

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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CONTENTS.	
Denominational Sketches.—No. 11.—Tract Society and its Work.	1
Captain Glazier and his Lake.	1
MISCELLANEOUS.	
Editorial Paragraphs.	2
Seventh-day Baptist Missionary Society, No. 10.	2
From Dr. Swinney.	2
Correspondence.—Ch. Th. Lucky.	2
SABBATH REFORM.	
From the Field.	3
Repism among Pagans.	3
TEMPERANCE.	
Tracts for Foreigners.	3
To the Distiller.	3
A Touching Incident.	3
EDUCATION.	
Editorial Paragraph.	3
Amherst Summer School of Languages.	3
Hamden Sidney College, Virginia.	3
EDITORIALS.	
Paragraphs.	4
Too Cheap.	4
COMMUNICATIONS.	
Fighting Unward.—No. 2.	4
West Hallow.	4
Tract Society—Board Meeting.	4
HOME NEWS.	
Independence, N. Y.	5
Victoria, N. Y.	5
Greenway, N. Y.	5
Westerly, R. I.	5
Fairfax, Ill.	5
Milton, Wis.	5
CONDENSED NEWS.	
Special Notices.	5
MISCELLANEOUS.	
Searching for the Golden Street.—Poetry.	6
"Father has Tied Himself to the Bed-post."	6
Invention Copied from Nature.	6
The Clothes-'n' Garden.	6
Nobody knows but Mother.—Poetry.	6
The "Ninety and Nine."	6
The Legend of Two Sacks.	6
How They got Rich.	6
The Heritage.—Poetry.	6
Christ's Coming Triump.	6
Hal's Eyes Opened.	6
Better Methods Wanted.	6
POPULAR SCIENCE.	7
CATALOGUE OF PUBLICATIONS, ETC.	7
THE SABBATH-SCHOOL.	7
MARRIAGES AND DEATHS.	8
LETTERS AND RECEIPTS.	8
BUSINESS DIRECTORY.	8

DENOMINATIONAL SKETCHES.—NO. 11.

BY REV. THOS. B. WILLIAMS, D. D.

Tract Society and its Work.

This Society was organized from the Seventh-day Baptist General Tract Society, in 1843. For the first twenty-five years its officers were as follows:

- PRESIDENTS.**
Lucius Crandall, 3 years; N. V. Hull, 12 years; J. Allen, 1 year; J. R. Irish, 2 years; A. B. Spaulding, 6 years.
- RECORDING SECRETARIES.**
F. W. Stillman, 4 years; T. B. Brown, 7 years; H. H. Baker, 2 years; I. S. Dunham, 2 years; W. A. Rogers, 1 year; E. G. Stillman, 1 year; R. T. Stillman, 1 year; J. P. Hunting, 2 years; J. Sumner, 3 years; J. B. Clarke, 1 year.
- CORRESPONDING SECRETARIES.**
Paul Stillman, 5 years; Geo. B. Utter, 9 years; H. H. Baker, 1 year; D. R. Stillman, 1 year; J. B. Wells, 2 years; Stephen Burdick, 1 year; J. J. Ordway, 6 years.
- TREASURERS.**
Thos. B. Stillman, 18 years; E. Maxson, 4 years; J. B. Clarke, 1 year; C. V. Hibbard, 1 year.

Geo. B. Utter was General Agent for nearly the whole period. The entire outlay of the Society for this first twenty-five years was \$7,096 77, being an average annual expenditure of \$283 87. The interest in the work slowly deepened throughout the entire period; the last five years showed a larger record than any previous five years, the last year showing a larger sum of money raised and expended than any previous year. From this time, 1868, the work seemed to enlarge very rapidly. The receipts for the following year were \$1,320 53. Distributions amounted to 63,410 pages. During this year, Eld. Thos. B. Brown's book, "Thoughts on Gillfillan," was published. In 1870, the receipts were \$2,654 52, and expenditures, \$2,677 68, leaving the Society with a small indebtedness. During this year Eld. N. Wardner labored under the appointment of the Board, and it was also during this year that Eld. M. B. Kelly, and others in Southern Illinois, embraced the Sabbath. On the whole, the Society was greatly encouraged in its work.

The Report of 1871 shows a decided growth in interest. Eld. N. Wardner and Eld. S. D. Davis, during that year, made a missionary tour in Tennessee. Eld. Varnum Hull and Eld. M. B. Kelly were agents for the Society during a portion of the year, also Eld. Jas. Bailey and Eld. A. H. Lewis were engaged in the same work a portion of the time. The Treasurer's report shows an expenditure, for the year, amounting to \$3,870 69; and receipts from donations,

book sales, etc., \$3,487 26. During this year, the Society took measures to establish a publishing house, furnished with all the necessary equipments for carrying on the publishing work; they also determined to purchase the subscription list of the SABBATH RECORDER, at the price at which it was offered by the proprietor, viz., \$2,000. To accomplish this entire enterprise it was deemed necessary to raise \$10,000. The fixing of the location was entrusted to the donors, allowing one vote to each share of \$50; but the subscribers, by a large majority, referred the question of the location to the Board. Within one year the plan for securing the publishing establishment was carried out. Presses, type, engine, and all the fixtures of a first-class printing office, together with the proprietorship of the SABBATH RECORDER, were purchased and paid for, and placed under the management of D. R. Stillman as Financial Agent, and N. V. Hull as Editor. During the year 1873, tracts were printed to the amount of 200,000 pages. The total receipts for the year were \$6,940 63 for the publishing fund; and for the general fund, \$2,213 07. During the year 1874, 530,000 pages of tracts were printed, and, in the following year, 852,000 pages were added. Under the report from the Publishing Agent we find that the receipts from the RECORDER, advertising, job work, etc., in the aggregate, amounted to \$7,635 82, and expenditures for office labor, salaries, stock, etc., were \$7,046 79. During the years of 1875-6, Eld. Wardner was pushing the interests of the Sabbath cause in Scotland. He made also a short missionary tour in England and Ireland. He put in circulation many hundreds of thousands of tracts on the Sabbath question. Probably Scotland was never so thoroughly canvassed with so much printed matter before in the interest of any cause. One of the very valuable fruits of this mission was the conversion of our dear brother, Eld. Velthuysen, and a number of his parishioners, to the Sabbath. This brother has become a very efficient agent in advocating the Bible Sabbath in Holland. His paper, *De Booschapper*, is partially sustained by the Tract Society.

