When Pilate asked this question, it was simply to meet an emergency; it is, however, capable of a much wider and more significant application. Pilate was convinced of the innocence of Jesus, in respect to those things of which he was accused by the Jews and under the influence of this conviction, he sought opportunity to release him from custody. To make the greater certainty of carrying out his design, he put it upon the people, on the occasion when it was customary to release them to a prisoner whom they might choose, to choose between Jesus and Barabbas, the latter being a most notorious criminal; as if he thought there could be but one choice in the matter, and that in favor of the innocent Galilean. But his plans were utterly confounded by the cry of the multitude, “Not this man, but Barabbas.” In this extremity, he asked the question we have placed at the head of this article, “What shall I do then with Jesus, who is the Christ?” It is probably true, that Pilate had no further thought than as to how he could satisfy the clamor of the people, and yet avoid the guilt of condemning an innocent prisoner. But, in fact, the question has ever since, been taken on a deeper and far more significant meaning and application. Let us glance at two of these:

1. No other questions have ever assumed such proportions in the theological discussions of the ages, as the questions relating to the nature, character and works of Jesus. To the Christian scholar, the place which he occupies is at the very center of Christian theology. He is the soul of the Christian system, as he is the life of the individual Christian believer. On the other hand, those who have grasped the Christian religion, from its beginning to the present time, have aimed their sharpest arrows at this central, vital point. They have striven to show that Jesus was an impostor, or an infatuated enthusiast, or a good man, concerning whom his friends had unreasonable misconceptions, or anything else but the veritable Son of God in human form and nature, the Saviour of the world. Around this central figure, the theological battles of nineteen Christian centuries have been, and are still being waged. Take him from the Christian system, and it has no meaning. The Christians ground of hope would be removed, and the attacks of infidelity would all lose significance for want of an object of assault. Thus the old question of Pilate, asked in an emergency, has been, the rallying cry in every age and every land.

2. There is another sense, in which the question of Pilate is, to-day, a practical question. It comes to every individual, to whom the gospel message comes, as a personal appeal. In this respect, it is more nearly akin to the original question than in the sense considered above. “What shall I do with Jesus?” is a question every man must decide for himself. Pilate could not rid himself of the responsibility involved in his question, though, however, he was ready to wash his hands in innocence. Jesus had been placed in his care, and he must be released or continued in custody, and the final responsibility must rest with the governor himself. In a different manner, and for a different purpose, and yet, in a sense, equally true, Jesus is placed at the disposal of everyone to whom he is offered. No man can wash his hands of the whole matter and say, “I have nothing to do with this question.” He has something to do with it. Jesus is presented to him for his acceptance. To refuse, or even to neglect to accept him, is to reject him. It is not a question as to whether we will do something with Jesus, or nothing; but What shall I do? If we open our hearts and receive him as our personal Saviour, we answer the question as he would have it answered; if we refuse him, either by open and positive rejection, or by silent neglect, we join the mad cry of the mob in Pilate’s time, “Away with him. Let him be crucified.” One or the other of these alternatives we must take. There is no other, and the question presses for an answer, “What shall I do with Jesus?”

NUMBER SEVEN.

This number is used in the Bible over three hundred times, either alone or compounded with other words.

On the seventh day God ended his work. The seventh month Noah’s ark touched the ground, and in seven days a dove was sent out. Abraham prayed seven times for Reuel, mourned seven days for Joseph, and was pursued seven days by Laban. A plenty of seven years and a famine of seven years were foretold in Pharaoh’s dream, by seven fat and seven lean beasts, and seven years of full and seven years of blasted corn. On the seventh day of the seventh month the children of Israel fasted seven days and remained seven days in tents. Every seven years the land rested. Every seventh year all bondsmen were free and the law was read to the people. In the seventh year of Jericho there were seven trumpets seven days. On the seventh day they surrounded the walls seven times. Solomon was seven years building the temple, and fasted seven days at its dedication. The ten lepers were seven lamps, and the golden candlestick had seven branches. Naaman washed seven times in Jordan. The priest sprinkled upon the one that was to be cleansed from his leprosy seven times. The priest shall sprinkle of the oil with his finger seven times before the Lord. He shall sprinkle you seven times from the cross on which he hung seven hours, and after his resurrection he gave seven turns to his cross. In the Lord’s prayer, there are seven petitions containing seven times seven words. In the Revelation we have seven churches, seven candlesticks, seven stars, seven trumpets, seven plagues, seven thunders, seven vials, seven angels, seven heads, seven lamps, seven spirits, seven seals, seven crowns, seven slings, and seven kings. —En.
Missions.

A pastor's work is to develop the spiritual life of the people, and to broaden out their sympathies to the very ends of the earth.

The Jews probably gave two or three-tenths of their income for religious purposes; should not Christians do as much?

A man is rich who has something that he can give to others, who need the things he can give. The sinful hoarding or the sinful wasting of money, are alike opposed to the teachings of the Bible.

We may well go to the needs of heathenism, and to missionary statistics, for motives to be- nevolence; but, above all, go to the Bible for fundamental principles and motives of missionary work and giving.

Foreign missions have taught the value of a man's work for woman; the worth of men's bodies and their environments; and the value of helpers taken out of that class of people for whom we may be laboring.

It is important that we have realistic descriptions of the needs of heathenism. Let men of wealth, who want to go sight-seeing, visit mission fields, thoroughly study them, and come back and tell the churches what they have seen and heard.

The cause has greater need of all the gifts of the many, than of the larger gifts of the few; but we ought to be thankful that there are some able and disposed to make large offerings. With all our offerings there must be much prayer if we are able and disposed to make large offerings.

But we ought to be thankful that there are some able and disposed to make large offerings. But we ought to be thankful that there are some able and disposed to make large offerings.

If generous the Christian Church, professedly and the Christian Church, professedly; and now hospitably open to the followers of Christ. There ought to be one thousand new missionaries put into the field annually. Nothing but the indifference of the Christian Church prevents it. — Baptism Missionary Magazine.

WORK IN CITIES.

From one-seventh to one-fifth of all the people of Europe are said to live in cities. The growth in the proportion of the city population to that of the rural population has been about one-third in the last several decades. The population in cities of 8,000 and over, has grown from one-third of the whole in 1850, to one-twelfth in 1870, and to one-tenth in 1890. At the death-bed of an inmate of the almshouse, she exclaimed, "I sold my jewels for thee, but they were tears-drops from those dying eyes," she exclaimed, "I sold my jewels for thee, but they were tears-drops from those dying eyes," she exclaimed."

The fear of God shall be the beginning of wisdom, and knowledge of the Holy One is the beginning of understanding. — Proverbs.

Be first a man of God; after that a banker, or a merchant, or a working-man. Our public men must be Christians, then Englishmen, then Conservatives, or Liberals, or Radicals, as their convictions sway them; but in any case let a man be a man of God. I would to God that our politics, our merchandise, our literature, our art, were all saturated with this spirit. The unlimited growth of a character will rise in excellence and nobility. Science, social laws, trade usages, domestic life, are all under the government of a character. The fear of God should be the foundation and the top-stone of your character, and not a stone in its due order. Over and above all, let consecration to God shine forth, even as the pillar of fire in the wilderness covered and illuminated the entire camp of Israel. — Spurgeon.
WOMAN'S WORK.

A LEGEND.

I read a legend of a monk who painted, In an old convent cell in days by-gone, Pictures of men and angels, And the sweet Christ-face with the crown of thorn.

Poor daub! not fit to be a chapel treasure! Call many artists saw on them; But the good abbot let him, for his pleasure, Adorn with them his solitary cell.

One night the poor monk missed: "Could I but render Honor to Christ as other painters do?"

What man touched, I saw, My life's work is all valueless—to morrow.

I'll cast my ill-born pictures on the fire." He raised his eyes—within his cell—O, wonder! There stood a visitor—thron-crowned was he, And a sweet voice the silence rent asunder— "I won no work that's due for jove's acceptance." And round the walls the paintings shone resplendent With lights and shadows to this world unknown, A perfect beauty, and a love transcendental That never yet on mortal canvas alone.

There is a meaning in the strange old story— Let not divine works on our worth or need. The pure intent gives to the art its glory, The noblest purpose makes the grandest deed.

The twenty-first annual meeting of the Woman's Board of Missions, will be held in Worce- ter, Mass., Jan. 16 and 17, 1889.

The duty of preparation for Christian usefulness, does not rest alone on those who give themselves to missionary work. With the many avenues of Christian effort now open to women, no Christian girl, whose circumstances will possibly admit of it, should consider herself educated and ready to enter upon a useful life, until she has discipline in Bible study and Christian work, that will fit her to be an intelligent worker in the church as well as in the society in which she lives. Observation and reflection convinces us that the lack of spiritual service among God's people, results not from a want of consecration than from the consciousness of ignorance concerning such service.

MRS. C. S.

