

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

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## The Sabbath Recorder.

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### For the Sabbath Recorder.

**JESUS SAVES.**

O, blessed Jesus, Saviour mild,  
Come take me as a little child.  
Fain would I follow by thy side,  
And to thee all my thoughts confide.

Thou art great and I am small;  
I want to love thee more than all.  
Though tossed about by wind and wave,  
Almighty Father, thou canst save.

Ye heavy laden, come to me;  
Thou shalt find rest, it is for thee;  
He came to save thee from thy sin,  
As a little child, come enter in.

A. B. D.

### DENOMINATIONAL SKETCHES.—NO. 10.

BY REV. THOS. R. WILLIAMS, D. D.

#### Sabbath-school Publications.

We must turn back once more to notice the interest of our people in Bible-study and Sabbath-schools.

Simultaneously with our new impulse in educational work, our people became more deeply interested than ever before in establishing Sabbath-schools. For this purpose some of our leading brethren prepared and published a question book, which was used quite generally, and in view of the want of other helps was of great service. This Sabbath-school service interested the young people and children in religious culture and became the agency of leading them to Christ in early life.

Soon there was a felt need of a paper adapted to the young people. To meet this demand, George B. Utter, under the appointment of the Publishing Society, started such a paper with the title, *The Sabbath-school Visitor*. This was a monthly, and its first number was issued in January, 1851. This paper was edited with much care and ability, and received contributions from many of our best writers. Though it was highly appreciated, and became a source of much culture to our young people, yet the subscribers were not sufficiently numerous to sustain its publication, and hence, after a few years, it was discontinued. But the need of such a paper was becoming more and more apparent. Many Sabbath-schools supplied themselves from the publications of other societies; still, there were many who were not satisfied with such publications. This led to some individual efforts to publish a child's paper. Bro. J. E. N. Backus published for a time a very acceptable paper, *The Sabbath School Gem*. Subsequently,

Bro. O. D. Sherman started a paper called *The Bible Scholar*, which was well sustained at first, but finally was discontinued for want of adequate support. But these papers were all the time cultivating a taste and a demand, besides accomplishing much good among our young people.

The real importance of Sabbath-school work became more and more fully appreciated among our people. During the session of our General Conference held in Southampton, 1872, a resolution was passed, providing for the establishment of a Sabbath-school Department of the Seventh-day Baptist General Conference. The Board appointed under the specifications of that resolution was composed as follows: President, D. E. Maxson, Vice Presidents, C. Potter, Jr., C. H. Maxson, O. D. Sherman, O. U. Whitford, C. A. Burdick; Treasurer, I. D. Titworth, Corresponding Secretary, L. A. Platts. This Board immediately entered upon their important work of which they made a very interesting report at the next session of the General Conference. In their work they cooperated with the Associational Sabbath-school organizations. They also made an attempt to gather accurate statistics of all the facts of general interest, in all the schools of the denomination. It was thought such statistics would furnish the Board with material from which to mark out a definite course of labor. Many schools were visited by the Secretary, several institutes were held and several normal classes were established for the better qualification of teachers for the duties of their high calling. There were found to be at this time fifty-five schools with an aggregate of 477 teachers and 4,459 scholars.

At this session the Board recommended that the Conference adopt measures for the publication of a monthly Sabbath-school journal for the use of superintendents, teachers and advanced pupils; the main part of this journal to be devoted to analyses, explanations and illustrations of the International Lessons. This recommendation was heartily endorsed by the Conference. Thus a new and strong impulse was added to our Sabbath-school work. The Board proceeded, in conformity with the recommendations of the Conference, to publish the *Journal*, and in connection with it lesson papers for the use of pupils. Dr. D. E. Maxson and Dr. L. A. Platts were appointed the Editorial Committee, and Dr. Platts was appointed the Publishing Agent. After two months, Dr. Maxson was obliged, on account of ill-health, to give up the labor, the work, hence, falling entirely upon the other member of the committee. This *Journal* and the lesson papers were very highly appreciated and very generally taken, but it was found that the actual cost of the *Journal* exceeded the income, and hence, after continuing its publication for one year it was determined to place the subject matter of the *Journal* in the *Recorder*, but to continue the separate publication of the lesson leaves.

Bro. Geo. H. Babcock was united with Dr. Platts in the publication of the lessons for a part of the Conference year ending September, 1875. The institute and normal class work was carried on with great efficiency and with very encouraging results.

From the report of the Sabbath-School Board in September, 1876, we learn that "the chief work of the Board for the year has been the preparation and publication of the regular weekly lessons for the use of teachers and pupils." The report adds:

"As announced in our last Annual Report, these preparations have been made under the personal supervision of members of the Board, L. A. Platts and Geo. H. Babcock, who have also performed a greater part of the work. Valuable assistance has been rendered by brethren O. U. Whitford, A. E. Main, T. L. Gardiner and W. O. Titworth."

From the report made September, 1877, we find that the preparation and publication of lessons have been turned over to the Executive Board of the American Sabbath Tract Society; and that the issuing of a new Sabbath-school paper was under consideration. The report of 1878 states that "the Sabbath-school paper referred to in our last report has been issued by the Publishing Board of the American Sabbath Tract Society for a year, and we have reports from 48 schools which have taken it; in the aggregate, to 1,581 copies." From the report

of the Sabbath-School Board to the Conference held in September, 1881, we have the following statement:

"Soon after the last General Conference, the Sabbath-School Board received a communication from the Corresponding Secretary of the American Sabbath Tract Society, tendering to our Board the editorial management of the Sabbath-school weekly paper, which the Tract Society, at its last annual session, instructed its Board to publish. After carefully considering the proposition of the Tract Society, it was agreed that the Sabbath-School Board would undertake the editorial management of the proposed paper, provided they could also have control of the character, make up, and printing of the paper, still publishing under the imprint of the Tract Society."

After some discussion between the two Boards, and reaching no satisfactory arrangement, the Sabbath-School Board deferred the whole matter until the next meeting of the Conference.

In the report of the Sabbath-School Board, made to General Conference, September, 1882, we have the following:

"The establishment and publication of a weekly Sabbath-school paper having been rendered possible by the munificent donation made for this purpose, a year ago, by Bro. Edwin S. Bliss and wife, by a unanimous vote of the Board, Bro. Geo. H. Babcock was appointed editor, with Miss E. Lina Clarke as assistant, and the first number of *Our Sabbath Visitor* was issued, under date of March 2, 1882."

In the report of the following year, it is said that at the expiration of the first volume of *Our Sabbath Visitor*, Bro. Geo. H. Babcock, the first editor, and Miss E. Lina Clarke, assistant editor, resigned editorial charge of the *Visitor*. The Sabbath-School Board, by a unanimous vote, requested them to withdraw their resignation and continue to edit the paper. Although their interest was unabated, they did not see how they could continue the work longer. The Sabbath-School Board, accepting their suggestion, invited, by a unanimous vote, Miss Flora A. Randolph, of Plainfield, N. J., to become the editor of *Our Sabbath Visitor*, which, after some hesitancy, she accepted. In September, 1885, Miss Randolph resigned, for the purpose of pursuing a course of study in the University. Her relations to the Board, as editor of the paper, had given perfect satisfaction, and they consented to her resignation only at her earnest request for the reason stated. As her successor in the editorship of the *Visitor*, Mrs. L. T. Stanton, of Shiloh, N. J., was chosen, who has very successfully filled this important position to the present time. It has now a subscription list of between seventeen and eighteen hundred, and seems to be giving satisfaction. Quite a number of our earnest Sabbath-school workers are regular contributors to its pages. Of course it is designed especially for children, and must necessarily be adapted to the understanding of children. This makes it necessary to use illustrations, which makes a very expensive item in the composition of the paper. Probably few of its readers have ever truly estimated this item of expense. In behalf of the many hundreds of children who read the *Visitor*, their parents ought to be truly grateful to Bro. Bliss and wife for their large gift of means, without which it would be impossible for the Sabbath-School Board to furnish such a paper for our children.

*The Helping Hand.* "For some years there has been a growing feeling, on the part of Sabbath-school workers, that the *Lesson Leaves* were an insufficient means of inducing study of the lessons, and a demand has been created for something more useful. Dr. A. E. Main having offered to conduct a quarterly, devoted to Sabbath-school lessons, and aids to study, it was decided, at the beginning of the year 1885, to publish such a periodical in place of the *Lesson Leaves*. This valuable adjunct of the Sabbath-school work of our denomination has been continued with good success." Owing to the illness of Bro. Main, the editorial charge of this publication was early devolved upon Bro. Platts, who still continues at its head. As is well known by our Sabbath-school teachers, he has engaged many of our most efficient teachers in the preparation of the lessons for the successive numbers. Its circulation has now reached about 2,000, and it may be said to be a very important help for our teachers and other pupils.

Aside from these helps the Board have

endeavored to furnish explanatory notes for the lessons, in the Sabbath-school department of the *Recorder*. The design of these notes is to meet the wants of the common Bible student; not so much to discuss the deeper questions of Biblical or Theological interpretations. It has been the desire to give the connections, and then a running commentary which would bring out the spirit and teaching of the lesson.

Now, with all these helps and the earnest work of faithful and devoted teachers, we have reason to expect that much efficient work is being accomplished in our Sabbath-schools. There are, at the present time, about 6,000 members in our Sabbath-schools, and the reports of additions to the churches indicate that the Sabbath-schools are really schools of training for the higher life in Christ and in the church. Surely, this department is worthy of very deep consideration and earnest prayer on the part of all our Christian churches.

### FLITTING SUNWARD.

NUMBER I.  
THE START.

It had snowed hard all day, and mother earth had settled herself for a long winter night's sleep under a heavy coverlet of immaculate whiteness, when it set in to rain, and the rain came down in torrents until the beautiful coverlet was all soaked, and forboded anything but comfort. The shadows of night came early, and at just that cozy hour of fire light and candle light, when, on such an evening of all others, one feels like sitting down at home and pitying those who perforce must wander. We put on our heavy wraps and waterproofs, and amid the pouring rain and darkness started on a journey to find more genial climes, where the sun holds regal sway, and whence the Borean snows and mischievous Jack Frost are perpetually banished.

WHY DID WE START IN SUCH WEATHER?  
There is no better weather to leave! Had it been summer, or mild May we had had no reason to go. Moreover, we did not make the weather that evening, and having our tickets and berths arranged for, we had to go, *weather or no!* But in these days of luxurious traveling, when one is seated in a Pullman car, where he may eat, sleep and make merry without regard to the outside world, it makes little difference what the weather is, so long as you are on the way to something better. So we settled ourselves in our sections and bid defiance to the rain and snow, hoping, by flitting sunward, to meet the coming spring more than half way.

"FLITTING?"  
Yes, that is a good old word, familiar to our German, or Dutch, ancestors, and used to designate just what we are doing in moving from home into new experiences. Besides it has in it a suggestion of the migration of birds, when they also leave the colder North for the sunny Southland; nay, in its very sound, one seems to hear the flutter of their pinions as they sweep onward in their flight. It is true we have no pinions, except opinions, nor is our journey exactly a flight, unless it be classed with the "Family Flights" so cleverly chronicled by the Hales, nevertheless it is as much "flitting" as anything, and we like the word.

"SUNWARD?"  
Don't think we propose to fly into the empyrean to seek out knowledge of the nature, history, future intentions, or even the scandals, or the neighborhood gossip of the great orb of day. We leave that to the scientists. But we have read somewhere, in our callow school-day years, a somewhat sage remark by a somewhat remarkable sage, to the effect that he who aims at the sun, even if he does not hit his mark, will shoot higher than he who aims at a lower target; and though the axiom is open to the practical criticism that it is better to hit the bull's-eye within your reach than to waste an arrow on the unattainable, yet we are willing in this case to take an arrow chance, and shall not feel disappointed if we fail by the mere trifle of ninety-three millions of miles or so, of reaching the sun, while flitting sunward; if perchance we can secure our aim in reaching some region more favored by his ardent attentions.

WHO IS "WE"?

Oh! no, it is not the impersonal, editorial

"we" so much affected by some modest and some inexperienced writers. "We" are really and truly plural, not exactly legion, but at least sextuple (i. e., of two sexes). First there is the scribe. Oh, modesty, thou art a jewel! but inexorable Necessity will betimes put thee to flight! Think not, dear reader, aught else could cause so retiring a person to place himself first in the list, save the same noble courage which drives the valiant soldier to rush to the front in time of need. Besides, is it not according to established precedent. In ancient lore the scribe always comes before the fair, I see. And then it is logical—one can only climb to a proper climax by beginning at the foot. So we will let the scribe and his companion El Bah (beloved of the Lord) stand at the foot, and next introduce Don Carlos (not the Pretender), and Donna Perceita, La Seignorita Florida, and La Belle Louisa. It is not necessary to suppose that any of these persons are Spanish born, because their names have a Castilian sound. If Queen Victoria and other crowned heads of Europe may assume foreign names for the purpose of traveling *incog.*, why may not an "American sovereign" do as much? Besides it is customary for vessels going into a foreign port to hoist the flag of the country, out of compliment to the nation. So, as we expect to see the flag of Spain waving over us ere we return, we take our Spanish flags along, but have been careful also not to neglect our American passports, as they may yet serve a good purpose in getting us out of the Spanish dominions. Some places are built on the plan of a Yankee rat-trap—easy to get in, but when once in, egress is difficult.

Now that we are acquainted, and the evening is far spent, tired nature and the luxury of the berths, invite us to repose; and while we climb the Alleghany Mountains, whirling around curves and over bridges, dashing through tunnels and past sleeping towns, and fiery coke-ovens, our tireless steed meanwhile drinking great draughts of water as he runs, that we may not be delayed; regardless of the storm outside, the roar of the cars, or the snore of the heavy sleepers, we will rest and dream of spring and the perfume of flowers, the waving palm and the luscious orange, mingled with a lingering pain as the heart-ties which bind us to the dear ones we have left behind, are strained and stretched by the ever-increasing distance.

