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

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

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

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

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

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

—Melmoth.
Lord's bread and drink this cup, and as a sign of discipleship by his disciples as a manual was always filled with righteous indignation for all human wrongs, and whose hand was ever extended to lift up and save from sin and suffering the men, women and children of our times. Some of the papers presented will undoubtedly be able to substitute for the book which the college professor knows is what he teaches to his students in mathematics, or the Latin or Greek Languages. A thoroughly qualified teacher really teaches but a small part of what he knows. Passed upon in the doctrines of Scripture and for general instruction handled the doctrine of the resurrection in a masterly manner. But he preached the need of repentance and faith in Christ to the sinners with wonderfully convincing power, without unfolding all the doctrines he knew; for time and occasion did not demand it, or even admit of it. Mr. Moody in a single, plain and pointed sermon will often show scores of sinners the need of repentance, and lead them to the Saviour while many important doctrines are left as temporary instruction. Would it be correct to say of Mr. Moody that the "only doctrine he had was what he used in converting sinners?" Would it be correct to say the only medical doctrine a physician has is what he uses in curing a case of cancer? If that is so, then he is a very unsafe counselor and better let cancers alone.

In law, in medicine, in surgery, in science, literature, art, in statesmanship or common labor, the broader a man's knowledge and the more, the better, the more activity pertaining to his work, or tends to increase his capacity for thought and application of general principles, is of great importance and advantage in specific cases. Those who attempt to lead the sinner to a reformation of life and to active Christian service should be well instructed in the doctrines or teachings of the Scriptures in general, as well as the specific doctrines of repentance of sin and faith in Jesus Christ.

The Baptists Young People's Union Convention for this year will be held in Baltimore next July. This will be an important gathering in its influence upon the entire denomination which now claims to be about 3,800,000 strong in the United States. Already it is announced that at least 12,000 delegates are expected to be in attendance, coming from all parts of the United States and Canada. Those who have been requested by the chairman of the Press Committee, and most heartily wish the said convention success in every effort to extend the gospel of Jesus, and fill the earth with the glory of God. We endorse the hope expressed by chairman R. H. Edmonds, that the influence of this gathering may favor "the breaking down
of sectional lines that have to some extent, separated the various denominations as well as the various sections of the country."

"The Christian churches of the land have been too long separated by sectional lines and it is gratifying to note the movement that is being inaugurated by the Baptists in this work."

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

**NEWS AND COMMENTS.**

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

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

Mr. Spurgeon's sermons have been sold to the number of one hundred millions of copies.

Hon. Isaac P. Gray, our minister to Mexico, died recently. Mr. Gray was once Governor of Indiana.

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

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

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

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

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

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

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

The body of the late Frederick Douglass was brought to New York where it lay in state in the City Hall, Tuesday, Feb. 26th, in the same place where President Grant's body was reposed in state in 1865.

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

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

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

The population of Germany is increasing at the rate of 550,000 a year. Yet the population of Germany is already as dense as the State of Texas would be if it contained the entire population of the United States, $65,000,000.

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

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

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

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

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

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

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

**SERMON.*

**THE SOUL, LOST AND FOUND.**

BY REV. S.S. POWELL.

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

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

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

*Prenched in Little Genesse, N. Y., Feb. 16, 1885.
and a failure of all his powers, and the soul passes out from the body until soul and body re-unite, then is the restoration of all things at the resurrection. This is like the passing out of the sacred ark from beneath the curtains of the tabernacle, the sanctuary of the Israelites amid their desert wanderings. We are in a wilderness. By and by the sacred ark of our souls will pass away and dwell where are the everlasting habitations. But the destiny of the soul will depend upon its condition at the time of the dissolution of the tie between soul and body. As the bodily powers break down, so eminently can the soul bring swift and terrible destruction upon itself. Everything depends upon the direction of the will. Our wills are naturally pleasure-loving and life-loving so far as this present life is concerned. But so long as they are unsubdued and fail to be made obedient to the will of God, the work of deterioration and utter destruction is already in progress. The finest qualities of a character where there is a will unsubdued to God at the best, are selfish qualities; to live for self-life, and we can do no other than end in self-destruction.

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

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

KeeP THe COMMANdMENTS. By CahnEEL B. NKEL.C. (Plainfield, N. J.)

