paper, and surely they would be made happy by receiving a copy every week. In short, there are so many places for the Recorder that I heartily wish I could pay for a dozen papers each week. Of course it costs a cent a week, fifty-two cents a year, and some "bother" to send the paper regularly each week, and every week I believe we can afford to do it, and in addition, write a friendly letter asking the person to whom we send it if he will read the paper, and if not please let us know, so we can send it to some one who will do so. If then we will send a prayer with every paper, asking the Heavenly Father to bless the thought of the little work we are trying to do, who can tell what good may be accomplished?

R. E. D.

OUR MIRROR.

N. R.-Items of correspondence for "Our Mirror" should be sent to the Corresponding Editor, at Leonardville, N. E.

ANOTHER REASON.

To "Our Forum!"

We are all much interested in how to keep our young people faithful to the Seventh-day Sabbath, and so of course wish to know and discuss the reasons why so many wander away and either forget or disregard the plain command of God. Various reasons why the young forsook the Sabbath have recently appeared in this paper, and in other papers of the kind, others have been explicitly stated or referred to indirectly. I wish to add another, one which I deem is among the most important, and fraught with especial danger because of its subtle and unperceived influences.

In the first place, I believe that with few exceptions parents are responsible for the lideility or disloyalty of their children to the Sabbath and the Sabbath truth. This responsibility lies in many, many ways. I have in mind one in particular. The manner in which the Sabbath question and its relations to the family are discussed by parents in the presence of their children. A person would be severely censured and justly considered an unfit attendant in a sick room who was always talking of the dangerous condition of the invalid, and expressing doubt and fear in regard to a recovery. Cheery, hopeful words are the best of medicines, especially when administered by parents. And yet I have known of homes where the father and mother often spoke of the great disadvantage of being a Sabbath breaker, and how hard it was to get along in the world; and, oh, so they feared that the children would not be steadfast, there were so many temptations; and if they could only get Henry into some business where it would be easy to keep the Sabbath; and they were sorry that the young "fellow" who was "waiting on" Mary was a Sunday man, they would be so glad if some nice Sabbathwoman would marry him; and so on in a sad, complaining tone, lamenting the lot, and doubting the moral stamina of their children.

On the other hand, I have seen families where the thought, the idea of the children ever leaving the Sabbath was never even suggested. It was always implied that of course they would observe it, no condition of life, no circumstances, would prevent them from doing what they were planning to do, or what they were doing. The children of such families are apt to be among our most loyal supporters.

If parents ever have any doubts as to the faithfulness of their children, if they have fears that they may be influenced to forsake the Sabbath because of convenience, position, power, honor, money or love, let them never give utterance to such doubts and fears, for it surely will but hasten on that which they wish to prevent. 

E. A. A.
EDUCATION.

The trustees of Columbia College will call the proposed women's annex "Barnard College," after President Barnard, who has done so much toward making such a college possible.

Dr. President Hayes has a library of 4,000. His books of pocket interest are of a biographical and reference character. But he has a great pleasure in reading novels and, in constantly adding such interest to his library.

The University at Los Angeles is about to erect an "Annex of the Big Trees," which is to contain the largest trees from the Sierra Nevada Mountains, which is 6,000 feet high, and twenty-five feet in circumference from Los Angeles. The telescopes is to have forty-two months before its light will be seen. It is to be compared, with each other as to give the hospitals, lunatic asylums, and prisons, all testimony to and red sea-anemones, and a host of other creatures.

A most important feature of plants and animals should be so compared, with each other as to give the hospitals, lunatic asylums, and prisons, all testimony to and red sea-anemones, and a host of other creatures.

Dr. Jarlow has a library of 3,000. This committee is allowed. Musical students can associate, a percentage of the sum gained being allocated as charitable contributions. A percentage of the sum gained being allocated as charitable contributions.

Over three hundred students of the universities have enrolled themselves as members of a special school for training to this end. Pa., recently concluded not to pay the fees of the students. Fifty per cent of the depraved youth of our land are children college possible at Columbia.

The telescope is to have a focus of 5,000. The telescope is to have a focus of 5,000. The telescope is to have a focus of 5,000. The telescope is to have a focus of 5,000. The telescope is to have a focus of 5,000.

From the scientific instruction in public schools.-We believe the average number of out-of-school pupils should be devoted to nature in 1882 on wine, beer, and spirits; amounted to £45,000,000. There are 6,000 pupils drink. The foregoing statements, be it observed, are free use of beer and alcohol.

THE University of Harvard, and Macloskie of Princeton, and its presidents are of great interest to us. The telescope is to have a focus of 5,000Ex.

