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bt exhibits. Berlin, N. Y.	The Sabbath Re
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OTTER, JR., Pres., J. F. HUBBARD, Trees. J. TITSWOTEH, Sec., Plainfield, N. J. G. H. BABOOCK, Cor. Sec. Plainfield, N. J.	Paragraphs Rise, He Calleth
egular meeting of the Board, at Plainfield, N.	COMMUNICATIONS. Change of Pastorate A Bit of Experience
HE SEVENTH-DAY BAPTIST MEMORIAL BOARD.	Washington Letter The Pew to the Pulpit, some more Tract Society—Receipts
AS. POTTER, JR., President, Plainfield, N. J., R. POPE, Treasurer, Plainfield, N. J., F. HUBBARD, Secretary, Plainfield, N. J.	Home News. Alfred, N. Y Hornellsville, N. Y
its for all Denominational Interests solicited. mpt payment of all obligations requested.	Independence, N. Y Greenmanville, Conn Condensed News
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MANUFACTURERS OF STILLMAN'S AXLE OIL. e only arle oil made which is ENTIRELY FREE gumming substances.	BUSINESS DIRECTORY
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WM. C. STANTON, General Agent, arly. R. L. 5 Custom House St., Providence, R. L.	O, blessed Jesus, Saviour mild,
with a view to establishing agencies solicited. nes written on reasonable terms. All corre-	Come take me as a little child. Fain would I follow by thy side And to thee all my thoughts co
dence respecting agencies or policies receive pt attention. Address at Westerly, or Provi- b, as above.	Thou art great and I am small; I want to love thee more than a
E SEVENTH-DAY BAPTIST MISSION ARY SOCIETY	Though tossed about by wind a Almighty Father, thou canst sa
GE GREENMAN, President, Mystic Bridge, Ot. WHITFORD, Recording Secretary, Westerly, R. I.	Ye heavy laden, come to me; Thou sin-bound one, it is for the He came to save thee from thy
MAIN, Corresponding Secretary, Sisco, Fla. IRT L. CHESTER, Treasurer, Westerly, R. I.	As a little child, come, enter in
Chicago, Ill.	DENOMINATIONAL SKETCHES
DWAY & CO., MBROHANT TAILOBS. 205 West Madison St.	BY REV. THOS. R. WILLIAM
ED. D. ROGERS, M. D., PHYSICIAN AND PHARMACIST,	Sabbath-school Publicatio We must turn back once mo
B. COTTRELL & SONS, CYLINDER PRINTING	the interest of our people in Bib Sabbath-schools.
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Milton, Wis.	educational work, our people b deeply interested than ever before
W. CLARKE, DEALER IN BOOKS, Stationery, Jewelry, Musical Instruments. NCY AND HOLIDAY GOODS. Milton, Wis.	lishing Sabbath-schools. For t some of our leading brethren p
P. CLARKE	published a question book, whi quite generally, and in view of
REGISTERED PHARMACIE	Other holms man of
fice Building, Milton, Wis	other helps was of great service. bath-school service interested th
M. STILLMAN, Principal of the Musical De- partment of Milton College. Tuition for Pi- oice Culture, Harmony, etc. 816 per form 64	ple and children in religious cul
M. STILLMAN, Principal of the Musical De- partment of Milton College. Tuition for Pi- oice Culture, Harmony, etc., \$16 per term (34). Harmony taught by mail at \$1 per lesson.	bath-school service interested th ple and children in religious cul came the agency of leading the in early life.
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Mis J G Fuller 2 87 Recorder. Sabbath

BICAN SABBATH TRACT SOCIETY.

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

TERMS-\$S A YEAR, IN ADVANCE

ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 14, 1887.

WHOLE NO. 2200.

Recorder. Bro. O. D. Sherman started a paper called The Bible Scholar, which was well sustained at first, but finally was discontinued for want il matter at the post

of adequate support. But these papers were all the time cultivating a taste and a demand, besides accomplishing much good among our young people.

No. 10. – Sabbath-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 Southamp-....................... ton, 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. Academy..... Maxson, Vice Presidents, C. Potter, Jr., C. H. Maxson, O. D. Sherman, O. U. Whitford, C. A. Burdick; Treasurer, I. D. Titsworth, 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 co-operated with the Associational Sabbath-school organizations. They also made an шоге..... 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 **n**..... and several normal classes were established for the better qualification of teachers for e**r**..... 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, thy side, ughts confide. in conformity with the recommendations of the Conference. to publish the Journal. and a small; re than all. in connection with it lesson papers for the use wind and wave of pupils. Dr. D. E. Maxson and Dr. L. A. canst save. Platts were appointed the Editorial Comis for thee: mittee, and Dr. Platts was appointed the rom thy sin, enter in. Publishing Agent. After two months, Dr. Maxson was obliged, on account of ill-health, A. B. D. to give up the labor, the work, hence, fall-FCHES.—NO. 10. ing entirely upon the other member of the committee. This Journal and the lesson ILLIAMS, D. D. papers were very highly appreciated and very generally taken, but it was found that the blications. actual cost of the Journal exceeded the innce more to notice come, and hence, after continuing its publiin Bible-study and cation for one year it was determined to place the subject matter of the Journal in the ar new impulse in RECORDER, but to continue the separate pubople became more lication of the lesson leaves. er before in estab-Bro. Geo. H. Babcock was united with Dr. For this purpose Platts in the publication of the lessons for a hren prepared and part of the Conference year ending Septemk, which was used ber, 1875. The institute and normal class iew of the want of work was carried on with great efficiency and ervice. This Sabwith very encouraging results. sted the young peo-From the report of the Sabbath-School ous culture and be-Board in September, 1876, we learn that ing them to Christ "the chief work of the Board for the year has been the preparation and publication of d of a paper adapted the regular weekly lessons for the use of meet this demand, teachers and pupils." The report adds: he appointment of tarted such a paper "As announced in our last Annual Report, these preparations have been made ath-school Visitor. under the personal supervision of members l its first number of the Board, L. A. Platts and Geo. H. 1851. This paper Babcock, who have also performed a greater are and ability, and part of the work. Valuable assistance has rom many of our been rendered by brethren O. U. Whitford, A. E. Main, T. L. Gardiner and W. C. it was highly ap-Titsworth.' a source of much From the report made September, 1877, eople, yet the subwe find that the preparation and publication ently numerous to of lessons have been turned over to the Exand hence, after a ecutive Board of the American Sabbath ntinued. But the Tract Society; and that the issuing of a new becoming more and Sabbath-school paper was under consideraabbath-schools suption. The report of 1878 states that "the he publications of Sabbath-school paper referred to in our last ere were many who report has been issued by the Publishing such publications. Board of the American Sabbath Tract Solual efforts to pub-

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 pub-

lish. After carefully considering the proposition of the Tract Boardent 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. Lua 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 volame of Our Sabbath Visitor. Bro. Geo. H. Babcock, the first editor, and Miss E. Lua 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

of the Sabbath-School Board to the Conferendeavored to furnish explanatory notes for ence held in September, 1881, we have the the lessons, in the Sabbath-school depart ment 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.

work of faithful and devoted teachers, we have reason to expect that much efficient work is being accomplished in our Sabbathschools. 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. Sarely, this department is worthy of very deep consideration and earnest prayer on the part of all our Christian churches.



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 of the berths, invite us to repose; and while wraps and waterproofs, and amid the pour- | we climb the Alleghany Mountains, whirling ing rain and darkness started on a journey around curves and over bridges, das to find more genial climes, where the sun through tunnels and past sleeping towns, and 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 tray. eling, 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. Sabbath-school workers are regular contribu-

"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 valliant sol-Now, with all these helps and the earnest dier 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 seribe and his companion El Bah (beloved of the Lord) stand at the foot, and next introduce Don Carlos (not the Pretender), and Donna Percetta, La Seignorita Florita, and La Belle Louisa. It is not necessary to suppose that any of these persons are Spanish born, be. cause their names have a Castillian 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, egreen is difficult. Now that we are acquainted, and the evening is far spent, tired nature and the luxury

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.

interest was unabated, they did not see how they could continue the work longer. The Sabbath-School Board, accepting their suggestion, invited, by a unsuimous 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

"FLITTING ?"

Yes, that is a good old word, familiar to tors to its pages. Of course it is designed our German, or Dutch, ancestors, and used to especially for children, and must necessarily designate just what we are doing in moving be adapted to the understanding of chilfrom home into new experiences. Besides dren. This makes it necessary to use illusit has in it a suggestion of the migration of trations, which makes a very expensive birds, when they also leave the colder North item in the composition of the paper. for the sunny Southland; nay, in its very Probably few of its readers have ever truly sound, one seems to hear the flutter of their estimated this item of expense. In behalf pinions as they sweep onward in their flight. of the many hundreds of children who read It is true we have no pinions, except opinions. the Visitor, their parents ought to be truly nor is our journey exactly a flight, unless it be grateful to Bro. Bliss and wife for their classed with the "Family Flights" so cleverly large gift of means, without which it would chronicled by the Hales, nevertheless it is as be impossible for the Sabbath-School Board much "flitting" as anything, and we like to furnish such a paper for our children. the word. The Helping Hand. "For some years

"SUNWABD?"

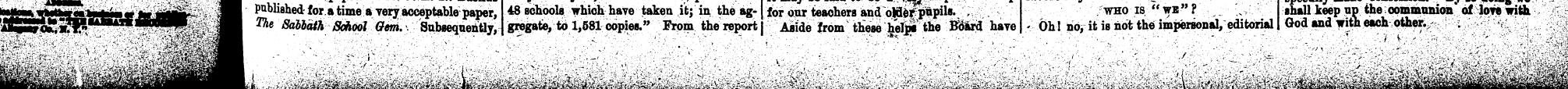
there has been a growing feeling, on the Don't think we propose to fly into the empart of Sabbath-school workers, that the pyrean to seek out knowledge of the nature. Lesson Leaves were an insufficient means of history, future intentions, or even the scaninducing study of the lessons, and a demand dals, or the neighborhood gossip of the great has been created for something more useful. orb of day. We leave that to the scientists. Dr. A. E. Main having offered to conduct a But we have read somewhere, in our callow quarterly, devoted to Sabbath-school lessons, school-day years, a somewhat sage remark and aids to study, it was decided, at the by a somewhat remarkable sage, to the effect beginning of the year 1885, to publish such that he who aims at the sun, even if he does a periodical in place of the Lesson Leaves. not hit his mark, will shoot higher than he This valuable adjunct of the Sabbath-school who aims at a lower target; and though the work of our denomination has been conaxiom is open to the practical criticism that it tinued with good success." Owing to the is better to hit the bull's eye within your reach illness of Bro. Main, the editorial charge of than to waste an arrow on the unattainable. this publication was early devolved upon vet we are willing in this case to take an ar-Bro. Platts, who still continues at its head. row chance, and shall not feel disappointed As is well known by our Sabbath-school if we fail by the mere trifle of ninety-three teachers, he has engaged many of our most millions of miles or so, of reaching the sun, efficient teachers in the preparation of the while flitting sunward; if perchance we can lessons for the successive numbers. Its circulation has now reached about 2,000, and secure our aim in reaching some region more 's paper. Bro. J. E. N. Backus ciety for a year, and we have reports from it may be said to be a very important help favored by his ardent attentions.

WHO IS "WE"?

G. H. B. "FINISH THE VEBSE."

Some time ago Mr. Bradlaugh went to lecture at Nottingham, where his thesis wasthe 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 bantered 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 Bireplied Mr. Bradlaugh: "finish it ble." 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 Archdescen 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 trespessed against our brother, to him also we should speedily make confession. By so doing we hall keep up the communion of love with



Missions.

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

2

The Corresponding Secretary having tem porarily changed his place of residence, all com munications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meet ings 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 wisei. e., sufficient.

BRO. MOBTON'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 COLOBED BACE.

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 worshipers 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

pied on the Sunday when I wanted it. The We are the only Sabber and family in the town. There is free corest for our most bitter opponent I found was the pastor of the "Missionary" Baptist Church, who, meetings here.

At Wood Lake I held three meetings and I judge, has become a "no-law" man, from the fact that he has been circulating literachurch-meeting.