G. H. B.

### "FINISH THE VERSE."

Some time ago Mr. Bradlaugh went to lecture at Nottingham, where his thesis was—the Bible is an immoral book, and God, its reputed author, is consequently an immoral being. "I will prove this," said the lecturer, "from the Bible itself, e. g., the Bible speaks thus: 'David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life.' Now, (said Mr. Bradlaugh) you all know what sort of a man David was; that he was a murderer and an adulterer, and yet this Bible of yours says, he did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life.' Now what do you think of your Bible and its author? Are you not ashamed of it and him? What have you to say for yourselves?" Mr. Bradlaugh having bawled his audience in this way, there was silence for a time, which was at last broken by a voice from the end of the hall, which said: "Finish the verse!" "I have no Bible," replied Mr. Bradlaugh: "finish it yourself." "Nor have I one," said the speaker, "yet I can finish it; and the conclusion which you omitted is this: 'Save only in the matter of Uriah the Hittite.' The feeling against Mr. Bradlaugh, in consequence of this exposure of his "handling the Word of God deceitfully," was so strong that he hurriedly left the hall, and took himself out of Nottingham at his earliest convenience. The young man who replied to him so ably and readily was a native of County Kerry, in Ireland, where he had been brought up under the care of the Protestant Orphan Society. The Venerable Archdeacon of this rector of Tralee, Kerry, can certify to the truth of this incident, which deserves to be generally known.—*English Paper.*

YOUNG MAN, don't forget we should confess to God every inward evil as soon as it is discovered to us; and if we have trespassed against our brother, to him also we should speedily make confession. By so doing we shall keep up the communion of love with God and with each other.

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**The Sabbath Recorder.**

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The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meetings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

If any one did not read, or, reading, did not do so with care, our Treasurer's quarterly report and semi-annual statement, published in the RECORDER of March 24th, we hope they will yet refer to it. The statement is very clear, and as important and significant as it is plain. May the words of the Treasurer prove as words to the wise—s. a., sufficient.

BRO. MORTON'S reference to Seventh-day Adventists, which is similar to what our home missionaries have again and again written, suggests the wish and hope that the new denominational "Hand Book" will be useful, among other ways, in showing that Seventh-day Baptists and Seventh-day Adventists are not only not much alike but are very much unlike in their fundamental views of the Scriptures. We withhold Christian fellowship from no one who is manifestly seeking to sincerely follow our Lord Jesus Christ; but let us maintain the integrity of the Christian faith as we hold it.

THE COLORED RACE.

According to the Southern Leader, a paper edited and published by a colored man at Jacksonville, Fla., there are now 16,000 colored teachers in the United States; 1,000,000 pupils in the male and female high schools, and 3,000,000 worshippers in the churches. There are 60 normal schools, 50 colleges and universities, and 25 theological seminaries. Colored people pay taxes on from \$150,000,000 to \$200,000,000 worth of property.

The elevation of the race depends upon its self-development, and not on the success of any political party. No outside force, however powerful, can do the work of self-help. A dependent race merits only contempt in the world, but self-development and manly achievements win honor, respect and admiration.

The Florida Times-Union, of the same city, whose politics is quite apparent, also says:

"The progress of the negroes of the South during the past twenty years has been remarkable. It has been especially so in Florida, and this has been particularly true during the time that the section and state have been under Democratic rule. The colored people as a whole have been benefited, we believe, as much as the whites by the overthrow of the so-called Republican government in the South, for they have not only been saved from themselves, but from the unscrupulous and rapacious men who ruled them as with a rod of iron.

"The material and industrial progress of the race has not been more marked than its mental progress. It has become almost emancipated from the political bossism to which it was subject a few years ago. Intelligent negroes no longer believe the Democrats or the Southern whites the natural enemies of their race. They have found out that they can live and prosper and be happy without being under Republican rule, and that they can look more hopefully into the future now than they could when the party they claimed for their own was dominant in nearly every part of the country.

"Intelligent and worthy colored men will continue to labor for the moral, mental and material advancement of their race. In doing this they deserve all the encouragement that can be given them. They will be wise to continue on the line that is now being so successfully followed, rejecting the counsel of demagogues and fanatics, and avoiding the agitation of social questions that can but create hostility, and complicate and jeopardize the present friendly relation of the races."

FROM J. W. MORTON.

PRINCETON, Mo., March 23, 1887. Dear Brother,—As I intimated in my last, I came here on March 4th, and have been at work ever since, having preached 23 times since that date, besides making many calls and visits, and doing a great amount of talking. All the Sabbath-keepers, and most others with whom I have met, have received me most cordially. I have, however, met with a very cool reception at the hands of a few, who have apparently done all they could to block up my way and prevent me from preaching in the town of Princeton. The three Protestant churches were closed against me, though one of them was unoccu-

pied on the Sunday when I wanted it. The most bitter opponent I found was the pastor of the "Missionary" Baptist Church, who, I judge, has become a "no-law" man, from the fact that he has been circulating literature of that kind lately. I believe it was through his influence, in part, that the Disciples, or "Christians," as they are called here, declined to let me have the use of their house. Under the circumstances, I thought it best to hire a hall, in which I held four services, three of which were largely attended. I discussed the differences between the Seventh-day Adventists and ourselves, the perpetuity of God's law, and the day of the Sabbath, and had a very respectful hearing. The meetings in the school-house near Bro. Wayman's have all been well attended, and a most respectful attention has been given. I have done very little controversial preaching here, as I find that most of the people are already convinced that the Seventh day is the true Sabbath; but there are very few truly converted people in this neighborhood. There are many backsliders, and one of the largest collections of young people, for the number of inhabitants, that I have ever met with. My first, and almost my only aim, since I have been here has been to have sinners converted. I am sorry to say that thus far but little apparent success has been attained. There is certainly more seriousness among the young people than there was when I came; but I am not sure that any conversions have taken place. There are, however, some hopeful signs, and I shall persevere in the same line of effort as long as I stay here. I find that Bro. Wayman and family are among the most respectable, as they are among the most intelligent, people in this community. Bro. Jones, who with his wife and family is keeping the Sabbath, is also a man of more than ordinary intelligence. There are several intelligent Sabbath-keepers in the city of Princeton, who are well spoken of by their neighbors. These are mostly connected with the Adventists.

I had hoped that there might be enough Sabbath-keepers here to form a Seventh-day Baptist church; but there are none besides Bro. Wayman's family that are quite ready to identify themselves with us. They are not in all respects Seventh-day Baptists. But there is a Bible-class that has been meeting, and will continue to meet, in the school-house, which I trust will be the means of unifying the Sabbath-keepers in this vicinity. The Adventists have spent a good deal of labor in this vicinity, and made several converts to the Sabbath and some of these peculiar tenets. So far as I can learn, they have not yet tested them with the "Visions" and "Testimonies;" and when it comes to that, it is my opinion that they will lose about all that they have gained. For some reason or other, they have become very unpopular among First-day people; which is, I think, the only reason that I received so cool a reception, as I find that we are generally confounded with them among strangers.

As I am obliged to remove my family this spring, and as the new domicile is about ready, I think it best to return to Chicago by the first of next week. I shall want to remain at home during the month of April at least. I shall write you again when I get home and have looked over the field with a little more care than I can command at present. My health is excellent.

Hoping to hear from you soon and receive your advice in regard to future labors, and with earnest wishes and prayers for your health and welfare, I am your brother in the gospel.

FROM C. J. SINDALL.

ISANTI COUNTY, Minn., March 2, 1887.

Dear Brother,—To-day I will try to give another report of my small missionary work. I have to be thankful to our God for his preserving care through this past quarter. My field of labor has been in Burnett and Polk counties. I will let you know something about those places, where I have been most at work.

On Bro. Grettum's land, there is a Baptist meeting-house, which we now have the use of for our meetings. I have preached four times there. And in that church we had a Christmas-tree for the Sabbath-school, on the evening of December 26th. It was a very cold night, the thermometer being 28 degrees or more below zero, and the church five miles from Grantsburg. But we went there, and were surprised to see the house crowded. There were over 80 children who received presents. This was the first time this school had a Christmas-tree. We made the children glad.

In Grantsburg I have held four meetings.

We are the only Sabbath-keeping family in the town. There is great interest for our meetings here.

At Wood Lake I held three meetings and a church-meeting.

There has been a new place opened for our mission this quarter. That is in Spirit Lake school-house, thirteen miles from Grantsburg. These have been the best in the field. Many people came to the meeting, and one man was converted, and some others are very much interested. I have had six meetings there. I had one meeting in another place called Wood River.

In the month of January I made a trip to Polk county. It was very cold weather that time. I think it was 30 degrees below zero. But I held only four meetings among the Scandinavians, and made a visit to one American Sabbath-keeping family. It has been reported before. In September, 1885, when I was doing missionary work in Polk county, six persons embraced the Sabbath. I am sorry to say that only one man of those six is left in the Sabbath truth. He gave \$2 for our mission. The others have left the Sabbath. I think if I had continued the work there for a longer time that it would have been better. Those people are very friendly toward me, and they have invited me to come again, which I will do during this month, if the Lord will. I am now in Isanti county, Minn. We have meetings every evening. One of our brothers in the church here died not long ago.

There is a great need of faithful and honest laborers, and the doors are opened for missionary work. But we are so few to work. I can say that I have a great desire to lead sinners to the Saviour, and if it be the Lord's will, I will, after this, devote my entire time to the spreading of the truth.

I report for the past quarter: Weeks of labor, 7; meetings, 29; other meetings, 2; visits, 20.

JEWISH MISSION.

BY CH. TH. LUCKY.

The conversion of the Jews has become the subject of prayer with all who love the Master and pray for the promotion of his kingdom.

Prof. Dr. Franz Delitzsch, one of the most prominent men in Germany, says: "Christendom shall neither slumber nor sleep till the Lord will have mercy and graft Israel into his own olive tree again."

There are different societies working for the bringing of Israel into the fold of the Master. The first of all, as well in order as in prominence, is the London Society for promoting Christianity among the Jews, working under the auspices of the Church of England, and was constituted in 1809. This Society has been permitted by the grace of the Lord to do a great work. Let us see what their report tells us.

London Society for Promoting Christianity Amongst the Jews.—Constituted 1809.

The Society is the only Church of England society having the two-fold object of the evangelization of the Jews at home and in foreign lands. It employs 140 agents, consisting of 24 ordained missionaries, 25 lay and medical missionaries, 44 school teachers, 47 Scripture readers, colporteurs, and other lay agents. Of this number 83 are Christian Israelites. The number of stations 35, viz., 5 in England, 20 upon the Continent of Europe, 6 in Asia (of which 3 are in the Holy Land), and 4 in Africa.

The above return includes two clerical and two lay missionary agents working in parishes with a large Jewish population.

A most important work of the Society has been the putting into the hands of the Jews their own Scriptures, together with a Hebrew translation of the New Testament. In 1809, a Hebrew Bible cost some guineas; a Jew can now purchase a copy at any of the Society's stations for one shilling and sixpence. Since 1823, 161,693 entire copies of the Old Testament, and 399,243 parts of the same, have been circulated. Since 1817, 203,165 copies of the Hebrew New Testament, and portions thereof, have been sold or distributed gratis. Formerly Jews would not accept copies of the New Testament as a gift, now they readily purchase them in every part of the missionary field. Thousand of Jews are now acquainted with its contents.

Controversial books and tracts are indispensable. The teaching of rabbinism has so overlaid and distorted the plainest texts of Scripture, especially those having reference to the peculiar doctrines of Christianity, that it has been necessary to vindicate the meaning and reference of passages of most obvious application. The little unpretending tract, moreover, has often, under God, proved a blessing to those beyond the missionary's reach. The "Old Paths," by the late Dr. McCaul, translated into Hebrew, continues to be read most eagerly by the Jews, and is undoubtedly the most effective reply to the specious attempts to exalt the Talmud and Rabbinical teaching; 4,412,451 books and tracts have been circulated since 1809.

The Society's mission-schools in London, Jerusalem, Constantinople, Damascus, Bucharest, Mogador, Tunis, etc., educate several hundred Jewish children. At the Hebrew Missionary Training Institution, in London, students receive instruction to fit them for future missionary labor. Mission services are held on the Jewish Sabbath at many of our stations, also on Sundays; while inquirers are taught either in classes or individually during the week. Every year hundreds of towns in Europe, Asia, and Africa; with a vast aggregate Jewish population, are visited by the Society's missionary agents.

Many Jews are admitted into the church by holy baptism by the Society's missionaries, in London, Berlin, Hamburg, Warsaw, Jerusalem, Mogador, and elsewhere; while numerous Christian Israelites, instructed by the Society's agents, are baptized by parochial clergymen at home and abroad. In the Society's Chapel, Palestine Place, London, 1,644 Jews have been baptized, about half of whom were adults. When the Society was formed, there were not fifty Christian Israelites known in the United Kingdom. Now our missionaries estimate that there are 3,000, and also more than 100 ordained clergymen of the seed of Abraham. In Germany, it is said there is hardly a town where there are not some proselytes—Jews who believe in the Lord Jesus Christ—and this is the result of our mission, "directly or indirectly." There are now probably 5,000. No estimate can be formed of the number of Jews who, after having received Christian instruction at the hands of the Society's missionaries, are baptized by clergymen of English and continental churches. Such Christian Jews are lost sight of as converts and fruits of the mission. In one way or another, according to a recent writer, as many as 1,500 Jews leave the synagogue for the church of Christ every year. There are also a large number of secret believers in Christianity amongst the Jews.

A striking change has come over the feelings and convictions of the Jews subsequent to, and in no small degree consequent upon, missionary work amongst them. The widely circulated Hebrew periodical Hametz said, not many months ago, "The majority of Jews are more familiar with the doctrines and sayings of the New Testament than they are with the Talmud and the Pentateuch." The decay of many ancient prejudices and superstitions, the improved character of the synagogue service, the feeling of confidence frequently evidenced in the motives of our missionaries, the frequent acknowledgment that Jesus was a great reformer, and that his religion has its mission to fulfill, the desire to possess the Old Testament, the intellectual conviction of many that their system is unsatisfactory, and that Christianity has established its claim to be heard—these are a few out of many indications of a change, the results and importance of which none can fully estimate.

In Jerusalem there are many important auxiliaries to the mission. The Institution for Jewesses; the Hospital, where the Jew is made practically to understand the power of Christian love and benevolence, with more than 500 in-patients, and 8,000 out-patients yearly; the Enquirers' Home; and the House of Industry, where the convert is put in the way of gaining his livelihood by the exercise of an honest calling. In London, two kindred institutions, though supported independently of the Society, are very helpful to its work. The Wanderers' Home, supported by voluntary contributions, where inquirers have a humble shelter, whilst quietly studying the Holy Scriptures; and the Operative Jewish Converts' Institution, governed by an independent committee, and supported by voluntary contributions, its object being, as its name implies, identical with that of the House of Industry, at Jerusalem. Proselytes and inquirers, whilst under Christian instruction and training, are taught the trades of printing and book-binding.

INDIAN MISSIONS.