POSSIBLY, nothing in the quite remarkable cabinet of the London Missionary Society, would make so easy an impression on the arrivals, or hold a more distinct place in the memory of it, than a huge iron weight, once used in Madagascar, upon Christian missionaries and native Christians. It was a bar of iron, possibly three feet long, having a ring at one end, which was slipped and fastened upon some part of the body, arm, or ankle, or neck, and its weight one that taxed our strength, with the use of both hands to lift free from the floor; a weight, difficult for one able-bodied man, of full average strength, to walk off with, for even a few feet. There were those who were also lying in the corner, with this, huge chains which had been used for the binding or holding down of these persecuted Christians. The London Missionary Society has much in its cabinet and in its library, specially interesting to one seeking the history of Madagascar. This Society is, if you please, the parent of missionary effort there. Foul blot upon the name of womanhood, that history must record the name of a woman, Banavala Manjaka, as queen, whose reign was one of suffering and trial; yet it furnishes a touch of obliteration to this blot, that one other woman, Queen Rasushirina Manjaka, did finally grant to her subjects religious liberty. It was like the reading of a romance page, to hear these men of the London Missionary Society, in their finely fitted rooms, tell something of the early history of missionary effort in Madagascar, acquainted as they are, through practical interest, with details of revolutionizing history, which belongs to this really wonderful country.

Said Rev. Swanson, concerning the development of women's work in the missionary field. There is one class of agents that are sometimes forgotten, but they are worthy of all honor because they have been the pioneers in this work, the missionaries' wives. Recently there passed calmly to her rest, one of the most saintly and worshipping Christian women who ever went to any mission field. Her name is not known here; it has never been heard; but in the hearts of many Chinese women who were trained, and educated, and nourished by her; her name will never die, and the circle of her influence will go on increasing, until God's purposes, in China, have been fulfilled. This he gave by way of illustration, honoring the memory of a quiet, unobtrusive worker, while he also made by it the point, to which he added, it is through the wives, the mothers of the country, that we, the men. To whatever land you go, woman has her power, and of all heathen countries, there is none where the woman has the same power as she has in China. He said he could say much of the educating influence of a Christian woman in China, more than he was then willing to say; yet it is still true that the Chinese woman has a remarkable place of power in her own land. All missionaries, both men and women, have first the trial of the language, before they can reach the hearts of the people themselves. Yet, working their way through the intricacies of language, and the difficulties accruing to them from contact with a new civilization, he says, "I have seen them at work in their girls' schools, and in these homes as educators, and they influence, in their quiet, womanly influence, their teaching, and their visits, they have exerted a power which we, who could not get the same access to the girls and the women, never could expect to exercise." He says, and being a missionary in China, his word is very weighty, that he believes the work of girls' schools to lie at the foundation of the whole. "If you educate the daughters of China, as you give them a thorough Christian education, you are educating the mother's of China; you are educating the great force which has preserved the country, they have been important factors in its political history, and of its social life. The power of a mother and of a grandmother cannot be over-estimated."

The Synod of the United Presbyterian Church of Scotland has instructed its Board of Foreign Missions to transfer its mission in Japan to the Presbyterian Church in the United States of America. The reason given for this is lack of funds. We view with much concern and regret, so stanch a church from the work in this field, especially from such a cause. It is another evidence, however, of the fact which is emphasized in these pages, that the evangelization of Japan has been committed by our Lord mainly to the hands of American laborers.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

FIRST QUARTER.

Mar. 2. Jesus the Messiah. Mark 6:26-8:3.

LESSON IV. FORGIVENESS AND HEALING.

THE SCRIPTURE TEXT. Mark 2:1-12.

1. And it came to pass that when Jesus had passed through the cities and villages, and had gained strength in Galilee, he went into Capernaum. Now when he had passed through the cities and villages, and had gained strength in Galilee, he went into Capernaum. Now when he had passed through the cities and villages, and had gained strength in Galilee, he went into Capernaum.

2. And straightway many were gathered together, because he had healed many sick with a mere word. And straightway many were gathered together, because he had healed many sick with a mere word. And straightway many were gathered together, because he had healed many sick with a mere word.

3. And he was in the house. And he was in the house. And he was in the house.


deployed move by every word falling from his lips. The divine Spirit filled his own heart and teaching, and was moving upon the hearts of this interested crowd of men. They were thus prepared for still greater manifestations of divine power.

V. 3. And they came unto him, bringing one sick of the palsy which was borne of four. And they came unto him, bringing one sick of the palsy which was borne of four. And they came unto him, bringing one sick of the palsy which was borne of four.

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In the dawn of human history the need of a Saviour grew out of the entrance of sin into the world, and death by sin. The penalty of a broken law hung over the race, and the glittering sword of the avenging angel was lifted to execute the just decree, but was stayed by the tender and prophetic announcement that the seed should bruise the serpent's head. From that time, until the star of hope and promise gladdened the earth as it shone over the desert way for over 40 years, pain and plain, prophets have taken up the joyful refrain, and with words of inspiration, told of the Saviour.

Perhaps the most prominent feature of the Old Testament is the succession of Messianic prophecies, pointing to a prophet, priest and king who should redeem and rule the people of Israel. The coming of the Saviour was so large a subject of history, that even the mind and character of the Jews were molded by it, and it became a universal belief with them. It is a truth that brought hope and deliverance to our father Abraham, and the others who left their homes, and were driven from the joys and fruits of paradise, Abraham, with the eye of faith, saw the day, and was glad. Jacob prophesies of the future, and Behold, a young man, Joseph, is brought forth of the fruit of his body. First, and then other miracles, and God said unto Joseph, be not afraid to go down into Egypt; for I will make of thee a great nation. And he was there a great while; and the king of Egypt dwelt in his house and set him over all the land of Egypt. And he made his father and mother, and his brothers and sisters, and all that had been his father's house, great. And the king of Egypt said unto Joseph, Pharaoh's daughter shall be thy wife; Pharaoh's daughter shall be thy wife, and she shall be the daughter of the king of Egypt. And Joseph, and his brethren, and all that were in his father's house, with him. And he dwelt among his brethren, and he did not wrong his people, and he observed the law of Pharaoh. And Joseph was thirty years old when he stood before Pharaoh king of Egypt; and Joseph went out from the presence of Pharaoh, and went throughout all Egypt. And Joseph said unto his brethren, I am God's messenger. And they feared him; and said, Is it possible that it is the same God that looked upon their father? And Joseph said unto his brethren, Ye have done wrong in so far as ye sold me hither; but God hath caused you to do me good, and to save much lives by it. Now therefore, fear not to sell me; for am I in the hand of God? And as for you, ye meant evil unto me; but God meant it unto good, to bring to pass, as it is this day, to save much people live. Therefore came there not unto Joseph any more occasion of carriage; the Lord helped him, and saved him, and gave him strength over this people. And the Lord was with him, and he was a success in all that he did, and he was made governor over all the land of Egypt. And it came to pass, when Joseph was come unto his brethren, and said, I am God's messenger. And they feared him; and said, Is it possible that it is the same God that looked upon our father? And Joseph said unto his brethren, Ye have done wrong in so far as ye sold me hither; but God hath caused you to do me good, and to save much lives by it. Now therefore, fear not to sell me; for am I in the hand of God? And as for you, ye meant evil unto me; but God meant it unto good, to bring to pass, as it is this day, to save much people live. Therefore came there not unto Joseph any more occasion of carriage; the Lord helped him, and saved him, and gave him strength over this people.
HISTORICAL & BIOGRAPHICAL.

OUR EARLY EDUCATIONAL OPERATIONS.

On this subject we present below some extracts from a letter written by Deacon John Masson, of DeRuyter, N. Y., a short time before his death, and a very able and zealous editor of the Protestant Sentinel, the first paper published in the interest of our denomination. He enjoyed from his position, the best opportunities to observe the earliest movements of our denominational life, and his recollections are an interest in the work of higher education.

The first movement coming under my observation, as connected with a chain of circumstances which resulted, finally, in engaging our people in the educational work, was the publication of "The Friend of Truth," by my brother, Eld. Wm. B. Maxson, having then but fully answered the objections of the paper in sustaining these objects is well understood, starting of ministerial and general education in our denomination was necessary to the origin of the Sabbath societies. On January 30, 1835, the subject of these societies was again adverted to, complaining of exceeding tardity was presented for the organization of societies. On February 22, 1835, a vote was suggested. It was said that this is an appropriate sphere for the activity of our women. They were urged to begin work in this direction in every church under the advisement that, provided funds were raised to assist young men who wished to prepare for the gospel ministry. In the Scott: of December 31, an inquiry was raised as to any movements in that direction. A few years later, this work was in progress, and the formation of Female Educational Societies two young men studying for the ministry was proposed. It was urged to begin work in this direction in every church under the advisement that, provided funds were raised to assist young men who wished to prepare for the gospel ministry. In the Scott: of December 31, an inquiry was raised as to any movements in that direction. A few years later, this work was in progress, and the formation of Female Educational Societies two young men studying for the ministry was suggested. It was said that this is an appropriate sphere for the activity of our women. They were urged to begin work in this direction in every church under the advisement that, provided funds were raised to assist young men who wished to prepare for the gospel ministry. In the Scott: of December 31, an inquiry was raised as to any movements in that direction. A few years later, this work was in progress, and the formation of Female Educational Societies two young men studying for the ministry was suggested. It was said that this is an appropriate sphere for the activity of our women. They were urged to begin work in this direction in every church under the advisement that, provided funds were raised to assist young men who wished to prepare for the gospel ministry. In the Scott: of December 31, an inquiry was raised as to any movements in that direction. A few years later, this work was in progress, and the formation of Female Educational Societies two young men studying for the ministry was suggested. It was said that this is an appropriate sphere for the activity of our women. They were urged to begin work in this direction in every church under the advisement that, provided funds were raised to assist young men who wished to prepare for the gospel ministry.