"I have kept my Father's commandments, and abide in his love."—John 15:10.

It is the bulwark of all false teaching to point back to the words of tho who have been famous in the past, and to dwell upon an expression that they have made which gives a show of concurrence from the letter of a commandment is desirable, or necessary, but to all such citations David responds: "Thou through thy commandments hast made me wiser than mine enemies...I understand more than the ancients, because I keep thy precepts and decrees." Those whom David calls "the ancients" were of the class that would now be spoken of as "the Fathers." Men of erudition, scholarship, and conversant with many theories, but David has given us an understanding which they did not possess, for he comprehended that the commandments must be kept in both the spirit and the letter; they must be obeyed, and that it was not within man's province to invent that which would tend to gradually supplant any one of them. David looked upon these matters with child-like faith, and would not be led aside by the so-called wisdom of popular learning, or profound theories. Christ perceived this, and it is written: "In that hour Jesus rejoiced in spirit and said: if thee these O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemed good in thy sight." Luke 10:21.

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

"David had not always kept the commandments; but he thought over the matter and was aware of the sin in every form. He saw that the keeping of the commandments was the foundation of social order, and a failure to keep them was the planting of the deadly seeds of anarchy. "They commit no injustice; in his ways do they walk." Verse 3.

"Wherein shall a youth keep his way pure? by guarding it according to thy word." Verse 9.
Rambam, (Rambam is also known and referred to in Literature as Maimonides,) a Hebrew expounder of the 12th century, writing of this verse in Genesis, says: "Abraham kept the faith in the midst of his heart, contrary to idolaters, publicly proclaiming the truth, keeping the commandments, and the statues, in the exercise of mercy, and the laws, and Noahite precepts."

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

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

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

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

In Genesis 29: 27, 28, the week of seven days is mentioned. It is clear that the week then, as now, was thus a measure of time. The week of seven days was the sabbatical festivity for marriage, a custom that was observed under the Mosaic rule, and even when the early Christian Church had been established. (See also Gen. 4: 10; 8: 10; 12: 50: 19.)

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

These people were enjoined by Moses to be specially prepared for the observance of a particular day, the seventh day, as the day to observe the Sabbath; but upon this particular day the Creator would give visible evidence that, after a lapse of twenty-five centuries since he had sanctified the seventh day, he still regarded that day as sacred, and would provide provisions on each of the six days beforehand and the six days after; but would withhold the supply on that day. This was before the ten commandments had been given at Sinai.

This remarkable evidence that this particular day of the week was considered sacred as a Sabbath, and was the seventh day, making the seventh with the supply of manna for one Sabbath; but every one and every one of the recurring Sabbaths during forty years witnessed the same very remarkable manifestation of careful guardian毗

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

(To be continued.)

OUR THEOLOGICAL SCHOOL.
BY PROF. L. F. P._

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

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

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

In no other seminary can this instruction be obtained:

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

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

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

FROM JOHN VAN DER STEUR.

MAGARAND, Home Orange Nasceu, Dec. 1, 1894.

Dear Brethren and Sisters in Jesus our Savior:

Although I am at a loss how to get through all the work and take some minutes to send the monthly report to Holland. The letters to Holland grow constantly feebly. There are a great many people who have helped me along to start the work here, to whom I can never write a line. I know this politeness demands I should write to many friends in Holland and in America, the brethren at Alfred Centre having waited for three months already for a letter, but I cannot get to do it. I beg you to help me by having this report inserted in many papers which are read by large numbers, then all the friends will hear again about me and may understand at the same time that my not writing to them is not to be ascribed to unpoliteness. My sister would have to write, but can do that so. There was a great deal to do during the last months. Many soldiers returned from Lombok and they bring much work. There are about 400 soldiers in the hospital, and one was sent away from there, and as the child had not been visited by the doctors. The public inspector of schools visited me and came to the orphanage, to be in full motion in the powerhouses, in order to send the cable running at full speed; the electricity might be mining along the conducting-wires in full supply, but as long as the grip did not fasten the car to the cable, or the little trolley-wire, there was much to do. About the conducting-wire, the car, with all its load of human freight, would remain motionless on the track. Every condition fully met, excepting that of connection with the moving power, and as long as that is not done, there is no movement—all is in a state of quiet rest, but as soon as the grip-man moves the lever, so that its grip fastens to the cable, or the trolley-wheel touches the conducting-wire, the car moves off as though it was a self-moving machine, and as soon as the road, with all its appliances, is obtained.