There has been a new place opened for our ture of that kind lately. I believe it was mission this quarter. That is in Spirit Lake through his influence, in part, that the Disschool-house, thirteen miles from Giantsciples, or "Christians," as they are called here, declined to let me have the use of burg. These have been the best in the field. their house. Under the circumstances, I Many people came to the meeting, and one thought it best to hire a hall, in which I man was converted, and some others are very much interested. I have had six meetheld four services, three of which were largely attended. I discussed the differences ings there. I had one meeting in another between the Seventh-day Adventists and 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, find that most of the people are already | when I was doing missionary work in Poll convinced that the Seventh day is the true | county, six persons embraced the Sabbath. Sabbath; but there are very few truly con- I am sorry to say that only one man of those verted people in this neighborhood. There | six is left in the Sabbath truth. He gave are many backsliders, and one of the largest | \$2 for our mission. The others have left collections of young people, for the number | the Sabbath. I think if I had continued the of inhabitants, that I have ever met with. work there for a longer time that it would "directly or indirectly." There are now My first, and almost my only aim, since I have been better. Those people are very have been here has been to have sinners friendly toward me, and they have invited converted. I am sorry to say that thus far | me to come again, which I will do during this but little apparent success has been attained. | month, if the Lord will. I am now in Isanti There is certainly more seriousness among | 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 Jews. 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.

The Society's mission-schools in London, Jerusalem, Constantinople, Damascus, Bucharest. Mogador, Tunis, etc., educate several restrain the latter from outbreak." About hundred Jewish children. At the Hebrew Missionary Training Institution, in London, students receive instruction to fit them for us in the war against the whites, or we will future missionary labor. Mission services wipe you out. We have made the white are held on the Jewish Sabbath at many of run out of the country, and we will now our stations, also on Sundays; while inquirers make the friendly Indians do the same." are taught either in classes or individually "What can the friendly Indians do?" wrote during the week. Every year hundreds of a Colonel of a company of Washington towns in Europe, Asia, and Africa, with a Territory volunteers. "They have no am. vast aggregate Jewish population, are visited munition, and the whites will give them 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 protection of the Government to these In Society was formed, there were not fifty dians, whose fidelity had been so nobly Christian Israelites known in the United shown. When he asked the Indians what Kingdom. Now our missionaries estimate they wanted, their reply was: " Peace, plows that there are 3,000, and also more than 100 | and schools.⁵¹ 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 Christprobably 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 | that they should be returned was shameful. secret believers in Christianity amongst the | ly disregarded, and they were removed first

feelings and convictions of the Jews subse- of the river. quent to, and in no small degree consequent upon, missionary work amongst them. The widely circulated Hebrew periodical Hamelitz 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

off the horses and cattle of the friendly In. dians. I will soon no longer be able th the same time the hostile Indians in Oregon sent word to the Nez Perces, "Join with none; and the hostiles say to them: W. have plenty, come and join us and save your lives.""

In 1858 we find the Nez Perces 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

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 Perces; 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 posses. sions, was finally taken from them, and then followed the war with Joseph's band. The promise made to them upon their surrender to Fort Leavenworth and placed in a low A striking change has come over the river bottom with no water to drink but that

> Chief Joseph, in his pathetic account giv. en 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.



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 8

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." Re-

trenchment! 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 doon

opening, such fields inviting; with harvest

ripening so close upon the sowing that the

plowman is overtaken by the reaper-such 8

church may well ask whether there is not a

risk of apostasy from God in the matter of

missions.—Dr. Pierson, in Missionary Re-

To snow the need of work among Chi-

nese women, a missionary of the Dutch Re-

form Church writes: "One of the women,

while waiting for medicine in the hospital,

had a little girl beside her about ten years

born she meant to destroy her, but an older

and care for her.' So the poor little thing

view.

Sabbath Be "Remember the Sabbath-day.

Six days shalt thou labor, and do the seventh day is the Sabbath of t



BY REV. A. H. LEWIS

A New England correspon idently earnest and thought that agitation concerning likely to increase the desecra

88Y8: "Hence, were I perfectly Seventh-day was the proper nothing short of a fresh 1 heaven would make me dare sponsibility 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, in practices of good people, will 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 1 ance, from lack of divine au undermined their faith; and of human nature, what may further effort and success in t

ANSWEBS. 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 la opens the way for a general vine authority. With the disregard is comparatively le

its self-development, and not on the success of any political party. No outside force, however powerfull, can do the work of selfhelp. 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 there peculiar tenets. So far as I can learn, 89.YS:

"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 very unpopular among First-day people; overthrow of the so-called Republican government in the South, for they have not only been saved from themselves, but from among strangers. the unscrupulous and rapacious men who ruled them as with a rod of 1ron.

"The material and industrial progress of the race has not been more marked than its mental progress. It has become almost 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 | gospel. 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 preserving care through this past quarter. of the races."

FROM J. W. MOBTON.

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

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

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

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

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

mostly connected with the Adventists.

several converts to the Sabbath and some of 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 colored people as a whole have been benefit- | which is, I think, the only reason that I reed, we believe, as much as the whites by the ceived so cool a reception, as I find that we are generally confounded with them

As I am obliged to remove my family this land society having the two-fold object of the spring, and as the new domicile is about evangelization of the Jews at home and in spring, and as the new domicile is about ready, I think it best to return to Chicago foreign lands. It employs 140 agents, con-sisting of 24 ordained missionaries, 25 lay by the first of next week. I shall want to emancipated from the political bossism to remain at home during the month of April at least. I shall write you again when I get | lay agents. Of this number 83 are Chris- | of printing and book-binding. 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

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 My field of labor has been in Burnett and Polk counties. I will let you know some. thing 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 talking. All the Sabbath-keepers, and most | cold night, the thermometer being 28 degrees others with whom I have met, have received or more below zero, and the church five me most cordially. I have, however, met miles from Grantsburg. But we went there, with a very cool reception at the hands of a and were surprised to see the house crowded. few, who have apparently done all they There were over 80 children who received could to block up my way and prevent me presents. This was the first time this school

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.

Amongst the Jews.—Constituted 1809.

The Society is the only Church of Engand medical missionaries, 44 school teachers, tian 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 parishes with a large Jewish population. not accept copies of the New Testament as a them. gift, now they readily purchase them in every part of the missionary field. Thou. ported that nearly all the principal men and sand of Jews are now acquainted with its chiefs were members of the mission school; contents.

pensable. The teaching of rabbinism has would do so if they had the means. About so overlaid and distorted the plainest texts one hundred were printing their own books of Scripture, especially those having refer- | with the pen. ence to the peculiar doctrines of Christianity. late Dr. McCaul, translated into Hebrew. | own number. continues to be read most eagerly by the By the year 1855 depredations by the was not killed; but all her life she carries

to fulfill, the desire to possess the Ula Testament, the intellectual conviction of many that their system is unsatisfactory, and that Prof. Dr. Franz Delitzsch, one of the Christianity has established its claim to be most prominent then in Germany, says: heard-these are a few out of many indica-"Christendom shall neither slumber nor tions 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 London Society for Promoting Christianity have a humble shelter, whilst quietly study ing 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 in-47 Scripture readers, colporteurs, and other struction and training, are taught the trades



In the official records of the Indian Bureau, and two lay missionary agents working in | for 1843, the following tribute is paid: "The Nez Perces form an honorable exception to A most important work of the Society has the genral Indian character, being more been the putting into the hands of the Jews noble, industrious, sensible and better distheir own Scriptures, together with a He- posed toward the whites and their improvebrew translation of the New Testament. In ments in arts and sciences." When the 1809, a Hebrew Bible cost some guineas; a writer of this tribute was at the missionary Jew can now purchase a copy at any of the station he was very cordially received, not Society's stations for one shilling and six- only by the missionaries, but by the Indians, pence. Since 1823, 161,693 entire copies of and especially by one old chief ninety years the Old Testament, and 399,243 parts of the of age, who referred, with deep emotion, to same, have been circulated. Since 1817, the visit of Lewis and Clarke, and to the 203,165 copies of the Hebrew New Testa- patience with which his people had waited ment, and portions thereof, have been sold to see the fulfillment of promises that misor distributed gratis. Formerly Jews would sionaries of the gospel should dwell among

In 1839 the missionary, Spaulding, rethat they cultivated their lands with much Controversial books and tracts are indis- skill, and that there were many more who

In 1853 a white man, who had passed the that it has been necessary to vindicate the previous winter in the country of the Nez of age. I asked the child's name. The meaning and reference of passages of most | Perces, came to the military post at the name signified that the child was just toler. obvious application. The little unpretend- Dalles and reported that he had wintered ated-merely allowed to live. The mother, ing tract, moreover, has often, under God, with several hundred Indians who, every in explanation, said that when the child was proved a blessing to those beyond the mis- morning and evening, met for prayer, the sionary's reach. The "Old Paths," by the exercises being conducted by one of their sister said, 'Let her live; I will wash her

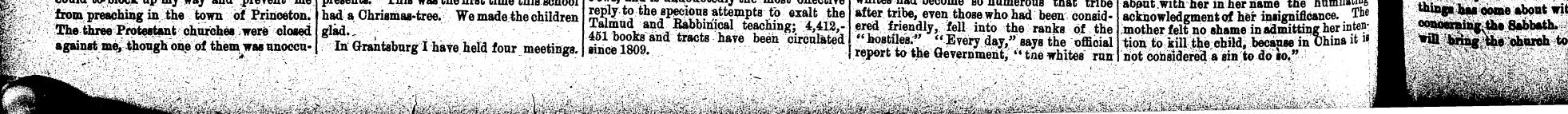
Jews, and is undoubtedly the most offective whites had become so numerous that tribe about with her in her name the humilating

irreligious, but the lower the centuries, and President Seelye declared at professedly religious, the lo the A. B. C. F. M., in 1867, that the previous standard of those who are i decade of years in Japan had for remarkable masses disregard obligation results no parallel even in primitive penteday, because they have been costal days. China opens her gates by the not directly, indirectly, by r treaty of 1858 to the gospel, and assures to converts immunity from persecution. In 2. We have not known, 1 the year 1856 the Hatti Humayun gave the to know. godless men to ke firman of the Sultan as the guaranty of toleration in Turkey. In 1878 ten thousand

merely because they are con seventh day is the "proper never have taught that any is sufficient to redeem men have known many irreligiou regarded all days upon the g were not Ohristians, but w were they Christians, they Sabbath, instead of the Sun 3. The lack of regard for

of its want of divine authori about, first, by the Roman (in its semi-pagan teachings. ings the church insisted that place of God, had authority Sabbath and introduce the introduced, not as a Sabbat 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 th 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, I Theoretically, the moral at of the "world" will alway 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 chi God. The irreligious mas for Sunday as a sacred da things has come about with concerning the Sabbath.



of the horses and cattle of the friendly In. lians. I will soon no longer be able to estrain the latter from outbreak." About he same time the hostile Indians in Oregon ent word to the Nez Perces, "Join with as in the war against the whites, or we will wipe you out. We have made the whites un out of the country, and we will now nake the friendly Indians do the same." What can the friendly Indians do?" wrote Colonel of a company of Washington Cerritory volunteers. "They have no amnunition, and the whites will give them one; and the hostiles say to them: We ave plenty, come and join us and save your ives."

In 1858 we find the Nez Perces fighting n the side of the United States Government gainst the hostile Indians. One of the letachments of United States troops was aved from destruction by their intervention. The United States officer in command wrote o the Indian Commissioner urging the rotection of the Government to these In. lians, whose fidelity had been so nobly hown. When he asked the Indians what hey wanted, their reply was: " Peace, plows nd schools.

The history as given by Mrs. Helen Huntackson, through some thirty pages of her 'Century of Dishonor," is a sickening one; n the one hand, the confidence, patience nd fidelity of the Nez Perces; on the other, romises either neglected or broken, treaties isregarded, pledges of money apparently orgotten, encroachments of miners and ettlers constantly made and successive ransfers and changes by which their erritory was continually narrowed. The Vallowa Reserve in Oregon, first ceded to he Indians in exchange for larger possesions, was finally taken from them, and then ollowed the war with Joseph's band. The romise made to them upon their surrender hat they should be returned was shamefuly disregarded, and they were removed first o Fort Leavenworth and placed in a low iver bottom with no water to drink but that t the river.

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FORWARD. Japan opens her ports, sealed for three

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

A "FRESH REVELATION" WANTEB.