On January 30, 1835, the subject of these societies was again adverted to, complaining of exceeding tardiness in appreciating their importance. The editor expressed several important points: One opinion is that societies should be formed in every church by the males and the females, distinctively, or in connection, as they please, in order to raise funds; but that a society should be formed, which shall be qualified to take charge of all such funds; and a committee should be appointed to examine the applications, and to distribute the funds thus obtained. April 12, 1835, a vote was suggested. It was said that this is an appropriate sphere for the activity of our women. They were urged to begin work in this direction in every church under the advisement that, provided funds were raised to assist young men who wished to prepare for the gospel ministry.

On March 30th, "Journals," an interesting correspondent, followed up the subject with earnestness and ability. On April 22, 1835, a vote was suggested. It was said that this is an appropriate sphere for the activity of our women. They were urged to begin work in this direction in every church under the advisement that, provided funds were raised to assist young men who wished to prepare for the gospel ministry.

On the first of April, 1835, it appeared that a movement had been made at DeRuyter to erect a Seventh-day Baptist Seminary. From this time the history of these societies has been as follows:

In April 22, 1835, a vote was suggested. It was said that this is an appropriate sphere for the activity of our women. They were urged to begin work in this direction in every church under the advisement that, provided funds were raised to assist young men who wished to prepare for the gospel ministry.

Thus I have given the results of my own observation on the subject of education in the denomination, previous to the announcement of the DeRuyter movement. I have shown the necessity of raising an interest in education can be seen. For five years, it had been before the denomination; favorable convictions had been formed, and the starting of DeRuyter Institute proved that our people had been affected by the discussion.

Homer, N. Y., appeared a communication from "Econom," bringing "weighty objections against a Seminary, as suggested in our columns." It was the want of a seminary to establish and support a school; we have more institutions than we can sustain; the missionary cause needs pecuniary aid; the want of a seminary is one of the things that should have greater pay; the denominational paper is poorly sustained. Other points were mentioned. In reply to this letter, a communication was published in the Sentinel, New York, as follows:

"We notice in the Protestant Sentinel, the paper of the Seventh-day Baptists, a suggestion of the expediency of establishing a Seminary. Establishment of a Seminary is for the benefit of that community. This is as it should be, provided, as we presume, they are able to accomplish the object. This is a public blessing, no denunciation of Christians can prosper without provisions for the education of the laity.

On the 25th of July following, an article signed "W. Y. completely answered the objections of "Econom." On the 30th of July appeared an article of some length on the Education of Ministers, but it declined to commit the writer to the establishment of a seminary. On July 31st, "Econom." came out with a long article against the proposition of the movement for a Seminary. It was replied to the argument of "W. Y." and lameted the tendency of the writing members of the denomination to advocate the education of the minister. The movement is not new. The article was prepared with much care. On August 13th, "Lynces," an able correspondent, earnestly vindicated the cause of education. The paper was complained of as interfering with home and abroad; and sustained the proposition for a seminary of learning.

At the General Conference held September, 1834, at DeRuyter, a proposition was passed for the establishment of a Seminary. The proposition was then and there made to purchase a press by subscription of the necessary amount of money was pledged there for this purpose, it was sent to Brookfield for additional subscriptions. None were obtained. This enterprise was then abandoned. As a test effort in reaching the masses, some little sacrifices were made.

On February 22, 1835, the account of the first society at Waterford, Con.

On January 30, 1835, the subject of these societies was again adverted to, complaining of exceeding tardiness in appreciating their importance. The editor expressed several important points: One opinion is that societies should be formed in every church by the males and the females, distinctively, or in connection, as they please, in order to raise funds; but that a society should be formed, which shall be qualified to take charge of all such funds; and a committee should be appointed to examine the applications, and to distribute the funds thus obtained. April 12, 1835, a vote was suggested. It was said that this is an appropriate sphere for the activity of our women. They were urged to begin work in this direction in every church under the advisement that, provided funds were raised to assist young men who wished to prepare for the gospel ministry.

On March 30th, "Journals," an interesting correspondent, followed up the subject with earnestness and ability. On April 22, 1835, a vote was suggested. It was said that this is an appropriate sphere for the activity of our women. They were urged to begin work in this direction in every church under the advisement that, provided funds were raised to assist young men who wished to prepare for the gospel ministry.

On the first of April, 1835, it appeared that a movement had been made at DeRuyter to erect a Seventh-day Baptist Seminary. From this time the history of these societies has been as follows:

In April 22, 1835, a vote was suggested. It was said that this is an appropriate sphere for the activity of our women. They were urged to begin work in this direction in every church under the advisement that, provided funds were raised to assist young men who wished to prepare for the gospel ministry.

Thus I have given the results of my own observation on the subject of education in the denomination, previous to the announcement of the DeRuyter move-
SABBATH REFORM.

UNFORTUNATE FOR THE BIBLE.

We hasten to thank the Congregationalist (Boston) for the following book notice:

“By Rev. James Bailey, is an attempt to give a thorough and impartial exegesis of all those passages in the Bible which refer to the Sabbath. It is, nevertheless, a plea for the observance of the seventh, and not the first day of the week as the true Christian Sabbath.”

The reader will note that the Congregationalist does not hint, much less attempt to show that Mr. Bailey has failed to make “a thorough and impartial exegesis of all those passages of the Bible which refer to the Sabbath.” Those who have read the commentary, will attest this fact. But the Congregationalist insists that the book is “nevertheless a plea for the observance of the seventh, and not the first day of the week as the true Christian Sabbath.”

From the standpoint of the Congregationalist, it is a grave misfortune, to put it mildly, that a thorough and impartial exegesis of what the Bible says for the Sabbath is equivalent to a plea for the seventh day as the Christian Sabbath. We see no way out of this misfortune. The Bible has been making this sort of plea for a long time, and has, so far as we know, the support of its adherents, and the strength of its movement is such that these efforts, though not always successful, have been far from without effect. The observance of the Sabbath is the core of the Congregationalism, and the efforts of many, especially of the Congregationalists, have been to strengthen this core, by making it the basis of a written revelation from God, such as the Bible is, the perspicuity with which it presents truth, and continues its special pleading. It is really a model pamphlet in point of special pleading, particularly with reference to all matters involved in the Decalogue, and it is justified by the very high and noble purpose, and, although in a short time which perverted the course of history centuries ago, this plea has been widely disregarded, and is yet disregarded, we know of no way by which the Bible can be induced to cease pleading, we are initiated by the Congregationalism of a written revelation from God, such as the Bible is, the perspicuity with which it presents truth, and continues its special pleading.

They who undertook to give a thorough and impartial exegesis of all the passages of the Bible which refer to the Sabbath, who undertook thus to make a double demand for earnestness and perseverance on their part. The strength of any religious movement is not so much in the correctness of its theories as in the practical way in which these theories are evolved in the lives of their adherents, and set forth before the world. It is, therefore, an axiom that no one can be a Seventh-Day Baptist worthy of his profession, and it is equally true that we can never be informed concerning all phases of the Sabbath question. No man can do this without carefully and constantly reading those publications, books and periodicals, which bear upon the various phases of the Sabbath question, and of our work. It is not enough that we subscribe for them, or purchase them, though this is a phase of the question of no small importance. A news-paper which remains unopened is of little value to a household. Neither is one from which there is extracted little more than the obiter dicta, and minor items of local news. He is unwise, and shows plainly his need of information, who carelessly says: “I have been familiar with this question all my life, and do not need to read more.” Such a man can neither be efficient, nor loyal as a Seventh-Day Baptist.

THE BUSINESS SIDE OF THE QUESTION.