In the report made Sept. 26, 1880, we learn that, during that year, the Society published 245,000 copies of tracts, making 1,340,000 pages. "The business of the year was indicated as follows: Reported by the Publishing Agent, receipts, \$8,178 14; expenditures, \$7,322 10; receipts for general fund, \$3,338 12; disbursements, \$2,007 66. This shows over \$11,000 used in all departments of the Society's work. The anniversary of the Society, held with the Church of Farina, Ill., Sept. 21, 1881, had an uncommon gloom cast over it by the recent death of Rev. N. V. Hull, D. D., which occurred on the 5th of the same month, at Alfred Centre, N. Y., in the 73d year of his age. He was one of the founders of this Society, and, through all its history, up to this time, was one of its most zealous friends, and, much of the time, one of its leading officers. For nine years, the period during which the Society had been issuing the SABBATH RECORDER, he had been employed as editor, rendering faithful and able service at his post, almost without any interruption, until his fatal sickness. He was born in Berlin, N. Y., Oct. 18, 1808. In 1814, he removed to Alfred, N. Y. His father was Rev. Richard Hull, one of the pioneers of our denomination. During this year, Bro. C. D. Potter, and the church at Adams Centre, N. Y., offered to pay the expense of three months' labor in Kentucky in the interest of the Sabbath cause, Bro. Potter, in his characteristic generosity, pledging himself to meet all the expenses. Learning that it was the wish of the parties projecting this mission, to have it under the auspices of the Society, Bro. A. B. Prentice was appointed a lecturing agent for the time mentioned, with instructions to furnish reports of his labors. His reports were very interesting, both for the labor accomplished and for the warm reception which he everywhere met. Many of the laborers heretofore mentioned continued in their respective fields. The report of the Publishing Agent for that year shows an undiminished interest in all our publications. It was during that year that the first attempt was made to sustain a weekly Sabbath-school paper.

In the following year, the Society recommended to the Tract Board to place such an amount of funds at the disposal of Bro. Velthuysen, in Holland; as would enable him to circulate *De Booschapper* extensively among the people of his country. At this meeting it was also urged that we ought to publish a monthly or quarterly journal, in which to be gathering, for a permanent denominational literature, the best thoughts of our thinkers. At this time the Society was deeply interested in an effort to promote Sabbath reform by means of what was called "tent work." Several of our most earnest laborers were employed in that kind of work. In that way they reached great numbers of hearers, and achieved some success at reform. The report for the year, presented Sept. 23, 1883, shows a decided growth in the work. The funds contributed for the use of the Tract Society amounted to \$3,968 15. The circulation of tracts was equal to twenty million pages. Under the head of "THE SABBATH RECORDER," the report says:

"Oct. 1, 1882, Bro. Platts entered upon the editorial care of the RECORDER. The way in which he has conducted it, the variety which he has been able to present to its readers each week, and the good judgment displayed in the selection of matter for its columns, have justified the choice which was made. The departments have all been kept up, and generally with increased value and vigor." Our *Sabbath Visitor* was "continued through the year under the imprint of this Society, though the funds are furnished as heretofore by the generous gift of Bro. and Sister Bliss. It was hoped that the new press would have been at work ere this, so it might be printed in our own office, but it has not been possible to do so. Miss Flora A. Randolph is the editor."

THE SEVENTH-DAY BAPTIST QUARTERLY.

In accordance with a recommendation made at a previous meeting of the Society, it was now deemed wise to commence the publication of such a quarterly as soon as there should be evidence that it would be supported. The price fixed upon was \$2 per year. The services of Rev. W. G. Whitford, D. D., as editor, were secured.

THE OUTLOOK.

This periodical had been started in order to carry truth into the great highways of Christian thought. At this time it had reached the middle of the second volume, and its success fully confirmed the faith and hopes of the Board. "The facts which have already developed show that, as a means of agitation and enlightenment, it is by far the most efficient agency we have ever undertaken, since it places the truth directly and continuously in the hands of those who control the religious thought of the age." "The total cost of publishing the *Outlook* for the year has been \$7,142 79, of which there has been received on subscriptions, \$575 32, and paid from contributions to Society, \$6,567 47. The edition for the year has averaged 54,000 copies monthly, or an aggregate of 624,000 copies sent out, equal to 20,000,000 pages of tracts of the ordinary size." "By the Treasurer's report it will be seen that there has been received from all sources, outside the receipts of the RECORDER, and subscriptions to the *Outlook* and *Visitor*, the sum of \$3,968 15, against \$5,753 the previous year, and \$2,182 in 1880-81."

The report of the Board rendered Sept. 23, 1884, shows a continued deepening of interest in the work of the Society. "Our tracts are in greater demand now than ever before, in consequence of the interest created on the subject by the work of the *Outlook*."