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

J. T. HAMILTON.

Whitewater, Wisc., Feb. 18, 1895.

A GOOD INTERPRETATION.—A Scotchman, fond of drink, on awaking one morning, told of a curious dream during the night. He dreamed that he saw a big fat rat coming toward him followed by two lean ones, and in the rear one blind one. He was greatly worried over it, and declared that some great evil was about to fall upon him, and he heard that it forbode some dire calamity. In vain did he appeal to his wife, but she could not relieve him. His neighbors, by the light of a moonbeam, hence laden, heard the dream told, volunteered to interpret it, and he did it with all the wisdom of a Joseph. The fat rat is a man who keeps the public house where ye gang sae often, and the two lean ones are me and mither, and the blind one is yer old, father.”—Frank Leslie’s Weekly.
**WOMAN'S WORK.**

**TRANSMITTED FAULTS.**

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

Little foxes -
The beloved vine.
-
Trusted to my tending.
-
Little foxes, wherefore didst thou come into my field? To the vine so precious, trimming it in my hand?
-
Have we descended the fence? Have ye climbed the wall? What is this you come hither to do? Ye are very small; And ye can creep so slyly Through a service space; But I thought I closed up Every open place.
-
And I watched by daylight, And I watched by night, For the vine that you are spoiling Is my heart's delight. I have kept the earth worm From its precious root; I have written to the branches, But it beoms no fruit, For the little foxes Have sent the vine To trusted my tending Still to be young, But though I've been faithful Since its birthday more, There were in the garden When the babe was born.
-
For they are the fallings That I could not see When they were my fallings, But they are the fallings I, little faults unheeded, That I must not be young For my baby took them With my hair and eyes, And I chide her often, For I know I must; But I do it always Bowl my clove to dust, With a face all crimsoned With my spirit, And in a inward whisper That I cannot hear, O, my Father, pity! Pity and forgive; Say the little foxes I allowed to live That my dear lady For the smaller vine; Till they tourn out her life Perhaps far than mine.
-
O, my Father, hear me! Make my dancing eyes Thru my so human, Make her all divine. Say the little foxes, That both vines may be Loved and sprout worthily To be offered Thee.
-
**ONE TALENT.**

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

The parable of the one talent hid in the napkin comes to my mind. Now what excuses can you who are educated and have perhaps the ten talents, give for not writing something for the Woman's Page? There are very few who have not at least one talent. You know how the old prophet, the nobleman who after receiving the large sum from the far country, having received his kingdom, when calling his servants to account for the money entrusted to their keeping, and how he rebuked the one who brought his pound doped up in a napkin. Not having trained any for his Lord, even that was taken from him and given to the one who had ten pounds. Now it seems to me there are very many of you who have great opportunities for doing much good with your gifts by improving them. Let us see some of your lights shining through the Woman's Page of the Recorder.

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

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

A. M. H.

**MARY LYON.**

Among the honored names of the women of the past we find that of Mary Lyon, the founder and first principal of the Mt. Holyoke Seminary. She was born at Buckland, Mass., Feb. 28, 1797. The names of her parents were Aaron Lyon and Jennina Shepard. Losing her father by death when she was very young, the family was left in straitened circumstances; longing for education, she could not avail herself of any higher advantages than the village school; so well did she improve her time and opportunities that at the age of eighteen she obtained the position of teacher at Shelburne Falls, with a salary of seventy-five cents a week. With unfaltering courage she studied and saved, gaining money enough to pay her schooling at the Sandersori. It is said that she studied twenty hours of the day and excelled through the Woman's Page of the Recorder.

In 1834 she went to Amherst, Mass., to study chemistry, and was a student of Prof. Eaton; in that same year became an assistant in the Adams Female Academy in Derry, New Hampshire; its principal was Miss Grant, also a student of Mr. Emerson. This seminary is said to be the first institution for women that had a systematic course of study with an examination to enter the different grades, also the first to give diplomas.

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

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

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

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

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

**ANNA C. RANDOLPH.**

**PLAINFIELD, N. J.**

**CRIES OF THE NEWSBOY.**

(NEWS RUN OUT OR WORLD?)