Since the publications put forth by the American Sabbath Tract Society belong to the denomination, each member of the denomination is a joint owner, and ought to be a joint supporter of these publications, by way of business. Those who conduct the business of the Society realize, what all know, that whether publications are sold and paid for, or not, the making of them must be paid for promptly, under the inexorable laws of business. If, when they are thus produced, they remain uncalled for, heaped upon the shelves, or worst of all, are sent out to subscribers who do not pay for them promptly, one of two things must soon happen; the business operations of the Society must cease, or large and unjust drafts must be made upon the pockets of those who are willing to contribute financially to this department of our work. However liberally the publishing department of our denominational work may be sustained, the real purpose, and effect of our publishing work is lost while the publications remain unsold.

Each individual member of the denomination has one, if not many acquaintances who would gladly receive publications, and would read them more carefully, because sent at the hands of a friend. There are few persons who are not able to purchase, in small quantities at least, publications for such private distribution. A little interest, and possibly a little self-sacrifice would insure an extensive circulation of truth in this way, while the business department would be directly strengthened and honestly sustained by such sales. If you think that what you could purchase would be of little value in a business point of view, remember that all such enterprises are supported by small sums. The amount which you individually might purchase, added to that which others might do, would aggregate thousands of dollars each year. This would relieve the Publishing Society of the debt which it is now compelled to carry, because of unaided sales, and of unaided publications.

These suggestions are sufficient to call the attention of every reader to this most vital point in our publishing operations. His attention having been thus called, the duty of acting in the matter will be fully set before him, and for the fulfillment of that duty, he must answer. We urge the need of a new and increased subscription for something published by the American Sabbath Tract Society. If you cannot possibly do more than supply yourself and your own family, do this liberally. Add to it, each month in the future, the purchase of a few dollars, during the first month of the year 1889, the work of the Society will be greatly strengthened, and the interest of each person thus purchasing, will be deepened in the cause of truth, and of our denominational work. But there are very many, if not many acquaintances who would readily subscribe for the publications, to add to their stock of literature, and who might become, if not many, at least a few more subscribers, if the plan be explained to them. This would relieve the Publishing Society of the debt which it is now compelled to carry, because of unaided sales, and of unaided publications.

SEVENTH-DAY BAPTISTS AND THEIR PUBLICATIONS.

The attitude of Seventh-Day Baptists toward their own publications is a question of vital importance. As a general statement, this is true of all peoples and all enterprises which they undertake. But there are several reasons which make this truth especially important when applied to the Seventh-Day Baptists. Hitherto, and for the time being, their publications have dealt mainly with those special phases of truth and of duty which are connected with the keeping of the Sabbath, and with the spread of knowledge concerning it. Few in numbers, easily misunderstood, and ignored by many because few in numbers, there has always been and must continue to be a double demand for earnestness and perseverance on their part. The strength of any religious movement is not so much in the correctness of its theories as in the practical way in which these theories are evolved in the lives of their adherents, and set forth before the world. It is, therefore, an axiom that no one can be a Seventh-Day Baptist worthy of his profession, and it is equally true that we can never be informed concerning all phases of the Sabbath question. No man can do this without carefully and constantly reading those publications, books and periodicals, which bear upon the various phases of the Sabbath question, and of our work. It is not enough that we subscribe for them, or purchase them, though this is a phase of the question of no small importance. A newspaper which remains unopened is of little value to a household. Neither is one from which there is extracted little more than the obiter dicta, and minor items of local news. He is unwise, and shows plainly his need of information, who carelessly says: “I have been familiar with this question all my life, and do not need to read more.” Such a man can neither be efficient, nor loyal as a Seventh-Day Baptist.

The BAPTISTS and THEIR PUBLICATIONS.

We have an occasion to address to every Baptist worthy of his creed, but upon all the questions involving the work of the Baptist, toward which there is extracted little more than the obiter dicta, and minor items of local news. If you think, what you do for the cause of truth, through your efforts, we will not ask you to try it for a second year.

We think there are many who will gladly undertake this form of work, who have not hitherto to thought of it as feasible. Begin in this simple way, if no better plan occurs to you. Send a given sum of money to the office, with the name and address of one or more of your acquaintances, and order publications sent to them, periodicals or books. If you do not care to designate the matter to be sent, entrust the selection to the General Agent, or the editor of the Recorder. At the same time write to those to whom packages are to be sent asking them to accept the gift, and to send its value to you. Such a plan would often prove of lasting benefit to you and to them.

HEAVEN will be a world of peace and rest—for the “weary and heavy laden” will be there. “He giveth his beloved sleep.” They shall rest at last in the beautiful and tranquil world they thirsted for so long, where the spirit shall be always willing, and the flesh never weak.
The Sabbath Recorder.

L. A. PLATTS, D. D., Editor.

Corresponding Editor.
A. E. MAYS, D. D., Honolulu, L. I., Missions.


W. C. WITHERSFORD, D. D., Milton, Wis., History and Biogra-

phy.


Rev. E. F. BAUMESER, Alfred Centre, N. Y., Business Manager.

"I know my hand may never reap its sowing; and yet some one may say: I may never see it growing—So short is my little day!
Said I, which though I go forth walking I cannot, dare not stay.
O God grant a harvest! Though I may be sleeping Under the shadows gray.

To those interested in the St. Andrew's Bay Colony, we call attention to a special notice in another column.

Over thirty Seventh-Day Baptist churches have been organized during the last five years, mostly on the frontiers, South and West, and almost entirely the fruit of the seed-sowing of the American Sabbath School Society, followed by the labors of the Seventh-Day Baptist Missionary Society. Here is encouragement and a call for work. These newly organized interests need encouragement and aid, and other fields await the labors of the faithful husbandman.

The “Week of Prayer” has been held by our churches quite generally, so far as we have been able to learn, and some are continuing the services longer than during the week. The records of the churches, if they were written up, would show very manygeeblings, revivals having this beginning in the observance of this week. And so the seal of the divine approval has been placed upon this observance. This is only the fulfillment of the promise, “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.” Why not have of this united prayer in the churches for specific objects?

One of the things about the teaching of Jesus which astonished his critics, was that he taught with authority and not as the scribes. They taught what they had learned; he taught what he knew without learning. They were first learners of truth and then teachers of what they had received from others; he spoke as the author of truth. It was so in all he said and did, the whole ground was covered by his own assurances to Thomas, “I am the way, and the truth, and the life; no man cometh to the Father but by me.” So, not one of truth, but of salvation, or of life, or of way to eternal life, Jesus is the author; and when he gives of these to those who believe in him, he gives out of his own eternal, inexhaustible, blessed fullness.

It may be a matter of general interest to the readers of the Recorder to know, that Mr. F. A. Burdick proposes to provide a course of lectures for the benefit of students and teachers in the University and public schools of the place. Mr. Burdick assumes all the responsibility of the course, financial and otherwise, after making a small admission fee to each lecture from citizens not connected with the schools. The lectures will be given on the Sabbath, for a period of time to be determined by the interest taken in it, the good accomplished by it, and other considerations which may come into the question as the course progresses. The enterprise is worthy of the liberal patronage of all who are within reach of the University. The first lecture of the course will be delivered on Tuesday evening, January 22d, by Rev. Dr. Huntington, on Tractability in Europe,” of which we publish an advertisement in another column.

Those who write obituary notices will observe the line which we keep standing at the head of that column. It may be proper that we make a little explanation of it. The object of this column is first, to give information to absent ones of the death of those of whose death they might not learn in any other way; and secondly, to make a brief record of data respecting the life and death of those who have been connected with our people, which record may be of use, for reference, in future years. All of this can be easily done within the limits we have set, if those who write such notices will keep in mind the objects of them. To give deserved prominence to such as have held official relations with our people or who have been prominent in denominational work, we may make more extended notice in the columns devoted to History and Biography. Our object in this matter is to keep the deaths of those within public bounds; and we trust that those who have to do with it will see the reasonableness of it, and govern themselves accordingly.

The people of the state of New York are in a fair way to have an opportunity to vote upon the question of so amending the constitution of the state, as to prohibit, within its borders, the manufacture, sale, or transportation of intoxicating liquors. A joint resolution to that effect was passed, by both branches of the legislature, at its last session. According to the law of the state, in such matters, the resolution must lie over until after the next state senatorial election, when, if again approved by both houses, it will go to the people, without being subject to a Governor’s approval or veto. Such Senatorial election will be held in the autumn of 1889, and in the legislation of 1890, or one year from the present time, this subject may be on the ballot. Some to this matter seem to be yet a great way off. In fact, it is very near at hand. The first steps have already been taken, and the time before the final action of the legislature is none too long for massing the temperance forces of the state for the fight which must be made, if the measure is carried successfully through. Of this we may have more to say in the future. We make only two suggestions now. First, the temperament of the state ought to be educated up to such a standard, during the next twelve months, as to demand such a law, and to support and enforce it when obtained; and in this work of education, all temperance people, without reference to political parties, should be thoroughly united. Second, the legislature, in passing the resolution, should vote for the time of voting on the amendment by the people, that it shall be the only issue, thus removing it, as far as possible, from the entanglements of partisan prejudices and misunderstandings. When the time comes for voting upon the amendment by the people, it should be thoroughly litigated.