The report from Holland shows that 2,000 copies of *De Booschapper* have been printed each month at a cost of \$515 to this Society. This paper seeks to persuade men to keep the Sabbath of the Lord, sets forth the New Testament doctrine of baptism, and tells the people of Holland what our denomination in this country is doing to build up the kingdom of Christ in the earth. In the same report it is said that "there has long been a demand for some Sabbath literature in the Danish or Swedish language, or both, for use among the Scandinavians." In view of this fact, measures were immediately taken to supply this need. Under the head of "Finance," the report says:

"The sum of \$10,000 has been spent by the Society the past year in the prosecution of its work and in the enlargement of its facilities, in addition to the sums received for subscriptions to, and sale of, its publications, and for advertising, and for job work done in its office, which have amounted to \$7,286, so that the total amount expended through the General Agent and Treasurer, has been \$17,286. It will be seen that the first item has increased five fold in the last three years, while the business of the office has more than doubled."

The report of the Board for the year ending Sept. 23, 1885, gives us the information that 18,000 tracts have been published, as follows: 5,000 of "Apostolic Example," by Dr. C. D. Potter; 3,000 of "The True Sabbath Embraced and Observed," by Samuel Davison, translated into Swedish; 5,000 of "Sunday: is it God's Sabbath, or Man's?" by E. Ronayne; 5,000 of "Why Sunday is Observed as a Sabbath," by Dr. C. D. Potter, making 153,000 pages. In addition to these, 1,000 copies of "Sabbath and Sunday," 160 pp., by Dr. A. H. Lewis, making 160,000 pages, or a sum total of pages published this year 313,000.

Besides tracts and books, our Publishing House was then issuing six periodicals regularly, aggregating 1,600,000 copies in a year. The total money received and paid out in the Printing House, was about \$12,000 during the year. It was during this year that the *Helping Hand* was started, some 1,700 copies being taken at first; also, the *Evangelist Harold*, the Swedish paper, was started, 1,600 copies being printed monthly. The SABBATH RECORDER and *Our Sabbath Visitor* both seemed to be fully appreciated by our people, as indicated by the gradual increase of circulation. *The Outlook and Sabbath Quarterly* was continued with a circulation of over 50,000 per quarter. This work was edited by Eld. Lewis and Dr. Potter with great ability and scholarship. The Society aided Bro. Velthuysen in printing *De Booschapper* to the amount of a little over \$700, and the circulation of that paper was increased to 2,000 copies of 16 pages each.

For some time the Board had felt that, notwithstanding the great work done by the *Outlook*, there was a duty devolving upon the denomination, and this Society as its instrument, to send the Bible truth broadcast before the people. *The Outlook* had reached nearly every minister in the United States and Canada, but as yet, the great mass of the people were entirely ignorant of the truth and its bearing upon the welfare, if not the very existence, of the Church of Christ. This reflection led to the thought and purpose of starting a paper for the people. This paper, the *Light of Home*, was sent, on its first issue, to 100,000 selected names, among the religious people of the land. One hundred thousand copies sent out monthly calls for printing, folding, directing and mailing of about one and one-half tons of paper every month. Each number, exclusive of advertisements and the illustrations and household matters, contains matter equivalent to thirty pages of our regular tracts; and thus we send out monthly the equivalent of three million pages of tracts, in a form in which they will be most likely to be received, treasured and read. Probably no religious publications have ever moved men to the writing of so many books and labored articles to counteract their influence, as the *Outlook* and *Light of Home*. This shows that they treat of a vital question, and one upon which the Christian Church needs more light from the Bible stand-point.

Early in 1885 the Board employed Rev. J. B. Clarke as Canvassing Agent, to devote the whole of his time in presenting the interests represented by the Society, and thus, by visiting all our churches in person, he can inform and encourage them as may be needed. The results seem to be very satisfactory and successful financially.

If we turn to the last report of the Tract Board, we still have increased reasons to be thankful to God. The work is steadily enlarging; our people are becoming more earnest in sustaining it, and the desired results of our efforts to spread the truth, are becoming more manifest. The great wisdom and prudence of our Board is clearly manifested to every thoughtful observer of their plans and appropriation of funds. The report of the Treasurer shows that the amount of money received for the work of the Society, for the last year, has been, \$11,198 87;

received by the Publishing Agent, \$9,703 36; making a total used in the entire work of the Society, of \$20,802 23.

CAPTAIN GLAZIER AND HIS LAKE.

Under the above title a pamphlet of about sixty pages has come to us from Iverson, Blakeman & Co. It recounts, first, the expedition of Captain Willard Glazier to the head waters of the Mississippi. The Captain, believing that the true source of the Mississippi had never been discovered, and not stopping to inform himself on the subject, supposing the world at large to be as ignorant as himself, set out on his tour of exploration, with two friends, and three Indians as guides and interpreters. They passed up the river to Lake Itasca, coasted around it, sailed up a little inlet and discovered a beautiful little lake, which his friends named Lake Glazier, in his honor. Then they began to descend the river in their canoes, Capt. Glazier lecturing at all the larger towns and cities on both banks, taking great pains to inform the newspapers and geographical societies of his great discovery. At last he completed his canoe voyage, and "amid the booming of guns and the waving of flags," they paddled out onto the Gulf. He says he "was proud of the fact that he was the first to stand at the fountain head of his country's grandest river, and was the first to traverse its entire course, . . . and now at its outlet could write *finis* to the great work of his life." His success seemed complete. Everywhere he was congratulated and honored. He published a map of the country explored, which appeared in the *New York Herald* in June, 1884; he wrote for the *American Meteorological Journal*; and the same year a book of five hundred pages appeared, entitled "Sword and Pen; or Ventures and Adventures of Willard Glazier (the Soldier Author), in War and Literature." His accounts also appeared in a leading geographical publication of London. During the past year one of the Captain's friends has been ardently endeavoring to secure the insertion of Lake Glazier in the geographies and atlases, with the statement of its being the true source of the Mississippi.