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

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

The brisk little crie I could not see, But I reassure the rocket cry hurled, Till my shepherd's heart was so moved Heav'ly ho! is it true? Is it so to you? A new sunny world?"

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

Down there a little Mercury of the press, Ringed, hecried, shecried, hecried, shecried, They crie, "Runs the crie of Tribune"neath his arm; The listening walls give ear to the yell of the crie: "Morning papers! Morning papers! Morning papers still! Like some gaunt bird with but one call or trill; The Morning papers! Morning papers! Morning papers! eye, There is an old world accent in the crie."

Unknown this cockoo Bedgilding of the street Bogilings my lingering sleep, Bogilings my lingering sleep! Like a melodic song, indistinct and clear, From some imagined sward or thicket near.

-Edith M. Thomas.
THE SABBATH RECORDER.

[Vol. III, No. 10.

OUR THEOLOGICAL SCHOOL.

(From page 149.)

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

Alfred, N. Y., Feb. 20, 1855.

EDWIN SHAW.

The SCHOOL QUESTION.*

Does the existence of the Seventh-day Bapt¬ist denomination require the maintenance of colleges?

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

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

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

If I can to myself a consolidation of our three schools together, with all our publishing interests, located in one place, centrally situated, say not far from Chicago. A combination of all the endowments of these institutions would constitute a sum of considerable proportion, which would give stability and ensure continuance to the new institution, give confidence to its patrons, and to the world, and act like a magnet to draw other and larger gifts to itself. The electric telegraph, and the fast railroad trains have so annihilated distance, that there is not now the need of so many schools as there used to be. Denominationalism is a foolish, and impossible, and yet I feel that it de¬serves, at least, a passing thought, considering the crisis through which our schools are pass¬ing; because the past decade has wrought a radical change on the emotional pathway which boys and girls are accustomed to travel. The day of the academy is past,—past because its place has been occupied by the free high school. We all know that the his¬tory of our colleges shows that ever since their organization the vast majority of their students have been doing academic work. Take the statistics of any year you please in the history of Alfred, Milton, or Salem, and you will find that the largest part of the students is not pursuing studies in the college course. They are taking a business course, or a teachers’ course, or are in the prepara¬tory department. We also know that the attendance at these schools has fallen off very considerably in the last three years. The cause is easily seen. It is the formation of free high schools which afford academic privileges in all the cities and towns the country over. Our colleges must cease to look for students from their own preparatory department, as has been almost universally the case in the past, they must look for young men and young women who are graduates of high schools all over this land wherever Seventh-day Baptist is live. And I would to God I could impress upon the minds of every Seventh-day Baptist pastor, and upon the mind of every Seventh¬day Baptist parent, the duty, the obligation which I believe we all owe to our colleges. Nor does that duty end with saying, “Amen!” to what I have just expressed. It does not end with saying, “yes, that is so; May God prosper our schools.” God will never prosper our schools until the people of this country, from W esterly to Boulder, from Attica to New Auburn rise up and say yes to the proposition to put up schools, come what may. One trouble is, that when the boys and girls have finished the ordinary high school, they “feel too big” for anything short of a State university.

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

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

“Let this sketch be a sufficient answer to the question, "Where have our colleges done, and what treasures lavished upon them?"

We have purposely avoided discussing the value of col¬leges in furnishing the churches with a learned and pious ministry. Nor have we attempted to show what they have done for the legal and medical professions. We are not confined on that account to chal¬lenge the ascent and admiration of minds in every relation of life.

Did our Puritan ancestors commence the development of our political institutions, or the admiration of the world? But for colleges there had been no Puritan ancestors—no Protestant Reformation—no Disen¬

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

Do we, as a denomination, need a college? Are all the young men who are taught in our schools and who are given a living knowledge of God and religion. We have Bibles; we have houses to worship in; we have houses to live in; we have comforts and conveniences sufficient. Have we not, then, what we so earnestly desire? We have academies that have won a high reputation by the successful manner in which they have been managed. The young men are forced to care for at least double the number of classes which, by right, should be given to them. They are thus overworked, and cannot do as well by those who come to them for instruction as by those who come to them otherwise. As a denomination, we have scarcely any literature outside of the one subject of the Sabbath. Now, if our college teachers had more time, this would not long be the case. Every teacher in a college ought to write a book of some sort on some subject, at least once in five years. This our teachers cannot do, so long as they are thus overworked. We ought to double our teaching force. Therefore, we need increased funds for this purpose, and these additional teachers we must have if we hold our own with our educational competitors.