Do the people of the state of New York want a constitutional prohibition of the liquor traffic? Before that time comes, the people of the state should be so educated and aroused with respect to the evils of the liquor traffic and the evil business, that they will answer the above question, in the affirmative, by such a majority as will give sure promise of its vigorous enforcement.

The mail brings us many kind words from our readers, respecting changes in dress and form of the Recorder. One says, “I am well pleased with the changes in the Recorder.” Another says, “I think your new form will meet the approbation of everybody. I like it.” And still another, a more enthusiastic, says, “I which thinks and does, than some others, says, “I am greatly pleased with the Recorder; it is tip top.”

We make room here for a few extracts from the many letters we are receiving. The first comes all the way from Southern Louisiana, and of course, it is sunny and warm:

Am greatly pleased with the new form and looks of the Recorder and hope its prosperity will rapidly bring it to a 24 and then to a 32-page paper.


The second comes from a colder climate, but from a heart no less warm, as the following words indicate:

As Bro. Flint has given opportunity for the readers of the Recorder to express their opinions in regard to its new form and dress, we take this occasion to say we think it a decided improvement, and we gladly welcome the change. We do not write from a new outlook, but from the dear old Sabbath Recorder may go on in the line of improvement, not only in its form, but in its matter. To this end we keep our blessings upon all of its officers, managers and contributors.

F. B. SCOTT, N. Y., Jan. 8, 1889.

Who, but our dear old friend, Elder Todd, would have written these words:

Well, we have got the Recorder in its new form; and though I look fondly back to the old form so long familiar, yet I am pleased with the new one; it is easier to handle; not as liable to get torn in opening, and the reading matter can be better classified. Let us all try to keep good books; and to this end, the old dear old Sabbath Recorder may go on in the line of improvement, not only in its form, but in its matter. To this end we keep our blessings upon all of its officers, managers and contributors.


It will be noticed that the first of these brethren quoted, asks for the Recorder such prosperity as will necessitate its enlargement, in order to fitly voice the thought, feeling and purpose of the people. He expresses the second prays that it may be filled with the spirit of God, and so give utterance only to that which is truest and best; and the third kindly remembers that all this improvement, in form and matter, requires much work and thought, that this means increased expense, and that increased expense calls for increased promptness in paying our subscriptions. If there is another thing to be said in connection with these good wishes, it is that the subscription list ought to be materially increased. This thought was expressed in a very forcible and practical manner, by the President of the American Sabbath Tract Society who, being in our sanctuary a few days since, said, “I am well pleased with the Recorder in its new form, both as to its general appearance, and as to its contents, I hope its prosperity will bring it to a 10,000 copies, and I will give you a press that will print the entire edition in one hour.” That is a premium offer worth making. It almost takes our breath to think of it! But Bro. Potter did not say how long such an offer would hold good; moreover, however, that it will “expire by the statute of limitations,” before we can fulfill the conditions; but the suggestion is a most excellent one, and with the help of all those who like the Recorder in its new and improved form, we can do more to increase its income and usefulness. What do our friends say to this; and what will they do about it? Kind Words.


THE SABBATH

BY REV. C. A. BURDECK.

II.

In the former article under this heading, the opinion was expressed that the advocate of any doctrine, which has a plain "thus saith the Lord," for its support, in support of which, they cannot say, "he saith the Lord," it must tend to bring discredit upon their testimony in behalf of the Bible Sabbath. For the weight of the testimony of any people, in behalf of a doctrine of which they stand as representatives, depends much on the character for general soundness in doctrine and practice. Particularly is it so, in case of the representatives of the Bible Sabbath. For, as a change from the observance of the First-day to an observance of the Seventh-day, the influence of hands upon members for membership, in the minds of those who are prejudiced against the Seventh-day as the Sabbath: And this is the attitude of those whom we desire to reach with Sabbath truth. To follow any custom, simply because it is one, is inanimate, but for which no binding authority is claimed, as in giving of the right-hand of fellowship to members on admission, is a different thing from claiming Scripture authority for a practice as a duty.

LOVE AND LAW.

BY JACOB BRECKENP. 1.

"Love is the fulfilling of the law," (Rom. 13: 10) and the no-law people tell us that the law is done away, being fulfilled, and that we now have love in its place. But that is rather an indefinable position, for the abstract term, love, cannot express the duty, which the law does. Love denotes affection or a high regard for a person or thing, while law is a rule of action. Love may prompt to the performance of duty or the practicing of law, but cannot take the place of law. Loving an individual we are prompted to do things that please him, if he be an equal, or to do his bidding if he be a superior. But the idea is absurd that our love for them does away with our duty, or obligation to serve, or obey them. The child is not released from obedience to his parents because it loves them, but, rather, because it loves its parents it should obey them and do their pleasure. Hence it is said by the apostle John, that "this is the love of God that we keep his commandments;" 1 John 5: 3. By keeping his commandments we show that we love God, and we keep his commandments because we love him. That obedience to the law is the way in which love fulfills the law, to which obedient love prompts, is shown by the context. After quoting the last five of the ten commandments which show our relations to our neighbor, Paul states that "love worketh no ill to his neighbor, therefore love is the fulfilling of the law," that is, if we keep this prohibitory law with our neighbor we prove that we feel no ill-will toward him, toward his interests, as the law bids us "love our neighbor as ourself." Were we to do differently from this law, though it be prohibitory, we prove that we do not love him, and hence are not fulfilling the law.

Every individual, at all times and under all conditions, who would fulfill the law by love, must do it by obedience to the law,—must fulfill it by keeping it and obeying its requirements. Thus John writes, "He that saith I know God, and keepeth not his commandments, is a liar, and the truth is not in him." He that saith he loves God, is called on practically, to practice obedience to the commandments of God proves the truthfulness of his profession. Instead of love fulfilling the law by abolishing it, is fulfilling it by obeying it.

Take other examples of fulfilling. When Jesus came and was crucified by the command of him can be declined to administer him baptism, acknowledging Jesus as superior; but Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." But was righteousness abolished by this act of fulfilling? Baptism, or that act of consecrating to God, was not done away by its being fulfilled, neither was righteousness abolished because Jesus said they fulfilled it. See what David says of righteousness, (Ps. 119: 172.) "All thy commandments are righteousness," and John says, "He that doth righteousness, is righteous" (1 John 3: 7), hence one's righteous acts are shown by obedience to God's laws and his dealings with man, shows that a proper and righteous course of life before God must be regulated by his commandments. Why not take those commandments as he gave them to man? In the same sense, Jesus used the word fulfill, in his inauguration sermon, when he said, "I am not come to destroy the law or the prophets, but to fulfill..." Matt. 5: 17. He fulfilled the law by being obedient to it, and he fulfilled the prophetic which foretold his coming, his sufferings and death, by meeting them in his own person; also the same in their law of sacrifices which pointed to him as their antitype. But, as he said, this did not "destroy the law and the prophets," for man is just as amenable to the law of God since that time as he was before Jesus fulfilled it, and it requires our obedience as it did his; and since that the greatest of all lawyers, the apostle Paul, has said "the law is holy, just, and good." But if the fulfilling of the law did it, then its abolishing it, a work which Jesus said he came not to do, and which is one of the best evidences of the perpetuity of the law; and also that the prophetic and redemptive work of Christ did not affect the validity of the law; such evidence shows that the law proved its immutability, and the transgressor must meet its penalty, except as his sin is atoned for.

We read in the prophecy of Isaiah, "the Lord shall magnify the law and make it honorable." To magnify is to increase, or cause to appear to better advantage than before. This was done by our Saviour's becoming obedient to the law, and teaching its perpetuity by precept and by example. In his great sermon on the mount, he several times quoted different precepts of the law having been obeyed before, as simply from command, but now he would intensify the duty of obedience from the principles of love. Thus he also magnified the law in this respect.—magnified our fidelity to God by preserving him; serving him; and because he is our Superior,—our Creator,—but because he is our Father and because we love him.

That "love is the fulfilling of the law" by obedience to its requirements is further shown by the Saviour's answer to the lawyer, who tried to preclude receiving eternal life by a single greatest commandment, when he gave the comprehensive answer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and greatest commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. Matt. 22: 39–40.

The first four commandments of the ten teach our duty to God. Jesus teaches that if we love God we will keep those commandments which require our duty to him. He will prove that we love him supremely. Loving him thus, we will certainly have no gods before him, nor esteem any person or thing higher than we do him, nor would we bow down to, and serve other gods; we would also render him the first place instead of teasing his name in vain; and nothing will show our regard for, and love to him more than to remember the memorial of the creation, to keep that day holy. Since he created the heavens and the earth in six days and rested on the seventh, blessed and sanctified it, therefore when we rest upon that day and keep it holy, we do show our reverence and remembrance of him as the Creator; and when we

(Continued on page twelve.)
A WORD TO PARENTS.