It is indispensable for the means adopted was the oscillating discharge of a Leyden jar, with a ratio of height as high as 1,000,000 to 1,000. The waves thus obtained were about three thousand yards long, but according to Dr. Lodge, were light in every particular except wave length. To reach the wave of the electric rays, however, they would require to be shortened from three yards to the hundred-thousandth of an inch. The electrical waves of Dr. Lodge travel through space in a vacuum and efficiently at the same speed at which light travels. The electrical waves of Dr. Lodge travel through space in a vacuum and efficiently at the same speed at which light travels. The electrical waves of Dr. Lodge travel through space in a vacuum and efficiently at the same speed at which light travels.

Light is an electrical vibration of the electro-magnetic theory. The electric light is an electrical vibration of the electro-magnetic theory. The electric light is an electrical vibration of the electro-magnetic theory. The electric light is an electrical vibration of the electro-magnetic theory. The electric light is an electrical vibration of the electro-magnetic theory.

Hence Dr. Lodge concludes that we can only generate electric waves sufficiently small we may entirely verify many present modes of obtaining artificial light.—American Analytic.

In a letter from Topock, Kan., to the Western Electrician of Chicago, a description is given of the trial of the use of oil as fuel in the electric light station in that city. The experiment seems to have been entirely successful. The use of oil as fuel is becoming more general every day, and the subject is one of peculiar interest to electric light dealers. If reports are to be believed, the experiments have been almost without exception successful. The progress which is being made in the United States with electric lighting is one of the most interesting and important in the history of the science of electricity. The progress which is being made in the United States with electric lighting is one of the most interesting and important in the history of the science of electricity. The progress which is being made in the United States with electric lighting is one of the most interesting and important in the history of the science of electricity.

Dr. Lodge's recent lecture at the National Electric Light Association, at their meeting in Philadelphia. He put the present figure at 203,000,000 lights and 1,750,000 incandescent, and arc, leaded plates, and 1,000 central stations in which are installed or contracted for 175,000 lights are incandescent and 1,750,000 incandescent.

EXPERIMENTS WITH LIGHT.—Dr. O. J. Lodge, a holder of the theory that light is an electrical vibration of the other, has been conducting experiments to produce those waves by direct action with the aid of the electric band. The means adopted was the oscillating discharge of a Leyden jar, with a ratio of height as high as 1,000,000 to 1,000. The waves thus obtained were about three thousand yards long, but according to Dr. Lodge, were light in every particular except wave length. To reach the wave of the electric rays, however, they would require to be shortened from three yards to the hundred-thousandth of an inch. The electrical waves of Dr. Lodge travel through space in a vacuum and efficiently at the same speed at which light travels.

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A PASTOR'S LETTER TO ONE LEAVING THE SABBATH.

Why so many young people leave the Sabbath has been and is still a perplexing question. But very few do this ever unite with other churches. Occasionally there is a case like the one below, but as a rule they cease active Christian service and drift away into a backslidden and indifferent state. The majority who leave the Bible-Sabbath do so from considerations entirely worldly in their nature, or because of marriage.

The following is an extract from a letter of a non-resident to her pastor, who wrote inquiring after her spiritual welfare. This publicity is given in the hope of opening the eyes of others in danger of this apostasy, and to refer to a principle too little regarded by many Sabbath-keepers:

"I suppose I ought to have written to you before and told you that I have joined the First-day Baptist Church here. I could not keep the Sabbath as I should, so I thought it was the best thing I could do. I spoke of getting a letter but the pastor here said I need not do after being here sixteen months. As to keeping the Sabbath I did not have any privileges. There is no Seventh-day Baptist in this country and I believe that I would be doing wrong to work on my husband's Sabbath. I thought, and so did my people out here, that it was the way I could do. I can truly say that I feel stronger in the Lord than I ever did before. Do you think that I did wrong in not getting a letter?"

REPLY.

"Dear Sister,—There is a tone of earnestness in your letter that makes me believe that you are controlled by wrong conceptions of the Word of God relative to duty rather than any determined apostasy from the truth. The former may be better than the latter, but, for reasons of time, I will not speak at length, it gives me greater sorrow, for it shows how loosely hold the underlying principles of the law and gospel and how little true conception of these two affairs of obligation and duty.

