



Missions.

"Go ye into all the world, and preach the gospel to every creature."

HOW, WHEN, WHERE, WHY.

You ask me how I gave my heart to Christ. I do not know. There came a yearning for him in my soul, so long ago.

You ask me when I gave my heart to Christ. I can not tell. The hour, or just the day, I do not now remember well.

You ask me where I gave my heart to Christ. I can not tell. That sacred place has faded from my sight as yesterday.

You ask me why I gave my heart to Christ. I can not tell. It is a wondrous story; listen, while I tell you why.

I heard his dying cry, "Father, forgive!" I saw him drink death's cup that I might live; My head was bowed upon my breast in shame; He called me, and in penitence I came.

A CONTRIBUTION-BOX TRANSFORMED.

It was the Sabbath for a semi-annual contribution to the Home Missionary Society of which announcement had been made a week previous. According to her usual custom, Mrs. Whitcomb expected to put fifty cents into the box.

One habit of this lady was to look over a collector's book before pledging a first subscription to any cause. If the amount credited to most subscribers was fifty cents or a dollar, she accepted this as the limit of payment for herself, without any comparison of her ability with the majority of supporters.

It was most fortunate that the "regular fee" paid by his wife was not infrequently supplemented by Judge Whitcomb with substantial donations. These were always signed "from a friend," to escape the imputation of prodigality and unsound judgment from his better half.

The Judge had, on the previous evening, taken special care to empty his pockets of all coin, in anticipation of the coming collection. For how could he drop change into the box if he hadn't any?

In deep chagrin the would-be-generous man turned to his wife, unequal to the emergency. She guessed the secret, but purposely misinterpreted his silence, and bantered him upon forgetting his favorite collection; adding, "Never mind, I have enough for us both; how much do you want?"

like," was the reply, made with such apparent sincerity that the schemer was puzzled. The silver piece was handed over with much self-querying; "Does anybody suppose he'll really give only half a dollar? There is hope of reformation in the most stubborn if John is at last become prudent."

"I gave, I gave My life for thee, My precious blood I shed, I gave, I gave My life for thee What hast thou given for Me?"

The prayers which followed were embodiments of two petitions: that the people might be ready to make large and grateful return for the blessings of salvation, and be enabled to regard the Lord's work with a spirit purified from selfishness and avarice.

Thinking of her husband's unaccountable conduct, of the opening hymn, with its refrain still echoing through her mind, and of the unusual postponement of the collection till the close of service, Mrs. Whitcomb did not pay much heed to the discourse.

It was the most natural that her waking thoughts should follow Mrs. Whitcomb in sleep, and that she should, in dreams, see good old Deacon Beman come down the aisle to gather the "tithes into the storehouse."

Quickly the half dollar was thrown away by the trembling listener, and a coin of gold was laid instead upon the bleeding palm. As the shining bit touched the wound the flow of blood was lessened.

Deep organ tones wakened the sleeper when the collection was about to be taken. Clutching at her husband's arm Mrs. Whitcomb whispered eagerly, "John, you won't put in that fifty cents will you? Why, dear, it's the hand of the Lord!"

Was it his wife who thus spoke, the very same who had outwitted him in the morning? Yes, the very same woman renewed. She had seen the Lord and heard his words; she had learned the deep meaning of the Saviour's "inasmuch." Never again would good judgment keep her from ministering to her crucified Redeemer, through the poor, the sorrowing, and the benighted.

The Hindu child possesses, in a remarkable degree, the patience for which the nation is noted. To call it apathy, in both parents and child, were at least ungracious. Let that be as it may, patience or apathy, the Hindu child, even as an infant, possesses it to a marvelous extent.

For the boys and girls, too, I have a good word. They have a joyous innocent look and frank behavior which makes us love them. Their unfortunate surroundings, however, soon rob them of both; and with the years come a coarse, sensual look, and a deceitful behavior, which makes us wish they might always remain children.

NEW ZEALAND must be a healthy mission field, judged by the longevity of its missionary workers. The late number of the Missionary Review notices the recent death of Mrs. M. E. Clarke, after giving sixty-one years of service; also of Mrs. M. Spencer, of the same mission, after forty years of service.

SELDOM has so striking an illustration of the reflex influence of missions been given as the history of the gavel presented to the Missionary Union by Dr. Boardman. Many may have said the American church could not spare to India two such cultured and pious men as Judson and Boardman.

THE following tells something which should cause us deep shame and humiliation as a nation, but should also arouse us to increased prayer and effort in sending the gospel of truth and soberness to these saddened homes: "The condition of the poor little wives in zenanas grows worse rather than better of late."