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.

8878: "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 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

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

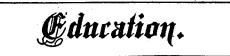
If our correspondent waits for a "fresh revelation," he asks God to repeat what has been already done, amid the thunders of Sinai, and by the calm words which fell from Christ's lips, and by the power of Christ's example. The revelation is fresh, but human error has covered it with rubbish. C. M. P. needs to clear away the rubbish from | four of the schools over \$500 for each gradhis 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."



"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 to feel the power and authority of the law of | 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.

school and the academy. While we would in no wise speak slightingly of the normal school and its work, and would not attempt missionaries; at Oberlin, about one hundred signified the same purpose, and, including all these and other colleges, there are about four 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 hundred young women willing to work in the 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 uate. 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 clases 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 your, years, or it may be three years, in a normal ing. years, or it may be three years, in a normal ing. There was something so piteously despertricts 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 and. 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 ofttimes 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, wail, which caused respectful silence even in and which would be done by them if our the lower court, where touching tones were system of education was as it should be. often unheeded. For the academic schools should prepare the student and let the normal school do the training in the work of teaching. A circu-

lar from one of the normal schools of the an' the mon kens it well !" state is before us which says that the work | in a normal school for the training of teach- | it.

ers can be accomplished in one year, which "I will, an' me voice will sarve me. Ye shows conclusively that the state of New York is educating for two or three years one bonnie laddie, an' none else ye cauld yer | One fault, only one.- Youth's Companion.

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 :

At Wellesly College eighty young women

have expressed a desire to work as foreign

Temperance.

"Look not thou upon the wine when it is red,

"At last it-biteth like a serpent, and stingeth

"NUMBER 25."

"The court is waiting for number 25 !"

part of the usually prompt official, but in a

moment more a tall, fine-looking woman

strode defiantly up, and, placing herself be-fore the judge, awaited the usual question-

ate in the prisoner's appearance, and her

great hunted eyes had a look of such anguish

in their fierce depths, that the judge, accus-

tomed to all kinds of such sad sights and

sounds, yet hesitated a moment before

"What is your name, my woman, and

"Me name is Aleen Byrne; yer honor, an'

were born in Aberdeen, off the Scottish

"And you are charged with striking a

"I am, yer honor, an' I ken weel I stricht

"I did, indeed, yer honor. I only wish I

"That would hardly have been for your

The woman spoke with a low, impassioned

"McGinnis testifies that he never laid a

"He stabbed me to the heart, yer honor,

"Stabbed you? Suppose you tell us about

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' aboot me b'y,

he were no above ta'en a sup o' the liquor

his dretful dhrinks, to warm him, he would

would beg an' pray for the bone o' her bone

an' the flesh o' her flesh. But he laughet in

my face, an' I ruined from his sicht afore I

"Las' night, yer honor, the noise at me

door frightenet me; I runned wi' all me micht

to see wha' were the trouble, an' me Robbie

Wha' think ye now, Mistress Byrne ?' Die

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

as she strikes the mon as ruins her ain childt,

As the threatening voice stilled, the woman

was pronounced discharged, and after his re-

-aye-wait ye for that, an' ye dare !"

did him ill.

father !"

asking, with unwonted gentleness :

where were you born ?"

"And you meant to?"

"He's kilt me, yer honor."

hand on you," returned the judge.

might a kilt him ĺ"

good, Aleen."

coastland."

man?"

the mon.

There was a little hanging back on the

when it giveth its color in the cup, when it moveth

foreign field.

itself aright.'

like an adder.'

"Number 25 !"

"Bring on number 25!"

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.

est-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."

watched the people slowly disperse, leaving the sexton to his solitary work.

Always visited the sick. The old people all liked him. Even the children used to fullow him on the streets."

"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 wail, which caused respectful silence even in we had to take him to the poor-house. He died there; only forty-five. Poor man, he

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

"Only one fault !" The temple had only

"Only one fault !" Home gone, wife lost, family ruined, honor forfeited, social and religious privileges abandoned; broken micht no ken wha' it is, yer honor, to hev health, poverty, paralysis, and the poor-house.

3

"But she did have a knell of fiery

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 said, "There's a funeral to-day in your town ?"

"Yes-Stephen. He was one of the larg-

I made no answer. I was tired, and

"A very generous man, Stephen was.

"A good man indeed," I said indifferently.

"Yes; he had only one fault."

had only one fault !"

one decaying pillar, but it fell.

enturies, and President Seelye declared at he A. B. C. F. M., in 1867, that the previous ecade of years in Japan had for remarkable esults no parallel even in primitive penteostal days. China opens her gates by the reaty of 1858 to the gospel, and assures to onverts immunity from persecution. In he year 1856 the Hatti Humayun gave the rmän of the Sultan as the guaranty of tolertion in Turkey. In 1878 ten thousand onverts were baptized in the "Lone Star lission " alone within ninety days, and sixty housand people in South India renounced olatry; in 1877, Stanley, after 1,000 days, mpleted the exploration of Africa's interior, pening the way for a chain of stations from anzibar to the estuaries of the Congo! And 1884 the Berlin Conference, embracing teen ruling powers. Protestants. Greek. atholic and even Moslem, sat to decree civil nd religious freedom to the vast Congo spin. We are living in a missionary century hen every day is a crisis and every hour a vot of destiny. What are we doing? We re allowing the cry of retrenchment to artle our missionary workers, at a time hen our motto should be not only "never ackward,"; but "always forward." Rerenchment! why, if the church of Christ at nch a time restricts her missionary work, esitates to follow the moving and luminous illar, God may let the waters of the Red ea back upon his own hesitating hosts, hich he has heaped up to give us a dry path rough the very deep. A church that with ch world-openings before her, Cores, the st of the hermit nations now coming forth om exclusion and seclusion to welcome the ntact of the gospel missionary, Ethiopia retching forth hands unto God, the isles the sea waiting for his law, and within irty-five years rearing a thousand churches the ruins of pagan shrines and cannibal ens-if the church now fails or even falters th such divine voices calling, such door ening, such fields inviting; with harvests pening so close upon the sowing that the wman is overtaken by the reaper-such a urch may well ask whether there is not a s of apostasy from God in the matter of ssions.—Dr. Pierson, in Missionary Re-

To snow the need of work among Chie women, a missionary of the Dutch Rem Church writes: "One of the women, le waiting for medicine in the hospital, a little girl beside her about ten years age. I asked the child's name. The ne signified that the child was just toler--merely allowed to live. The mother, explanation, said that when the child was n she meant to destroy her, but an older ersaid, 'Let her live; I will wash her care for her.' So the poor little thing not killed; but all her life she carries ut with her in her name the humilating nowledgment of her insignificance. The her felt no shame in admitting her inten-

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 semireligious 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

Nebraska would receive \$142,843 63. Ohio would receive \$1,623,718 21. Texas would receive \$3,920.913 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

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 deservedwe paid \$63,797,831 61 to those who saved the nation from disintegration and ruin! and now people higgle and hesitate about appropriating \$77,000,000 in eight years, to help preserve the country from the dangers of il literacy.

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 postmasters.

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

THE NOBMAL 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. Its aim is to educate persons for instructors minor. His comrades declared the evidence that is used should be one that is primarily

students free of charge, before they reach | ain. I left the gude father o' me lad a their legitimate work. It is evident that we | sleepin' in the kirkyard when I brought me are living under a system of education alto- | wee sonnie to this land. They say this be a gether too one-sided. We raise a plea for a | countrie flowin' wi' milk an' honey, but oh, little more justice and equality in this great | yer honor, it flows wi' milk an' honey for work. The subject has been agitating the some, an' for others, I mind me, it flows wi' minds of a few educators for some time. Let a very sea o' poison.

it not be merely an agitation,-something about which to discuss, but let some of the educators who have the welfare of our acagreeted mesel' for a' the toil so long as me demic institutions at heart see to it that such winsome Robbie were thrivin' an' gettin' a agencies for good in the world have their muckle o' learnin' fra' his books! He corner stones kept bright and polished. growled so fine an' tall that soon he were

We believe with one of our great writers ta'en to a gentleman's store to help wi' the that the only way to make the mass of manerrants an' to mind the counter betimes. kind see the beauty of justice, is by showing Then the mon McGinnis set his evil eye on them in pretty plain terms the consequence the lad. I was forced to pass his den on me of injustice.-Canisteo Academy Quarterly. way to 'an fra' the bread store, an' h



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 | stormin', an' he give the lad many a cup o' | shops in the city. words, would do to teach little children; but they who study this line of work have say. I got upon my knees to me ain childt,

shown plainly and philosophically that the an' prayed him to pass the place no more, but to gang hame by some ither road. Then 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.

swayed into the room, an' fell at me feet-We once visited a mission-school where he were dhrunk, yer honor ! Then McGinnis children were taught to read and to commit pokes his face in at me door, an' asket, to memory bits of geography and arithmetic. Every question was answered with the rising I mean to strike the mon, yer honor? An inflection. The poor, little things were could I. I'd a sthruck the breath fra' his taught, not to know, but to guess; not to body! Ye'd better keep me wi' lock an' key think, but to stumble along, with one chance the nicht till me gloom dies out; but, oh, in ten of a parrot-like memory hitting upon jedge, jedge! there's naught to kill the the right answer. "A little worse than gnawin' at me heart, an' wishet mesel' an' nothing in the way of school," we thought. me lad were in the kirkyard aside the gude -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

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 but wait ye, till the Lord Almighty strikes Henry B. Pearson, for the establishment of a Bromfield and Pearson Professorship of Natural History.

appearance in court, McGinnis was lodged A school for instruction in the science of

In Great Britian 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 "For mony a year after I reacht these shores I toiled in sun an' shade, but wha' summarily expelled all its members whose names have appeared on petitions for liquor

licenses. The use of tobacco is to be absolutly prohibited in all the government schools in France on the ground that it affects injurious-

ly 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 ?"

wi' the rest of an e'en. I begged me childt for the love o' God to let the stoof alane. Me Since prohibition went into effect in Robbie doin' no ill, an' promised to bide by Raleigh, N. C., the largest saloon in the city me will an' wishes, but the mon McGinnis has been turned into a shoe factory, which watchet o' night when't were cauld an' will employ more persons than all the dram-

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 I went mesel' to the mon wi'out a soul in his about one hundred and eighty million gallons body, an' p'raps ye ken, yer honor, a mither of beer a year."

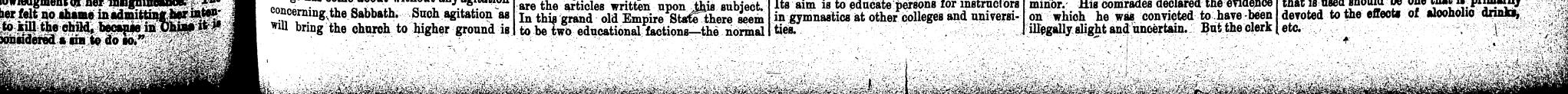
> Hundreds of boys, says the Scientific American, apply for enlistment in the United States Navy, but are rejected because they cannot pass the physical examination. The first question 1s: "Do you smoke ?" The invarible response is: "No, sir;" but the tell-tale discoloration of the fingers at once tells the truth.

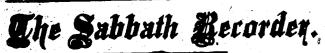
Burdette says that lately an Indiana man taught his dog, a very fine-bred, well behaved setter, to chew tobacco. Now the dog comes into the house by the back door, never scrapes his feet on the mat, never goes to church, is careless at his meals, gets burs in his tail, goes with a lower grade of dogs, and-it is feared that he is begining 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 Africs; and that he himself, during three and a half years in that hot land, did not drink ten tablespoonfuls of spirituous liquors, and was nine months in the wildest part of equitorial Africa without a symptom of disease.

In a written opinion the Hon. J. H. Drummond, of Portland, Me., says that the ve all ! It's a' well enough to 'rest the mither 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 puysical training is to be conducted at Har-vard the coming summer, by Dr. Sargent. wilfully sold or given intoxicating drink to a Its aim is to educate persons for instructors minor. His comrades declared the cridered devoted to the effects of alcoholic drinks.

ITEMS.





Alfred Centre, N. Y., Fifth-day, April 14, 1887.

REV. L. A. PLATTS, 'D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary

Editor.

Communications designed for the Missionary Department should be addressed to REV. A. E MAIN, D. D., Sisco, Putnam Co., Fla.