Parents, make the ways smooth around the feet of the children God has given you. Keep off the clouds, and let the sun fall warmly and cheerily upon their childhood. Make home a pleasant place. Sacrifice for your children; toil for them; see that they have all the good and beauty of the world that should be spared. Spare no expense in education. Start them in life as well and generously as you can. But oh, if you stop there and are content, and do not go on to bring them to Jesus, how little you can do, how sadly you have failed in a parent's duty—Wayland Hoyt, D. D., in the Golden Rule.

THE RELIGIOUS TENDENCY IN OUR COLLEGES.

I was asked the other day by a young man who calls himself an agnostic, if I did not think that religion was coming to have less influence in our colleges. Formerly, I was surprised at the question and set me thinking. What is the influence of religion on college life, and how does this influence compare with that of other years? This question is a large one, and to give an adequate answer a wider observation than mine, since I have simply judge from what I have seen and heard. It seems to me that this question is one of vital concern to young people; for the modes of thought now current in our colleges and universities will profoundly influence our thought, and through our thought, our action. A young man notes the other day with a graduate of Dalhousie College, Nova Scotia, a young man, but a keen observer. It was interesting to me to find that we had come to the same conclusions, although our points of observation had been two thousand miles apart. His "alma mater," my own, and the university which we are both attending at present have each passed through a similar experience. Not many years ago all three of these schools had the reputation of being decidedly skeptical in their tendencies. The leading students were infidels, or chronic doubters, and anything like religious earnestness flourished poorly but poorly in such an atmosphere. It seems difficult to imagine this state of affairs; yet there can be no doubt that it did actually exist. The change in the few years since has been so marked that it has all come about naturally. Without artificial stimulants on the one hand or undue repression on the other—for both defeat their purpose—there has been a healthy advance. Today the condition is reversed. A Christian atmosphere pervades the schools, inspiring earnest living and at the same time inviting freedom and liberality of thought. I believe that this growth towards Christianity, and that Christianity, so broad a one, is a general tendency in college life to-day throughout the land. Now is this a wave of the moment, or is it the expression of a deep-seated movement among mankind towards better things? It certainly is not the former, and I believe it is the latter. Man is wont to vibrate, pendulum-like, from one extreme to the other; but the nature of the question, the allusive age is a reaction from the superstition and contented ignorance which so long held sway. The pendulum has swung to the other extreme. Instead of believing anything, it became fashionable to believe nothing. Men questioned the existence of God and the truth of religion. The spirit of doubt spread its contagion ever farther. Men questioned if there were such a thing as virtue, were uncertain whether life was worth living; and just now the query is going the rounds of the papers, "Is marriage a failure?" Truth is not usually to be found in either one of two extremes. There is a "golden mean" in thought as well as in action. Neither superstition nor agnosticism is the right attitude. Faith and doubt both have their uses, but when faith becomes unreasonable, it ceases to be faith and becomes superstition. When doubt becomes unreasonable, it is agnosticism. Men are not going to be satisfied with either extreme. The thinking world has broken away from superstition. Materialism on the other hand has now reached its utmost. The world is not satisfied with the interpretation against it has already commenced. The movements in our colleges are signs of the times. We must not be narrow. We must be reasonable. We need both knowledge and faith.

Our word about science and religion. So much has been said about the conflict of religion and science, and I have known ministers who, it seemed to me, were afraid of science. There is no conflict between true science and true religion. There never will be. Scientists have been compelled, again and again, to change, the interpretations of their book of revelation—Nature. Theologians have been compelled, again and again, to change the interpretations of their book of revelation—the Bible. But the books are forever the same. They are both from God. They lie in different domains, but where they meet one is to be interpreted by the other and there can be no conflict between them. At the colleges and universities religion and science meet. The schools lead the thought of the world. It is that there is a very hopeful sign that they are steadily growing into a broader, grander and truer Christianity.

OUR FORUM.

I looked in a Latin dictionary the other day for the word "Forum," and I found it means a public place, a market-place, and also a public place for the transaction of business, as a court of justice, an exchange, etc. Now I suspect the reason why the editor chose this name for the correspondence column, is because he wanted it to be free to all of us young men to express our opinions. It is to be a court of justice, where criticism might be made and questions settled, also an exchange where our thoughts could be interchanged.

I have no thoughts to give just now, but I should like to learn some of the ideas among us young men, and express the same in an "Sabbath-keepers and Sunday-keepers to intermarry?"—The marriage question in general is being much discussed of late, but this particular phase of it is peculiar to us.

OUR MIRROR.

The First Alfred Society of Christian Endeavor is not quite a regular Society, being flexible in its organization to accommodate itself to its peculiar membership—students. It has done good work since its organization, and was never in better working order than now. One of its features has been the publishing, once in two months, of a paper called The Good Words, devoted to the interests of the Society and the church. For the present year the Society has adopted a systematic plan of Bible readings, slips being published each month, containing the study of the text. It is hoped to read the Bible through (or nearly so) during 1889. During January and February the reading will comprise the life of Jesus Christ, which will be read upon the plan of a harmony of the gospels. Our prayer-meetings are well attended and helpful to the Christian life of our young people.
A determined and long-continued effort has been made, for ten years past, to induce the preparatory schools to give a due attention to the teaching and reading of a few standard books in English and American literature. To this end the leading Eastern colleges have been tending toward the establishment of such courses for the entrance examination in English. More and more colleges have adopted the excellent scheme; the schools are consequently receiving results, some evil or infelicity in its working have lately been removed or minimized by conferences between representatives of the colleges; and literature is no longer crowded to the wall, in the schools, by the languages and mathematics. Leading publishers are issuing texts for the entrance examination in English. The entrance examination in English is in a large measure the same as the entrance examination in Latin, and every year brings nearer the long-desired systematic and uninterrupted study of our great mother tongue.

In Iowa, out of 59 counties, 56 county jails are already within the limits of the voluntary law being enforced equal to other criminal laws. Gov. Larabee, in his last annual address, said,—"Much progress has been made in the enforcement of prohibitory laws. Not only has public sentiment much improved in relation to it, but judicial officers are more disposed to secure its enforcement. Georgia testifies in her favor, showing that where it has been well executed there has been a marked reduction in criminal offenses, and to a large extent in the crime of intemperance.

The Christian Inquirer suggests that there will be full as much reason for the gratitude of the wage-earner as for the student, in the numbers of students at Yale University. The summary shows a total of 3,135 students, a gain of 129 over last year's report. The New York College of Physicians and Surgeons, which the student for the entrance examination in English. The entrance examination in English is in a large measure the same as the entrance examination in Latin, and every year brings nearer the long-desired systematic and uninterrupted study of our great mother tongue.

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THE SABBATH RECORDER.

Ed. Sabbath Recorder,—As we still are held by the force of the surroundings to this field, it may be necessary to drop a note to our friends relative to our whereabouts. The work and interest here now is simply peculiar to its self. The building and completing of a house here, together with the organization of a church, has produced a most peculiar effect and influence. I don't think we have ever built under more trying circumstances, and it is at least novel that it is so; i.e., that a good house is built by so few, and against such odds.

Now a number who used to be my warmest friends, apparently, are waging a most terrible crusade against us, and one of the worst features in the case is, they are professing Christians (Baptists), that are leading in the war-against us. I have never seen such an excitement of the Baptist missionary spirit as that of Sabbath before the people as never before. One man, a First-day Baptist, has come to the light, and at once commenced keeping the Sabbath; but what a struggle. He has been obliged to fight out more trying circumstances, and it is at least novel that it is so; i.e., that a good house is built by so few, and against such odds.

Thus we are called upon to serve God from duty, from reverence, from love, and from the hope of realizing the blessings which he has in store for us. Blessed are they who serve God by love in the obedience of both the law and the gospel.

COMMUNICATIONS.

SOME HEARTY RESPONSES.

The following letter shows how some hearts are moved by the needs of the publication department. Its appreciation of the Recorder affords proof of the value of that organ which is so indispensable to Seventh-day Baptists. If brethren everywhere felt a like interest in these things, it might be more the occasion of patriotism. Surely our Lord has other stewards to whom he has entrusted money which should be given to sustain the work in his vineyard. May his Spirit lead them to do their duty.

Boulger, Colo., Jan. 9, 1889.

Dear Bro. Clarke,—I cannot exact any promise as to what amount I can aid the Sabbath cause between this and August 1st, 1889. It depends upon how the Lord prosper my business. But if I send $10 now; I might say $1000 for that would help scatter much seed. The good Lord knows that if I had a million I would give nine-tenths instead of the one-tenth. Do not publish the "Outlook," whatever else you do, nor the Recorder. We have no church privileges on the Sabbath here, and the day would seem much longer without the Recorder. I hope sometimes there will be Sabbath keepers enough here to constitute a church, but if their will not come we will try to make the Seventh-day our great cause. A majority of our citizens are opposed to the Blair Bill.