ONE of the Chickasaw Indians proposed to the American Bible Society to pay half the cost of supplying the school-children of his tribe with New Testaments if the Society would pay the other half.

THE DRUNKARD MAKER. BY WHIP-SAW. Who is the meanest man on earth—The mother's shame that gave him birth—Whose costly life is nothing worth? The drunkard maker.

Who is the vilest wretch you know—The foe of all that's good below—And scatters only seeds of woe? The drunkard maker.

Who is the lion in the way—Whose jaws are open night and day—Unchained by law to tear and slay? The drunkard maker.

Who is the whale with maw immense—That swallows all of soul and sense—And never lets them pass from thence? The drunkard maker.

Who is the tiger drunk with gore—A thirst always and wanting more—Delighting in its ceaseless pour? The drunkard maker.

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AN APPALLING STATEMENT. The presiding Judge of one of the Chicago courts has recently said to an Inter-Ocean interviewer: You may ransack the pigeon-holes all over the city and country, and look over such annual reports as are made up, but they will not tell half the truth.

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Education. "Wisdom is the principal thing; wisdom; and with all thy getting ing."

TO PARENTS AND GUARDIANS. In the college commencement up last week, one or two subjects prominently forward of import to the young people and their to the country at large; for we ber that the condition of the of years hence will largely depend very education which we are n these boys and girls.

One of these suggestive points was offered by the complaint of Johns Hopkins that the great dowed by their relative not do which he intended, of education of poor young men. "The edu say, "given is the highest—it It seems to educate further already cated post-graduates of other c forty-one professors and an inc 000 we should be educating young men instead of two hun cially the same complaint might one or two other important insti endowed by large bequests for purpose of educating young m means. The course of study obtain a diploma in some of the flout as to be simply impossib ordinary intellect; hence, out classes of seventy, four or five through, often with broken heehausted energy. Now, if the men who endowed these college out yearly a few highly educa this system is the proper one; to afford a chance to the mass for development and usefulness completely thwarts and makes t

The earnest protest of the Vates against the plan pursued in bears upon a similar part of our cational training. The protest and strong in both meaning a and deserves careful attention parent. The author (who had the first place in the graduati was therefore entitled to speak the system of placing "Honor tion before the pupil at her e school as the chief object of h "induced a nervous strain inco her highest physical or mental The system was not a correct in ability or industry; it led to su done mainly with a view to gai and the motives for study und unworthy ones." It is not V alone to which this protest is might be urged in almost every private school in the countr hardly a thoughtful parent w know that the object set bef girl at school is, not the gradu velopment of their mental po for usefulness, but a certain marks, a high place in their c try distinction on graduating thus fail to perceive how utte and worthless these successes a they will leave the school. T of the teacher is that the exam are a test of the pupil's profie seldom correct. They are a t bal memory and physical en wide is the range of study regu in primary schools that nothing done by the pupil than to com books to memory; to learn a alphabet, the dictionary, of e the vain hope that in after life to comprehend it, to speak Without entering upon the ve of the higher education for may illustrate our meaning by of studies offered the other day Columbia College. The range each branch consisted of bal compendiums, grammars. W ful woman, for example, in a with one year's quiet reading, sorb an infinitely wider and tr of either history, language or b was included in this school c four years? It is the letter t whole present school system; needed to make alive.

It is easy to understand how has been made. Naturally so an ambition to raise its standar fessor for his own reputation; "bring up" his branch of stu the boy has physical strength pacity to bear the strain put u considered. If not, let him standard of work required is a pacity of the abnormally gifted student. Now the fact is the pupils in any school are no clever ner physically strong, have their place to fill in the they work faithfully at school selves to fill it, it is unjust a them out into it at the begin career with a sense of defeat b did not endow them as highl their brethren. The Tribune attention of colleges and teac creasing and fatal error. It o opinion of parents everywhere teachers do not, that the rea cation in American colleges h elevate the reputation of thi or faculty, nor to train a few tlects among pupils, nor eve foster high scholarship, but c capabilities of every grade of encourage, not stamp upon, tulate the idle, fit even the m

Phobition has become a matter of business with the Missouri Pacific Railroad Company. Investigations of disasters, which have been alarmingly frequent of late years, show that in many cases they were due to the use of intoxicants by the railroad employees, and the company has now issued a peremptory order that no one who uses intoxicants at all, either while on or off duty, shall remain in its employ.

It is now generally admitted that the excessive use of beer is very frequently the cause of suicide. In Saxony, where the people are great beer drinkers, there are more suicides than in any other country on the globe.