All other communications, whether on busi-ness or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

TERMS: \$2 per year in advance.

Drafts, Checks and Money Orders should made payable to E. P. SAUNDERS, AGENT.

"THEY praise him for his wondrous art; But ever, in his inmost heart, How far apart, he knows with tears, The songs he sings and those he hears."

WE have accidentally mislaid the address of Mrs. A. B. Douglass, whose residence is in the vicinity of Mystic or New London, Conn. Any one who will furnish us the proper address, will confer a favor upon the lady in question.

case of the recovery of sight. Squire Whittaker, residing at Waverly, N. Y., is over eighty years old. For a number of years his sight has been failing, until about two years ago he became totally blind, remaining in that condition until a few weeks ago. At that time Mr. Whittaker suffered a severe attack of heart disease. On recovering from this attack, he was surprised to find that he could see, and he has kept his sight ever since, as clear and bright as in his boyhood days.

In the RECORDER of March 24th, a suggestion was made that Sabbath-day, May 21st, be made a children's day by all our churches, as far as it may be found practicable and consistent with other plans to do so. The service may be in part by the children, or wholly by the pastor; but in any case they should be conducted in such a way as to recognize and emphasize the presence and

are willing to pay for, and in the same kind.

A POOR woman, whose habitation was in the attic of a little old house in a crowded city, whose bed-room, sitting-room, parlor, kitchen and dining-room were all one small room, which was not overcrowded with furni ture at that, and whose most vivid experience was expressed in one short, sad word, "want." was taken one day to the sea-shore. She took a long, silent look, and then slowly said, "Well, it is a satisfaction to see one thing of which there is enough." How like the experiences of many is this! We do, indeed, get some glimpses of God's great love; but our vision is so shut in by our selfishness, by the allurements of the world, by the dross that still is mixed with the gold in us. that our spiritual possessions are not inaptly represented by the poverty of the poor woman. How her eager eyes feasted upon that generous expanse of shining, blue waters, so free that, whatever uses others might make of it, it was all hers to look up-

on, to admire and to enjoy! So shall the fullness of God's infinite love and glory burst upon our vision some day, and all we have known before shall seem as nothing in THE newspapers are relating a striking comparison with the ineffable fullness and beauty of the King Eternal; and in the possession of his love, "of which there is enough," shall we be forever at rest. "I shall be satisfied when I awake in thy likeness." In the meantime, brethren, let us get as far as possible away from the narrow poverty-stricken bounds which our own sel fishness is setting to our vision, and reaching out and up to that purity of heart which

makes us truly Christ-like, get as much as possible of heaven down into our every-day lives, and so begin here that which shall open up to our enraptured vision, without measure, up yonder.

BISE, HE CALLETH.

It is related of one who afterwards became the glory of God, the building up of the prevery great man that he was an unusually dull boy; but what the boy lacked in native the things that remain, and the salvation of the principal part of my time for the last ability, his noble mother sought to make up souls, than in the past. It is my earnest fifteen years, the greater part among the to him by patience and persistence in his in-prayer that these results may follow the regular Baptists, the less with the Seventhsat listening to the mother's patient endeavor manner than by a "children's service;" but mind. Losing all patience, he at last ex- in proportion to the sacrifices made and the service. Some words commendatory of the the same thing for the twentieth time?" nineteen times are not sufficient to make him comprehend it." In some such way

ways get, in the social life, just about all we ties, the measure of our responsibilities! Some of us have, indeed, seen the hand of God in the history of these years, and have

heard his voice calling us out to service, and have made some response to his call. But who cannot see that we are far below our privilege and our duty? How long will God be patient with us? Let us not tempt him;

but with full purpose of heart let us now put on the whole armor and seek our appropriate place in the great conflict. We speak these earnest words of exhortation to no single class, but to all the brotherhood, ministers and laymen, men and women, old men and children; let us all come up to the help of the Lord, to the help of the Lord against the mighty. We speak of no special offerings, but plead for the consecration of all we have and all we are to God's service. Let us come with all our powers refined by education or enriched by grace; come with our wealth of purse and consecrated personal lives. "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough

to receive it."

Communications.

CHANGE OF PASTOBATE.

My brother, Eld. C. M. Lewis, in writing at one time from Martha's Vineyard, where he had gone for rest, said: "I am filling one part of my commission,-go." I think the last few months have been those in which Seventh-day Baptist ministers have fully met this part of our instructions from the great Teacher. "Go."

While I am ready to admit that this does not necessarily imply growth in power or usefulness, yet from the make up of society, as we find it, it is, at least, probable that our work in the future will accomplish more for cious cause of Christ, the strengthening of

ture field of labor. As our goods had not and the third year with an increase to \$69 50 arrived, we were kindly entertained in the ten dollars of which was in money. The families of brethren F. J. Ehret and Dea. Asa F. Randolph, for some ten days. We are now, however, settled in the parsonage, owned by these two brethren, on the bank of the South Fork of the Hughs River, in the village of Berea.

to do all they can to make our stay with only about \$70, mostly in trade. The next them both pleasant and profitable. They year we succeeded in getting them willing have not heretofore enjoyed the regular to agree to receive help from the General ministration of the word of life, hence, they seem eager and attentive, giving an inspira- Bickers took the field (my health having tion to the preacher which is highly enjoyable. There are some 35 or 40 families of know.

Sabbath-keepers here, with a large number of children and young people who need to be gathered into the fold of Christ. My prayer is that our labors here may not be in vain in years, which brings us up to the time of my that direction.

The strenuous efforts this people have made to secure the preaching of the word, is an evidence of their having accepted the divine plan that those who preach the gospel shall live of the gospel; and from what I hear from other points, I think this truth is becoming better understood in this state than formerly.

In looking over the labors of the past 25 keep, the Sabbath of Jehovah, which was years, with the eight churches I have served as pastor and missionary pastor, with all of the ren. One of the old preachers arose in pub. privileges and opportunities of the same, I lic and said, "I cannot fellowship that can but adopt the language of Paul to Time man," pointing to me. Then said he, "he othy, when he thanked our Lord Jesus Christ for putting him into the ministry.

demands of this ministry be so faithfully met that the cause of Christ shall be advanced, and the Judge say, in the end, "well done." To the many converts and veterans along these lines, I say again, Be thou faithful unto death, for a crown of life awaits you.

H. B. LEWIS. BEREA, W. Va., March 31, 1887.

A BIT OF EXPEBIENCE.

As I have been laboring as home missionary

fourth year we prevailed in getting a com. mittee appointed to see that the wants of the missionaries were supplied. We took advan. tage and called for this committee as such for the whole association, almost to a unit would have nothing to do with any kind of I find here a kind and earnest people, ready a board whatever. But this year we got Association of the state, and a Bro. H. o failed), with what success financially I do not

After about two years' rest, I agreed to take the field again, and served in the capacity of home missionary for about three 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. if I may be allowed to call it a salary, was from \$169 to \$200, mostly cash. But now was convinced that Sunday was not God's Sabbath, so I began to preach, and also to enough for my rejection among my breth. went out from us because he was not of UB. he has gone off and joined the Seventh-day As the years of labor are added, may the Baptists." This remark gave me an idea and for the first time in my life I concluded. "as well be 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 disabili-

ties will not allow of all the 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 missionory 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 inmy meetings I have heard the derisive jeers of wicked men, in which they were often upheld by the ministers, while the women clapped their hands, shouting, "Glory, hallelujah; the Lord will never let us believe in the missionary," and much more which I would 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 clad, sometimes wet and cold and hungry, with my dear family at home in the same condition, my prayer was, O God, give me this 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 1 embraced and commenced preaching the Sabbath. I used to think my trials great, but experience has taught me how to suffer, of late years, for the cause that is dearer to me than life. I have been reported twice to the grand jury for keeping the Sabbath and working on Sunday. Trade has been withheld and friendship withdrawn. I have been menced in good earnest, having no one to stigmatized, mocked at, accused of being the advocate of every henious doctrine, the patron included, also of exaggeration and insanity. I have been declared not fit to live, and as much as possible all intercourse with me has could and faced the difficulties. This year been withdrawn by a good many; some even We had a pleasant trip, passing in a few I received by gifts, for no one would own entering into a written obligation not to go that they paid me, the whole sum of \$37 in to any Seventh-day Baptist meeting, and to truck and turn-over at a high price, and have nothing to do with Seventh-day Bap. 30 cents in money. One would naturally tists whatever: But, thank the Lord, we imagine that my needs were great, as I had see rays of light breaking forth all around. nothing to start on; however, I took the field Prejudice and bitterness are slowly but

of a part only, and by th this I will do from this aus yet have faith that God cause more and more in his hands, and that I shall liv when not only two little ch faithful brethren shall be aci hills and valleys, but the Lord shall rise up in its wilderness of moral desolat as the rose. Brethren, I ca this is a fancy picture. direct and sustain me, and c hood to come boldly to the and mine shall see it.

> ELE CREEK, Texas Co., Mo. WASHINGTON LB

(From our Regular Corr

WASHINGTON, D.

It looks very much as if Whitney will live in histor Secretary." He has just ta toward the improvement an the navy. This was the set announcement inviting seal the shipbuilders of the Uni building of five new iron ver icans with yards equipped ca is an important consideration mium for extra quarter kn contractors. Three of the cruisers, and must be com years. The others are to h must be completed within a It is also required that one o be built on or near the coa Ocean, one of them on or Mexico, and two of them or of the Atlantic Ocean.

There has been a good c here in regard to the with National Drill, which takes of two prominent Alabam "True Blues" and the some colored militia will] contest. It is argued by the coming event, that since tional Encampment and D right, civil, military, or n regularly organized soldie their color. The Drill ha of the Government, in this affair, and is simply inter the proficiency of voluntee manual of arms and mil The social aspects of the c another thing. Soldiers same field are not obliged same hotel, or eat at the sa izens they are still privileze own associates. Colored to President Cleveland's in were assigned a place in th tending the laying of the c City Hall at Virginia's ca aging Committee of the Nat is composed almost exclusi and Southern men, did not the two colored companies entry. And, indeed, it i why the militia system of any more danger from the which is lawfully recogniz tion, than is the regular a colored men in its service into soldiers. The first day that the merce Commission was en dicially, which was on Tu the law went into effect, nent office quarters. Th nounced its first official a of the "long and short h fecting the entire South Steamship Association. a period not to exceed n subject to revocation at an mission. The Washingto Commission is in a beaut with white marble front, the Baltimore Sun Com missioner will have a there to himself. Appli ments under the Comn come in by every mail. that he is about to take a rope, and should the Con services before the date f they may cable him at his When the champion pu visited the White House, it is alleged that, in an u he gave expression to the rice of Turkish baths President's health. It w muscle developer that be the Medical Association Columbia, or he would expressing sentiments so exalted "ethics" of the This is in connection with

importance of children in our church life and work. It may be worth while to do this oftener than once a year, and in a less formal we think good would come from such a plan have been received. We hope many will act on the suggestion if they do not write about it.

THAT eccentric, but sensible, preacher, Sam Jones, says: " If you give me the money that Knights of Labor spend for whisky, I will feed their families the year around. When I was in Baltimore a few weeks ago, the laboring men marched through the streets 18,000 strong. Some of them were in a pitiable condition; I really felt sorry for them. Their feet were almost bare, their coats were out at the elbows, and some of them had neither hat nor cap. They were marshalled by well dressed men on horseback, everyone of whom, I learned on inquiry, was a wholesale liquor dealer or barkeeper." Could a more suggestive picture be drawn? If all laboring men would boycott the whole liquor business, it would go farther toward relieving the distress of which they complain than anything else they could do.