The pamphlet then takes up the "facts in the case," and shows many facts that are of much interest. It shows that the Lake "discovered" was already down on the Land Office maps, and that it was definitely surveyed and outlined several years before Glazier's expedition. Wm. Morrison visited and explored this region as early as 1803. J. N. Nicollet, in 1836, spent three days exploring the country south of the southwestern arm of Lake Itasca, and on one of his maps is clearly located Elk Lake, just where the government surveyors and Captain Glazier discovered it. So the pamphlet goes on dwelling quite fully on the various explorers and explorations of this region, completely disproving the claim of Captain Glazier to be the original discoverer. Also showing that the Captain was not "the first to traverse its entire course," as Mr. Julius Chambers, a *Herald* correspondent, visited this region and made the entire descent by water in 1872.

The pamphlet then compares the careful way in which other explorers have worked, with the careless, superficial way in which Glazier did, using his own words as evidence. It next compares Glazier's literary works with those of Nicollet, written fifty years before. It prints many paragraphs from each, in adjoining columns, and in substance they correspond, in many cases being in the very same words, showing some remarkable coincidences, or a very good attempt at copying. Then follow two tables; one from Schoolcraft's Summary Narrative, and the other from Glazier's Account, which do not differ in a single word or figure, accompanied with this remark: "Such is the case, which Captain Glazier makes out against himself. If it throws discredit upon his whole story, and leaves the reader in doubt, whether, indeed, he ever saw Lake Itasca, he has no one save himself to blame."

The pamphlet is written in a very interesting way by a man who "takes pleasure not so much in dishonoring Captain Glazier, as in bringing to light the true facts in the exploration of this region since the white man first saw Lake Glazier."

J. A. P.

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Missions.

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

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

In the mission of the Church Missionary Society, in the District of Foo-Chow, China, the converts have increased in ten years from 1,600 to 6,000.

According to the Hebrew Christian, there are 100,000 Jews that are Christians, although there are only 250 missionaries to the Jews in the world.

The American Baptist Publication Society is giving increased attention to tract work. A series of Floral Tracts is in preparation; also of tracts on giving, doctrinal tracts, and practical tracts for the use of pastors.

If clearness and force in language; if earnestness of spirit; if manifest devotion to the cause of truth and righteousness, have proven to persuade and move, then ought our people to be stirred to prompt and zealous action, by the words of the Secretary of the Woman's Board addressed "To Our Ladies," and "The Present Test," by Rev. W. C. Tittworth, published in the Recorder of March 31st.

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

NO. X.

The tenth anniversary of the Society was held at Plainfield, N. J., Sept. 12, 1882. Opening discourse by James Bailey, from John 15: 8.

After interesting addresses by Wm. B. Maxson, Alfred B. Burdick and Wm. M. Jones, several resolutions offered by the Corresponding Secretary were unanimously adopted. These resolutions set forth the following points: A greater consecration to God, in view of his care over the missionaries, and of the success attending their labors; the importance of the Society, humble though it be, and the necessity of continuance and enlargement; the aim of the Society, to preach "salvation by the blood of Christ," and to magnify the divine law as the unalterable standard of living for believers in Jesus; the Sabbath a standing testimony against atheism and heathen idolatry, a witness to the heathen that the God of the gospel is also the Creator of all things; more money and more laborers needed, but resources of money, men, or learning, are of no value without faith and faithfulness toward God and one another; fidelity in the circulation of translations of the Scriptures among the heathen, to the meaning of the inspired originals; a purpose to give "reasonable prominence to our denominational peculiarities," and to contend earnestly for the faith, but also a sincere and ardent admiration for the self-denying missionaries of other persuasions, whom we bid God-speed in their work of faith and labor of love.

Such a broad, clear and genuine comprehension of the nature and design of the gospel, as these resolutions show; such loyalty to the truth as we hold it, intelligent and Scriptural; such noble conceptions of the universality of the spirit and love of Christ; the fatherhood of God and the brotherhood of man, ought to greatly edify, broaden and inspire the workers of to-day. More than one-third of a century has passed since our Society approved these principles; how much of real growth has there been?

In the course of remarks upon missionary fields, several spoke in favor of establishing a mission in Palestine, and the subject was referred to the Board.

THE SABBATH AND MISSIONS.

The introduction of the Tenth Annual Report of the Executive Board is so weighted with the significance that always belongs to words of profound instruction, and, we may add, of real solemnity and warning, that we quote it all, asking for it a careful reading and prayerful meditation:

"The recurrence of another anniversary is well calculated to revive in our hearts a sense of Christian obligation to a world that liveth in wickedness.

"A mighty responsibility in regard to the conversion of the world rests upon the Seventh-day Baptists of America. In saying this, we do not take into consideration our numbers and pecuniary ability, so much as the nature of the doctrine by which we

are distinguished. Whether the gospel shall bless the world with its saving influence, depends very much upon the practicability of inducing men, at stated intervals, to suspend their ordinary business. This, again, depends upon the question, whether their Creator has positively commanded them to do so. For, if he has not, it is idle to expect that any consideration of expediency will prompt them to it. It is clear, therefore, that it is a matter of no small importance, to give to the world that system of religion which recognizes the obligation of the Sabbath. In this respect we have received mercy of the Lord to be faithful; and whether we labor for the extension of the gospel in our own country, or for its propagation in heathen lands, we shall fail to meet our responsibility if we make our numbers and pecuniary resources, as compared with other denominations, the measure of our duty.