In 1882, 70,402,810 pounds of grain were manufactured into liquors in Canada, and 12,036,979 gallons of malt liquors were produced throughout the Dominion; and 265,608 gallons of brandy were imported.

Now take his measure—do not scrimp—And bring him forth—the vilest pimp—And he will be that infamous imp—The drunkard maker.











The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1883.

THIRD QUARTER. June 30. Joshua, Successor to Moses. Josh. 1: 1-9. July 7. Passing over Jordan. Josh. 3: 5-17. July 14. The Plains of Jericho. Josh. 5: 10-15.

LESSON II.—PASSING OVER JORDAN.

BY REV. A. B. PRENTICE.

For Sabbath-day, July 7.

SCRIPTURE LESSON.—JOSHUA 3: 5-17.

5. And Joshua said unto the people, Sanctify yourselves: for to-morrow the Lord will do wonders among you. 6. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

CENTRAL TRUTH.—God makes safe paths for our feet.

DAILY READINGS. 1. Joshua 1: 10-18. 2. Joshua 2: 1-13. 3. Joshua 2: 14-24. 4. Joshua 3: 1-17. 5. Joshua 4: 1-13. 6. Joshua 4: 14-24. 7. 2 Kings 2: 1-18.

GOLDEN TEXT.—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—Isa. 43: 2.

TIME.—B. C. 1451. Forty years after the exodus, in the time of harvest, April. PLACE.—The Jordan, over against Jericho.

OUTLINE. I. Preparation for crossing. v. 5, 6. II. The Lord encourages Joshua. v. 7, 8. III. Joshua encourages the people. v. 9-13. IV. Jordan divided. v. 14-16. V. The people pass over. v. 16, 17.

QUESTIONS.

I. What did Joshua command the people? How was this to be done? Exod. 19: 10. What does the word signify? What did he promise the people? What did he command the priests? What was the ark? Whom did it represent?

EXPLANATIONS.

I. Three days before the events of this lesson, Joshua had notified the people to be ready, with food prepared, for crossing the Jordan. Chap. 1: 11. The day before, he said to the people, Sanctify yourselves. Sanctify means to make holy, and as whoever or whatever is devoted to the service of religion should be holy, the term sanctify is used to describe the proper preparation for such services.

III. Hear the words of the Lord. Joshua called the people together and told them what was to be done, not in his own name, but in the name and in the words of the Lord. Hereby ye shall know that the living God is among you.

IV. Jordan overfloweth all his banks all the time of harvest. Jordan rises in the snow-covered mountains of Lebanon, and in April and May, the time of harvest, the melting snow fills its banks brim full.

V. The priests stood firm in the midst of Jordan. With that mighty volume of water, restrained by an invisible hand, rising higher and higher above them, they remained fearlessly in the midst of the river, with the ark of God, till all the people had safely crossed.

1. Preparatory to God's doing a great work for his people, they must sanctify themselves. 2. The knowledge that God is directing, encourages his ministers, and they encourage the people. 3. Going forward in obedience to God's commands, the Jordan of difficulties and even of death will be divided for us when we reach it.

MONTHLY STATEMENT OF FUNDS FOR TRACT SOCIETY.

Table with columns for fund types (General Fund, Publishing Fund, Outlook Fund, Tent Fund) and lists of donors with their respective contributions.

Table listing donors and their contributions to the Tract Society, including names like Miss Hattie M. Stillman, Mrs. Mary L. Potter, and others.

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Table listing donors and their contributions to the Outlook Fund, including names like Mrs. F. W. Hamilton, Alfred, and others.

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Table listing donors and their contributions to the Tract Society, including names like J. D. Rogers, R. S. Langworthy, and others.

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Advertisement for THE AMERICAN SABBATH TRACT SOCIETY, published weekly by Alfred Centre, N. Y.

Advertisement for Business Directory, Alfred Centre, N. Y., listing various local businesses and their details.

Advertisement for A. SHAW, JEWELER, and DEALER IN WATCHES, SILVER WARE, JEWELRY, etc., located in Alfred Centre, N. Y.

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MOTHER AND CHILD

By Mrs. M. E. H. Evans

"Good-night, my darling," the "Good-night, my own little soul, And she purred it warm in thine.

God knew, but the mother could In the night an awful shadow.

MINUTES OF THE NORTH-WESTERN ASSOCIATION

The North-Western Association with the Seventh-day Baptist Church, Pardee, Kan., at 2 o'clock.

Devotional exercises, fifteen minutes, by G. M. Cottrell.

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