THE law of reciprocity in human affairs is as exacting in social matters as in moral relations or business transactions. In the universal decree; in the moral relations the law is transferred from the realm of things that are to that of things that should be, Jesus, " All things whatsoever ye would that men should do to you, do ye even so to them;" in social matters the law comes down again to plain simple facts, and demands that its subjects shall give and take in even measure. Solomon expressed it well when he said, "A man that hath friends must show himself friendly." It is strange that people who recin business, and in the moral relations, so often and so persistently ignore it in social life. People who never repay calls are almost certain to complain that people so seldom call on them; and in the social features of church life, those members who never go out of their way to greet a brother or a privileges, of these relations are reciprocal, ergies and our deepest consecration. What were met by friends from the Ritchie Church, again at their next annual gathering, on the surely dying, and hope and prospects

would have us learn respecting the work he from the Ritchie Church, W. Va., and in in the year 1870. While previously, I was has for us to do. But, how slow we are to harmony with my ideas of this matter, I left by observation, forced to the conclusion that learn! He opens wide the doors of oppor- the church at Dodge Centre, Minn., on the this people, in this country, was far behind tunity, and we fail to comprehend what it last day of February, to come to this place. all means. Read "A Bit of Experience," by Bro. Rutledge, in another column of this paper, and contrast the discouragements which he met, no longer than fifteen years ago, with open doors and urgent invitations that greet us on every hand. Do not these call upon us for increased benevolence and greater consecration to the work of spreading the truth and seeking the lost? Is not this the voice of God, commanding us to go | years spent with other churches; and finding | there from the east, a Bro. Wheeler was forward? Note how we have grown in so many of the old friends and acquaintances wealth and material resources during the past fifty years. Is not this, again, the voice of God uttering the same mandate, "Go forward"? See how the power of our ministry is increased by the facilities which

have come to us for their education and equipment. Has God given us these men only that we may enjoy the fruits of their able ministries? Is he not rather fitting us latter, value given for value received is the to go out into the wide world and do valiant work for truth and righteousness, through these men? We have rejoiced that so much attention has been given, during and is expressed in those golden words of the last twenty years, to the study of the Bible, by means of the International Lessons, but have we seen any call in this to increase our diligence in our efforts to win Christian people back to the Bible and the Bible only as the rule of faith and practice? The question of Sunday legislation, Sunday saloons, concerts, libraries, etc., for the past decade, has done more to call the attention of men ognize the operations of this law so plainly to the true ground of Sabbath-observance than a whole generation of agitation on our part could have done. Have we recognized this state of inquiry in men's minds as God's call to us to push to the front the claims of he drinks. his law respecting his holy Sabbath?

These are only a few of the many ways, as it seems to us, by which God is patiently stranger, are most certain to complain that trying to teach us that we are living in no one notices them! Why should anybody stirring times, and that he has work for us notice them? The duties, as well as the to do for him which demands our best en-

struction. One day the husband and father | changes that have so recently been made; | day Baptists, perhaps a narration of my own and when I remember that the general teachto beat some shaple lesson into the poor, dull ings of the gospel are that we are to be blessed esting to some. claimed, "Why will you tell that stupid boy self-denial practiced, we may expect grand country from an Eastern state, as a licensed results to follow these changes; for I think To which she quietly replied, "Because I understand something of the magnitude of in one year after my arrival, I was

these on the part of both pulpit and pew. God seems to be teaching us the lessons he this article. In response to an urgent call In doing so I think I realized the trials connected with such a change. Moving to that there was nothing developed to show that place twenty-four years ago, when it was struggling on amidst the deprivations of pioneer life; being by that church called out and licensed to preach the gospel, although I had preached some in Dakota, Wis.; being recalled to the pastorate of that church four years ago, after an absence of twelve and a half of earlier years from the east-all combined there from Tennessee, and myself. But to make the separation one of trial and anxious thought. But when I decided in my preachers there who were pleased to call own judgment that the change had better be themselves anti-missionary pioneers. In made, as the Macedonian cry came from West vain did I and Bro. Wheeler plead. And Virginia, where, as we had learned from Bro. Wheeler was only admitted to travel time to time, through the RECORDER, there and sell books as a colporteur, not as a miswas such a destitution of pastoral labor, and sionary; while I was threatened with a mob, being advised by other brethren in the min- even by some of the delegation, for no other istry with whom I corresponded to accept reason than that I stood up and boldly prothe call, "immediately I conferred not with claimed that I was a missionary. Of course flesh and blood," and decided to make the you may imagine that all sorts of misreprechange. The many expressions of regret on sentations followed the missionaries; all, account of my removal from Dodge Centre however, to no purpose. The missionary were gratifying, as were also the resolutions of the church, previously published in the RE-CORDER, the kind remembrances of the W. O. T. U., under whose appointment I had labored in the temperance work, and the hospitable attentions of friends after our breaking up, and the sympathetic farewells at the time of our departure. These expressions of regard, and the tender memories which one to comfort, no one to cheer or help me of every mean principle, the missionary Cause they leave, are among the rewards which

> hours from the snow-drifts and railroad blockades, the worst of the winter, to the bare ground and the turning of the furrow at the hand of the industrious farmer, in south-eastern Ohio and West Virginia. We

> bitter which is sometimes mingled in the cup

experience would be in place here, and inter-

In the year 1869 I emigrated to this minister of the Missionary Baptist. With ordained to the work of the ministry by My own experience in this matter calls out | the laying on of hands and prayer. Soon after this I attended a Baptist association, that of many places I had been in, and, so far as missionary enterprise was concerned, there was such a thing as a missionary spirit among the people, but much otherwise; so I visited that association with a hope of learning better things; but, to my sad surprise the whole thing ruled anti-missionary, almost without an exception. True, Bro. Helm was there and a Bro. Seymour was there from the north, and a Bro. Rice was what could we do? There were about twenty cause had come to stay.

At the next gathering of that body, in September, 1871, we had a little better success. By hard effort we got them to agree to let us take the field at our own risk. and here our work as a home missionary comlook to in time of need but God alone. no but the Master, and my own dear wife. come to the servant of God, to sweeten the Submitting myself to God with all that I had in the world, I braced up as best I



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Foreign.

At a conference of Scotch millers at Glas-

April 5th being the thirtieth anniversary

of the birth of Prince Alexander of Batten-

burg, every town in Bulgaria and every

It is reported that when the duke of Edin-

Two Frenchmen have been making in-

quiries at Toronto as to Canada's ability to

The general belief is they are representatives

The Pope has forwarded to the French

government proposals aiming to bring about

Domestic.

The New Jersey Assembly has passed a res-

The building in Chicago known as the

Ex-President Arthur's late residence on

Lexington Avenue, New York, has lately been

of his son, Prince Alfred.

of the French government.

Loss \$125,000.

sold for \$24,750.

and the third year with an increase to \$69 50 en dollars of which was in money. fourth year we prevailed in getting a com. mittee appointed to see that the wants of the nissionaries were supplied. We took advan. age and called for this committee as such. or the whole association, almost to a unit. would have nothing to do with any kind of board whatever. But this year we got nly about \$70, mostly in trade. The next ear we succeeded in getting them willing o agree to receive help from the General association of the state, and a Bro. H. C. Bickers took the field (my health having ailed), with what success financially I do not now.

After about two years' rest, I agreed to ake the field again, and served in the apacity of home missionary for about three ears, which brings us up to the time of my nvestigation of the Sabbath question, when here was such a thorough change effected. But the missionary sentiment had so rapidly ained, that during these three last years of ny missionary labors among them, my salary, I may be allowed to call it a salary, was rom \$169 to \$200, mostly cash. But now [as convinced that Sunday was not God's abbath, so I began to preach, and also to cep, the Sabbath of Jehovah, which was nough for my rejection among my brethen. One of the old preachers arose in pubc and said, "I cannot fellowship that an," pointing to me. Then said he, "he ent out from us because he was not of us, e has gone off and joined the Seventh-day aptists." This remark gave me an idea, nd for the first time in my life I concluded. as well be guilty as accused," and resolved hat it should be so, and soon after put my pod resolution into practice. Not long ter this I began work for our Missionary oard at the rate of \$100 per year, till last II, I had a raise of salary to the rate of \$25 er month, for only six months during the ear. My regrets are that financial disabilies will not allow of all the time.

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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 grandure 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 vears. 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 "Gravs." 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 Na-

tional Encampment and Drill, they have no right, civil, military, or moral, to exclude regularly organized soldiery on account of

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 | edness." 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 district known as the Red School-house, 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 re-

on L. M. of Arletta E. Greene..... Mrs. G. W. Monroe, Davis Junction, Ill... Micajah Ayars, Shiloh, N. J., Outlook..... Emeline Crandall, Westerly, R. I..... Light of Home, Ladies' Society, Wellsville, N. Y. T. B. Bardeen, Alfred Centre. A Friend, W. C. Burdick.

Woman's Executive Board. Woman's Auxiliary Society, Second Alfred, O. D. Greene, Adams Centre... Mrs. O. D. Greene, " Church, New Auburn, Minn..... Mrs. O. D. Greene. " Book sales :

1 00 1 Cartwright 1 Outlook..... 2 Sabbath and Sunday, Vol. 1, paper.... 2 80 cloth.... 6 Quarterlies 8 00 28 Sabbath and Sunday History..... 34 50

\$627 17 E. & O. E. J. F. HUBBARD, Treasurer, PLAINFIELD, N. J., April 1, 1887.

Home Hews. New York.

ALFRED.

On Sabbath, April 9th, interesting union branch of the patriotic league sent congratuservices were held at the Second church, by lations to him. the Second Alfred, Hartsville and Andover burg was on his last visit to Germany he Churches, under lead of their several pastors. agreed to waive his right of succession to the 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. supply horses suitable for military purposes. 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. an understanding with France with reference

At 11 o'clock, a sermon was preached to the establishment of diplomatic relations by D. E. Maxson, on the "Home Gathering," between the Vatican and China. of the "Whole family in heaven and earth."

Eph. 3: 15. After the sermon, the Lord's Supper was administered, and the large as olution denouncing the Irish coercion bill. The Rev. Dr. McGlynn will move to Brooksembly was dismissed, feeling that "It is lvn May 1st. He has rented a house there better to be a door-keeper in the house of for three years. our God than to dwell in the tents of wick-Jackson Street Meat Market has been burned.

This ingathering is the fruit mostly of a protracted work by Eld. Summerbell in the lying on the confines of the three churches.

HORNELLSVILLE.

The attendance at our services on the Sab- den, New York, in one day last week. sult "like people like priest?" And has the bath has been growing some of late, both at ______ It is reported that there will soon be pubthe preaching service and at the Sabbath school. At our prayer-meeting last Sixthday 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 firstclass teacher. Another of the best teachers of our schools, Miss Sabra L. Sargent, is also the rate of 10,000 cubic feet a day with a an Alfred graduate.

Condensed Mews. THE Quarterly Meeting, composed of the Otselic, Lincklaen, Cuyler Hill, Scott, and DeRuyter Churches, is appointed to be held with the De-Ruyter Church, the last Sabbath in April, with the following order of exercises : Delegates representing 12,000 Welsh miners have adopted a resolution denouncing

Sabbath evening, April 29th, preaching by Miss P. F. Randolph. Sabbath morning, 10.80 a short discourse by the pastor, followed by covenant-meeting and com-

gow, recently, a resolution was adopted demunion, and then the Bible school. Evening after the Sabbath, preaching by F. O. Burdick. manding that a duty be imposed upon foreign

First-day morning, 10.30, preaching by Miss P. F. Randolph. The Berlin correspondent of the Daily First-day night, preaching by News says a secret treaty has been concluded F. O. Burdick. May the Holy Spirit be present to revive and between Sweden and Germany against bless. L. R. SWINNEY.

The Swiss government has resolved to act THE Associations.-The following are the vigorously against the socialists and anarappointments for the coming sessions of the Associachists, whose recent activity is thought to be tions, as to time, place, and preacher of Introductory calculated to disturb the peace of the state. Sermon, so far as shown by the Minutes of last year: An English civil engineer has gone to SOUTH-EASTERN ASSOCIATION.

Cabul, the capital of Afganistan, at the re-Meets with the Ritchie Church, at Berea, W. Va., quest of the Ameer, to consult with him about May 26-29, 1887. Preacher of the Introductory Serthe construction of a railway from Cabul to | mon, S. D. Davis.

EASTERN ASSOCIATION.

With the First Hopkinton 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. Burthrone of Saxe-Coburg and Gotha in favor dick.

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

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 pasters of our churches assume toward secret organizations? Jared Kenyon.