I have little hope of winning you back, for this step is not the rest of a sudden impulse, but of long years of home training and lack of pupil and Sabbath-school teaching and of the cultivation of a loyal, obedient spirit which determines upon serving God and standing by untruth, even though it may be to escape perhaps the censure of your neighbors or to avoid possible difficulties. But very few who do this ever unite, with other churches. The following is an extract from a letter of a non-resident to her pastor, who wrote inquiring after her spiritual welfare. This publicity is given in the hope of opening the eyes of others in danger of this apostasy, and to refer to a principle too little regarded by many Sabbath-keepers:

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REPLY.
day's prayerful thought concerning the future and of the religious life to be led, especially concerning the Sabbath and how you will observe it. You failed to consider everything in reference to future obedience. A young man offered you his heart, hand, and fortunes. You accepted his offer without seriously asking what effect it would have on your Christian life. You did not ask if you got a Sabbath-keeper. You knew that. His home was not among Sabbath-keepers, though his parents had once lived among them. Possibly you once read these words of divine inspiration: "The sabbath is a holy day, but not an empty day," and you were not ready to apply the principle in your marriage. Thus leaving God, his truth, and law, out of the consideration, you deliberately entered into the contract of a marriage that was to take you away from your church and Sabbath-keeping life, and unite you, probably for life, to a man who, no doubt, loved you and will endeavor to do well financially, but who would be antagonistic to the fundamental principles of religion, and the Sabbath in particular, and thus give you no sympathy or help in keeping holy the holy Bible Sabbath. Thus you made your own circumstances which you now think you keep you from observing the Sabbath, and which decide you to keep its rival, a day you can never regard as holy unto the Lord, in the sense of keeping God's holy command. It is a Sabbath, but not a Sabbath-school. You have thought it to your disadvantage to do what God commands you. Consulting worldly expediency, you have forsaken a principle which underlies all true religious life. You are now out at sea, having thrown off divine restraint, though you may now think, in keeping your "husband's Sabbath" and in belonging to a church, you are on the road to heaven. Your error consists chiefly in the abandonment of a holy principle which you probably have little thought of, and hence have not been. You have sinned through in a general way it has been taught you and you have professed to believe it. May I ask you to begin a thorough, prayerful study of God's Word on this subject, first pleading God that you will yield unconditionally to him and will keep his holy law without prejudice or circumstances. You must not make others your standard, you need not judge of the probability of others getting into heaven. God is the judge of all men. He has given us a high and holy standard. Your thought in this connection should be, "what does God tell me to do?" and then do it though all the world oppose it. If you were to hold up the light of truth by precept and example; if you were to keep the Bible Sabbath amid your present difficulties, and you now how you know but what are long your consistent course would lead your husband and other friends to the acceptance of the same divine principle, and you would be a missionary for despised truth instead of one compromising the truth? But whether others were thus led or not, you have just one duty to perform, and in heaven a great reward for its doing. What will you now do, my sister? Choose to follow the custom of society and neglect your God-given duty? Sacrifice a vital principle for a time-saving policy? God's word is for ever. Out of his holy law will he judge you. "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man gain in exchange for his soul?" Will you pray over this, first reading Proverbs 28:9? I have written in kindness and, I trust, in faithfulness. May the Lord lead us to greater loyalty and more cheerful obedience to his holy will. Count me still your friend and well-wisher.

Yours in the hope of the gospel,
H. D. Clarke.
9. MISCELLANY.

"THE MAN OF JOYS."

You have heard a great many sermons upon the Man of Sorrows. I am sure that you have not heard too many; and if, from this time to that, you shall never hear another, let every Sabbath hear of him, and of his sufferings, you will not be nauseated with that theme. You will still feel that there is something in hearing of the story of your Lord's griefs, and in having fellowship with him in his sufferings, for by his agonies and by his death, God has redeemed you unto himself. Probably you have never listened to a discourse upon "The Man of Joys." I venture thus to name this subject, for I do not often enough meditate upon the happiness of the Lord Jesus Christ. Remember that it was for the joy before his sufferings, that he endured the cross, despising the shame, and the expectation of joy is joy. The light of his coming reward shone, upon our Lord's daily path, and made it bright with a glorious hope. Sin is the mother of sorrow, and Jesus knew no sin; conscience never made him ashamed; no cloud pierced his heart; naivety, easy, and discontent never gnawed at his soul. He was the Prince of Peace, even when he was despoiled and rejected of men. Let us as we are, reckon Jesus of Nazareth among the happiest of men. There was nothing of that efflorescence, that pathos in Jesus, that froth of the carnal man so highly; but there was a deep peace, a calm content, which is beyond all price, which did not enter with such as much of have befitted Herod's palace, or Dives' gilded saloons, or Caesar's luxurious banquets; but he knew the bliss of the Saviour of men must know when his Father hath him always, and as the Saviour of men must know when his every word and act pleasing a divine race. He felt a supreme delight in doing the will of the Father, and carrying out the purpose of his own great and infinite design, with a mighty resolve, so strong that it bent off every force which would have turned his mind aside from his chosen path; and he felt an infinite love, which found expression in yielding up everything for its objects. There was, in fact, in the midst of the sorrows which were necessary to his service and satisfaction in hearing those sorrows, a delight in passing through those depths of agony which were necessary for the never-compromising, never-imitating Christ. A man cannot be full of such benediction as that which filled the heart of Christ and yet be untouched by the feelings of those who, necessarily a measure of joy. A man could not open blind eyes, and unstoppd ear, make language of his heart, and raise the dead, and yet remain comfortless himself; as well suppose that the sun, which scatters so much beneficence, and which fills the chasms of the fountain which yields such streams of blessing has its own flash and sparkle; we feel sure of it. As pearls may lie in plenty in caverns, over which there rolls a paid tempestuous sea, so there slept in the heart of Jesus treasures of joy, even when the ocean of his holy soul was lashed with the hurricanes of woe. There is a joy in living entirely out of one's self for the good of others, and this Jesus drank to the full. There is a joy, however, even when it is only by sorrow that our design is wrought out, and that, also, our Redeemer knows not. We may recall to the enameled Paul of many, "As sorrowful, yet always rejoicing."