"In regard to the heathen, the importance of giving them a knowledge of the Sabbath, and of its obligations, is not, perhaps, sufficiently appreciated. The strength of pagan idolatry lies in the ignorance of its disciples of the existence of any attribute in the Supreme Being capable of exerting creative power. Its philosophy has, from time immemorial, inculcated it as an axiom, that 'from nothing comes nothing.' The idea that 'things which are seen were not made of things which do appear'—that is, the idea of creation, in its strict and proper sense, finds no place in the heathen mind. And however varied the phases of their idolatry, the one prominent idea that pervades the whole, is that the matter of which the worlds were formed existed from eternity. Whatever ideas they have of a Supreme Ruler, who punishes the wicked and rewards the good, they never conceive of him as the Creator who spoke all things into existence by the word of his power. To the readers of the Inspired Volume, nothing is more clear than that the idea of a God who was the Creator of all things by his simple fiat of power, is the groundwork of all true religion. Upon this fact the God of Israel grounds his supremacy above all the idols of the heathen. Upon this fact he grounds his right to universal and absolute obedience. Hence, the beginning, middle, and end of all efforts to convert the heathen must lie in that system of religious instruction which gives a marked preeminency to the creative power of the God who demands their worship. And reason would suggest that the weekly observance of an institution which points as a memorial to the very fact that Jehovah did create all things in six days, would be one of the most effectual methods of impressing the important fact upon their minds.

"Could Seventh-day Baptists be aroused to a just appreciation of their responsibility to the heathen; could they be stimulated to greater ardor in giving to the world that system of religion which magnifies creative power as well as redeeming love; could they be made to feel that this is peculiarly their mission, and incited to the zealous prosecution of it, without unkindly, and in the spirit of sectarian strife, arraying themselves against those devoted Christians of other persuasions who have long been laboring to show the heathen the way of life, they would be taking a position, which, from the nature of their principles, the world had a right to expect of them long ago.

"There have been a few among us who have constantly cherished the hope that the Seventh-day Baptist Missionary Society would be an ever widening and deepening channel for the flow of a benevolence to a ruined world, which should be at once healthful in its influence and startling in its results. Though the realization of that hope is a vision which tarries long, we believe it will ultimately be fulfilled. The pledge that it will be, may not, it is true, be found in our operations during the past year; yet even in them, your Board finds no reason to conclude that the work which we have undertaken is not that to which we are called by the Head of the Church. God forbid that the chapter of our denominational history shall ever have to be written, which shall record the shameful fact that we made a feeble beginning in the work of evangelizing the heathen, and were not able to continue it."

Amen! and amen!

FROM DR. SWINNEY.

SHANGHAI, China, Feb. 5, 1887.

I could not say this was a bright Sabbath morning, for we are now in the rainy season, having had about four weeks of wet weather and expecting two more. Everything was dripping and dreary without, but within we were pleasantly situated and comfortable.

I had already assisted my cook and the gate-man, in studying their Sabbath-school lesson for the afternoon, and after that, had gone over the same with my assistant. I then sat down with her to read over some of the beautiful passages in John

While so engaged I understood there was a woman on the veranda who wanted to hear more of the gospel, saying she had come once before but had not found me at home. When she was brought in I recognized her as one of my patients in the dispensary, who had come only once, but at that time I had spared no pains to show her the way of life. She was accompanied by an old lady whom I knew well, also a little girl. The younger woman was from Shau Shing, a distance of several days' journey, and had now come to this place to remain. She had much difficulty in un-

derstanding the Shanghai dialect, nor was she at all able to read. I talked with her on the first part of the Sermon on the Mount, about the importance of heart life, and that the actions of people were but the showing out of inmost thoughts and their belief. This subject requires to be constantly brought up before them, as they are taught from early childhood that it makes no difference how they think, feel or act, provided they are not caught in any of their tricks.

At one time I spoke of the blessings in the future life being infinitely great, so much so that any troubles or persecutions we might have in this life were as nothing compared with the happiness of a never ending hereafter. Then turning to the older woman, I asked if she would tell me her age.

"Sixty-eight years," she replied.

"That is a long time to live in this world," I said, "yet nothing in proportion to eternity, and if the future is so great, ought we not to prepare for it?"

"Oh," said the old lady, "I would like to live another sixty-eight years; I don't want to think of dying."

"Perhaps, then, you suppose there is some way that the people of the earth may escape death?"

"No, I do not, every one must die."

"If we must die, why not think of the place we might go to, whether good or bad?"

"In thinking about such things I should be certain I would die soon."

"No, not necessarily; but I know of a way that can make us happy through all our troubles in this world, and will give us eternal joy hereafter."

I then enlarged upon sin, and redemption by the Saviour, striving most of all to make her feel the need of help outside of self. During this time she arose, and seating herself near me, asked many questions, my assistant sometimes adding to my replies, that she might understand more plainly in this dialect. She seemed so much interested that I very much wish she might come again.

The numbers in the Sabbath-school this afternoon were less than usual, on account of the Chinese holidays. Mrs. Fryer and Mrs. Meier were here also, and joined in our little prayer-meeting afterwards, as is their custom.

FEBRUARY 7, 1887.

The first one treated in the dispensary this morning was a man who brought several neighbors with him in his boat, from a long distance, starting the evening before, continuing through the night, and reaching this place at the opening of the dispensary. He came once in the summer for the treatment of chills of the quartan type, when, speedily recovering, he had not been troubled since until two weeks ago. At that time he was rowing alone, at daylight, in his boat, on his way down to Shanghai to sell his load of fish, when a robber sprang on him from a passing boat, but he quickly drove him off. In a little while he came up again with six or seven comrades, who seized all his fish, cooking utensils, and clothing. In the scuffle he fell into the water, and would have lost his life but for a friendly hand along the bank that pulled him out. He was obliged to turn back home in his wet clothing, and from this has had chills ever since.