Four thousand, two hundred and seventy-Relation of Revelation to Human Reason, three immigrants were landed at Castle Gar-B. E. Fisk. The Scripture Doctrine of the Trinity,

good things. E. A. WITTER.

their color. The Drill has the recognition of the Government, in this sense is a National 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 tending 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 Com- E. P. Burdick, mission. The Washington home of the new S. B. Coon, Commission is in a beautiful new building E. S. Fuller, with white marble front, recently erected by Mr. and Mrs. E. R. Clarke, Nile. the Baltimore Sun Company. Each Com- Mrs. Calvin Wheeler missioner will have a spacious apartment Miss H. E. Rogers, there to himself. Application for appoint- D. C. Green, ments under the Commission continue to S. P. Crandall, 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 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. J. A. Hubbard, expressing sentiments so in conflict with the J. B. Furrow, Garwin, Iowa..... exalted "ethics" of the Medical Society. This is in connection with the ordeal through which Dr. Sowers has just passed, for having Mr. and Mrs. R. W. Green, Berlin, N. Y.,

ministry been lowered because the pew has said "prophesy not unto us right things. affair, and is simply intended to illustrate speak unto us sweet things, prophesy 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 were assigned a place in the ceremonies at- 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 fulness 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. Edwin S. Maxson, Syracuse, N. Y. M. M. Ellis, Dodge Centre, Minn. Church, Little Genesee, N. Y., making George W. Burdick L. M. Mr. and Mrs. A. L. Maxson, Little Genesee,

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toward L. M.
Mrs. Julia A. Crandall, Little Genesee, completing L M. of self.
D. E. Bliss, Little Genesee, completing L. M. of self. Isaac Prosser, Little Genesee, making Mrs. P. Stillman, Geo. Case, Wm. L. Bowler, Samuel Wells, Mrs. H. W. Tanner. Ethan Kenyon, Mrs. J. D. Stillman. B. O. Coon, Charles Satterlee, Richburg. D. C. Gardiner, Outlook W. F. Burdick Mrs. W. D. Crandall. on L. M,... Mrs. Eliza M. Crandall. Church J. B. Williams, North Loup, Neb..... Church, Hartsville, N. Y., on L. M..... O. U. Whitford, Westerly, R. I..... W. C. Stanton, • • • • • • • • • • • Cash. Janesville. Wis..... Church, Andover, N. Y... Church, Brookfield, N. Y., \$7 73, \$19 83, A Friend. Woman's Missionary Aid Society. B'kfield. L. A. Hurley, Welton, Iowa..... Church, Plainfield, N. J..... Woman's Auxiliary Society, Plainfield..... Sabbath school,

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-10 00 school has appeared in this department of the RECORDER. The following is from the 10 00 Secretary's (Mrs. Amelia Cottrell) report: 20 00 Whole attendance for the first quarter of 1887, 1,066, being 139 more than any pre-1 00 vious quarter in three years. This is an average of 82 every Sabbath; visitors 38; 2 00 number attending every session of the school, 26; number having missed only one session, 1 00 4 00 13. 1 00

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

and society "surprised" their pastor and 25 00 wife, on the evening of April 6th, by coming without one note of warning, and taking pos-5 00 session of the castle. 6 00 1 50

The evening was beautiful without, and mirth and gladness reigned within. Many tokens of kind remembrance were left, in articles of gold, silver, crystal, curiouslywrought wood, paper, whose image and superscription was that of Oæsar; cloths, and much of that "meat." which, while it shall perish with the using, is yet essential to that

lished a novel on Washington society from Exegesis, Rom. 8: 18-25, the pen of Mrs. General Logan.

The Texas Legislature has adopted resolutions sympathizing with the people of Ireland, and eulogizing 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 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 col lege 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.

BEQUESTS 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 BEQUEST.

I give, devise and bequeath to the American Sab bath 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 Solife in its earth growing, that endures unto ciety publications, will find them on sale at the store

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.

T. R. Williams.

G. H. F. RANDOLPH, Secretary.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, 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 2 o'clock. Preaching at 8 o'clock. All Sabbathkeepers 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. 1. Perie F. Randolph, Lincklaen Centre, N. Y. L. A. Platts, 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. Platts, Alfred Centre, N. Y.

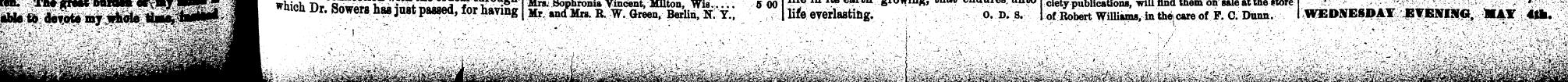
O. U. WHITFORD, Chairman.

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 RECORDER. Alfred Contre. N. Y.

THE Hornellsville Seventh day Beptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially in: vited to attend. All strangers will be most cordially welcomed.

THE GREAT AMERICAN Pianist, MR. WM. H. SHERWOOD. WILL GIVE A CONOERT AT ALFRED UNIVERSITY,

H. D. C. Connecticut. GREENMANVILLE. The members of the Greenmanville Church



Sermons and Essays.

6

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 th 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 guardlans. "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 ministration 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 | if it seem best to the Lord, he shall increase 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 subout money. This feeling does not arise from | to do this; are you afraid to trust him? 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 | freeness and a liberality that we have never plane of Christian intelligence, are filled shown before? Will you not, the coming with that zeal which is born of complete year, tithe your incomes, and give the Lord consecration to the Master, there is joy unspeakable in giving. The only regret that | the Jews? This liberality was never needed such a Christian soul experiences is, that he more than it is now. Never had the Lord cannot give far more and far oftener. I do more need of money and laborers, and all enjoyment is, and must be, comparatively, women are needed, money is needed, prayers the thirsty fields.

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 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 i meet, and it tendeth to poverty." Thes 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,

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!



"Remarkable Instance of a Father's Generosity:-Judge Whitaker vesterday 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, learned that he was running an African 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, as much as anything else, induced me to drew upon his father by telegraph, as he had part with Albert. He shipped with me 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 him "Lame Jake," and he requested me, fullest amount."

ing fashion, as if afraid to fully commit him- | neighbor said to me, "That man Sam Norton self to a laugh, lest it might not be quite you sent me, -did you ever have any trouble compatible with proper reverence.

of ridiculous, but I don't know as we can him. He won't do one thing I tell him. expect to bring spiritual things down to a not a thing." "Oh, well," I said, "he tried level with business transactions. You see, it that on me, too, when he first came, but I makes a difference that we none of us have a settled that in short order." "How did claim on the Lord; it's all free grace on his you manage ?" asked my neighbor. "Well" part, whether he gives us anything, we don't I told him, "I quit telling him to do any 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.' 'Whatsoever 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. lef your requests be made known unto God.""

The deacon nodded, but appeared a trifle annoyed; his wife seemed to be assuming

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 occasionaly, and mow the lawn once or twice a year. I soon dormitory and a poker-layout in my stable and the general appearance of my premises finally brought me letters from the Amer. ican Missonary Union, asking permission to establish one of their Congo out-stations between my barn and the kitchen. This under the nom de plume of Albert Wilson but I noticed that some of the natives called in writing his letter of recomendation, to The deacon chuckled a little in a protest- call him Thompson Easley. By and by my with him ?" I said, " No, never." "Well" "Well, well, Hitty, that does sound sort said my neighbor, "I can't get along with

> thing." And do you know, my neighbo 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 my coast again. He con. fided to me that his real name was James Sinclair, and he brought with him his broth er, whom he introduced as Walter Taylor. They took up their old quarters in the barn. and boarded with me for a week before was able to secure them places in the country 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 transpressor 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,

LITTLE HELP

BY GEORGE COC

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

"I will be a little he Smiles the flowe By the wayside, in the All its beauty is reve Unio sad and weary Though skies lo

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

You can be a Mttle he Child so fair! And your kindly dee For the Heavenly Fa Sunshine, love, and Everywherel

BEVIVAL IMPU

"There has sprung up an that men, in order to have manency, 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 in what are called 'revivals meetings multiply, and so strange emotions are dev which I believe; but there a men who stand and look up ments, and say: 'Ah, thes and go; they will rise and piety-something that do bellows of a perpetual 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 COI if you wait to see what com will come of it probably. vated, or accepted at the fin of emotions will come, ste purpose; and out of purp development, little by little habit, and automatic condi that are of any great vali 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 congre munity should rest upon I thing very much to be reg that have the inspiration the community are very m because emotion of itself be 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 th have learned.' All the h from the natural unfold stages from lower to highe a worshiping congregation young, emotion. Rejoice as a wick is sheltered by t wind that would blow it of states. Let them go on t tion. Allow them to evo a more permanent form. churches are organized for crediting these transitor states, I think they are no 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 ma that, so far as its own s will always live in what i vival. The term revival to the freshness of the whereas a condensed met ought to have it in th 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 se 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-meet meeting, and hears the tian men who, uncons other purpose than tha rich treasure of the en them, open up what the them, what God's grace their sorrows, what th power has been to them i how the Lord has lifted countenance upon them aside on beds of sickness

to the actuality of real

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. stance, enhances our own happiness and pro- By granting you favor in the eyes of your motes spiritual growth. It ripens us for the | neighbors, and by his Spirit inclining them joys of the future. Perhaps some may think to deal honestly with you, he can very easily that this is a mistake. I fear there are some | make up to you more than double the amount Christians whose greatest annoyance in the of the tithe, in saving you from the loss of church arises from the frequent calls that bad debts and the expenses of litigation. If are made for money. They recognize the you are a farmer, by preserving the health of fact that they must give something; and your domestic animals, he may save you half they may feel that they cannot, without loss your income. By giving you good crops, he of reputation, give less than others of equal may double your increase. Every farmer ability; but the day when the collection is knows the difference between short meadows taken, or the subscription paper is passed and lean wheat fields and "barns filled with around, is a sad one for them, and they plenty." Thus, in a thousand different secretly wish that some way could be devised | ways God can easily make up to you all you in which the cause could be carried on with- may give him, and far more. He has promised

poverty, for it is just as common among the O my brethren, this question of tithing is rich as among the poor. It arises from a no new subject. The system has been faithlack of liberal feeling-a want of cheerful- fully tried, and has not been found to be a ness in giving-and is indicative of a sad de- failure. Hundreds have found it to be a gree of ignorance, or a low state of piety, or | fruitful source of spiritual comfort, as well as of both. Some Christians are unaware of a fountain of temporal prosperity. It is not the needs of the cause of Christ. They have | hard to pay the tithe, if it is done systematinot looked into the matter encugh to com- cally. A good plan for many persons is to prehend the magnitude of the work. I have pay it monthly; or, still better, weekly. I known wealthy parents to withhold from have heard of one man who now pays one their sons and daughters the education for | dollar a week, and testifies that he does not which their souls were hungering and thirst- | feel it a burden at all; whereas, when he ing, not so much from stinginess as from an gave less than ten dollars a year in an irinability to appreciate the keenness of soul- regular way, he felt that he was giving more appetite. So it is with many Christians. I than he could afford. In no department of They hear the repeated calls for money, but | human labor is the adage more true than in do not realize the sore needs of the church | 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 at least the proportion that he demanded of not affirm that he who seldom gives, or kinds of wholesome influence, than at this gives grudgingly, can experience no joy in moment. Our religious efforts are all lan-God whatever; but I do say, that his religious | guishing for want of means. Men and of a very low order. The sky is never so are needed-whole-hearted prayers, seconded bright and blue and beautiful as when it has by cheerful contributions. Will you give just poured down its treasures of rain upon them? Will you not "bring all the tithes into the store-house," and prove God here-

BE CAREFUL.

Be careful what you sow, boys! For seed will surely grow, boys! The dew will fail, 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 briers 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.

BEMABKABLE ANSWERS TO PRAYER.

ticle on "Remarkable Answers to Prayer," and now he paused, laid the book carefully God. That's about the way it looks to me." on his knee, and took out his big bandanna to polish the spectacles that had somehow last narration.

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."

ain't specified, but them that be 'pears to be | things?'" 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

either that he was an unbliever, ' 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 o' 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 The deacon had been reading aloud an ar- | where we cannot take another step forward, we can stand still and see the salvation of

"That's according to Scripter, Hitty. It's working out your own salvation by means of back to bed until ten or eleven o'clock at become blurred before he had finished the God working in you to will and to do. That's night. They work without ceasing the a very instructive book, though, and after | whole of that time, and receive no other "I declare, Hitty, it does seem like getting 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 | though reproached and looked down upon, sons of God.' 'He that spared not his own | they never revolt; and they cannot organize Son, but delivered him up for us all, how for their own protection. Not even sickness "Well, I don't know; most of the prayers shall he not with him also freely give us all releases them from their posts. No sacrifice

BURDETTE'S HIBED MAN.