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

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

WALKING HONESTLY.

One of the.exhortations which Paul gave the church at Rome is, “Let us walk honestly as in the day.” Such an exhortation needs to be emphasized in our times. While Christians generally may not be open to censure more than those of past generations, yet the conviction can scarcely be escaped that there is a fearful lack of thorough honesty among us of to-day. When we consider what discipline to Christ is, as presented in the New Testament, and as it is exhibited in the manner of life of the vast majority of church-members, can we say that they are walking honestly? Do they really mean what they say or say what they mean? Take it with regard to nonconformity to the world, to the pursuit of spiritual things, to the exercise of their professions, to sessions to Christ, and contract their professions with their habits and conduct, and must we not answer most disappointing questions? Take the excuses which are given for neglect of covenant obligations to the Lord and his church. If this is what it will not bear the light! The pleas on which men stifle conscience for neglect of personal self-examination and prayer, the reasons given for absenteeism from religious meetings, the apologies for meagre contributions for the world’s evangelization, are such that no one would dare to utter them with a conscious sense of the right.

In the very excuses which are presented and accepted for the shortcomings of Christian life there is a gruit of, wrongdoing is there the attempt to be despised and ignored his life. How often when a prominent church member is guilty of wrongdoing is there the attempt to be despised and ignored his life. How often is there an exercise of so-called charity which seeks to cover but really countenances evil? When men are overcome in a fault we are called to the exercise of love and forbearance, but when they persist in wrongdoing we are to forsake them and not be partakers of other men’s sins.

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

NEW MIZPAH MISSION.

Monthly report of work done at New Mizpah Mission, beginning Jan. 1 and ending Feb. 17, 1895.

Number of names present, evenings.......358
Number of names present, mornings....18
Number of names present, afternoons..24
Visiters .......................................................24
Sick visited .................................................48
Ships ................................................................26
Men admitted to the Y. S. C. B. .........3
Bibles given away .........................................12
Donations.

Two barrels papers from Olean.

One box papers and ditty bags from Western, R. I. Bibles and books from Arnold, 66 Bible House.

Cake from Mr. Castle.

Papers and magazines from Miss Dillinger.

Papers and magazines from Mrs. Chipman.

Flowers from Mr. Butler.

Flowers from Mrs. Kenyon.

Three barrels from Mizpah Mission, Circle Kings Daughters, to be used among sick seamen.

Walk in W. C. T. U. Library, a library of 40 books, to be loaned out.

The incidental expenses since last report have been $211.

The report for the past six months shows the following:

Ships visited .............................................176
Sick on ships .............................................62
Visitors present ........................................185
Joined Y. S. C. B. ....................................306
Men present .............................................2,197
Helpers .....................................................496
Donations ................................................200

A Boer Vox pastor tells of a poor woman—so poor that she had not tasted fresh meat for a whole year—who brought him sixty-six sandwiches as her contribution for extra eighteen cents as a nest-egg for the next year’s contribution. She looked for a moment as if she would not have this, but she thought, not of the pennies merely, but of the hundreds and thousands and even millions of people who are living in the hands of American Christians, we are constrained to echo the question, “Hadn’t it better be in circulation?” Why does the Lord not, in some way or other, make it possible for these to be the Lord’s work and their own? Why does the Lord not, in some way or other, make it possible for these to be the Lord’s work and their own?
Young People's work

PRESIDENT'S LETTER.

Dear Young People:

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

The roads are now fine. Twenty-five people can ride in one sleigh, and many come in loads to the meetings. Good sleighing has revived and nearly a year's standing. Help and continue to pray for the work in this work in this way.克拉金's Falls, a commodious sleigh recently and given to the "Mizpah Orchard Society" by the Senior, as a union or Crab Society, and the $165 to the Senior, for the sick, aged or disabled.

There is a certain way that things happen, and the roads are now fine. Twenty-five people can ride in one sleigh, and many come in loads to the meetings. Good sleighing has revived and nearly a year's standing. Help and continue to pray for the work in this way. Clarke's Falls, a commodious sleigh recently and given to the "Mizpah Orchard Society" by the Senior, as a union or Crab Society, and the $165 to the Senior, for the sick, aged or disabled.