T. E. Tegman.

The call for help to build a church at Boston, Ariz., appeals to the sympathies of Bro. S. N. Stillman, of Alfred Centre, so much that he offers to be one of twenty to give the sum asked for, and he has already paid over his share of the same. Who will join him in this good work? It recommends the example of our brethren at Booty to the favorable consideration of those who may be able to assist them. From personal observation he can urge the appeal they have sent forth. On Little Prairie, where they propose to build, the Methodists have had for the past year, every summer, to which many come from a wide range of country. If our people can be strengthened there and let the truth shine in their example and upbuilding, their influence may reach multitudes in favor of the Sabbath's holy day. The meetings at the time of our visit with Bro. Shaw, were held, some in the house of Eld. Booty, and the rest in a dilapidated log-house that had neither doors nor windows. They are doing a needed, noble work in seeking better accommodations.

J. B. Clarke.

SOUTHERN ILLINOIS.

Ed. Sabbath Recorder,—We go no more to the attention of the Senate last week, and the matter went over until this week. The debate was quite warm. The Republicans argued that the amendment declared by the United States opposes any European scheme for a Central American Canal was legitimately in the line of the Monroe doctrine. The Democrats urged that the wording was too strong and carried an unnecessary affront to France.

The Supreme Court is still crying, in the wilderesses of cases, for the Congressional relief that never comes. There are two terms annually, and yet for each term there are several hundred more cases docketed than can be heard.

There are now on the dockets 1486 cases. The present circuit will do well if it disposes of 500 cases before the May adjournment. The Justices desire the passage of the bill proposed by David Davis. It passed the Senate once and was lost in the house. It provided for eight additional circuit judges, and raised the minimum value involved to $10,000.

At that time a court of Patent Appeals was suggested to relieve the Supreme Court of those lengthy cases. The question is not a political one, but the two parties have alternated in avoiding the question of expounding the law, until what was an annoyance to a few litigants is now an outrage upon many.

The committee on street decorations for the inauguration ceremonies has formulated a plan for the arching of Pennsylvania avenue. The number of lighted torches will be twenty-three in number and will have historical reference. Each arch will bear the name of a President, from Washington to Harrison, showing the administrative chiefs of a century. It is the intention to have the arches hand somest ever erected in this country. Provision has been made for the entertainment of Vice-Presidential Morton at the Arlington, near General Harrison's quarters, and the families of both will view the procession from adjoining parts.

A joint resolution recently introduced in the House proposes a Constitutional amendment to provide that the President and Vice-President shall be chosen every fourth year by the direct votes of the people. The plan authorizes the state board of canvassers to make a runoff vote for the President and Vice-President and forward the returns to Washington, where the Speaker of the House shall open them in the presence of the House, in the third week in December. The resolution forbids the holding of any local or State elections, except for Congressmen, on the day of the election.

Mr. Blaine, who came to this city a week ago to select winter quarters for himself and family, has moved into his apartments at the Normandie, being joined by his wife and others of his household.

WASHING TON LETTER.

(From our Regular Correspondent.)

Washington, D. C., Jan. 11th, 1889.

It sometimes takes a long time to settle an account with Uncle Sam, but it is not often that it takes a hundred years, as in the case of the late Edmond Randolph, who was Attorney-General in 1835. A resolution offered by Senator Daniel of Indiana week before Christmas, which provides that the Secretary of the Treasury for a statement as to whether the account of Edmond Randolph, formerly Attorney-General of the United States, has ever been settled and paid in full, and to what extent the Government still owes the man who was a prominent man in his time. He was a delegate to the Continental Congress from Virginia; was a member of the Convention which framed the Constitution of the United States; was Governor of Virginia; was the first Attorney General of the United States; and was the second Secretary of State. While holding the last position in 1785 he engaged in an intrigue with the French Minister, which caused him to lose the confidence of Washington, as well as that of his colleagues in the Cabinet. He lived until 1813, but he never regained his lost prestige.

The Monroe doctrine was once more brought to the attention of the Senate last week, and the matter went over until this week. The debate was quite warm. The Republicans argued that the amendment declared by the United States opposes any European scheme for a Central American Canal was legitimately in the line of the Monroe doctrine. The Democrats urged that the wording was too strong and carried an unnecessary affront to France.

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LITTLE GENESEE.—A surprise donation for the benefit of the pastor of the First Geneese Church, took place at the parsonage on the evening of Dec. 27th. The night was stormy and the traveling had been difficult, but the pastor, who had settled down for a quiet evening, not thinking of callers on such a night. A little after seven o'clock foot-steps were heard on the porch followed by the ringing of the door-bell. The pastor stepped to the door, but instead of a single caller, there might have been expected, a double file of smiling faces reached out far into the darkness, or what would have been darkness, but for the lanterns brought to dispel it. After spending a time in social enjoyment, the company dispersed and donations in money and provisions. Some who were prevented from attending have since handed their offerings to the pastor. For this and many similar tokens of regard received during the past year, the pastor and wife wish to thank the donors.

The pastor is just entering upon the seventh year of his pastorate. The six years thus passed have been pleasant ones to him, and, he hopes, not wholly without profit to the church.

For the last two years the religious interest of the Sabbath-school meeting and participation in its duties, has been encouraging. We are now observing the "Week of Prayer," and thus far the services have been well attended. We trust an increase of interest in the Master's cause may result.

The young people have organized a Society of Christian Endeavor in which they seem fairly interested. We hope this organization may prove of great value to the cause, by bringing into use the talent possessed by the younger portion of the church. Members of the society are invited to meet the responsibilities which will rest upon them when they are called to bear the burden and honor of the "E. E. S."

SCOTT.—The press of other duties has hindered the correspondent to the Home News department, of Scott, from contributing his mile of home news for some time past.

Our Sabbath-school celebrated Christmas that year with a number of appropriate exercises. In arranging the programme this year the committee had in view especially, its appropriateness to the time and occasion. Too often it has been the practice with some of our Sabbath-schools, to arrange for a play, drama or dramatic exercises. In the programme this year, in New Year's occasions, to draw a crowded house and make money. We are fully convinced that such entertainments have a demoralizing effect, especially when given under the management of the Sabbath-school. This year our programme was instructive and inspiring, as well as entertaining.

PLAINFIELD.—A fire started in the parsonage of the Seventh-day Baptist church, on Thursday, January 10th. Rev. Dr. Lewis was burned about the hands, in his endeavor to extinguish the flames. Deacon Spiker, who was present at the time, assisted the pastor in subduing the fire which was accomplished without the aid of the fire department.

Rho Island.

ASHWAY.—The weather has been remarkably mild and pleasant, for the greater part of the winter, thus far.

Prof. C. F. Randolph, of our graded school, had the misfortune to injure one of his eyes, so that he was unable to teach the term at the beginning of the new year. Rev. E. P. Saunders, a former principal here, being in the place, has consented to teach for a week or two as a substitute. J. J. White and a brother of his, who have been engaged in revival work for several years past, are expected here this week, to assist in the general revival effort.
I will not let thee go.

I will not let thee go, thou help in time of need; Keep still on Il. Lest it prove a snare.

Even when it seems as thou wouldest say indeed.

As thou wouldest say.

Do as thou wouldest say.

I will not let thee go.

I will not let thee go, thou help in time of need, I will not let thee go.

I will not let thee go, I should forsake my bliss, I cannot forsake my bliss.

I will not let thee go, I will not let thee go.

I will not let thee go, my God, my Life, my Lord, Not destitute of thee.

Me from his care, Who for my deliverance didst in death outrapass.

Thou hast left me for love to me; I say in love to thee, When my heart shall break, my God, My Life, my Lord, I will not let thee go.

From Lyra Germanica.

NEB BARMORE'S MISTAKE.

By GRACE ADDIE PIERCE.

It was one o'clock, and the bell of the Pine Street School was ringing for the afternoon session. Half a score of boys were gathered at the entrance, quietly, and in a manner under discussion seemed to be of unusual interest.

He must have taken it, Bob Ainsworth, one of the larger boys, was saying. 'His father was a thief, and it stands to reason that he's likely to be one, too.'

'He's the only one of the boys would be likely to do such a thing,' put in Joe Waldron, another of the big boys. The smaller members of the party bridged up with consideration of dignity at this assertion and the older ones took on a look of conscious innocence.

The 'thief' was Bob Ainsworth, who was repeating loudly, when a shadow swept past them, and the boys looked up to see a delicate figure moving up the stairs to room 27, the second grade recitation-room. "It's Matherson himself," one of the smaller boys said. 'I'll bet he heard you.'

'Who cares if he did?' Bob answered, shortly. 'I'd have said the same thing to him.' And no doubt he would. Mr. Matherson was full half-head shorter than Ainsworth, and delicate in proportion. Bob was one of that class of boys who is always brave with those weaker than himself.

There was no more for talking, however, for the imperative last tap-tap of number 27's bell announced the coming of the teacher. Miss Oliver was very strict, and no one of the class cared to displeasure her.