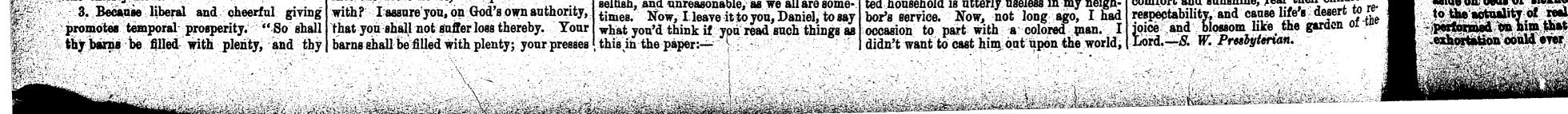
It doesn't lie in some people to get along with servants. They have no tact, no knack comparing our Heavenly Father to ourselves, of managing. There is a great deal in manand trying to find out how we would act to- aging a servant in such a way that the ward our children if we were in his place, minion isn't aware of it. But some people only he warned us to make allowance for our don't know how to do this, and consequently their husbands squander on liquor and to being evil; I suppose that means cross and a servant that is a jewel in my well regula- bacco, they would brighten their homes with selfish, and unreasonable, as we all are some- ted household is utterly useless in my neigh- comfort and sunshine, rear their children in

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 NEVEB 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 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, is deemed too great for them to make, and no incompetency in any branch of their work is excused. No essays or books 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



LITTLE HELPERS.

BY GEORGE COOPER.

"I will be a little helper." Lisps the brook. On its silvery way it goes, Never stopping for repose, Till it turns the busy mill, In some nook.

"I will be a little helper," Smiles the flower. By the wayside, in the field. All its beauty is revealed Unto sad and weary hearts. Though skies lower.

"I will be a little helper," Sings the bird. And it carols forth a song, Though the cheerless day be long. Bringing to some helpless one Some sweet word.

You can be a little helper, Child so fair! And your kindly deeds can make. For the Heavenly Father's sake, Sunshine, love, and happiness Everywherel

-S. S. Times.

REVIVAL IMPULSES.

"There has sprung up an idea among many that men, in order to have the benefit of permanency, ought not to indulge in, or avail themselves of impulses. There come periods in communities in which the spirit seems. like a gentle wind, to ruffle the whole surface of life. And men, by some strange dew descending from above, are giving forth the odor and fragrance of flowers. The young are tender, the thoughtless are drawn to listen, there are all the incipient stages of what are called 'revivals of religion,' and meetings multiply, and songs abound, and strange emotions are developed, in all of which I believe; but there are many excellent men who stand and look upon such developand go; they will rise and set. I want solid piety-something that does not need the bellows of a perpetual service to keep it kindled and make it break into flame.

"Parents say. in regard to their children, when they see them in moods of susceptibility in regard to religious things, 'Well, I hope it will last.' I hope it won't. They say, 'Wait till we see what comes of it.' Well, if you wait to see what comes of it, nothing will come of it probably. It is to be cultivated, or accepted at the first stage, and out of emotions will come, step by step, feeble purpose; and out of purpose, or practical development, little by little, will come use, habit, and automatic condition. All things that are of any great validity spring first Faith travels by an unseen track to honor noticed that these appearances of the eel from impulse. "If you analyze the more complex states, I think you will find that they run back to some form of desire, some form of emotion -fear, combativeness, or what not. Even high moral qualities frequently spring, in their beginning, in their genesis, from most unworthy passional states; but they develop and go on to higher conditions. "Now, that any congregation or community should rest upon mere emotion is a thing very much to be regretted; and they that have the inspiration and teaching of the community are very much to blame if, because emotion of itself burns out quickly, they discourage it. It is like discouraging a child to walk, and saying, 'You shall not walk until you learn to walk strongly.' It is like saying to a boy that is learning to swim, 'You shall not go into the water until you from the natural unfolding of successive stages from lower to higher. I love to see in a worshiping congregation, and among the young, emotion. Rejoice in it. Shelter it as a wick is sheltered by the hand from the wind that would blow it out. Multiply such states. Let them go on to a higher condition. Allow them to evolve and pass on to a more permanent form. Therefore, where churches are organized for the purpose of discrediting these transitory and emotional states, I think they are not wise, but unnatural. "A revival of religion is a revival of impulse in its earliest stages. If emotion, however, 18 taught, in any church, to lead on to a higher state, and the church is drilled to it; if the extraordinary work that is performed in a revival of religion is a part of the daily and weekly routine of church life, we can conceive that a church may be in such a state, that, so far as its own self is concerned, it will always live in what is better than a revival. The term revival is usually attached to the freshness of the beginning impulse; whereas a condensed methodical church life ought to have it in the whole force and continuity of habit. I hold that where a church is living a really Christian life there is nothing so converting as for persons from without to come into the community of that church and see its piety. We hear enough about piety-there are sermons and instruc tions enough on that subject: but the most converting influence, I believe, to-day, under heaven, is that which is brought to bear upon a sinner, who, let alone, not exhorted, not tormented or compelled, stands in the

THE FRUITS OF RELIGION.

The religion which comes from above is, according to the epistle of James, full of "good fruits." It is a religion characterized by purity, peaceableness, gentleness, mercy, without partiality and without hypocrisy. It excludes all that is "earthly, sensual. devilish:" it includes all that is pure and peaceable and good. If any man will have wisdom let him receive that which is from above.

Religion is the one thing that makes life beautiful and useful and happy. It is the one thing whose fruit is always good and always abundant. Lafe must be fruitful of something. If it be pervaded by the vivifying power of religion, it will be fruitful in all those things which bless the individual, both in time and eternity, and through him the race. Life, without this principle within to develop the glorious possibilities of the soul, will also be fruitful. It will, it must, bring forth, but that which it brings forth is not of life, but of death. For "lust when it is conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death.'

What would you that your life should bring forth? The Scriptures tell you that there are these two kinds of fruit, the one produced by the good Spirit; and the other by the evil. You must choose the one or the other, and you will by choice make your life either a blessing or a scourge. Of course you would not choose to bring forth the fruits which are described as "earthly, sensual, devilish;" your soul revolts at the thought. You would abound in those fruits which are declared to belong to the "wisdom that is from above." But remember that while you delay to seek the heavenly wisdom, the earthly, sensual spirit is spoil. ing your soul, corrupting your thoughts, and poisoning your whole being. If you ments, and say: 'Ah, these things will come are not bringing forth the fruits of righteousness, lust is conceiving in you that dreadful progeny of evil, which is finished in death.

> Religion is what the world most needs. Whatever is evil in society and the state, proceeds from man himself. The great curse is sin, and religion is the only force that can lift the curse and emancipate the race. It is in accord with the highest human aspirations, and with all truth. We want its blessed fruits to achieve a higher civilization, and for the grandest activities of which man is capable.—Independent.

DIVINELY GUIDED.

Hoyular Science.

WELDING BY ELECTRICITY.--Recently, at at the Institute of Technology, Boston, Professor Thomson, of the Thomson-Houston Company, of Lynn, made known to the public his new and remarkable method of welding, by which a broken bar of metal can be easily reunited, or bars of different metals welded together; and those materials which previously resisted welding most strenuously are now joined with ease, while those proviously easily welded remain the same by the new process. Differences in specific, electrical and heat conductivity are the properties which are most troublesome. The method consists in simply forcing the ends to be weld. ed together tightly and passing a sufficiently powerful current of electricity through the joint. The resistance raises the metal to a welding heat, and the pressure makes the joint. The speaker enumerated some of the

practical results obtained personally within a recent period. Iron and copper wires of varying dimensions have been joined end to end. Steel or iron bars nearly an inch in diameter have been solidly welded together, and steel has also been joined to brass. A copper rod nearly one-half inch in diameter has been welded, requiring a current of 20. 000 amperes. Steel pointed tools may be cheaply made of inferior metal, and new points welded on as desired. The cost of the new process is undoubtedly less than by the old method of forge and hammer, while the time required is very short and no heat wasted. Mr. Thomson stated that in welding a steel bar 11 inches in diameter, a current of 6,000 amperes in volume and having an electromotive force of one-half a volt was necessary. The use of 35 horse-power is another way to state it.—Scientific American

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e being saved to-day. What wonders some us have seen ! What wonders have been ought in this tabernacle ! A man was ard at a meeting pleading in louder tones an usual; he was a sailor, and his voice s pitched to the tune of the billows. A y whispered to a friend, "Is that Captain ?" "Yes," said the other, "why do u ask ?" "Because, the last time I heard t voice its swearing made my blood run d; the man's oaths were beyond measure rible. Can it be the same man ?" Somesaid, "Go and ask him." The lady d, "Are you the same captain I heard earing in the street ?" "Well," said he, am the same person; and yet, thank d, I am not the same !" O, brethren, h were some of ourselves !

pecause I feared that if the world got too cold

ne 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

stensibly to groom a horse occasionaly, and

now the lawn once of twice a year. I soon

earned that he was running an African

formitory and a poker-layout in my stable.

nd the general appearance of my premises

inally brought me letters from the Amer-

can Missonary Union, asking permission

o establish one of their Congo out-stations

etween my barn and the kitchen. This

s much as anything else, induced me to part with Albert. He shipped with me

inder the nom de plume of Albert Wilson.

out I noticed that some of the natives called

im "Lame Jake," and he requested me.

n writing his letter of recomendation, to

all him Thompson Easley. By and-by my

eighbor said to me, "That man Sam Norton

ou sent me,-did you ever have any trouble

with him ?" I said, "No, never." "Well," aid my neighbor, "I can't get along with

im. He won't do one thing I tell him.

ot a thing." "Oh, well," I said, "he tried

hat on me, too, when he first came, but I

ettled that in short order." "How did

ou manage ?" asked my neighbor. "Well"

told him, "I quit telling him to do any.

hing." And do you know, my neighbor

as real angry with me, and abused me, and

aid I was a fool, and had deceived him ?

ou see he had no tact. That very night

lbert landed on my coast again. He con-

ded to me that his real name was James

inclair, and he brought with him his broth-

, whom he introduced as Walter Taylor.

hey took up their old quarters in the barn,

hd boarded with me for a week before I

as able to secure them places in the county

ork-house. They both left me with sincere

gret, and Albert said in parting, that any

me I wanted him to come back, a letter

dressed to Charles Martin would reach

m. Albert was a saddle colored pagan,

ht he was the richest man in names I ever

orked for.—Burdette, in Brooklyn Eagle.

THE GREAT SALVATION.

The fact of salvation, and of a great salva-

on, ought to drive away despair from every

eart that hears of it. If you are a sinner,

u are the very man for whom the gospel is

tended; and I do not mean by this a merely

mplimentary nominal sinner, but an out-

d-out rebel, a transgressor against God

If you want any other argument-and I

pe you do not-I would put it thus : great

nners have been saved. All sorts of sinners

d man.

was reading the other day of an old pherd who had never attended a place of rship; but when he had grown gray, and a near to die, he was drawn by curiosity o the Methodist chapel, and all was new him. Hard-hearted old fellow as he was, was noticed to shed tears during the mon. He saw that there was mercy even him. The surprise was great when he s seen at the chapel, and greater still en, on the Monday night, he was seen at prayer meeting; yes, and heard at the yer-meeting, for he fell down on his knees praised God that he had found mercy. you wonder that the Methodists shouled, Bless the Lord"? Whenever Christ is ached the most wicked of men and women made to sit at the Saviour's feet, thed, and in their right minds. Why uld it not be so with you ? At any rate, have full proof of the fact that sinnership to reason for despair.-C. H. Spurgeon.