The Renewed of Feb. 14th, as instances of standing prayer, when examined, do not all appear to be such; as for instance, Neh. 8: 6, when compared with the Chron. 3: 22, it does not say he "stood" and prayed, but it is evident that he "stood" while addressing the people (vs. 1-22), and when this was done he "spread forth his hands" in prayer, that is, while kneeling, for verse 54 and 2 Chron. 6: 13, positively say so. So it appears that 1 Sam. 1: 26; Matt. 6: 5; Mark 11: 25; and Luke 18: 11, are all about the instances and recognitions of standing prayer, and Jesus expressly says we should not "as the hypocrites who love to pray standing," etc. See Matt. 6: 5. Now why is kneeling in prayer the almost exclusive form of formal prayer recognized in the Bible? Not because other forms, as standing, sitting, lying, or walking, may not be also proper and good, but the Scriptural reason why this form is most essential and sufficient reason for this marked distinction. This great difference is certainly significant. Is not this the reason: Kneeling in prayer is the better way, except when inconvenient or impracticable. What other account can be assigned?

1. The posture of the soul in all acceptable prayer is that of prostration or kneeling, and the body naturally should conform to this when practicable.

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

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

M. HARRY.

AN ACT OF JUSTICE.

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

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

"Where is your father?"

"He is sick in bed."

"Where is your mother?"

"She is sick too."

"Have you any brothers or sisters?"

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

The judge reflected. The law would give the landlord the warrant for ejectment. The pound of flesh was by law the plaintiff's. The rights of property must be protected. The law must be enforced. The tenant family could not be allowed to hold possession of the house 20; 20, rent, not with the latter's permission. The tenant must pay the rent or he must go. But the tenant could not pay his rent. He was too sick to earn money; he had nothing, was not in a position to go. But the law does not regard sickness as a reason why one should not pay his debts. The rights of property cannot be raised because this or that person is sick. The law must be enforced, and the dignity of justice be maintained.

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

"Pass the hat, Julius."

Around went the hat among the court officials and reporters, among the attorneys and on-lookers. When it came back there was the $23 for rent, and there was a balance of $1. 85. The landlord was handed the rent to the landlord, and the $1 85 to the eight year old girl. Overwhelmed with joy, the little one dashed, like a fawn, out of the room, court, down the stairs, and home.

There is no provision in the statute for such acts of justice fifteen. But the duties of judge include nothing relative to passing around the hat to help out the poor. It is legally, But there are acts of justice not written down in the statute book; and Judge Steckler has given a sample of such justice for an example to his patrons in Christ Standard.
Children's Page.

WHO ARE "POOR FOLKS." Polly is a bright and beautiful child, who, with a brother older than herself, carried buckets to her mother’s washing, rans. She was always neatly dressed, and had a happy smile and a cheerful voice. One day the family carried some boxes to a lady in a hotel. The servant told her the lady was ill, and could not be disturbed, but Polly promised to stay and talk with her. She went to the bed and gave her message in a low, sweet voice, and then said: "Oh, Mrs. Ball, I am so sorry for you! You haven’t any husband or little girl to comfort you. My mother, my father, and Tommy, and me, and the baby. Sometimes when she has her tired headaches, I want to stay with my own hands and a little bay water. I don’t suppose you would let me sit upon your nice bed, and bathe your hands in cool water, and to share even what I have with others."

"INASMUCH AS YE DID IT NOT." Harry Fawcett came out of the dining-room after breakfast, on Sunday morning. He had breakfasted late, as usual on that morning. On other days he was at his office before nine. The boy ran to the place. Timidly he rang; but there was no answer. He looked about, and he crying, "It's to do me good, and so it has!"

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

The rich little girl ran home in glee to di- vide the tremendous bag. The poor lady lay alone, to reflect on the lesson she had just received. She had lost her heart’s desire. She had thirty thousand left; and instead of being thankful for that, she was bewailing her fate as if she was next to a pauper. She would still have all the comforts, although a few less of the luxuries of life; and, as she remembered now, but a day’s labor would let me sit upon your nice bed, and bathe your hands in cool water, and to share even what I have with others."

Polly thought of the words, and the poor are often found amid elegance and luxury, and the truly rich in humble dwellings.—Selected.

IN THE STREET.