After prescribing for him, I asked him if he understood the preaching in the other room; he said it was not very plain to him. I then talked awhile with him about the one only true God in heaven, when selling him a calendar, giving tracts and a card showing the days the dispensary is opened. He went back into the waiting-room until the rest should be ready. Others of his party then came in. One was a victim of epilepsy, the disease having greatly increased in severity the past year. She had been in the other room with the Bible-woman, but was not willing to listen to her, her whole mind being taken up with her own distresses. She had been to many native doctors, but could not be cured; at last two separate fortune-tellers had told her to come to my dispensary and she would receive a great blessing. I most earnestly wished her coming might prove a blessing to her physically, and especially spiritually, by the words spoken and the tracts given. She wished to know if I believed her disease to be the same as that which the native doctors had informed her. I asked what their decision was. She replied, they said, "that the bile sometimes rose so high as to pour into and fill up the heart, making her insensible until it would overflow and foam out of her mouth, in this way giving her ease and recovery for the time being."

After finishing this group of patients, a man was led in by his wife. He was a very poor wheelbarrow man from the farthest portion of the settlement, who for four weeks had not had the use of his right arm. It was distressing to see his anxiety, knowing

full well as I did, that the loss of work meant the want of food and clothing.

There followed the native preacher from Soong Koong, eighty Chinese miles away, coming as he often does for his wife and children. He said it was not his usual time for attending the meetings in Shanghai; but that he had come this distance especially for his only little son, now nearly a year old; and as the little boy was very precious to him, he had hastened all this long way for medicine. So great was his anxiety, that he intended to send it back by the native post which would, by their rapid foot-boat, reach there a few hours in advance of himself. He desired medicine also for his other two children, his wife and a friend.

The following sick one was an old lady with a whitlow, which I had lanced last week. She was a Catholic, and I find this the most difficult class to talk with. Even the Bible-woman herself dreads to talk with them. Most of them have been brought up from infancy in a large school about two or three miles from us, and they are firmly fixed in their belief. They will listen to what we have to say, but go away with the same mind still. Those who, in their evangelistic work in the home land, meet with this class of people, know well the difficulties in the case. Then what must they be in a strange language with a strange people full of superstitions!

FEBRUARY 8, 1887.

Two or three children with catarrhal ophthalmia, one with scabies, a man with the same, several following each other with chills, the rich to wait on, the poor to supply with needful bandages, comical scenes, the sad to comfort, occasional abscesses to lance, wounds to dress, eyes to bind up, and the hour of noon arrives.

After dinner I studied awhile with my teacher, and then went into the native city to the chapel. As I passed through the first room, the gate-man was standing by the door keeping order, and the Bible-woman was talking to the women. The first patient was one who has come many times—a chronic case. Then followed a little boy, perhaps twelve years of age, with enchondroma of large size on both the index and little finger of the right hand. A woman with epiphora, a poor old man with chills, and several others. At last I turned my attention to the young lady, Tau, and her mother, who came in late with their servant woman. While treating them, the young lady suddenly asked me if I liked wine; why she did so I do not know unless, as the Bible-woman afterwards said, she probably intended to present me with a bottle. This opened a fine subject which I was not just then thinking of. So we talked some time, and I told her I had been all my life trying to persuade people not to touch it. Then I spoke to her of Mrs. Leavitt's visit to Shanghai, a few weeks ago, and of the society formed among the foreigners, and also among the Chinese, promising to abstain from all intoxicating drinks. Much of what we said was new to them.

Having now finished for the afternoon, the patients all gone, with these two only remaining, we closed the outside door and took up the first chapter of John, going over a portion of it with them. Both of these women read well, which is a pleasure and an increased advantage in explaining the meaning. Afterwards Chung Lah's daughter recited a portion of Scripture, and her little brother also. We had not talked long on the meaning of these passages when we found it was growing late, so we closed up our work for the day in the city.

Reaching home before dusk, there was just time to prepare to attend the Shanghai Missionary Conference. The social portion of the evening, with refreshments, is enjoyed until eight o'clock, when the meeting is called to order and the subject discussed, or a paper read by some member. This evening Mrs. Moule was to render her translation of a portion of Mr. John's Chinese tract, "Leading the family in the right way," which she did very acceptably; and, with the criticisms following, the evening proved to be one of great profit.

CORRESPONDENCE.

With the Lord's help I will go on building and putting one brick to another till the tower of God's work will be built up. Let us build Zion. The Lord is faithful and gives me encouragement by your friendship and aid, glory be to his holy name forever and ever. I trust in his promises, and therefore I believe that the branches that are broken off will surely be grafted in. Surely it will come, though it may take yet a while. Lately a Lutheran clergyman has published an article about the missionary work in Israel. I have been greatly delighted in it. Let me reproduce some of his thoughts. After having detailed the obstacles and hindrances that embarrass the work in Israel, he says he knows of no special remedy for all those damages. There is only one remedy for all sicknesses and diseases of all mankind, whether Jew or non-Jew, the well known and well proved one, i. e., the gospel of the crucified and risen Son of God and Son of man. In the measure that the glad tidings of salvation of all mankind through Jesus