THEY NEVER STRIKE.

here is one class of laborers who never ke and seldom complain. They get up ve o'clock in the morning, and do not go to bed until ten or eleven o'clock at nt. They work without ceasing the le of that time, and receive no other plument than food and the plainest cloth-They understand something of every nch of economy and labor, from finance ooking. Though harassed by a hundred onsibilities, though driven and worried, igh reproached and looked down upon, never revolt; and they cannot organize their own protection. Not even sickness ases them from their posts. No sacrifice eemed too great for them to make, and ncompetency in any branch of their work coused. No essays or books or poems are ten in tribute to their steadfastness. y die in the harness, and are supplanted uickly as may be. These are the house ing wives of the laboring men.

these women had the time to rest which r husbands spent in dramshops and distion; and if they had the money which husbands squander on liquor and too, they would brighten their homes with fort and sunshine, rear their children in and blossom like the sarden of the aside. Her way may not be plain at this moment, but it shall be made so. God is whom shall we fear when God is with' us? In due time the hand of the Lord shall be seen.

the best of men to say, "Ilong to do the right, and by God's grace I will not stoop to anything which is evil; but which out of the two ways now before me is the right way? Each of them seems to be both hopeful and doubtful; which way shall I turn ?" This is a condition which causes great anxiety to one who is deeply earnest to be right. Oh, for an oracle which could plainly indicate the path! Superstition and fanaticism shall not be gratified by either voice or dream, but have learned.' All the higher states come | yet the way of the righteous shall be made plain. Brother, when you do not know your way, ask your guide. Stand still and pray. If you cannot find the way upon the chart, commit yourself to the divine guidance by prayer. Down on your knees, and cry to the Lord! Few go wrong when they pray which God has given them. The last is not to be omitted, for I have known persons to pray about a matter which was perfectly clear to any one with half a grain of sense. In order to escape from an evident but unpleasant duty, they have talked about prayng over it. Where a plain command is way, and hesitation is rebellion. Sluggards in the well, but the eel kills them.

make prayer an excuse for doing nothing; on the other hand, willful people make up their minds, and then pray; and this is sheer hypocrisy.

He that is on the King's highway, will come to a good end, for the King has completed that way so that it does not fall short but leads to a city of habitations, whose Builder and Maker is God. Oh, to be right with God; yea, to be right with him in our daily life and private walk! Let that be the case and our way shall be judged of by the Lord as his own royal highway, and upon it the light of his love shall shine, so that it shall become brighter and brighter unto the perfect day.-C. H. Spurgeon.

STAINED GLASS WINDOWS.—A Bostonian, who has been traveling in Europe, has this to say about art in colored glass: "I was amused with some very old, stained-glass midst of a prayer-meeting or conference- windows, which admit a 'dim religious meeting, and hears the testimony of Chris- light,' at the Milan Cathedral, and are suptian men who, unconscious, without any posed to illustrate scenes in the Old Testaother purpose than that of unfolding the ment. It may not have been reverential. rich treasure of the experience that is in | but I had to laugh to see Cain in a pair of them, open up what the Lord has done for green pantaloons, killing Abel, who was them, what God's grace has wrought upon dressed in a short jacket of yellow stuff. I their sorrows, what the divine sustaining regretted to see that Eve, when driven out of power has been to them in their troubles, and Eden by the archangel with the flaming how the Lord has lifted up the light of his sword, was so frivolous as to array herself for countenance upon them when they were set the occasion in a purple overskirt, decolete. aside on beds of sickness. A man listening while Adam wore a blue hat and pink rib-

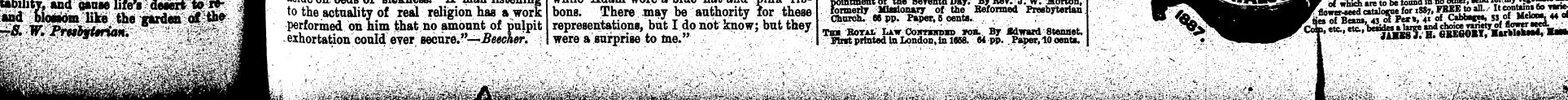
and glory, neither shall anything turn her were followed by rain within a day or two. For over fifteen years this living barometer has proved infallible. No one ever passes with those who trust in him; and what or the Kern place without inquiring whether the eel has been seen lately, and instead of the question one asks everywhere else, "Do you think we will have rain?" the inquiry

Sometimes the way of the righteous is in the neighborhood is, "What does the eel mysterious and perplexing. I have known say?" In having or harvest time the farmers for miles around send everywhere for intelligence of the eel. In times of drough the weather prophet is also the object of inquiry. The eel not only gives warning of approaching rain, but its appearance in the well any day during a storm is a sure indication that the storm will last a day longer. The longest time the eel was ever concealed was during the memorable drought of 1876. The eel appeared on July 9th. It rained the 10th and 11th. From then until October 16th the eel was not seen, and in all that time it did not rain. The eel never appears to foretell thunder showers. The sight of Kern's weather prophet in the well at any time during that summer would have been the cause for general thanksgiving, but when he did put in appearance it was too late to do over their movements, and use the judgment that year's crop any good. The eel came to the surface of the water October 16th, and remained in sight all that day and part of the 17th. On the 18th occurred the great rain storm that lasted nearly a week, and did as much damage as the dry weather had done. A peculiarity of this eel is that it will have no other kind of fish in the well. given, an unmistakable finger points out the | Trout, catfish, and other fish have been put

> 35 cents. Paper, 10 cents, This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gliffilan, of Scotland, which has been widely circulated among the clergymen of America.

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

INTERNATIONAL LESSONS, 1887. SECOND QUARTER.

April 2. Joseph sold into Egypt. Gen. 87: 23-88. April 9. Joseph Exalted. Gen. 41: 88-48. April 16. Joseph Makes Himself Known. Gen. 45: 1-15. April 28. 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: 19-31. June 4. The Manna. Exod. 16: 4-12. June 11. The Commandments. Exod. 20: 1-11. June 18. The Commandments. Exod. 20: 12-21. 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 kept the flock of Jethro his father-in-law the prises of Midan: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb

3. 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 8. And Moses said, I will now turn aside, and see this

a, And moses said, I will now turn ashee, and see this great sight, why the bush is not burned. 4. And when the Lorp saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here am L 5. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is hely ground

6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God.
7. And the LORD said, I have surely seen the affliction of The manufacture of the form of the face.

7. And the Loan said, I have surely sech the amiction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows: 8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites 9. Now therefore, behold, the cry of the children of Israel

is come unto me: and I have also seen the oppression

is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. 10. Come now therefore, and I will send thee unto Pha-raoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. 11. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 12. And he said, Certainly I will be with thee; and this shall be a token unto them, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. serve God upon this mountain.

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.

is your occupation? The Egyptians were an indus trious 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.

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 Pharson 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 pasturage; 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 honorshim; and, surely, Pharaoh is deeply interested with this aged

visitor. ed him during these rapid years. And have not at. | Talk." tained unto the days of the years of the life 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.

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.

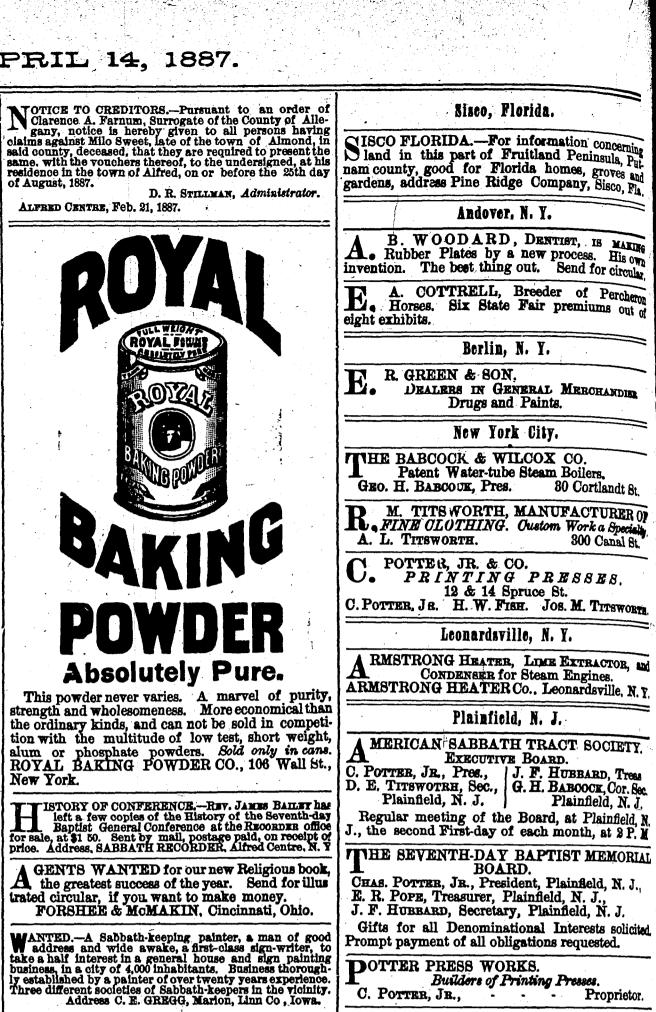
THE contents of the April Old Testament Student s rich and varied, a great, and almost invaluable help to the student of this most ancient of books, the Old Testament. This help it gives not alone by the instructiveness of its articles, but also by the stimulus which they furnish to original study, and 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 schoolhouses. 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 Suries 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.

LISHED. Thave a per dozen. Cannot be had from I will sell for \$7 20 per dozen. Cannot be had from the publishers for less than \$12 00 per dozen. Sample copy sent for 60 cents, and 12 cents to pay postage. Address, J. M. STILLMAN, Milton, Rock Co., Wis. WITH its next issue the Brooklyn Magazine will change its name to the Amalican Magazine, when it will be fully illustrated and its price-increased. V. 9. The days of the years of my pilgrimage are | The special feature of the April number is an artian hundred and thirty years. Jacob very promptly cle on "Youthful Eacossee and Old Age," the last answers the question, but in his answer he betrays | magazine article by Benry Ward Beecher, together something of his mode of life under the title of pil- | with several of his last segmons. Spring, in prose grimage. Hew and wil have the days of my life and poetry, is well where are several short been. Here he refers to the trials that have attend. stories, and Mrs. Beecher about her usual "Monthly



C. POTTER, JR.,

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UBLISHED BY THE ANERICAL

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: 1-83. Sabbath day. Joseph true to the end. Gen. 50: 1-28

TIME.-B. C. 1706; a few months after the last lesson.

PLACE.—Land of Goshen in Egypt. PERSONS.-Jacob, 180 years old: Joseph. 89 years old; and Pharaoh.

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 were then hastened away with many gifts to their father and their families. They were also invited 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 able 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 pres ents 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 | the city. 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 Egyptian cus

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; tender-Joseph's disclosure to his brethren. The brethren ly loving them with their father and Benjamin, who had always been so dear to him in his memory. What a beautiful example of perfect reconciliby the king, and urged by Joseph, to bring their ation 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 23, 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. MELTON, all of

DIED.

In Hopkinton, R. I., March 81, 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 1848, 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 Seventhday 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. Da vis, 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 cancelous tumor, Mrs. HARRIET A., wife of Jedediah 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 deportment. She had been an invalid for nor no less, signifies a conformity, on his part, to an over tet, years, and hore her lot of suffering with E-entian contom of selecting five man as rough great patience and resignation. She left behind, to 利用生産相応名

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Lucius Crandall, 3 years; N. V , Allen, 1 year; J. R. Irish, 2 yea ng, 6 years. RECORDING SECRETAL

F. W. Stillman, 4 years; T. B. H. H. Baker, 2 years; I. S. Dunha A. Rogers, 1 year; E. G. Stillm

Stillman, 1 year; J. P. Hunting, merbell, 3 years; J. B. Clarke, 1 CORRESPONDING SECRET

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. Hibbe Geo. B. Utter was General ly the whole period. The e the Society for this first twen \$7.096 77, being an average ture of \$283 87. The intere slowly deepened throughout od; the last five years show ord than any previous five year showing a larger sum and expended than any From this time, 1868, the enlarge very rapidly. The following year were \$1,820 tions amounted to 63,410 this year, Eld. Thos. B. "Thoughts on Gilfillan," In 1870, the receipts were expenditures. \$2.677 68, les with a small indebtedness year Eld. N. Wardner lab appointment of the Board, during this year that Eld.] others in Southern Illinoi Sabbath. On the whole, greatly encouraged in its we The Report of 1871 growth in interest. Eld., Eld. S. D. Davis, during th missionary tour in Tennesse Hull and Eld. M. B. Kelly the Society during a port also Eld. Jas. Bailey and]

were engaged in the same of the time. The Treasu