John Three

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

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

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

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

"Yes, ma’am," said the lad.

"Well, then, go to such a street and such a number, ring at the gates and give them the name, ‘Ball.’"

"The pass? What’s that, sir?"

"The word that will let you in. Remember, I try John 3: 16. It says, ‘For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’"

"Wull put it, but I can’t get within. John 3: 16. That’s something that will do you good."

"T imidly he rang the bell at the great iron gates. A gruff porter opened.

"Who’s there?"

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

"All right," said the porter; "you’ve got the name.

Presently he found himself in a warm bed, the best he had ever known. Before going to sleep he thought: ‘The Lord stuck to it.’ In the morning he had a warm breakfast before being sent out on the street. The going was hard, but he tried to comfort himself by the blessed meaning of his name."

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

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

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

How well do you know the story, John Three Sixteen, how are you to-day?"

"I don’t know it now, sir, but I will, when I go to a home if you will let me in.

"Know it? You’ve never ceased telling us. Blessed John Three Sixteen! It’s from the Bible that the voice wants us to see, but not a Bible.

"Bible? What’s that?" The poor little wail drank in the answer. The verse was read to him, and he said: ‘That’s beautiful! It’s not a book, but a home for always!’

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

New York.

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

And while we feel greatly blest in the present harvest of souls and the general uplifting of God's people here, we trust that into hearts too weak or too stubborn to accept salvation new seeds of truth have fallen long before they have sprung up and bear fruitage to the honor of God. For this, and that the zeal and interest so deep and widespread now may be permanent, we are earnestly praying. Our pastor, Bro. M. B. Kelly, who labored so long in our church and in doing personal work during the meetings, appears to realize the responsibility resting upon him in this matter, and is doing what he can, not only to keep the light burning but to bring in still others from the darkness of unbelief.

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

It was also arranged to hold a Sabbath-school Institute here on Feb. 20, 21, although the storm threatened new drifts, quite a number came from Nile and Genessea to take parts assigned them, and to hear. We were rejoiced to have them come and talk over our Sabbath-school work with us. Three or four suggestions were made, one of which was, suggested that men need their heads broken, but that is much harder than breaking hearts. Well, why not? If men are much heart-broken about their sins why not train their heads for receiving and giving a knowledge of the Holy Scriptures? What sense can there be, or religion, in repeating prayers, long or short, and asking prayer, or desiring, or singing hymns without desiring to increase in the knowledge of the truth and letting the whole influence be known in the church as "a school for the" and the uniform reception of the "exceeding grace of God." Among our church members are several who have been unsaved, have written to us, and have been converted. Among these are a young lady, one of our older members, and the wife of a prominent church member.

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

New Jersey.

PLAINFIELD.—Our congregation learned Sabbath morning, Feb. 23d, with profound sorrow, of the sudden death of Rev. Dr. D. E. Maxson, whose long and faithful pastorate, and high, godly character, has secured him very dearly to the hearts of our people. Both the Church in the morning, and the Sabbath-school in the afternoon, took formal action in recognition of the sad occurrences, and in extending sympathy to the bereaved family. The death of Dr. Maxson, and that of Bro. Jones, of London, the sad news of which was flashed across the Atlantic only the day before, came as a double beavement, especially to the older members of our church. When these deaths came, we felt that if we do not take the blame, it is well that we can look through our blinding tears and praise God that he has permitted them to be so long and so faithfully faithful that although long they have fallen unblemished.

At our devotional meeting on Sabbath eve, Feb. 22d, two adults—one Sabbath convert—offered themselves for membership in our church, and the rite of baptism was administered. Our young people's beauty has again made a return tojoins, and we are encouraged to continue in the Master's blessed service.

March 3, 1895.

ATTALLA.—This has been the severest winter here for about fifty years, we are told by the old people of the place. The mercury registered 2° below zero at one time; at another, 1° above. We have had several snowstorms. At one time snow about six inches deep. There has been a good deal of suffering among the poor of the South, both blacks and whites, as winter always finds them unprepared, and their houses are built for keeping cool in the summer. We have fully succeeded in keeping ourselves and our homes in the weather is now very beautiful. Mercury is about 65° above the shade. We hope the winter is past, and that our good weather will continue. Garden-making usually begins here about the middle of this month, but it will be delayed a day or two. We have seen nothing cool enough to arrest the efforts of our people.