I am not going to say more of the joy of our Lord's earth, Jesus has gone up into his glory, and the eye of faith can see him at the right hand of the Father, ever so exalted as Head of all the quadrant of the heavens, his face that of endless joy. In that position our Lord is filled with superabundant felicity. His death is rewarded by the joy of God, the endless delight of his heart. He has drunk of life of thee, and thou gavest it him, even length of days forever and ever. His glory is greater in the salvation of his people, and that he laid upon him. For thou hast made him most blessed forever, thou hast made ex-

10. FRUITS OF LOVE.

"This is the love of God that we keep his commandments." The question is fully settled in the Bible—"He that committeth sin is of the devil." "If ye love me, says Jesus, "you will keep my words." The man who dares flatter himself that he loves God, while he is in the daily habit of any forbidden indulgence, runs a hazard not to be coveted by any who regard the Word of God, or have any care for the eternal welfare of their own souls; for he must know that if the "tree be made good, the fruit will be good also," that a pure fountain cannot send forth anything but pure water, and an unchanging law, that an effect shall partake of the nature of the cause. Besides obedience to God's laws is a part of this precious fruit of love. Every soul who feels its fire knows the significance of the expression, "His commandment is love"; and this commandment is not grieved to him in the broadest exactions of the divine law, but while he feels the power and life of this commandment without feet in swift obedience move." His compliance with the demands of the law is not yielded as a matter of expediency, but the heart and every element of his choice; nor is it the lame production of a philosophy that keeps its cold distance from the fires of a Christian altar. This love in it perfects meets the measure of the sanctuary; and it meets its weight also. It is acceptable in quality.

This is the doctrine of the Bible, and this is the doctrine which gives to the winds the delusive hopes of those who feast themselves on the vain promise of iniquitous commandments. Where is the polluted offering of their iniquitous services. And the dreadful moment will arrive when the fire through the grace of the grace of this acceptable sacrifice, shall break forth with destroying fury upon him who thus presumptuously challenges the waters of Noah and the clouds of heaven, and awful and impressive remonstrances, hold fast on celestial pearls with unclean and forbidden hands. If the man claims we can discern between the righteous and the wicked, between that serveth God and him that serveth not him. Then let no man be ruined, either by the pride or the folly of his own heart. Take to the only appointed method, and call incessantly for the divine influence which alone can prepare the soul to stand in the present and terrible day of the Lord Almighty. "Earnest Christ.

11. TOUCHING INCIDENT.

There are often wells of thought and feeling, a fountain of love and love in a child's fancy. Do you think of them? We are so accustom to think of our children's tastes, desires and wills as being respected by our own, that we too often forget to study their natures, recognize their individualities, and treat them as sentient beings. With such reflections I listened to the relation of the following interesting incident. A little girl of this city, about ten years of age, was visiting her aunt in the country. They were at the aunt's house, and the aunt remarked:

"Your birthday is near, and perhaps your mamma will give you something for a birthday present."

A tinge of sadness rested on the sweet young face, as she quickly answered.

"She could give me something else I would rather have than anything else in the world."

"I'm sure," said the aunt, "your mother will get it for you, if it does not cost too much."

"It will not cost money," replied the child, "it is the most precious present she can give me."

But she could not be persuaded to tell what it was. After a long time the shrinking little girl said: "Aunt, I'll tell you what it is. It is something for that one day; now don't you know?"

The discerning aunt drew the little one to her heart, and said: "Is it that mammas should not scold you on your birthday?"