the Christ is not only believed, confessed and preached by the Christian Church, but also more and more lived in the same measure. All the obstacles and the difficulties will disappear and be overcome on both sides, and things, as according to Acts 2: 47, 5: 14, have occurred in the first congregation in Jerusalem, will repeat themselves and come more often. But also in the present time, we can say, that the task and work of Jewish mission have been very richly blessed by the gracious Lord. Whether we look at the number that has come out of Israel, or we look to the rich blessings that it has pleased the Lord to give to his church by one or the other of those converts; we have all cause to rejoice. It is a well known fact that the missionary work in Israel brings yearly to the church not less than 1,500 souls of Israel, and mostly also to the Lord of the church. This number seems of course to be very small, but, in fact, it is much larger and more important than it seems to be. The number of the seed of Abraham in our present time is, say, seven millions. According to the gain of 1,500 yearly, there is one Jew converted out of 4,666 by the missionary effort. If we would expect in the missionary work among the heathen the relative number, we ought to have 214,316 souls yearly out of the 100,000,000 that are in heathen darkness. But there is none whatever, even the most sanguine, that can ever expect such a number. Above all that, we know number is out of place here. In the kingdom of God nothing is numbered, but weighed; and to be sure with the scale of holiness. Only the measure of the gift of Christ's grace is decisive; number and quantity do not matter at all. Now, if we take into consideration that, among the converts of Israel, we see names like Neander, the reformer of church history, Rubino, Stahl, Hitzig, Philippi, Cassel, Caspary, Kalkar and many, many others, not less talented than they, how can we doubt that the work among Israel is richly blessed by the Lord? Who is able to measure the blessings, that the bearers of the above mentioned names have been designed by the Lord to bring to his church? And what of the other 800 Jewish converts, that work in the vineyard of the Lord as colporteurs; city missionaries, Jewish missionaries, heathen missionaries, teachers, preachers, doctors and professors of theology, etc., that by their words and ways are a living evidence that the gospel of Christ is the power of God, bringing salvation to all that believe—to the Jews first? The most of that 800 are, to be sure, not possessed of a great name, but their names are written with the blood of the Lamb that takes away the sin of the world, in the book of life, sealed by the Lord himself. Here in America there are about 100 converts of Israel that perform in the different ways the work of the gospel, and there is hardly any denomination in which there are not a few, who call to the children of men: "We have found the Messiah, him, of whom Moses and the prophets have spoken. Jesus, the son of Joseph of Nazareth!" Not less than 22 Jewish young men are at present in different seminaries, studying Christian theology, preparing for Christian ministry. I could add more facts, but one will suffice: Four years ago a few Jewish Christians convened and organized a union, which they named "Hebrew Christian Prayer Union." In the constitution we read, "The Union shall consist of Hebrew Christians and their children, of all denominations. The entire control of the Union shall be vested in a committee of fifteen members resident in London, etc." In the suggested heads of prayer and thanksgiving the conversion of the Jews takes the most prominent place. The fourth annual report is now before us, and we are delighted to see the fact that there are 351 members, among which there are many prominent members of society and church. Thirty-six of them are clergymen of the Church of England; 21 ministers of other Protestant denominations; 53 lay missionaries, and 20 students of theology. But not all branches of the Union have reported. If this were the case, the number of the membership would be quite large. For instance, the New York City branch has not reported at all, and so others. Besides this, some of the secretaries have not taken much pains to enlarge the membership and to find out all the dispersed and lonesome Hebrew Christians that are in many a place. While I was in Austria last year they nominated me a secretary for Austria, and with the Lord's help I was permitted to do very much. But as all the officers must do their work without any pay, therefore I could not perform more; I was financially hindered from traveling more and finding out the lonesome ones. In the report I send you, you can read about the subject.

To be sure very, very few of them are on Biblical ground. For as you find in the report, "Having been attracted to the Cross by the agencies of different societies, we have naturally cast in our lot with those who have been instrumental in bringing us to Christ." A few have found more grace, and after they have heard the message of salvation by one of the agencies, they studied the Bible, and differ now from their instruments. I hope the Lord will help, and many more will come, and then in their national gathering they will see their sin in breaking the true Sabbath. May the Lord help us. Now I must stop. Another time more.

Yours very truly in the Lord,
OH. TH. LUCKY.

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* See Northern
Mallet, vol. 1, p

Sabbath Reform.

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

FROM THE FIELD.

TEXARKANA, Ark., April 8, 1887.

Dear Bro. Platts,—I take pleasure in forwarding to you the following correspondence, which will speak for itself. The church here, on yesterday, acted upon the application and voted brother and sister Whately members of our church, and also made the necessary endorsements of his ministerial relation. They come not unknown to us, but with reputation well established beforehand. We do pray that our brother and sister may rejoice in the fruits of the labors they purpose undertaking for the Lord. J. F. SHAW.

RUPEE, FALLS Co., Texas, March 23, 1887.

Eld. J. F. Shaw; Dear Brother,—Wife and I have determined to take decided stand on the Sabbath question, and have drawn our membership from the Missionary Baptist Church, as you will see by the enclosed certificate. We request you to please lay this before the Seventh-day Baptist Church of Texarkana, asking them, if they consider the evidence sufficient to justify them in doing so, to receive us into the fellowship of their church. We prefer this church because we have some knowledge of you, and you of us. I think the day not far distant when I shall have a church much nearer home. The spirit with which my public announcement was met was decidedly favorable, and some parties outside of the church expressed hearty sympathy, so I hope to get on tolerably well. However, I know their preachers will say all they can against me. If the church receives us and endorses my ordination as gospel minister, please inform me immediately, so that I may go on at work properly. I shall not do much until I hear from you or the church. I find that the whole population are ignorant of the Sabbath question, and I think a few good lectures from you will give me a church at home. Hoping to hear from you soon. I remain yours in Christ, M. F. WHATLEY.

Letter of Commendation.

The Missionary Baptist Church at Live Oak, Falls county, Texas. To all whom it may concern: This is to certify that brother M. F. Whatley, an ordained minister of the gospel, and sister Emily Whatley, his wife, are members of this church, in good standing, and against whom no charge of immorality exists, is granted this certificate at their own request, as they wish to unite themselves to the Seventh-day Baptist Church, and we heartily commend them to the brotherhood. Done by order of the church in conference assembled, this March the 19th, A. D. 1887. A. A. HENSLEB, Moderator. V. H. MOORE, Church Clerk.

BAPTISM AMONG PAGANS.