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

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

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

GEORGE W. HILLS.

ATTALLA, ALA., Feb. 22, 1895.

Wisconsin.

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

Twenty-four persons have made an offering to our church in view of baptism, which, Probably permitting, will take place Sixth-day evening. We are expecting others to make an offering. The meetings were held in our church; lasted six weeks. They have been most encouraging and cool this season. They ought to be quite a number added to the other churches as a fruit of the meetings.
BOAR.—We have had a very hard winter for this part of the country. One heavy sleet fall on the 24th of January, which bowd a great deal of timber to the earth, and broke some. On the 25th snow fell to the depth of ten or twelve inches, which remained so until the 26th. There was a heavy snow fall the next day, or to the earth was drifted; the earth is about thawed out, and it looks as though spring has come. The farmers are beginning their farm work.

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

L. F. SAGGERS.

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

Yesterday afternoon the Seventh-day Baptists dedicated their pretty, new, stone church on 12th street and Arapahoe Ave. The building is about 42 x 52, with stained glass windows and a fine ordination pew facing the sanctuary. Capacity 200. Yesterday a magnificent congregation gathered together in which every church and society in the city was represented. An elaborate program was presented and fully carried out. Elder Wheeler was assisted by Revs. Caveno, Chase and Henry of this city and Elder Hurley of North Loop, Neb. The service opened by a solo, "Flee as a Bird," sung by William Davis, which was finely rendered. Scripture reading, prayer, by Rev. Henry, of the Baptist church; "Nearer My God to Thee," male quartette; reading of the Scriptures, by Dr. Caveno; Hymn 86, Gospel Hymns No. 5; Historical sketch of the Seventh-day Baptist organization in this country, its work and progress, by Elder Hurley; Welcoming address by Elder Wheeler to the Ministerial Union, by Rev. Chase of the M. E. Church; Response by Elder Wheeler; Short address by Revs. Henry, Caveno, & Wheeler; Hymn 135, Gospel Hymns No. 5; Collection; Dedication anthem, composed by Prof. Rule; Organ voluntary by Prof. Rule; Singing by the choir concluded a most interesting service. The society feels proud of their pretty and substantial place of worship.—Boulder County Herald.

THE SABBATH RECORDER.

Sabbath School.

INTERNATIONAL LESSONS, 1895—FIRST QUARTER.

Jan. 3. Feeding the Five Thousand.—Mark, 6: 31–4: 34.

LESSON X.—ZACCHAEUS THE PUBLICAN.

For Sabbath-day, March 16, 1895.


INTRODUCTORY.

GENERAL STATEMENT.—Soon after the time of our last week’s lesson our Lord came to Jericho, and healed the two blind men. The incident of this lesson occurred while our Lord was in the company of publicans. He had climbed a tree to see him, by going to his house. The publican, like many of his class, became a disciple of Christ. This was not the beginning of his public ministry. The gospel according to Luke has been aptly called the universal gospel, and the gospel of the publican and sinner.

The subject.—v. 1. The word Zaccheus is not in the Greek, but supplied by L. A., although we would know who it was that entered without the name inserted. “Jericho,” the first city west of the inhabited part of the land of Israel, was known as a city of sin. It was corrupted by its habitants, and the benediction of pluck and persistence on the part of the members of that congregation, which is to be commended.

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QUARTERLY MEETING.

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

Friday evening, prayer and conference meeting, conducted by Rev. Judson, S. W. Swiney.


Three o’clock, address by Rev. L. M. Costtrel, followed by prayer and song.

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

Sunday morning, ten o’clock, business meeting. Report from churches, etc. Eleven o’clock, sermon by Rev. B. F. Rogers. Adjourned to meet April 26 to 29 at Scott, N. Y.
years, but I am almost sure that he has spent the most of his waking hours, when not at work, somewhere down town, and that she has settled down to the feeling that, while he may still care something for her, and would probably feel sorry if she died, he thinks more of the society and vile talk of down-town loafers than he does for her. And I wouldn't at all wonder if she has got into the habit of thinking and saying that it's just that way with all the men.

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

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

I have heard you and Bess sing some pretty duets at musical entertainments in the days that are past; such singing will be delightful to make your Bess, even if you do not improve her taste.

Faithfully yours,

UNCLE OLIVER.
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