In the official records of the Indian Bureau, for 1843, the following tribute is paid: "The Nez Percés form an honorable exception to the general Indian character, being more noble, industrious, sensible and better disposed toward the whites and their improvements in arts and sciences." When the writer of this tribute was at the missionary station he was very cordially received, not only by the missionaries, but by the Indians, and especially by one old chief ninety years of age, who referred, with deep emotion, to the visit of Lewis and Clarke, and to the patience with which his people had waited to see the fulfillment of promises that missionaries of the gospel should dwell among them.

In 1839 the missionary, Spaulding, reported that nearly all the principal men and chiefs were members of the mission school; that they cultivated their lands with much skill, and that there were many more who would do so if they had the means. About one hundred were printing their own books with the pen.

In 1853 a white man, who had passed the previous winter in the country of the Nez Percés, came to the military post at the Dalles and reported that he had wintered with several hundred Indians who, every morning and evening, met for prayer, the exercises being conducted by one of their own number.

By the year 1855 depredations by the whites had become so numerous that tribe after tribe, even those who had been considered friendly, fell into the ranks of the "hostiles." "Every day," says the official report to the Government, "the whites run

off the horses and cattle of the friendly Indians. I will soon no longer be able to restrain the latter from outbreak." About the same time the hostile Indians in Oregon sent word to the Nez Percés, "Join with us in the war against the whites, or we will wipe you out. We have made the whites run out of the country, and we will now make the friendly Indians do the same." "What can the friendly Indians do?" wrote a Colonel of a company of Washington Territory volunteers. "They have no ammunition, and the whites will give them none; and the hostiles say to them: 'We have plenty, come and join us and save your lives.'"

In 1858 we find the Nez Percés fighting on the side of the United States Government against the hostile Indians. One of the detachments of United States troops was saved from destruction by their intervention. The United States officer in command wrote to the Indian Commissioner urging the protection of the Government to these Indians, whose fidelity had been so nobly shown. When he asked the Indians what they wanted, their reply was: "Peace, plows and schools."

The history as given by Mrs. Helen Hunt Jackson, through some thirty pages of her "Century of Dishonor" is a sickening one; on the one hand, the confidence, patience and fidelity of the Nez Percés; on the other, promises either neglected or broken, treaties disregarded, pledges of money apparently forgotten, encroachments of miners and settlers constantly made and successive transfers and changes by which their territory was continually narrowed. The Wallowa Reserve in Oregon, first ceded to the Indians in exchange for larger possessions, was finally taken from them, and then followed the war with Joseph's band. The promise made to them upon their surrender that they should be returned was shamefully disregarded, and they were removed first to Fort Leavenworth and placed in a low river bottom with no water to drink but that of the river.

Chief Joseph, in his pathetic account given of the affair, said: "Many of my people sickened and died, and we buried them in that strange land. I cannot tell how much my heart suffered for my people while at Leavenworth. The Great Spirit Chief who rules above seemed to be looking some other way, and did not see what was being done to my people."—The Foreign Missionary.

FORWARD.

Japan opens her ports, sealed for three centuries, and President Seelye declared at the A. B. C. F. M., in 1867, that the previous decade of years in Japan had for remarkable results no parallel even in primitive pentecostal days. China opens her gates by the treaty of 1858 to the gospel, and assures to converts immunity from persecution. In the year 1856 the Hatti Humayun gave the firmness of the Sultan as the guaranty of toleration in Turkey. In 1878 ten thousand converts were baptized in the "Lone Star Mission" alone within ninety days, and sixty thousand people in South India renounced idolatry; in 1877, Stanley, after 1,000 days, completed the exploration of Africa's interior, opening the way for a chain of stations from Zanzibar to the estuaries of the Congo! And in 1884 the Berlin Conference, embracing fifteen ruling powers, Protestants, Greek, Catholic and even Moslem, sat to decree civil and religious freedom to the vast Congo Basin. We are living in a missionary century when every day is a crisis and every hour a pivot of destiny. What are we doing? We are allowing the cry of retrenchment to startle our missionary workers, at a time when our motto should be not only "never backward," but "always forward." Retrenchment! why, if the church of Christ at such a time restricts her missionary work, hesitates to follow the moving and luminous pillar, God may let the waters of the Red Sea back upon his own hesitating hosts, which he has heaped up to give us a dry path through the very deep. A church that with such world-openings before her, Corea, the last of the hermit nations now coming forth from exclusion and seclusion to welcome the contact of the gospel missionary, Ethiopia stretching forth hands unto God, the isles of the sea waiting for his law, and within thirty-five years rearing a thousand churches on the ruins of pagan shrines and cannibal ovens—if the church now fails or even falters with such divine voices calling, such doors opening, such fields inviting; with harvest ripening so close upon the sowing that the plowman is overtaken by the reaper—such a church may well ask whether there is not a risk of apostasy from God in the matter of missions.—Dr. Pierson, in Missionary Review.

To show the need of work among Chinese women, a missionary of the Dutch Reformed Church writes: "One of the women, while waiting for medicine in the hospital, had a little girl beside her about ten years of age. I asked the child's name. The namesignified that the child was just tolerated—merely allowed to live. The mother, in explanation, said that when the child was born she meant to destroy her, but an older sister said, 'Let her live; I will wash her and care for her.' So the poor little thing was not killed; but all her life she carries about with her in her name the humiliating acknowledgment of her insignificance. The mother felt no shame in admitting her intention to kill the child, because in China it is not considered a sin to do so."

Sabbath Be

"Remember the Sabbath-day, six days shalt thou labor, and do the seventh day the Sabbath of the Lord thy God."

A "FRESH REVELATION"

BY REV. A. H. LEWIS

A New England correspondent recently earnest and thoughtful that agitation concerning the Sabbath likely to increase the desecration says:

"Hence, were I perfectly Seventh-day was the proper nothing short of a fresh heaven would make me dare responsibility of seeking a cha to help the godless, Sabbath-b "I propose three question to see answered."

Respectfully, but sorrow

QUESTIONS.

- 1. In the long discussion a sary to undermine the observ and re-instate the Sabbath, i practices of good people, w of a holy day be likely to be devout or irreligious people?
2. Have you ever known a or community changed to S ways, merely by convincing seventh day was the proper S
3. If the people, as a whol erence for the Sabbath, or f ance, from lack of divine au undermined their faith; and of human nature, what may further effort and success in

ANSWERS.

The above questions can b few words.

- 1. No one will regard any cept from a conviction that ( observance on religious grou less will be soonest brought hence to Sabbath-observance to feel the power and author God. The weakest point concerning Sunday is that ignore the authority of the l opens the way for a general vine authority. With the disregard is comparatively le irreligious, but the lower the professedly religious, the lo standard of those who are in masses disregard obligation day, because they have been not directly, indirectly, by r
2. We have not known, r to know, godless men to ke merely because they are con seventh day is the "proper never have taught that any is sufficient to redeem men have known many irreligious regarded all days upon the g were not Christians, but w were they Christians, they Sabbath, instead of the Sun
3. The lack-of regard for of its want of divine author about, first, by the Roman C in its semi-pagan teachings. ings the church insisted tha place of God, had authority Sabbath and introduce the introduced, not as a Sabbath religious holiday, based on the church alone. The preceded the Reformation versal conscience weak and teachings. The German R the standard but little high Reformation raised the sta an illogical and unscriptur it to Sunday. Hence the science which the Christian from Romanism has contin the Sabbath and to hold As to the future, everythin the restoration, or non-r sense of obligation to God, Theoretically, the moral an of the "world" will alwa those of the "church."

Since the prevailing theo concerning the Sunday, d servance so much upon d upon policy and human eliminating God from the ories of the world and its p tinue, to drift downward, neither reform nor perman the church builds on the cultivates obedience to herce our labor is with deem it not only wiser, bu pensable to arouse the chu God. The irreligious mas for Sunday as a sacred da things has come about wit concerning the Sabbath, will bring the church to

**Sabbath Reform.**

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

A "FRESH REVELATION" WANTED.

BY REV. A. H. LEWIS, D. D.

A New England correspondent, who is evidently earnest and thoughtful, who claims that agitation concerning the Sabbath is likely to increase the desecration of Sunday, says:

"Hence, were I perfectly sure that the Seventh-day was the proper day to observe, nothing short of a fresh revelation from heaven would make me dare to take the responsibility of seeking a change that is sure to help the godless, Sabbath-breaking masses. 'I propose three questions, I would like to see answered.'"

Respectfully, but sorrowfully, yours,  
C. M. P.

**QUESTIONS.**

1. In the long discussion and effort necessary to undermine the observance of Sunday and re-instate the Sabbath, in the minds and practices of good people, will any observance of a holy day be likely to be retained by undevout or irreligious people?
2. Have you ever known a godless person or community changed to Sabbath-keeping ways, merely by convincing them that the seventh day was the proper Sabbath?
3. If the people, as a whole, have lost reverence for the Sabbath, or First-day observance, from lack of divine authority, who has undermined their faith; and from knowledge of human nature, what may we expect from further effort and success in this direction?

**ANSWERS.**

The above questions can be answered in a few words.

1. No one will regard any day as holy except from a conviction that God requires its observance on religious grounds. The godless will be soonest brought to Christ, and hence to Sabbath-observance, by being made to feel the power and authority of the law of God. The weakest point in the theories concerning Sunday is that they essentially ignore the authority of the law of God. This opens the way for a general disregard of divine authority. With the religious, this disregard is comparatively less than with the irreligious, but the lower the standard of the professedly religious, the lower will be the standard of those who are irreligious. The masses disregard obligation to observe any day, because they have been thus taught, if not directly, indirectly, by religious leaders.

2. We have not known, nor do we expect to know, godless men to keep the Sabbath merely because they are convinced that the seventh day is the "proper Sabbath." We never have taught that any one truth alone is sufficient to redeem men from sin. We have known many irreligious men who disregarded all days upon the ground that they were not Christians, but who insisted that were they Christians, they would keep the Sabbath, instead of the Sunday.

3. The lack of regard for Sunday, because of its want of divine authority, was brought about, first, by the Roman Catholic Church, in its semi-pagan teachings. In these teachings the church insisted that it, acting in the place of God, had authority to set aside the Sabbath and introduce the Sunday. It was introduced, not as a Sabbath, but as a semi-religious holiday, based on the authority of the church alone. The centuries which preceded the Reformation made the universal conscience weak and careless, by such teachings. The German Reformation lifted the standard but little higher. The English Reformation raised the standard, but made an illogical and unscriptural effort to apply it to Sunday. Hence the weakened conscience which the Christian Church received from Romanism has continued to disregard the Sabbath and to hold Sunday lightly. As to the future, everything must turn upon the restoration, or non-restoration, of the sense of obligation to God, first in the church. Theoretically, the moral and religious views of the "world" will always be lower than those of the "church."

Since the prevailing theories in the church, concerning the Sunday, do not urge its observance so much upon divine authority as upon policy and humanitarianism, thus eliminating God from the question, the theories of the world and its practices must continue to drift downward. There can be neither reform nor permanent success until the church, builds on the law of God, and cultivates obedience to divine authority; hence our labor is with the church. We deem it not only wiser, but absolutely indispensable to arouse the church to its duty to God. The irreligious masses have no regard for Sunday as a sacred day. This state of things has come about without any agitation concerning the Sabbath. Such agitation as will bring the church to higher ground is

the only influence which will, in the end, bring the irreligious to higher ground.

If our correspondent waits for a "fresh revelation," he asks God to repeat what has been already done, amid the thunders of Sinai, and by the calm words which fell from Christ's lips, and by the power of Christ's example. The revelation is fresh, but human error has covered it with rubbish. C. M. P. needs to clear away the rubbish from his own mind, and to aid in clearing it away from the church. All revelation from God is ever fresh, and new, and authoritative. It is asking too much of Jehovah, that he make a new revelation, after Sinai has spoken; after Christ has declared that he came "not to destroy the law; after he has died to redeem men from the curse of the broken law; after Paul's declaration that faith in Christ does not make void, but establishes the law. God demands that C. M. P. heed the revelation already made, rather than (almost blasphemously) demand a fresh one. Right here is the weakness, the error and the blindness of men, who are unwilling, or unable, to rise above the false theories that Rome gave to Protestantism, and which yet work unceasing destruction on the question of the Sabbath.

"And he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead."

**Education.**

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

THAT \$77,000,000.

This is a large sum of money to be appropriated for schools. It is needed. It is lying idle in the Treasury. It belongs to the people, and not to the politicians. If distributed, as proposed by the bill which passed the United States Senate by a majority of more than three to one,

- Arkansas would receive \$2,503,170 97.
- Dakota would receive \$59,737 09.
- Florida would receive \$993,548 79.
- Illinois would receive \$1,801,616 46.
- Indiana would receive \$1,372,441 20.
- Kansas would receive \$489,147 72.
- Nebraska would receive \$142,843 63.
- Ohio would receive \$1,623,718 21.
- Texas would receive \$2,920,913 78.
- New Jersey would receive \$659,809 18.
- Pennsylvania would receive \$2,825,324 98.
- Wisconsin would receive \$688,420 03.
- Delaware would receive \$240,559 17.
- Maryland would receive \$1,666,442 88.
- Virginia would receive \$5,332,498 25.
- West Virginia would receive \$1,057,895 33.
- Kentucky would receive \$4,316,930 63.
- North Carolina would receive \$5,749,121 37.
- Tennessee would receive \$5,089,262 62.
- Missouri would receive \$2,586,674 03.
- Iowa would receive \$577,532 84.
- Alabama would receive \$5,370,848 45.
- Mississippi would receive \$4,624,339 33.
- Louisiana would receive \$3,945,051 48.
- Georgia would receive \$6,448,482 66.
- Michigan would receive \$789,593 67.

With these amounts we could pay for and secure competent county supervision of our schools; increase the school terms to nine months out of the twelve; and pay competent teachers, as we ought to do, a minimum salary of \$50 per month.

We call attention to the fact that this \$77,000,000 will go, to a very large extent, into the hands of teachers—those already engaged, and those who will be secured to conduct the new schools, which will be established as soon as the appropriation is made.

The total cash on hand, as shown by the Treasurer's account, is \$439,023,740—money now lying in the United States Treasury.

We are not poor!

We can spare \$77,000,000 to help educate the illiterates of the nation.

It is well to know the fact, that we paid for pensions alone, the last fiscal year—not one penny too much—it was all deserved—we paid \$63,797,831 61 to those who saved the nation from disintegration and ruin and now people higgly and hesitate about appropriating \$77,000,000 in eight years, to help preserve the country from the dangers of illiteracy.