Once in his place, Ned Barmore sat thinking very intently. 'I wonder if he did really take it,' and then he looked across at Phil Matherson, and he had frowned, at the head of the class. There was nothing in Phil's delicate, somewhat melancholy, face to indicate guilt; and yet, the evidence was so strong. "Yes, he is the only one who would do it; I know he took it!" Ned thought; and then, for a moment, he stopped thinking altogether. Miss Oliver, in her question, had got the words in his confusion, and in his confusion he could only mutter "I don't know," in answer to the question. Miss Oliver's voice went on, repeating "The imperative marks for you this week, Edwin. Something very unusual."

For class hours the boys gathered about Miss Oliver, who, in spite of her strict rules, was a great favorite with them. There Ned Barmore told his story, which was, in substance, this: His father and mother, and in his infancy had brought him to school. Money was not so plentiful among the boys but that a dollar loaned large for a week or two was a cinch. And they had a recitation-room during noon-time which they would do with it.

At the beginning of recitation hours Ned had put the money carefully away in his inside jacket pocket. He remembered having said to Phil Matherson, as he did so, "There, I guess I can't lose it from that place, can I?" Phil, peering away, as he always was, at some book, blankly answered "No," Phil was aware of being the only boy who had seen where he put the money.

Miss Oliver, remembering the absent-minded look still clung to his eyes, thought to herself that he had paid very little attention to the putting away of the gold dollar, but she said nothing.

In the afternoon, going home from school, the boys had come upon a party of village boys playing baseball. Phil had joined in, but Ned, growing heated, had thrown aside his jacket, tossing it down where Phil Matherson had remembered finding it. "I thought he was being there, for he had called out to him, "Look out for my jacket, will you?"" Phil was lame, and seldom played a match, but he finished his game, put on his jacket and went home, forgetting all about his gold dollar until evening when he came among folks.

Miss Oliver turned upon him with one of her reproving looks. She had not spoken once during Ned's story, but now she said, "Boys, I am going to preach you a little sermon. 'Judge not, that ye be not judged.' For with what judgment ye judge, ye shall be judged; and with what measure ye mete out, it shall be measured to you again." She seemed to have no more to say, and the boys fished out, one by one, rather foolishly, into the hall.

"We might have seen. She wouldn't believe us, she thinks too much of that Matherson," Bob Ainsworth said, somewhat bitterly. He was the one who was secretly envying Phil of Oliver's special scholarship.

But, in spite of Miss Oliver, the boys still believed Phil to be guilty. They avoided him more than ever, and would not touch him, though the sensitive boy in more ways than they really intended. Although they never openly accused him, Phil, being a delicate boy, with that delicacy which is an attribute of such natures as his, felt the matter more keenly than many a less delicately constituted boy. The boys, however, hardened over accentuation. Often he heard his father's sine talked over in half-whispers by his school-mates. The school-yard talk, and the knowledge that study hours seemed endless with the boys' eyes upon him. Poor Phil! But there was one thing that kept him all right even if his burden did seem heavy. Home.

"It brings him home to his mother, and she sympathized with him. His delicate, lamy mother! She believed in him, and to his heart's content. Ah, boys, let me tell you, we women know a boy who can take his troubles home to mother, is a boy worth having around."" Masters went on in this way for over a month, until nearly the last of the term, when, one day, Miss Oliver went into the receptor-room before study hours, and directed Miss Oliver's desk. His face was flushed and he stammered a little at first, but he was a straightforward sort of boy, and always willing to "own up."

"Miss Oliver," he began, "Matherson isn't a thief after all! I was ripping up a schoolmate's old coat and found a gold dollar, the one I said Matherson took. It was down in one corner between the lining and outer cloth. It was on a strip in my pocket, and it was lost through that." Miss Oliver placed her hand gently under Ned's chin. "You think Matherson, eh? I'm sure that his eyes might meet her own. They were very kind eyes, Miss Oliver's, and they had the look in them the boys liked to see. All she said was, "Judge not, that ye be not judged.""—Golden Rule.

FALSE ESTIMATES OF MEN.

In scarcely anything is society more unjust to itself and to many of its most worthy members than in regard to employment. If an oc- casion arises when the men, from whom perhaps the notion of the moral bearings so long as there is no open violation of law or prevalent custom. Public opinion condemns the man who takes his neighbor property to a certain method of gambling. But if he adopts the disguise of trade, or speculation, or followers of a race, or a respect of money, he may with impunity create no harm, he is only a hope of the nation. One of his engendered by his own society and his rule, his labor, and his reputation, the toil, whose labor is reproductively good to others. There are those who take all they can that they may breed good work, and produce work, by ministering to the gratification of their little interests. One is not a producer, and only he is a producer, and no one calls them to account. If an individual is shrewd enough to gain property and social position, his estimates of his own capital in the process of stealing that these lines cannot be traced directly to individ- uals; hence the praise rather than censured for his skill, as a form of fraud.

In the changes that are going on in our country, and with the larger increase of wealth, the earning of men, the reputation which is thereby produced, and the honest and honorable means or on by unproductive labor, is increasing in—almost equal ratio to the reputation of possessing wealth; but indifferent about its being gathered by the toll of others. Like the drones, the hive, especially the rustlers, the nation's property, the society, the nation's credit, and the nation's interest. All this work has filled—feed on the fruit of the toils of honest industry. Would that public sentiment so brought—and therefore the false estimate of men as to forever end the respectability of the unproductive, igneous, uncrucified, productive means of life. To these false estimates of character may be added a class of young men who have been developed into a people of riff-raff and ingenuous nonsense. Their higher ambition appears to be that they may distinguish themselves in this line. It is strange that men of a nation who are to be ashamed of being usefully employed, who have made themselves respectable by labor, built up a good business, amassed a fortune, foolishly turn to their sons and say, "You shall not underdo the toil and drudgery we have," and such other aphorisms as the imaginative writer says, in enamored idleness and laziness, like the polyph that floats useless and repulsive all jelly, all blood, all bone; it opens and shuts, sucks in and squirts out again; of no earthly use and influence. How vastly better some honest, though humble employment. "The true glory of a nation is in the living temple of a loyal, industrious and upright people."—Christian Secretary.

Why is it that you think of your childhood's days as your happiest days? Simply because they were your purest days. Who are the happiest persons you know? They are the holiest, purest and least selfish persons you have ever known in the purest joy? When you have been longest met to be like Christ. "Blessed are the pure in heart, for they shall see God."—And, we can have it this side of the grave. —Richmond Religious Herald.
A RICH MAN ON RICHES.

"Mr. Ridgway," said a young man, with whom the Philadelphia millionaire was conversing, "you are more to be envied than any gentleman I know.

"Why so?" responded Mr. Ridgway.

"I am not aware of any cause for envy. I could be publicly envied only for being poor.

"What, sir!" exclaimed the young man, with astonishment. "Why, are you not a millionaire? Think of the thousands your income brings you every month?"

"Well, what of that?" replied Mr. Ridgway. "All I get out of it is the money I receive for the use of my money; and I can't eat it or wear it; I can only buy a few articles to remove.

"What better off am I for that?"

"The rich man can only look at the fur-

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TRACTS

BOOKS.


Serious floods and landslides have occurred in the south of France. Trains have been blocked on the railroads and numerous homes have been flooded.

Glidestone is having a good time in Italy. Health and remuneration have come him in that sunny land. Long may the grand old man be spared to battle for right and justice to Egalitarianism.

The United States Consul at Zanzibar has informed the state department that a German blockade has been established on the eastern coast of Africa from Lamu on the north to the Rovuma River on the south.

The owners of the steamer Gulf of Guayasqui, which sailed from Liverpool December 24th for Valparaiso and from which wreckage recently washed ashore at Fish Guard, Wales, have abandoned all hope of the vessel's safety.

Summonses have been issued against Ruth Kilbee, member of Parliament for South Kildare; James Lawrence Carver, member of Parliament for North Kildare, and Mr. Tully, editor of the Roscommon Herald, published at Boyle, Ireland. They are accused of inciting tenants to bring on the plan of campaign and to adopt boycotting.

The THINKING HABIT.

One of our "passion poets" has published a beautiful pastoral poem, one stanza of which will suffice to give an idea of what it is:

Think health, and health will find you certain as the day.
And pain will lag behind you
And lose you on the way.

Why not pursue this same line of reasoning to the littlest end, some what after this fashion?

Think wealth, and you will get it;
Think health, and you must;
Think silk, and in the closet
You'll find a grown dress.

Think land, when you are drowning
For the government of the dress
And by this happy theory
You'll be washed up on the beach.

Think bread when you are hungry;
A feast will then be served;
Think sleep when you are tired,
And you'll find yourself in bed.

However much "thinking" may help to materialize all the good things thus promised, one grand result will certainly be accomplished, for it cannot be denied that the result will be a thoughtful—generation—Editor's—Drazer,—in—Harper's—Magazine—for—January.

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