"Yes," and long the dear head rested in silence on the bosom of that loving, patient aunt.

The little girl had heard this little incident related by that aunt herself, and I quickly asked myself, "Am I not that mother? Have not the cares of a growing family caused me to be often less patient than I first was, or does not the darling Edith? Have not the multiplicity of duties, been unresponsive to the heart longing for a mother's tender caresses and loving recognition of little services rendered?"

May the result of these little paragraphs do as much good for others as they have done for me. It is a great source of comfort, upon which I may lean, when each infant word was wearing a sense in the sensitive little heart. She didn't think she was robbing the storehouse of the sweet memories of a beautiful childhood. She didn't think how she was cramming the powers of a lovely spirit that was the cradle of a continual sumptuosity for its development. Mothers, pause a moment and reflect.

SPECIAL NOTICES.

The next Quarterly Meeting of the Verona Church will be held with the First Verona Church, commencing on the Sixth-day before the second Sabbath in April, the 19th inst., at 2 o'clock P.M. We earnestly request every member of both the Verona Churches, whether resident or non-resident, to report, either personally or by letter, to the covenant meeting this Friday evening before the Sabbath evening, and after the Sabbath. Communion to follow the Sabbath morning service.

VERONA, N. Y., March 12, 1889.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's book, "A Critical History of Sunday Legislation, from A.D. 321 to 1888." Terms to agents will be given, on inquiry, by E. F. Saunders, Ag't., Alfred Centre, N. Y.

Specimen Cards and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, are now being issued by the Tract and Missionary Department of the Sabbath Recorder, Alfred Centre, N. Y.

To Complete the proposed set of Conference Minutes and reports for Bro. Yelichsevich, we need the following dates: 1807-1821, 1844-1859, and 1860. Cannot some one help us out in the endeavor, especially in the dates since 1843? The Corresponding Secretary is still very desirous of obtaining the Conference Minutes for 1815, as he lacks only this number to have a full set.

The Hornellsville Seventh-day Baptist Church holds regular services in the Hall of the Royal Temples, over the Market Street entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P.M. The Sabbath-school follows the preaching service. Sabbath-dinner appointments are specially invited to attend. All strangers will be most cordially welcomed.

The New York Seventh-day Baptist Church holds services at Sabattus, F. M., 3 T. M. A. Building, corner 4th Avenue and 33rd St.; entrance at 52nd St. (Take elevator.) Meeting for Bible Study at 10 a.m. on Sabbath morning. Services.

Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend. The sermon was by Rev. J. G. Burdick, 111 West 16th St., New York City.

Notice to Creditors.

All persons having claims against the estate of Thomas Hamilton, deceased, of Allegan, County Allegan, and State of New York, are requested to present the same, properly verified, to D. F. Crider, at Allegan, on or before the 1st day of March, 1889, for settlement.

D. F. CRIDER, Administrator.
THE SABBATH RECORDER.

The Seventh-Day Baptist Memorial Board.

Dr. Potter, President, Plainfield, N. J.; R. H. Bronson, English, Secretary.

‘The Seventh-Day Baptist Memorial Board’ is supported by a number of individuals and organizations, including the Seventh-Day Adventist Church, the Missionary Society, and various Sunday School unions. The Board is dedicated to the preservation and promotion of the historical and cultural aspects of Seventh-Day Adventism. It publishes a semi-monthly journal, The Sabbath Recorder, and maintains a library and research center.

This issue features articles on the history of Seventh-Day Adventism, including a discussion of the early years of the movement and the role of women in its development. The journal also includes a section on current events, church news, and reviews of books and periodicals related to Seventh-Day Adventism.

The journal is distributed to subscribers and sold at a price of $1 per year. There is also a subscription rate for institutions and libraries of $3 per year.

COMMUNICATIONS RELATING TO LITERARY MATTERS SHOULD BE ADDRESSED TO MRS. L. A. BRANTON, EDITOR.

MUSIC STUDENTS.

Persons desiring to study music are invited to correspond with Prof. Wardlaw Williams, in regard to kindred and serious advancement of Alfred University, Alfred Center, N. Y.

Peers and Mortals.

The annual convention of the Peers and Mortals organization is scheduled for June 15, 1888. The convention will be held at the Hotel Belvidere, Va. The cost of transportation will be $3.
DIED.

Clatherine Edward H. Honhimi, October parents and read their resignations, owing to the death of William E. Gladstone, was born in the district comprising the Lehigh anthracite district during the year 1888. He was a Russian invention for a machine gun is obtained which will fire at the rate of ten cents per line for each line in excess of twenty shots a minute.

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