We stumble at no plea for an appropriation of millions for "Rivers and Harbors." Maine contributes to improve the rivers of Kentucky and Tennessee—and Texas and California contribute to improve the "Harbor" in Maine.

So of the post-offices—each state helps to make up the deficiencies to sustain the post-masters.

Why should not the appropriation of \$77,000,000 be made on the same principle to help educate the illiterate voters? The "public good" is the plea in one case, why not in the other?—*American Journal of Education.*

**THE NORMAL SCHOOL AND THE ACADEMY.**

The educational field is a broad one, and in this day of newspaper literature countless are the articles written upon this subject. In this grand old Empire State there seem to be two educational factions—the normal

school and the academy. While we would in no wise speak slightly of the normal school and its work, and would not attempt to deny that it is accomplishing good in the world—yet a few words to throw a little system of education in the state might not be out of place.

The state of New York supports nine normal schools. In the year just passed, 1886, it cost the state in two of the normal schools over \$1,000 for each graduate. In four of the schools over \$500 for each graduate, and in three about \$250 each. While the academic schools receive in contrast but a mere pittance, twenty thousand dollars for the instruction of two thousand teachers in the classes organized in the schools, and it can be shown that two-thirds of this number entering the teachers' classes are engaged in teaching. Hence it can be proven by actual figures that the common schools are deriving greater benefit from the teachers' classes in our academic schools than from the normal schools, which are instituted for that purpose, namely, to elevate the standard of our common school teacher.

After a person has spent one year, two years, or it may be three years, in a normal school preparing himself for a teacher, he will not deign to enter one of our rural districts to teach. He holds a certificate from the state which places him on a higher plane than this work. What is to become of those children in the country who are obliged to attend rural schools? Surely they ought to receive instruction from competent teachers, for they are one day to be citizens in our land. This work must be done, and it is being done by the members of the teachers' classes in our academic institutions. Instead of condemning them in the grand work they are doing, we would urge upon them the necessity of continuing in it. There is one fact which seems to us ought not to be overlooked. A person enters a normal school and takes a course of three years and oftentimes four years. He is educated at the expense of the state for two years or three years, as the case may be, before he is prepared to enter the training for teachers, the state granting free tuition for work which should be done by our academic schools, and which would be done by them if our system of education was as it should be.

For the academic schools should prepare the student and let the normal school do the training in the work of teaching. A circular from one of the normal schools of the state is before us which says that the work in a normal school for the training of teachers can be accomplished in one year, which shows conclusively that the state of New York is educating for two or three years students free of charge, before they reach their legitimate work. It is evident that we are living under a system of education altogether too one-sided. We raise a plea for a little more justice and equality in this great work. The subject has been agitating the minds of a few educators for some time. Let it not be merely an agitation,—something about which to discuss, but let some of the educators who have the welfare of our academic institutions at heart see to it that such agencies for good in the world have their corner stones kept bright and polished.

We believe with one of our great writers that the only way to make the mass of mankind see the beauty of justice, is by showing them in pretty plain terms the consequence of injustice.—*Canistota Academy Quarterly.*

**THE BEGINNINGS.**

A United States Superintendent of Public Instruction said, "I am coming more and more to see that education, to do its best, must begin with the breath."

It used to be thought that anybody who could keep order by swinging a switch, and string letters together enough to spell simple words, would do to teach little children; but they who study this line of work have shown plainly and philosophically that the whole question of educational success is involved in primary teaching. A blunder here may not be remedied to the end of life.

"Resist the beginnings," wrote Carlyle, that brusque old Scotchman. In other words: avoid everything that tends to the formation of bad habits.

Educators are laying great stress on the careful training of those who are to give little children their first mental habits.

We once visited a mission-school where children were taught to read and to commit to memory bits of geography and arithmetic. Every question was answered with the rising inflection. The poor, little things were taught, not to know, but to guess; not to think, but to stumble along, with one chance in ten of a parrot-like memory hitting upon the right answer. "A little worse than nothing in the way of school," we thought.—*Illustrator.*

**CLIPPINGS.**

The rare manuscripts in the great Paris Library are to be photographed, so that they may be reproduced if destroyed.

The trustees of Princeton College held a meeting, recently, at which they took preliminary steps to make a full-fledged university of that institution.

The trustees of Tufts' College have voted to accept the legacy of \$25,000 from the late Henry B. Pearson, for the establishment of a Bromfield and Pearson Professorship of Natural History.

A school for instruction in the science of physical training is to be conducted at Harvard the coming summer, by Dr. Sargent. Its aim is to educate persons for instructors in gymnastics at other colleges and universities.

At Wellesly College eighty young women have expressed a desire to work as foreign missionaries; at Oberlin, about one hundred signified the same purpose, and, including all these and other colleges, there are about four hundred young women willing to work in the foreign field.

**Temperance.**

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."  
"At last it biteth like a serpent, and stingeth like an adder."

"NUMBER 25."

"Number 25!"  
"Bring on number 25!"  
"The court is waiting for number 25!"

There was a little hanging back on the part of the usually prompt official, but in a moment more a tall, fine-looking woman strode defiantly up, and, placing herself before the judge, awaited the usual questioning.

There was something so piteously desperate in the prisoner's appearance, and her great hunted eyes had a look of such anguish in their fierce depths, that the judge, accustomed to all kinds of such sad sights and sounds, yet hesitated a moment before asking, with unwonted gentleness:

"What is your name, my woman, and where were you born?"

"My name is Aileen Byrne, yer honor, an' I were born in Aberdeen, off the Scottish coastland."

"And you are charged with striking a man?"

"I am, yer honor, an' I ken weel I stricht the mon."

"And you meant to?"

"I did, indeed, yer honor. I only wish I might a kilt him!"

"That would hardly have been for your good, Aileen."

"He's kilt me, yer honor."

The woman spoke with a low, impassioned wail, which caused respectful silence even in the lower court, where touching tones were often unheeded.

"McGinnis testifies that he never laid a hand on you," returned the judge.

"He stabbed me to the heart, yer honor, an' the mon kens it well!"

"Stabbed you? Suppose you tell us about it."

"I will, an' me voice will sarve me. Ye might no ken wha' it is, yer honor, to hev one bonnie laddie, an' none else ye could yer ain. I left the gude father o' me lad' a-sleepin' in the kirkyard when I brought me wee sonnie to this land. They say this be a countrie flowin' wi' milk an' honey, but oh, yer honor, it flows wi' milk an' honey for some, an' for others, I mind me, it flows wi' a very sea o' poison."

"For mony a year after I reacht these shores I toiled in sun an' shade, but wha' greeted mesel' for a' the toil so long as me winsome Robbie were thrivin' an' gettin' a muckle o' learnin' fra' his books! He growled so fine an' tall that soon he were ta'en to a gentleman's store to help wi' the errands an' to mind the counter betimes. Then the mon McGinnis set his evil eye on the lad. I was forced to pass his den on me way to an' fra' the bread store, an' he minded 't was mesel' hated the uncanny look o' the place. An' one morn as I passed by, he said I needn't be so gran' about me b'y, he were no above ta'en a sup o' the liquor wi' the rest of an' e'en. I begged me child for the love o' God to let the stoof alane. Me Robbie doin' no ill, an' promised to bide by me will an' wishes, but the mon McGinnis watchet o' night when't were could an' statermin', an' he give the lad many a cup o' his dretful dhrinks, to warm him, he would say. I got upon my knees to me ain child, an' prayed him to pass the place no more, but to gang hame by some ither road. Then I went mesel' to the mon wi'out a soul in his body, an' p'raps ye ken, yer honor, a mither would beg an' pray for the bone o' her bone an' the flesh o' her flesh. But he laught in my face, an' I ruined from his sight afore I did him ill."

"Las' night, yer honor, the noise at me door frighten'd me; I runned wi' all me might to see wha' were the trouble, an' me Robbie swayed into the room, an' fell at me feet—he were dhrunk, yer honor! Then McGinnis pokes his face in at me door, an' asket, 'Wha' think ye now, Mistress Byrne?' Did I mean to strike the mon, yer honor? An' could I, I'd a struck the breath fra' his body! Ye'd better keep me wi' lock an' key the night till me gloom dies out; but, oh, jedge, jedge! there's naught to kill the gawnin' at me heart, an' wisheet mesel' an' me lad were in the kirkyard aside the gude father!"

The woman at the bar extended a clenched hand as she added with bitter vehemence:

"They telled me, an' I could prove the mon sold liquor to the bairn, under age, the law could stoop him. It's mesel' wud like to see the law stoop one o' the miserable rum-seller's o' the land! I tell ye, jedge, there's naught but God's gruesome vengeance can stoop his ilk, an' when that falls it'll crush ye all! It's a' well enough to 'rest the mither as she strikes the mon as ruins her ain child, but wait ye, till the Lord Almighty strikes—aye—wait ye for that, an' ye dare!"

As the threatening voice stilled, the woman was pronounced discharged, and after his re-appearance in court, McGinnis was lodged in the county jail on a charge of having wilfully sold or given intoxicating drink to a minor. His comrades declared the evidence on which he was convicted to have been illegally slight and uncertain. But the clerk

of the court was heard to remark that he believed from his soul the judge was afraid to disregard the old witch's warning, and dare not wait for the Lord Almighty to strike back with gruesome vengeance at them all. Then the clerk added:

"But she did have a knell of fiery doom, did that No. 25!"—*Christian at Work.*

**ONLY ONE FAULT.**

I was riding through a country town in Vermont, when I noticed a concourse of people in the churchyard, encircling an open grave.

It was a warm day and I had ridden ten miles, and I drew the rein under some trees to allow the horse to rest.

Presently a villager came toward me, and I said, "There's a funeral to-day in your town?"

"Yes—Stephen. He was one of the largest-hearted men I ever knew. He had great abilities. We sent him to the Legislature three times. They thought of nominating him for Governor. But," he added sadly, "Stephen had one fault."

I made no answer. I was tired, and watched the people slowly disperse, leaving the sexton to his solitary work.

"A very generous man, Stephen was. Always visited the sick. The old people all liked him. Even the children used to follow him on the streets."

"A good man indeed," I said indifferently.

"Yes; he had only one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes, somewhat. He didn't seem to have any power to resist it at last. He got behindhand, and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse—kind of crushed, disappointed. Then his children turned out badly. His intemperance seemed to mortify and take away their spirit. He had to leave politics; 'twould not do, you see. Then we had to set him aside from the church; and at last his habits brought on paralysis, and we had to take him to the poor-house. He died there; only forty-five. Poor man, he had only one fault!"

"Only one fault!" The ship had only one leak, but it sank.

"Only one fault!" The temple had only one decaying pillar, but it fell.

"Only one fault!" Home gone, wife lost, family ruined, honor forfeited, social and religious privileges abandoned; broken health, poverty, paralysis, and the poor-house.

One fault, only one.—*Youth's Companion.*

**ITEMS.**

In Great Britain there are 15,000 temperance organizations, and it is estimated that 5,000,000 persons are total abstainers.

A Baptist church in Ocala, Fla., has summarily expelled all its members whose names have appeared on petitions for liquor licenses.

The use of tobacco is to be absolutely prohibited in all the government schools in France on the ground that it affects injuriously the ability to study.

A Montreal telegram says the wholesale liquor merchants make no secret that their business is suffering to a great extent by the enforcement of the Scott Act.

Was John B. Gough right or wrong when he said that "a church has no right to discipline a man for getting drunk, when it does not discipline him for drinking?"

Since prohibition went into effect in Raleigh, N. C., the largest saloon in the city has been turned into a shoe factory, which will employ more persons than all the dram-shops in the city.

A beer journal says: "Beer brewers in America employ an army of half a million men; they have invested a quarter of a billion dollars in their business, and they sell about one hundred and eighty million gallons of beer a year."

Hundreds of boys, says the *Scientific American*, apply for enlistment in the United States Navy, but are rejected because they cannot pass the physical examination. The first question is: "Do you smoke?" The invariable response is: "No, sir;" but the tell-tale discoloration of the fingers at once tells the truth.

Burdette says that lately an Indiana man taught his dog, a very fine-bred, well behaved setter, to chew tobacco. Now the dog comes into the house by the back door, never scrapes his feet on the mat, never goes to church, is careless at his meals, gets burs in his tail, goes with a lower grade of dogs, and—it is feared that he is beginning to take an interest in politics.

Mr. Henry M. Stanley testifies that the late Dr. Livingston was a total abstainer from intoxicating beverages during his residence in Africa; and that he himself, during three and a half years in that hot land, did not drink ten table-spoonsful of spirituous liquors, and was nine months in the wildest part of equatorial Africa without a symptom of disease.

In a written opinion the Hon. J. H. Drummond, of Portland, Me., says that the law of the last Legislature requiring school instruction in physiology and hygiene, with special reference to the effects of alcoholic drinks and stimulants and narcotics upon the human system, will not be carried out by the study of ordinary physiology and hygiene with two or three pages of matter relating to alcohol added, but that the book that is used should be one that is primarily devoted to the effects of alcoholic drinks, etc.

of the horses and cattle of the friendly Indians. I will soon no longer be able to restrain the latter from outbreak." About the same time the hostile Indians in Oregon sent word to the Nez Percés, "Join with us in the war against the whites, or we will wipe you out. We have made the whites run out of the country, and we will now make the friendly Indians do the same." "What can the friendly Indians do?" wrote a Colonel of a company of Washington Territory volunteers. "They have no ammunition, and the whites will give them none; and the hostiles say to them: 'We have plenty, come and join us and save your lives.'"

In 1858 we find the Nez Percés fighting on the side of the United States Government against the hostile Indians. One of the detachments of United States troops was saved from destruction by their intervention. The United States officer in command wrote to the Indian Commissioner urging the protection of the Government to these Indians, whose fidelity had been so nobly shown. When he asked the Indians what they wanted, their reply was: "Peace, plow and schools."

The history as given by Mrs. Helen Hunt Jackson, through some thirty pages of her "Century of Dishonor," is a sickening one; on the one hand, the confidence, patience and fidelity of the Nez Percés; on the other, promises either neglected or broken, treaties disregarded, pledges of money apparently forgotten, encroachments of miners and settlers constantly made and successive transfers and changes by which their territory was continually narrowed. The Wallawa Reserve in Oregon, first ceded to the Indians in exchange for larger possessions, was finally taken from them, and then followed the war with Joseph's band. The promise made to them upon their surrender that they should be returned was shamefully disregarded, and they were removed first to Fort Leavenworth and placed in a low river bottom with no water to drink but that of the river.

Chief Joseph, in his pathetic account given of the affair, said: "Many of my people sickened and died, and we buried them in that strange land. I cannot tell how much my heart suffered for my people while at Leavenworth. The Great Spirit Chief who rules above seemed to be looking some other way, and did not see what was being done to my people."—*The Foreign Missionary.*

**FORWARD.**

Japan opens her ports, sealed for three centuries, and President Seelye declared at the A. B. C. F. M., in 1867, that the previous decade of years in Japan had for remarkable results no parallel even in primitive pentateuchal days. China opens her gates by the treaty of 1858 of the gospel, and assures to converts immunity from persecution. In the year 1856 the Hatti Humayun gave theirman of the Sultan as the guaranty of toleration in Turkey. In 1878 ten thousand converts were baptized in the "Lone Star Mission" alone within ninety days, and sixty thousand people in South India renounced idolatry; in 1877, Stanley, after 1,000 days, completed the exploration of Africa's interior, opening the way for a chain of stations from the estuaries of the Congo! And in 1884 the Berlin Conference, embracing fifteen ruling powers, Protestants, Greek Catholic and even Moslem, sat to decree civil and religious freedom to the vast Congo basin. We are living in a missionary century when every day is a crisis and every hour a pivot of destiny. What are we doing? We're allowing the cry of retrenchment to stifle our missionary workers, at a time when our motto should be not only "never backward," but "always forward."

Retrenchment! why, if the church of Christ at such a time restricts her missionary work, ceases to follow the moving and luminous pillar, God may let the waters of the Red Sea back upon his own hesitating hosts, which he has heaped up to give us a dry path through the very deep. A church that with such world-openings before her, Corea, the lot of the hermit nations now coming forth from exclusion and seclusion to welcome the contact of the gospel missionary, Ethiopia stretching forth hands unto God, the isles of the sea waiting for his law, and within thirty-five years rearing a thousand churches—the ruins of pagan shrines and cannibal dens—if the church now fails or even falters with such divine voices calling, such doors opening, such fields inviting; with harvests opening so close upon the sowing that the sower is overtaken by the reaper—such a church may well ask whether there is not a risk of apostasy from God in the matter of retrenchment.—*Dr. Pierson, in Missionary Review.*

To show the need of work among Chinese women, a missionary of the Dutch Reformed Church writes: "One of the women, while waiting for medicine in the hospital, had a little girl beside her about ten years of age. I asked the child's name. The mother signified that the child was just 'tolerated'—merely allowed to live. The mother's explanation, said that when the child was first born she meant to destroy her, but an older sister said, 'Let her live; I will wash her and care for her.' So the poor little thing was not killed; but all her life she carried with her in her name the humiliating acknowledgment of her insignificance. The mother felt no shame in admitting her intention to kill the child, because in China it is considered a sin to do so."



and the third year with an increase to \$60 50, ten dollars of which was in money. The fourth year we prevailed in getting a committee appointed to see that the wants of the missionaries were supplied. We took advantage and called for this committee as such, for the whole association, almost to a unit, would have nothing to do with any kind of board whatever. But this year we got only about \$70, mostly in trade. The next year we succeeded in getting them willing to agree to receive help from the General Association of the state, and a Bro. H. O. Bickers took the field (my health having failed), with what success financially I do not know.

After about two years' rest, I agreed to make the field again, and served in the capacity of home missionary for about three years, which brings us up to the time of my investigation of the Sabbath question, when there was such a thorough change effected. But the missionary sentiment had so rapidly gained, that during these three last years of my missionary labors among them, my salary, I may be allowed to call it a salary, was from \$169 to \$200, mostly cash. But now I was convinced that Sunday was not God's Sabbath, so I began to preach, and also to keep the Sabbath of Jehovah, which was enough for my rejection among my brethren. One of the old preachers arose in public and said, "I cannot fellowship that man," pointing to me. Then said he, "he went out from us because he was not of us, he has gone off and joined the Seventh-day Baptists." This remark gave me an idea, and for the first time in my life I concluded, as well as being guilty as accused, and resolved that it should be so, and soon after put my good resolution into practice. Not long after this I began work for our Missionary Board at the rate of \$100 per year, till last fall, I had a raise of salary to the rate of \$25 per month, for only six months during the year. My regrets are that financial disabilities will not allow of all this time.

But now I must go back and bring up in order, as nearly as I can, the successes and reverses of my missionary life to the present time. I began my work as missionary at the time already stated, and, for four years, amidst the most bitter opposition among my brethren, the Lord prospered me in ingatherings abundantly; for during these four years of incessant labor, I witnessed over twelve hundred hopeful conversions and baptized nearly six hundred persons. I was surrounded with all kinds of clash and clamor, the doors of school-houses, and often Baptist church-houses being closed against me because I was a missionary. For the same offense, twice was I in the hands of a mob, from which I was only delivered by providential interposition. Often, when riding or walking the public highway, and even in my meetings I have heard the derisive jeers of wicked men, in which they were often upheld by the ministers, while the women applauded their hands, shouting, "Glory, hallelujah; the Lord will never let us believe in the missionary," and much more which I could be ashamed to write.

The times that I have been waylaid, I could not tell. Traveling alone in a wilderness country, and surrounded in all my meetings by enemies, both in the church and out of it, almost all the time, poorly clothed, sometimes wet and cold and hungry, with my dear family at home in the same condition, my prayer was, O God, give me a people for Christ, and I believe, in a great measure, he has answered my prayer; for in the last years of my labors among these people, a majority of them were reconciled to the cause of missions. By my missionary efforts three new missionary associations have sprung up out of the old one.

This brings us down to the time when I embraced and commenced preaching the Sabbath. I used to think my trials great, but experience has taught me how to suffer, and that for the cause that is dearer to me than life. I have been reported twice to grand jury for keeping the Sabbath and working on Sunday. Trade has been withdrawn and friendship withdrawn. I have been ridiculed, mocked at, accused of being the advocate of every heinous doctrine, the patron of every mean principle, the missionary cause excluded, also of exaggeration and insanity. I have been declared not fit to live, and as such as possible all intercourse with me has been withdrawn by a good many; some even entering into a written obligation not to go to any Seventh-day Baptist meeting, and to do nothing to do with Seventh-day Baptists whatever. But, thank the Lord, we rays of light breaking forth all around, and joy and hope and prospects brighten. The great burden of my mind is now able to devote my whole time, in

of a part only, and by the grace of God this I will do from this auspicious day, for I yet have faith that God will prosper his cause more and more in his humble servant's hands, and that I shall live to see the day when not only two little churches and a few faithful brethren shall be scattered over these hills and valleys, but the mountain of the Lord shall rise up in its grandeur and the wilderness of moral desolation shall blossom as the rose. Brethren, I cannot believe that this is a fancy picture. Only may God direct and sustain me, and cause the brotherhood to come boldly to the help of the Lord, and mine shall see it.

S. W. RUTLEDGE. ELK CREEK, TEXAS CO., MO.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., April 8, 1887.

It looks very much as if the name of Mr. Whitney will live in history as the "Naval Secretary." He has just taken another step toward the improvement and building up of the navy. This was the sending forth of an announcement inviting sealed proposals from the shipbuilders of the United States for the building of five new iron vessels. All Americans with yards equipped can compete; speed is an important consideration, and extra premium for extra quarter knots is guaranteed contractors. Three of the vessels are to be cruisers, and must be completed within two years. The others are to be gun-boats, and must be completed within a year and a half. It is also required that one of the vessels shall be built on or near the coast of the Pacific Ocean, one of them on or near the Gulf of Mexico, and two of them on or near the coast of the Atlantic Ocean.

There has been a good deal of comment here in regard to the withdrawal from the National Drill, which takes place next month, of two prominent Alabama companies, the "True Blues" and the "Grays," because some colored militia will participate in the contest. It is argued by the managers of the coming event, that since it is to be a National Encampment and Drill, they have no right, civil, military, or moral, to exclude regularly organized soldiery on account of their color. The Drill has the recognition of the Government, in this sense is a National affair, and is simply intended to illustrate the proficiency of volunteer soldiery in the manual of arms and military maneuvers. The social aspects of the occasion are quite another thing. Soldiers who camp on the same field are not obliged to put up at the same hotel, or eat at the same table. As citizens they are still privileged to select their own associates. Colored troops took part in President Cleveland's inauguration, they were assigned a place in the ceremonies attending the laying of the corner-stone of the City Hall at Virginia's capital. The Managing Committee of the National Drill, which is composed almost exclusively of Democrats and Southern men, did not hesitate to admit the two colored companies which applied for entry. And, indeed, it is not quite clear why the militia system of the country is in any more danger from the colored element, which is lawfully recognized in its organization, than is the regular army, which enlists colored men in its service and converts them into soldiers.

The first day that the Inter-State Commerce Commission was empowered to act judicially, which was on Tuesday, the day that the law went into effect, it selected permanent office quarters. The next day it announced its first official act—the suspension of the "long and short haul" clause, as affecting the entire Southern Railway and Steamship Association. It is suspended for a period not to exceed ninety days, and is subject to revocation at any time by the Commission. The Washington home of the new Commission is in a beautiful new building with white marble front, recently erected by the Baltimore Sun Company. Each Commissioner will have a spacious apartment there to himself. Application for appointments under the Commission continue to come in by every mail. One applicant writes that he is about to take a pleasure trip to Europe, and should the Commission require his services before the date fixed for his return they may cable him at his expense. When the champion pugilist of the world visited the White House, one day this week, it is alleged that, in an unguarded moment, he gave expression to the opinion that a series of Turkish baths would improve the President's health. It was fortunate for the muscle developer that he did not belong to the Medical Association of the District of Columbia, or he would be investigated for expressing sentiments so in conflict with the exalted "ethics" of the Medical Society. This is in connection with the ordeal through which Dr. Sowers has just passed, for having

remarked recently at an evening club, that the manner of life pursued by the President was in danger of leading to apoplexy. The Medical Association of this city have discussed Dr. Sower's comments on the Executive's health quite lengthily. Some hyper-ethical doctors argue that as the President's case was in the hands of another member of the profession, any expression of opinion on the subject was unprofessional, and in violation of their code.

THE PEW TO THE PULPIT, SOME MORE.

The pew confesses that it wants smart ministers, educated ministers, high-priced ministers, D. Ds., and all that; and likes rhetoric and logic and easy-going religion that gives a high tone to the church. It does not complain that the ministers' children forsake the faith, and is willing to cover up gross immoralities, that the ministers be not blamed. This levity of the pew may have had its influence in changing the ministry from a gospel ministry to a college ministry, and the elder into a D. D. We have learned sermons with scholastic definitions, with a spice of Greek and Latin words and phrases and clear arguments on abstruse questions, and unanswerable arguments on doctrinal standards, according to the latest theological decisions, graced with the best style of pulpit oratory. What more can the pew want? It has got what it wants and pays for, and who is to blame? It allows the pew to stand at the head of business, of pleasure, of fashion, of hoarded wealth, of authority over others without rebuke. What more can an intellectual religion and personal ambition desire?

This all sounds well, till in an occasional reading of the Sacred Word, we find that our works are to be tried with the fire that consumes, or purifies, and that final decision will be made on the basis of Christ and him crucified. What shall we do? We have hoped that our religion would save us; but the spiritual energy, the saving power, is very poorly developed in it. It answers for the time here, but it don't seem to have the right style for the eternity hereafter. We are uneasy over it.

Pray tell us, pulpit, have our likes and dislikes, our fawning our money led to the result "like people like priest?" And has the ministry been lowered because the pew has said "prophecy not unto us right things, speak unto us sweet things, prophecy deceits?" If called of God to preach the gospel as the power of God to salvation, and this result has not been reached, pray tell us, is it our fault or yours? There is wrong somewhere, and is it not time that this somewhere be located, so that it may be corrected? If with the pew, say "Thou art the man." If with the pulpit, correct that. Jesus Christ requires a purer type of representation, for he is evil spoken of in the house of his friends. The pew will listen to the story of Jesus Christ and him crucified, till well posted, if it is theologically preached, or till it is changed into the same image from glory to glory, if it is presented in the fullness of the spirit, with the model preacher as an example and the Christ within as an inspiration. More Christ and less theological dogmas. THE PEW.

TRACT SOCIETY.

Receipts in March, 1887.

Table listing donations to the Tract Society, including names like Edwin S. Maxson, M. M. Ellis, and George W. Burdick, with amounts.

Table listing names and amounts, including L. M. of Arletta E. Greens, Mrs. G. W. Monroe, and Micaiah Ayars.

E. & O. E. J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., April 1, 1887.

Home News.

New York.

ALFRED.

On Sabbath, April 9th, interesting union services were held at the Second church, by the Second Alfred, Hartsville and Andover Churches, under lead of their several pastors, J. Summerbell, D. E. Maxson and E. H. Socwell, assisted by Elds. H. P. Burdick and L. M. Cottrell. At 10 o'clock a vast concourse of people assembled at the water, where 32 believers were immersed by Elds. Summerbell and Socwell. A majority of them were baptized into the fellowship of the Second Alfred Church, and some into that of the other two churches.

At 11 o'clock, a sermon was preached by D. E. Maxson, on the "Home Gathering," of the "Whole family in heaven and earth." Eph. 3: 15. After the sermon, the Lord's Supper was administered, and the large assembly was dismissed, feeling that "It is better to be a door-keeper in the house of our God than to dwell in the tents of wickedness."

This ingathering is the fruit mostly of a protracted work by Eld. Summerbell in the district known as the Red School-house, lying on the confines of the three churches.

HORNELLSVILLE.

The attendance at our services on the Sabbath has been growing some of late, both at the preaching service and at the Sabbath-school. At our prayer-meeting last Sixth-day evening, besides our own people, there were present representatives of the Methodist, Baptist, Presbyterian, German Lutheran and Roman Catholic Churches—an unusual combination at a prayer-meeting, but all seemed to enjoy it.

Miss Elizabeth Bartholomew, who has been a teacher in the schools of the village for the past twenty years, has resigned her position on account of the recent death of her father. She will go to live with her mother in the old home. During a part of the twenty years, Miss Bartholomew has been superintendent of all the schools, and at present is principal of the Sixth Ward schools. She is a graduate of Alfred University, and a first-class teacher. Another of the best teachers of our schools, Miss Sabra L. Sargent, is also an Alfred graduate.

Our pastor supplied the pulpit of the Baptist Church, on Sunday morning, April 3d, and preached at the South-side Chapel in the afternoon of the same day.

INDEPENDENCE.

A notice of the interest in our Sabbath-school has appeared in this department of the RECORDER. The following is from the Secretary's (Mrs. Amelia Cottrell) report:

Whole attendance for the first quarter of 1887, 1,066, being 139 more than any previous quarter in three years. This is an average of 82 every Sabbath; visitors 38; number attending every session of the school, 26; number having missed only one session, 13.

Sabbath, April 2d, we received one into the church upon profession of faith, having been previously baptized. The interest continues good and harmony seems to prevail.

H. D. C.

CONNECTICUT.

GREENMANVILLE.

The members of the Greenmanville Church and society "surprised" their pastor and wife, on the evening of April 6th, by coming without one note of warning, and taking possession of the castle. The evening was beautiful without, and mirth and gladness reigned within. Many tokens of kind remembrance were left, in articles of gold, silver, crystal, curiously-wrought wood, paper, whose image and superscription was that of Cæsar; cloths, and much of that "meat," which, while it shall perish with the using, is yet essential to that life in its earth growing, that endures unto life everlasting.

Condensed News.

Foreign.

Delegates representing 12,000 Welsh miners have adopted a resolution denouncing the coercion bill.

At a conference of Scotch millers at Glasgow, recently, a resolution was adopted demanding that a duty be imposed upon foreign flour.

The Berlin correspondent of the Daily News says a secret treaty has been concluded between Sweden and Germany against Russia.

The Swiss government has resolved to act vigorously against the socialists and anarchists, whose recent activity is thought to be calculated to disturb the peace of the state.

An English civil engineer has gone to Cabul, the capital of Afghanistan, at the request of the Ameer, to consult with him about the construction of a railway from Cabul to Herat.

April 5th being the thirtieth anniversary of the birth of Prince Alexander of Battenburg, every town in Bulgaria and every branch of the patriotic league sent congratulations to him.

It is reported that when the duke of Edinburgh was on his last visit to Germany he agreed to waive his right of succession to the throne of Saxe-Coburg and Gotha in favor of his son, Prince Alfred.

Two Frenchmen have been making inquiries at Toronto as to Canada's ability to supply horses suitable for military purposes. The general belief is they are representatives of the French government.

The Pope has forwarded to the French government proposals aiming to bring about an understanding with France with reference to the establishment of diplomatic relations between the Vatican and China.

Domestic.

The New Jersey Assembly has passed a resolution denouncing the Irish coercion bill.

The Rev. Dr. McGlynn will move to Brooklyn May 1st. He has rented a house there for three years.

The building in Chicago known as the Jackson Street Meat Market has been burned. Loss \$125,000.

Ex-President Arthur's late residence on Lexington Avenue, New York, has lately been sold for \$24,750.

Four thousand, two hundred and seventy-three immigrants were landed at Castle Garden, New York, in one day last week.

It is reported that there will soon be published a novel on Washington society from the pen of Mrs. General Logan.

The Texas Legislature has adopted resolutions sympathizing with the people of Ireland, and endorsing the efforts of Gladstone and Parnell.

The advisory committee of Plymouth Church has decided to ask Dr. Parker, of London, to fill the Plymouth pulpit. A good choice.

A bill has been passed by the Pennsylvania Senate providing that the punishment for murder in the first degree may be death by the use of electricity.

The Prohibitionists carried the election in Rankin county, Mississippi, April 6th. This shuts out the whisky men of Jackson, who intended to establish themselves in that county in the vicinity of Jackson.

Natural gas has been found in a well in one of the hills south of West Covington, Ky., at a depth of 360 feet. It escapes at the rate of 10,000 cubic feet a day with a force sufficient to make it difficult to stop the flow. Considerable excitement is aroused, and other wells are to be bored in the vicinity.

IRVING SAUNDERS expects to be at his Friendship Studio from April 13th to 19th inclusive.

Those wishing to engage teachers for any grade of work from the primary department to the college professorship, also book-keepers, or any class of office assistants, should write, stating wants, to T. M. DAVIS, Manager, Employment Bureau, Alfred Centre, N. Y.

The attention of those desiring Sabbath-keeping assistants is especially called to the above.—EDITOR.

REQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws; for the convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF REQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of ..... dollars, (or the following described property to wit, ..... ) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

Persons in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sabbath and Sunday, by Dr. Lewis, or numbers of the Seventh day Baptist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

THE Quarterly Meeting, composed of the Otselec, Lincklaen, Cuyler Hill, Scott, and DeRuyter Churches, is appointed to be held with the DeRuyter Church, the last Sabbath in April, with the following order of exercises: Sabbath evening, April 29th, preaching by Miss P. F. Randolph. Sabbath morning, 10.30, a short discourse by the pastor, followed by covenant-meeting and communion, and then the Bible school. Evening after the Sabbath, preaching by F. O. Burdick. First-day morning, 10.30, preaching by Miss P. F. Randolph. First-day night, preaching by F. O. Burdick. May the Holy Spirit be present to revive and bless. L. R. SWIRNEY.

THE ASSOCIATIONS.—The following are the appointments for the coming seasons of the Associations, as to time, place, and preacher of Introductory Sermon, so far as shown by the Minutes of last year: SOUTH-EASTERN ASSOCIATION. Meets with the Ritchie Church, at Beres, W. Va., May 26-29, 1887. Preacher of the Introductory Sermon, S. D. Davis.

EASTERN ASSOCIATION. With the First Hopkinson Church, at Ashaway, R. I., June 2-5.

CENTRAL ASSOCIATION. With the Scott Church, at Scott, N. Y., June 9-12. Preacher of the Introductory Sermon, Perie F. Randolph.

WESTERN ASSOCIATION. With the Church at Richburg, N. Y., June 16-19. Preacher of Introductory Sermon, George W. Burdick.

NORTH-WESTERN ASSOCIATION. With the Church at Dodge Centre, Minn., June 23-26. Preacher of Introductory Sermon, G. J. Crandall.

THE NEXT COVENANT meeting and communion season of the West Genesee Church will occur on Sabbath-day, April 30th. As there are many of the members of this church living at remote distances, from whom no word of communication has been had in a long time, the pastor would take this opportunity to invite them to send letters to be read at the communion season noticed above. Let those who can do so, come and gather with us about the table of the Lord. Brethren, let us prepare for a feast of good things. E. A. WITTER.

THE Ministerial Conference of the Western Association will convene with the Church at Nile, N. Y., on the 2d Monday in May, 1887, with the following programme: Introductory Sermon, Geo. W. Hills. What attitude should the pastors of our churches assume toward secret organizations? Jared Kenyon. Relation of Revelation to Human Reason, B. E. Flak.

The Scripture Doctrine of the Trinity, T. R. Williams. Exegesis, Rom. 8: 18-25, C. A. Burdick. The Kingdom of God in the Old and New Testaments, D. E. Maxson.

Ought Theological Schools to hold graduation in some college course a prerequisite to graduation in Theology, L. E. Livermore.

The Scriptural and Theological Training of Candidates for the ministry, Geo. W. Burdick. GEO. W. BURDICK, Moderator.

G. H. F. RANDOLPH, Secretary.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 2, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Divine service at 11 A. M. Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 3 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as follows:

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincklaen Centre, N. Y. L. A. Platte, Alfred Centre, N. Y. E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Platte, Alfred Centre, N. Y. O. U. WHITEFORD, Chairman.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH REFORMER, Alfred Centre, N. Y.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 3 o'clock P. M. The Sabbath-school follows the preaching service. Sabbath-keepers attending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

THE GREAT AMERICAN Pianist, MR. WM. H. SHERWOOD, WILL GIVE A CONCERT AT ALFRED UNIVERSITY, WEDNESDAY EVENING, MAY 4th.

Sermons and Essays.

SERMON.

BY JOS. W. MORTON.

Preached before the North-Western Association, at Garwin, Iowa, June, 1886, and published by request of the Association.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10.

(Concluded.)

We come now to consider—

II. Why should we honor the Lord with our substance, and with the first fruits of all our increase?

1. Because it is God's will. We cannot truly say that God has need of our homage, or of any part of our substance. He is neither hungry nor thirsty, neither naked nor destitute; but he has children who are thus in need, and we are made their special guardians. "The poor ye have always with you." And the blessed gospel of salvation is entrusted to us, that we may carry it to the ends of the earth. Whether they will hear or forbear, the nations must have the offer made to them in good faith, or it will be found that "we are verily guilty concerning our brother." Now it is utterly impossible for us to carry the gospel to the nations without money and other kinds of "substance." Bibles and other books and tracts must be prepared; missionaries and teachers must be sent; for "how shall they preach, except they be sent?" Traveling expenses and freights must be paid; school-houses, meeting-houses and hospitals must be built; physicians and medicines must, in many cases, be furnished free of charge. All and each of these constantly demand money and personal sacrifice. Whoever supposes that the gospel can be propagated without money, shows a sad lack both of Scriptural information and of practical wisdom. God could send it by the hands of angels, or he could feed his servants, as he fed Elijah, through the ministrations of ravens; but he has ordained otherwise. And he has also ordained that the substance of his redeemed ones shall be freely used to meet the necessary expenses. He does not ask as a favor, but demands as a right, that we give freely of what he has so freely and bountifully bestowed upon us, for the maintenance of every good work that lies near us. There is no dark corner where we may hide from this obligation.

2. Because liberality in giving of our substance, enhances our own happiness and promotes spiritual growth. It ripens us for the joys of the future. Perhaps some may think that this is a mistake. I fear there are some Christians whose greatest annoyance in the church arises from the frequent calls that are made for money. They recognize the fact that they must give something; and they may feel that they cannot, without loss of reputation, give less than others of equal ability; but the day when the collection is taken, or the subscription paper is passed around, is a sad one for them, and they secretly wish that some way could be devised in which the cause could be carried on without money. This feeling does not arise from poverty, for it is just as common among the rich as among the poor. It arises from a lack of liberal feeling—a want of cheerfulness in giving—and is indicative of a sad degree of ignorance, or a low state of piety, or of both. Some Christians are unaware of the needs of the cause of Christ. They have not looked into the matter enough to comprehend the magnitude of the work. I have known wealthy parents to withhold from their sons and daughters the education for which their souls were hungering and thirsting, not so much from stinginess as from an inability to appreciate the keenness of soul-appetite. So it is with many Christians. They hear the repeated calls for money, but do not realize the sore needs of the church and a perishing world. Others fail to respond, because the fire of God burns dimly on their hearts' altars. But when the ransomed of the Lord, standing upon the high plane of Christian intelligence, are filled with that zeal which is born of complete consecration to the Master, there is joy unspeakable in giving. The only regret that such a Christian soul experiences is, that he cannot give far more and far oftener. I do not affirm that he who seldom gives, or gives grudgingly, can experience no joy in God whatever; but I do say, that his religious enjoyment is, and must be, comparatively, of a very low order. The sky is never so bright and blue and beautiful as when it has just poured down its treasures of rain upon the thirsty fields.

3. Because liberal and cheerful giving promotes temporal prosperity. "So shall thy barns be filled with plenty, and thy

presses shall burst out with new wine." Barns filled with plenty, and bursting wine-presses, though they may, without undue straining, be taken as symbols of spiritual growth and health and peace, are here primarily intended as symbols of temporal prosperity.

I do not say that every one that is liberal in giving to the Lord must and will be uniformly prosperous in worldly business; for there may be counteracting causes that will keep even such a man poor. Neither do I assert that it is best that every good man should enjoy worldly prosperity. Nor can I affirm that earthly and temporal good is in itself a very high and noble aim; and yet, there is something inexpressibly sweet in the enjoyment of temporal blessings, when they come to us wreathed in the smiles of our Heavenly Father. But I do assert, that liberal and joyful giving to the Lord, for the Lord's sake, and according to the means he has given us, is ordinarily accompanied by a good degree of earthly prosperity. "The liberal soul shall be made fat; and he that watereth shall himself be watered again." "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." These and similar declarations of the Word of God, while they are in strict accord with the text, are in equal harmony with the experience of those best qualified to judge; that is, those who have made trial of genuine Christian liberality.

When we urge the adoption of the "tithe system," we are sometimes met by the question: "Do you want me to beggar my family? I have all I can possibly do now to make the ends meet. I have not a dollar left at the end of the year. How can I possibly tithe my income?" The sufficient answer to these and all similar questions is, that God can and will bless us in paying our tithes, so that we shall suffer no greater hardships than we should if we withheld them. If you have an income of but ten dollars, and conscientiously and prayerfully give one dollar of it to the Lord, he can and will make the other nine go as far as the ten would otherwise have gone, if not farther. In other words, no Christian will ever become poorer in consequence of honestly tithing his income; but, if it seem best to the Lord, he shall increase thereby. God has many ways of bringing this about.

For example: By preserving your health, and that of your family, he can easily make up to you in the mere saving of time and doctor's bills the entire amount of the tithe. By granting you favor in the eyes of your neighbors, and by his Spirit inclining them to deal honestly with you, he can very easily make up to you more than double the amount of the tithe, in saving you from the loss of bad debts and the expenses of litigation. If you are a farmer, by preserving the health of your domestic animals, he may save you half your income. By giving you good crops, he may double your increase. Every farmer knows the difference between short meadows and lean wheat fields and "barns filled with plenty." Thus, in a thousand different ways God can easily make up to you all you may give him, and far more. He has promised to do this; are you afraid to trust him?

O my brethren, this question of tithing is no new subject. The system has been faithfully tried, and has not been found to be a failure. Hundreds have found it to be a fruitful source of spiritual comfort, as well as a fountain of temporal prosperity. It is not hard to pay the tithe, if it is done systematically. A good plan for many persons is to pay it monthly; or, still better, weekly. I have heard of one man who now pays one dollar a week, and testifies that he does not feel it a burden at all; whereas, when he gave less than ten dollars a year in an irregular way, he felt that he was giving more than he could afford. In no department of human labor is the adage more true than in this, that "Where there's a will, there's a way."

Brethren, shall we all try to honor the Lord with our substance hereafter, with a freeness and a liberality that we have never shown before? Will you not, the coming year, tithe your incomes, and give the Lord at least the proportion that he demanded of the Jews? This liberality was never needed more than it is now. Never had the Lord more need of money and laborers, and all kinds of wholesome influence, than at this moment. Our religious efforts are all languishing for want of means. Men and women are needed, money is needed, prayers are needed—whole-hearted prayers, seconded by cheerful contributions. Will you give them? Will you not "bring all the tithes into the store-house," and prove God herewith? I assure you, on God's own authority, that you shall not suffer loss thereby. Your barns shall be filled with plenty; your presses

shall burst out with new wine—pure, unfermented, wholesome juice of the grape; emblem of the life-giving blood of Immanuel! Brethren in the ministry, I am glad to be assured that some, perhaps all, of you are in the habit of paying tithes, and that you enjoy it. Will you go home and make still more earnest efforts to bring the churches over which the Holy Spirit has made you overseers to the adoption of this, or some other equally effective plan of systematic benevolence? Will you not lay aside for once that peculiar form of modesty, that Satan thinks so becoming in a minister of the gospel, that hinders you from preaching much to your people on money matters, and urging them to "honor the Lord with their substance, and with the first fruits of their increase?"

Brethren, our societies are crippled. Shall we retrench? Shall we suspend the publication of the *Light of Home*, because we lack the few dollars that are needed to send it broadcast among those who are called "the laity," whose pastors have been vainly trying to put aside the arguments of the *Outlook*? Shall we say to those men and women who are turning to God's commandments in Texas, Arkansas, Missouri and other states and territories, that, for want of money, we cannot send them the teachers and the Sabbath literature for which they are entreating us? No, brethren; there is no need of this. I verily believe that there will be more than fifty thousand dollars of the Lord's own money in the hands of the Seventh-day Baptists of America, over and above what we have been in the habit of giving him, between now and September 1, 1887. Will you see to it that your share of this surplus is put into the Lord's treasury? "Bring all the tithes into the store-house," and prove God herewith. He is waiting and anxious to pour us out an overflowing blessing. Are we willing to receive it? God grant that we may all become, first, honest with God; then, bountiful in giving; then, completely filled with the inflowing and outflowing joy of the Lord!

Miscellany.

BE CAREFUL.

Be careful what you sow, boys! For seed will surely grow, boys! The dew will fall, The rain will splash, The clouds will darken, And the sunshine flash; And the boy who sows good seed to-day Shall reap the crop to-morrow.

Be careful what you sow, girls! For every seed will grow, girls! Though it may fall Where you cannot know, Yet in summer and shade It will surely grow; And the girl who sows good seed to-day Shall reap the crop to-morrow.

Be careful what you sow, boys! For the weeds will surely grow, boys! If you plant bad seed By the wayside high, You must reap the harvest By and by; And the boy who sows wild oats to-day Must reap the wild oats to-morrow.

Be careful what you sow, girls! For all the bad will grow, girls! And the girl who now, With a careless hand, Is scattering thistles Over the land, Must know that, whatever she sows to-day, She must reap the same to-morrow.

Then let us sow good seeds now! And not the briars and weeds now! That when the harvest For us shall come, We may have good sheaves To carry home. For the seed we sow in our lives to-day Shall grow and bear fruit to-morrow. —Detroit Free Press.

REMARKABLE ANSWERS TO PRAYER.

The deacon had been reading aloud an article on "Remarkable Answers to Prayer," and now he paused, laid the book carefully on his knee, and took out his big bandanna to polish the spectacles that had somehow become blurred before he had finished the last narration.

"I declare, Hitty, it does seem like getting back to the days of miracles to read such wonderful answers to prayer coming to folks."

"Yes," said Aunt Hitty, slowly, "but I was thinking, after all, it wasn't the answers that were remarkable so much as the prayers."

"Well, I don't know; most of the prayers ain't specified, but them that be 'pears to be just simple, plain sort of askin'."

"That's just it, Daniel; plain asking has gone out of fashion, and that's the main reason why it seems so remarkable to us when people ask for anything and get it. Why, the Lord Jesus himself set us the example of comparing our Heavenly Father to ourselves, and trying to find out how we would act toward our children if we were in his place, only he warned us to make allowance for our being evil; I suppose that means cross and selfish, and unreasonable, as we all are sometimes. Now, I leave it to you, Daniel, to say what you'd think if you read such things as this in the paper:—

"Remarkable Instance of a Father's Generosity.—Judge Whitaker yesterday received a letter from his daughter informing him that she and her family were in great distress, owing to the recent floods in Missouri, and asking for money to relieve their immediate wants. The father sent the money at once, with assurances of his love. This remarkable case is attested by creditable witnesses."

"Or, how would this sound?"

"Remarkable Response to a Son's Appeal.—The young son of Senator Dart, having been taken ill on the continent, and being entirely out of funds and among strangers, drew upon his father by telegraph, as he had been previously instructed to do so in case of any emergency. Wonderful as it may seem, his father honored the draft at once to its fullest amount."

The deacon chuckled a little in a protesting fashion, as if afraid to fully commit himself to a laugh, lest it might not be quite compatible with proper reverence.

"Well, well, Hitty, that does sound sort of ridiculous, but I don't know as we can expect to bring spiritual things down to a level with business transactions. You see, it makes a difference that we none of us have a claim on the Lord; it's all free grace on his part, whether he gives us anything, we don't deserve the least of all his mercies."

"Don't seem to me, Daniel, it's a question of deserving; it's a question of what the Lord has promised, and whether he's going to keep his word. There are the promises, and I don't see how they could be any broader or any more positive. Why, just let me read you some."

Aunt Hitty took up the Bible, that opened of its own accord to John, and read:

"If ye shall ask anything in my name, I will do it." "Whatever ye shall ask the Father in my name he will give it you." "Ask, and ye shall receive, that your joy may be full."

"But, Hitty, the Lord was speaking of spiritual blessings then."

"I don't feel at all sure of that, father, I reckon the Lord knew they were going to be about as poor as men could be, and he put their souls and bodies both into one promise. And he surely was talking about clothes and daily bread when he told them not even to have an anxious thought about such matters; to be satisfied that your Father knoweth that you have such needs, ought to satisfy you that he will supply them. And isn't that what Paul says? 'Be careful for nothing, but in everything,—everything, you hear, Daniel,—with prayers and supplication, let your requests be made known unto God.'"

The deacon nodded, but appeared a trifle annoyed; his wife seemed to be assuming either that he was an unbeliever, or ignorant of the promises.

"Yes, yes, it's all there; I know 'em by heart, and dozens more."

"Well, then, if we know 'em, and if we believe the Lord really meant 'em, doesn't it sound sort of dishonoring for us to talk about its being a remarkable thing for him to keep his word? Looks as if we hadn't really expected him to."

"Does so, Hitty. I suppose if you come right down to taking the bare promise, the way children do, there couldn't be such a thing as a remarkable answer to prayer; we should know that our prayers were answered. There is that case of the man who got money in a letter from England the very day he went to the Lord in such distress about his note coming due. That's pretty much like young Willis Dart drawing on his father. Of course, when he'd told him to draw, he'd take care there was something to meet the draft; and the Lord not only told his child to draw on him, but he knew just when he was going to do it, so he had plenty of time to get the money over. The thing that kind of stumbles me is to know how far we ought to leave things to the Lord."

"Seems to me that's pretty clear, Daniel. I always think the Bible doctrine is:—'Do your best, but don't worry.' Your Father will either direct and bless your effort, or he will find some better way and bring about everything that is best for you.' So it leaves us to do all we can, with all the wisdom we have, without any worry or anxiety about the way things are coming out. We can ask to have our judgment enlightened and our effort directed, and expect it will be so. When we come to the end of our wisdom, we can ask for more with perfect confidence, and when we actually come to the place where we cannot take another step forward, we can stand still and see the salvation of God. That's about the way it looks to me."

"That's according to Scrip'ter, Hitty. It's working out your own salvation by means of God working in you to will and to do. That's a very instructive book, though, and after all, 'tis remarkable that the Lord ever said: 'Ask what ye will, and it shall be done unto you.'"

"Behold," said Aunt Hitty, softly, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

BURDETTE'S HIBED MAN.

It doesn't lie in some people to get along with servants. They have no tact, no knack of managing. There is a great deal in managing a servant in such a way that the minion isn't aware of it. But some people don't know how to do this, and consequently a servant that is a jewel in my well regulated household is utterly useless in my neighbor's service. Now, not long ago, I had occasion to part with a colored man. I didn't want to cast him out upon the world,

because I feared that if the world got too cold he would come back to me. So I unloaded him upon a neighbor. I never had a ripple of trouble with him. I had employed him ostensibly to groom a horse occasionally, and mow the lawn once or twice a year. I soon learned that he was running an African dormitory and a poker-layout in my stable, and the general appearance of my premises finally brought me letters from the American Missionary Union, asking permission to establish one of their Congo out-stations between my barn and the kitchen. This, as much as anything else, induced me to part with Albert. He shipped with me under the *nom de plume* of Albert Wilson, but I noticed that some of the natives called him "Lame Jake," and he requested me, in writing his letter of recommendation, to call him Thompson Easley. By and by my neighbor said to me, "That man Sam Norton you sent me,—did you ever have any trouble with him?" I said, "No, never." "Well," said my neighbor, "I can't get along with him. He won't do one thing I tell him, not a thing." "Oh, well," I said, "he tried that on me, too, when he first came, but I settled that in short order." "How did you manage?" asked my neighbor. "Well," I told him, "I quit telling him to do anything." And do you know, my neighbor was real angry with me, and abused me, and said I was a fool, and had deceived him? You see he had no tact. That very night Albert landed on his coast again. He confided to me that his real name was James Sinclair, and he brought with him his brother, whom he introduced as Walter Taylor. They took up their old quarters in the barn, and boarded with me for a week before I was able to secure them places in the county work-house. They both left me with sincere regret, and Albert said in parting, that any time I wanted him to come back, a letter addressed to Charles Martin would reach him. Albert was a saddle colored pagan, but he was the richest man in names I ever worked for.—*Burdette, in Brooklyn Eagle.*

THE GREAT SALVATION.

The fact of salvation, and of a great salvation, ought to drive away despair from every heart that hears of it. If you are a sinner, you are the very man for whom the gospel is intended; and I do not mean by this a merely complimentary nominal sinner, but an out-and-out rebel, a transgressor against God and man.

If you want any other argument—and I hope you do not—I would put it thus:—great sinners have been saved. All sorts of sinners are being saved to-day. What wonders some of us have seen! What wonders have been wrought in this tabernacle! A man was heard at a meeting pleading in louder tones than usual; he was a sailor, and his voice was pitched to the tune of the billows. A lady whispered to a friend, "Is that Captain F—?" "Yes," said the other, "why do you ask?" "Because, the last time I heard that voice its swearing made my blood run cold; the man's oaths were beyond measure terrible. Can it be the same man?" "Someone said, 'Go and ask him.'" The lady said, "Are you the same captain I heard swearing in the street?" "Well," said he, "I am the same person; and yet, thank God, I am not the same!" O, brethren, such were some of ourselves!

I was reading the other day of an old shepherd who had never attended a place of worship; but when he had grown gray, and was near to die, he was drawn by curiosity into the Methodist chapel, and all was new to him. Hard-hearted old fellow as he was, he was noticed to shed tears during the sermon. He saw that there was mercy even for him. The surprise was great when he was seen at the chapel, and greater still when, on the Monday night, he was seen at the prayer meeting; yes, and heard at the prayer-meeting, for he fell down on his knees and praised God that he had found mercy. Do you wonder that the Methodists shouted, "Bless the Lord"? Whenever Christ is preached the most wicked of men and women are made to sit at the Saviour's feet, clothed, and in their right minds. Why should it not be so with you? At any rate, we have full proof of the fact that sinnership is no reason for despair.—*C. H. Spurgeon.*

THEY NEVER STRIKE.

There is one class of laborers who never strike and seldom complain. They get up at five o'clock in the morning, and do not go back to bed until ten or eleven o'clock at night. They work without ceasing the whole of that time, and receive no other emolument than food and the plainest clothing. They understand something of every branch of economy and labor, from finance to cooking. Though harassed by a hundred responsibilities, though driven and worried, though reproached and looked down upon, they never revolt; and they cannot organize for their own protection. Not even sickness releases them from their posts. No sacrifice is deemed too great for them to make, and no incompetency in any branch of their work is excused. No essays or booklets or poems are written in tribute to their steadfastness. They die in the harness, and are supplanted as quickly as may be. These are the *house-keeping wives* of the laboring men.

If these women had the time to rest which their husbands spent in dramshops and dissipation; and if they had the money which their husbands squander on liquor and tobacco, they would brighten their homes with comfort and sunshine, rear their children in respectability, and cause life's desert to be joy and blossom like the garden of the Lord.—*S. W. Presbyterian.*

LITTLE HELP.

BY GEORGE COO.

"I will be a little he Liza the brook. On its silvery way it Never stopping for a Till it turns the bay In some nook."

"I will be a little he Smiles the flower By the wayside, in it All its beauty is reve Unto sad and weary Though skies be low."

"I will be a little he Sings the bird. And it carols forth a Though the cheerless Bringing to some hel Some sweet word."

You can be a little he Child so fair! And your kindly deo For the Heavenly Fa Sunshine, love, and Everywhere!

REVIVAL IMPULS.

"There has sprung up a that men, in order to have maney, ought not to inc themselves of impulses. T in communities in which like a gentle wind, to ruffle of life. And men, by some scending from above, are odor and fragrance of flow are tender, the thoughtle listen, there are all the ir what are called 'revivals meetings multiply, and so strange emotions are dev which I believe; but there s men who stand and look up ments, and say: 'Ah, these and go; they will rise and i piety—something that do bellows of a perpetual s kindled and make it break "Parents say, in regard when they see them in mood in regard to religious thing it will last.' I hope it w 'Wait till we see what cor if you will to see what com will come of it probably. vated, or accepted at the fl of emotions will come, step purpose; and out of prty development, little by little habit, and automatic condi that are of any great val from impulse.

"If you analyze the mor I think you will find that some form of desire, some —fear, combativeness, or high moral qualities frequ their beginning, in their g unworthy passional states; and go on to higher condit "Now, that any congr munity should rest upon n thing very much to be reg that have the inspiration the community are very m because emotion of itself b they discourage it. It is li child to walk, and saying walk until you learn to wal like saying to a boy that is 'You shall not go into the have learned.' All the h from the natural unfoldi stages from lower to high a worshipping congregation young, emotion. Rejoice as a wick is sheltered by t wind that would blow it o states. Let them go on t tion. Allow them to evol a more permanent form. churches are organized for crediting these transitor states, I think they are n ural.

"A revival of religion is in its earliest stages. If is taught, in any church higher state, and the chu if the extraordinary work in a revival of religion is and weekly routine of o conceive that a church m that, so far as its own m will always live in what i vival. The term revival to the freshness of the whereas a condensed meti ought to have it in the continuity of habit. I church is living a really is nothing so converting, without to come into the church and see its piety. about piety—there are s tions enough on that su converting influence, I be heaven, is that which is on a sinner who, let al not tormented or compe midst of a prayer-meeti meeting, and hears the tian men who, unconc other purpose than that rich treasure of the ex them, open up what the them, what God's gras their sorrows, what t power has been to them how the Lord has lift countenance upon them side on beds of sicknes to the actuality of real performed on him that exhortation could ever t



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, 1887.

SECOND QUARTER.

- April 2. Joseph sold into Egypt. Gen. 37: 23-36.
April 9. Joseph Realted. Gen. 41: 38-48.
April 16. Joseph Makes Himself Known. Gen. 45: 1-15.
April 23. Joseph and his Father. Gen. 47: 1-12.
April 30. Israel in Egypt. Exod. 1: 6-14.
May 7. The Child Moses. Exod. 2: 1-10.
May 14. The Call of Moses. Exod. 3: 1-12.
May 21. The Passover. Exod. 12: 1-14.
May 28. The Red Sea. Exod. 14: 1-31.
June 4. The Manna. Exod. 16: 4-28.
June 11. The Commandments. Exod. 20: 1-17.
June 18. The Commandments. Exod. 20: 18-21.
June 25. Review.

LESSON IV.—JOSEPH AND HIS FATHER.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, April 23d.

SCRIPTURE LESSON.—GENESIS 47: 1-12.

1. Now Moses sat the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb.
2. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed.

GOLDEN TEXT.—Honor thy father and thy mother, which is the first commandment with promise. Eph. 6: 2.

BIBLE READINGS.

- Sunday. The delivered a benefactor. Gen. 47: 1-12.
Monday. Good news for Jacob. Gen. 45: 16-28.
Tuesday. Jacob meets Joseph. Gen. 46: 1-7, 28-34.
Wednesday. Israel dwelling in Egypt. Gen. 47: 18-31.
Thursday. Jacob's last illness. Gen. 48: 1-22.
Friday. Jacob's death scene. Gen. 49: 1-33.
Sabbath-day. Joseph true to the end. Gen. 50: 1-28.

OUTLINE.

- I. Seeking royal favor. v. 1, 2.
II. Securing royal aid. v. 3-6.
III. Dispensing royal bounty. v. 7-12.

INTRODUCTION.

In the last lesson we had the affecting scene of Joseph's disclosure to his brethren. The brethren were then hastened away with many gifts to their father and their families. They were also invited by the king, and urged by Joseph, to bring their father and all their families to dwell in Egypt. The news which they brought to Jacob concerning Joseph, whom he had long supposed to be dead, and who was now the lord of Egypt, not only abated but exceedingly anxious to deliver the family from all their wants incident to the famine, seemed at first incredible to Jacob. But when he saw the presents sent to him, and the carts for the conveyance of the women and children, he was finally convinced that Joseph was yet alive, and he determined to accept the invitation. On their way from Hebron they passed through Beersheba, the former home of their ancestors. Here Jacob stopped and worshiped his fathers' God by sacrifice. Here again Jacob communed with God in a vision, and received an assurance of his protection and blessing in this new departure into Egypt. The number of the company with Jacob seems to have been about seventy, including Jacob, and his son Joseph when he should reach Egypt. As Jacob's caravan approached Egypt, Judah was sent forward to notify Joseph of its coming. Joseph then hastened out and met his father in the land of Goshen, on the eastern border of Egypt. There the caravan was halted, while Joseph returned to Pharaoh to report the arrival of his father's party. At this point, today's lesson begins.

EXPLANATORY NOTES.

V. 1. Then Joseph came and told Pharaoh. Pharaoh had expressed an interest in Joseph's family, and had invited them to come to Egypt, if that was the pleasure of Joseph. Now they have reached the border land of Egypt, and Joseph hastens to inform Pharaoh of their presence, preparatory to a personal introduction. And behold, they are in the land of Goshen. Joseph had directed them to halt in this particular locality, with a hope that the king would grant this for their permanent home. In his announcement to the king, that they were in Goshen, there was an implied request that they might have this territory for their home.
V. 2. And he took some of his brethren, even five men. The fact of his selecting five men, no more nor less, signifies a conformity, on his part, to an Egyptian custom of selecting five men as representatives.
V. 3. And Pharaoh said unto his brethren, What is your occupation? The Egyptians were an industrious people, and every man was supposed to have some special occupation. Now the question was as to the occupation of these Canaanites, in order that they might be located most advantageously for their occupation. Thy servants are shepherds, both we, and also our fathers. It is supposed that this occupation was especially favored by this Pharaoh, who was one of the shepherd kings of Egypt. These brethren claimed that this was not only their occupation, but the occupation of their fathers, hence they had inherited this mode of life, and could not well make a change in this respect.

and the services were conducted by the pastor. She was among those to whom "to die is gain." E. M. D.
Books and Magazines.
The Century for April has a fine frontispiece portrait of Nathaniel Hawthorne, and, later on, "Some Portraits of Hawthorne," by G. P. Lathrop. The leading article, "Canterbury Cathedral," by Mrs. Van Rensselaer, is finely illustrated from all principal points of view. This is followed by the running, continued articles, interspersed with the discussion of a large variety of topics among which Eggleston describes "Church and Meeting-House before the Revolution," Mark Twain in the humorous "English as She is Taught," gives occasion for serious thought. Prof. Whitney contributes an interesting popular article on "The Veda," and some gems of poetry find a place. An enjoyable and instructive number.
The contents of the April Old Testament Student is rich and varied, a great, and almost invaluable help to the student of this most ancient of books, the Old Testament. This help it gives not alone by the instructiveness of its articles, but also by the stimulus which they furnish to original study, and by their character as a guide to such study. P. O. Drawer 15, New Haven, Conn.
If you are going to build this summer, or at any other time, send to W. T. Comstock, 6 Astor Place, New York, for a copy of Building. The April number is specially suited to the wants of those who are about to build churches or parsonages. A future number will make a specialty of school-houses. Besides the drawings and plans which are given in each number, there are valuable articles on architectural and building matters.
It is one of the signs of the progress of the age that increased thought and care are given to the little ones. So much depends, in the after years, upon the early influences and training that too much attention can hardly be bestowed upon the physical, intellectual, moral and religious influences which surround these future men and women, from the very beginning of their lives. Babyhood continues to do valuable service as an instructor and help to those to whom the care of small children is committed.
The Swiss Cross, a monthly magazine of the Agassiz Association, reaches No. 4 of the first volume in the April number. The Association is for the promotion of literary and scientific studies among its members, especially among young people. The magazine is a help and a guide to such studies. It contains also reports from chapters or local organizations.
With its next issue the Brooklyn Magazine will change its name to the American Magazine, when it will be fully illustrated, and its price increased. The special feature of the April number is an article on "Youthful Emancipation and Old Age," the last magazine article by Henry Ward Beecher, together with several of his last sermons. Spring, in prose and poetry, is well done. There are several short stories, and Mrs. Beecher's regular "Monthly Talk."

V. 4. They said unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks. They intimate to Pharaoh that they have come for a temporary residence; driven from their country by the sore famine and lack of pasture for their flocks. In this statement they are very frank. They probably make this full statement as an implied reason why they should wish to retain their present employment, if he would permit them to do so. Let thy servants dwell in the land of Goshen. This land of Goshen was very rich in pasture; it was also adjacent to the land of Canaan, thus making a double reason why they should prefer to remain there.
V. 5. Thy father and thy brethren are come unto thee. This is simply a preamble to what he is about to propose to Joseph.
V. 6. The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell. The king very clearly understands their request, and the adaptation of Goshen to their peculiar wants as a shepherd people. And if thou knowest any men of activity among them, then make them rulers over my cattle. The king here indicates his own interest in the business of herding, and he also indicates his disposition to promote any of this family who are skilled in the business. Having now shown to Joseph his good-will toward his brethren and his father, Joseph feels perfect freedom to introduce his father.
V. 7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. This introduction of Jacob was wisely deferred until the question of residence was settled with Jacob's sons. It was customary to implore God's blessing upon friends on meeting with them. Jacob had come to know that Pharaoh was a friend, from the arrangement already made with his sons, and hence was prepared in his feelings to invoke the divine blessings upon Pharaoh, not simply as a formal salutation, but as the real desire of his soul.
V. 8. And Pharaoh said unto Jacob, How old art thou? A very natural question this, when an aged man appears before one who honors him; and, surely, Pharaoh is deeply interested with this aged visitor.
V. 9. The days of the years of my pilgrimage are an hundred and thirty years. Jacob very promptly answers the question, but in his answer he betrays something of his mode of life under the title of pilgrimage. Few and evil have the days of my life been. Here he refers to the trials that have attended him during these rapid years. And have not attained unto the days of the years of my fathers in the days of their pilgrimage. He seems here to imply that, on account of these trials, he has reached a premature old age.
V. 10. And Jacob blessed Pharaoh, and went out. This again was the parting salutation.
V. 11. Here it is stated that Joseph located his father and brethren as they had desired, and as Pharaoh had granted, in that richest portion of Egypt.
V. 12. And Joseph nourished his father, and his brethren, according to their families. Joseph now was most joyfully ministering to those brothers and their families; all forgiving of the past; tenderly loving them with their father and Benjamin, who had always been so dear to him in his memory. What a beautiful example of perfect reconciliation and of boundless love, as manifested in his royal acts of deliverance.

MARRIED.
At his residence, in Alfred Centre, N. Y., April 9, 1887, by Rev. D. E. Maxson, D. D., WALTER G. ORMSBY and BERTHA CLAIR.
At Ashaway, R. I. March 28, 1887, by Rev. I. L. Cottrell, CHAS. E. MERRITT and SARAH E. AUSTIN, both of Ashaway.
In Hopkinton, R. I. April 3, 1887, by Rev. L. F. Randolph, Mr. RICHARD L. CRANDALL, of Niantic, and Miss ALICE L. BURDICK, of Rockville.
In the city of Texarkana, Ark., on First-day, March 27, 1887, at the residence of the bride's mother, Mrs. M. J. Melton, by Eld. J. F. Shaw, Mr. H. W. Cook and Miss ELIZA J. MELTZER, all of the city.

DIED.
In Hopkinton, R. I. March 31, 1887, BENJ. K. LANGWORTHY, aged 66 years, 6 months and 25 days. He was the son of Benj. and Hannah Langworthy, and the last but one of a family of seven children. He was twice married; to his first wife, Miss Sally Palmer, in 1849, with whom he lived about seventeen years, when she was removed by death; to his second, Miss Eliza Tiffany, in 1866, who, together with two of their four children, a son and daughter, survives him. Bro. Langworthy made a profession of religion at the age of sixteen years, and became a member of the Second Seventh-day Baptist Church of Hopkinton. Settling at Rockville, he united with the church in that place, of which he remained a consistent member until death. The large attendance of kindred and friends upon his funeral, was a comforting testimonial for the bereaved family. "To die is gain." J. C.
Near Jane Lew, W. Va., March 27, 1887, MARY ELIZABETH VELMA, daughter of S. O. and L. D. Davis, aged 11 years, 8 months and 6 days. Velma, though young, gave evidences of love for the Saviour. Thus he takes the little ones to his bosom. J. L. H.
At Milton, Wis., March 28, 1887, from the effects of a cancerous tumor, Mrs. HANNAH A., wife of Jeddiah Davis, aged 59 years, 4 months and 1 day. The deceased had been a member of the church at Milton for many years and was consistent in her Christian's deportment. She had been an invalid for over ten years, and bore her lot of suffering with great patience and resignation. She left behind to mourn their loss, two children, a son and a daughter, besides a devoted husband. Her funeral was held in the church of which she was a member,

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Tract Society and its Officers.
This Society was organized on the 10th-day Baptist General Tract Society, 1843. For the first twenty years its officers were as follows:
PRESIDENTS.
Lucius Crandall, 8 years; N. V. J. Allen, 1 year; J. R. Irish, 2 years; ing, 6 years.

RECORDING SECRETARIES.
F. W. Stillman, 4 years; T. B. H. H. Baker, 2 years; I. S. Dunbar, A. Rogers, 1 year; E. G. Stillman, 1 year; J. P. Hunting; J. merbell, 3 years; J. B. Clarke, 1 year.

CORRESPONDING SECRETARIES.
Paul Stillman, 5 years; Geo. B. H. Baker, 1 year; D. R. Stillman, Wells, 2 years; Stephen Burdick, way, 5 years.

TREASURERS.
Thos. B. Stillman, 18 years; E. J. B. Clarke, 1 year; C. V. Hibbard, 1 year.

Geo. B. Utter was General Secretary of the whole period. The Society for this first twenty years, \$7,096 77, being an average of \$383 87. The interest slowly deepened throughout the period; the last five years showed a larger sum of money expended than any previous year showing a larger sum of money received. From this time, 1868, the receipts enlarged very rapidly. The following year were \$1,820 00, amounting to 63,410 00 this year, Eld. Thos. B. "Thoughts on Gilfillan,"

In 1870, the receipts were \$2,677 68, less with a small indebtedness. In 1871, the receipts were \$2,677 68, less with a small indebtedness. In 1872, the receipts were \$2,677 68, less with a small indebtedness. In 1873, the receipts were \$2,677 68, less with a small indebtedness. In 1874, the receipts were \$2,677 68, less with a small indebtedness. In 1875, the receipts were \$2,677 68, less with a small indebtedness. In 1876, the receipts were \$2,677 68, less with a small indebtedness. In 1877, the receipts were \$2,677 68, less with a small indebtedness. In 1878, the receipts were \$2,677 68, less with a small indebtedness. In 1879, the receipts were \$2,677 68, less with a small indebtedness. In 1880, the receipts were \$2,677 68, less with a small indebtedness. In 1881, the receipts were \$2,677 68, less with a small indebtedness. In 1882, the receipts were \$2,677 68, less with a small indebtedness. In 1883, the receipts were \$2,677 68, less with a small indebtedness. In 1884, the receipts were \$2,677 68, less with a small indebtedness. In 1885, the receipts were \$2,677 68, less with a small indebtedness. In 1886, the receipts were \$2,677 68, less with a small indebtedness. In 1887, the receipts were \$2,677 68, less with a small indebtedness.

The Report of 1871 showed a growth in interest. Eld. Eld. S. D. Davis, during the missionary tour in Tennessee, Hall and Eld. M. B. Kelly, the Society during a port also Eld. Jas. Bailey and I were engaged in the same of the time. The Treasurer's report for 1887 shows an expenditure for the year of \$8,870 69; and receipts