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

Our investigations reveal important facts concerning the anti-Christian origin of the influences which perverted the doctrines and practices of the early church relative to baptism. Water-worship and sun-worship were contemporaneous, long before the time of Christ. The following items will interest all who seek to know what deeper currents of influence have perverted and modified New Testament Christianity. The perversion was fundamental, since the pagan belief that water thus applied produced spiritual purity, was adopted in the second and third centuries, and through it the church was filled with "baptized pagans," but pagans still.

By these same influences, and at the same time, the Sunday came in to take the place of God's holy Sabbath-day.

INFANT BAPTISM IN THE NORTH OF EUROPE.

"It is no less remarkable that a kind of infant baptism was practiced in the North, long before the first dawning of Christianity had reached these parts. Snorro Sturleson, in his Chronicles, speaking of a Norwegian nobleman, who lived in the region of Harald Harfrage, relates that he poured water on the head of a new-born child, and called him Haakon, from the name of his father. Harald himself had been baptized in the same manner, and it is noted of King Olave Tryggvesson, that his mother Astride had him thus baptized and named as soon as he was born. The Livonians observed the same ceremony, which also prevailed among the Germans. . . . It is probable that all these people might intend by such a rite to preserve their children from the sorceries and evil charms which wicked spirits might employ against them at the instant of their birth. Several nations of Asia and America have attributed such a power to ablutions of this kind. Nor were the Romans without such a custom, though they did not confine it wholly to new-born infants."*

*See Northern Antiquities, etc., by Paul Henri Mallet, vol. 1, pages 385-6. London, 1770.

BAPTISM AMONG THE BANIAN.

"The Banians were the ancient natives of India. A form of baptism was practiced among them in connection with the naming of children soon after their birth. The lower classes were simply washed and consecrated by a form of prayer. Children of the higher castes were washed, and the forehead was anointed with a red ointment and a pen was then 'menaced' against the forehead, the act being accompanied by the following prayer: 'That God would write good things in front of the child.' To this prayer the assembled company responded with an equivalent to 'amen.' The higher caste children were further consecrated, the priest saying a prayer as follows: 'Oh, Lord, we present unto thee this child, born of a holy tribe, anointed with oil and cleansed with water.' The ceremony closed with the prayer that the child 'might be a righteous observer of the rites of the Brahmans.' †

BAPTISM AMONG THE PARSEES.

"The ancient Parsees, fire-worshippers of India, practiced infant baptism as follows: Soon after its birth the child is taken to a temple, and clear water is poured upon it from the bark of the holme tree, which is held sacred, and which they say casts no shadow. This 'pouring' is accompanied with the prayer that God will 'cleanse the child from the uncleanness of his father and the pollution of his mother.' The child is named at the same time. At seven years of age, the child is taken again to the temple for a ceremony akin to 'confirmation.' This ceremony consists in bathing the child in a tank of clear water, and clothing it in a linen garment which is henceforth worn next to the skin. The child is also taught certain prayers which are uttered over sacred fire, care being taken that his breath does not contaminate the sacred embers. He is also consecrated by prayer on the part of the officiating priest, which implores God to make him a true Parsee through all his life. By this ceremony he becomes a member, so to speak, of the church." †

BAPTISM AMONG THE NEW ZEALANDERS.

"The New Zealanders now practice a rite akin to baptism, when their children are from seven to eight years of age. The child is carried by the priest to the banks of a river, in which it is dipped, the priest praying meanwhile to various gods that the child may 'commit every action within the bounds of rascality.' This consecration to acts of evil, seems to be that thus the child may be trained to success in war, and in circumventing his enemies. The whole thing seems to be a strange perversion of a religious rite." † The authority for this is "New Zealand Travels," etc., by J. S. Polack, vol. 2, pages 257-8, London, 1836.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."

"At last it biteth like a serpent, and stingeth like an adder."

TRACTS FOR FOREIGNERS.

Every observer of the growth of the foreign population of our country must have noted with some anxiety the evident dangers to us from such an influx of people with customs and political notions as foreign to ours as are the language they speak. Among these dangers are those arising from the free use of wines, beer, and other strong drinks. Whatever can be done to cultivate the habits of sobriety and frugal industry in these people must be looked upon with favor, by all patriotic citizens, to say nothing of the higher motives of Christian love.

The W. C. T. U., in its department of Foreign Work, announces that they have now one-half a million tracts in the German and Scandinavian languages. They have also tracts in the Polish, Holland, Italian, Bohemian and Spanish languages. They will send sample packages of these to any address for 10 cents, or 1,000 pages for one dollar. All who can make good use of such tracts should keep a supply of them on hand. The headquarters for this work is Minneapolis, Minnesota; and all orders should be sent to Lock Box 837, that city. The aim of these tracts is to create among these people a healthy total abstinence sentiment, a thing which is absolutely essential to the maintenance of any and all temperance laws from the freest license system to the strictest requirements of absolute prohibition, so that temperance people of all shades may heartily join in it.

TO THE DISTILLER.

One of Henry Ward Beecher's Early Appeals to him in Behalf of Society and the Nation.

While you sleep, some miserable wretch reels under the influence of the liquor made by you. While every morning, around the family altar, you breathe a Christian's thanksgiving, and utter a supplicant's prayer, your whisky is busily at work opening hundreds of mouths with bitter curses. What if you should sit down in the quietness of some evening, and in that hour ripe for

† See Churchill, Voyages and Travels, vol. 5, page 383, Folio, London, 1798.

† See Churchill, vol. 6, page 354.

meditation, by some supernatural power God should bring before your eyes all the results of the whisky made by you. From the tent of the far-away Indian, from the hamlet on the verge of civilization, from the villages far and near, from the vale and hillside, from dens of vice and lairs of crime, from the adulterer's chamber and from the murderer's haunt, would come trooping to your eye all the ghastly disfigurements of abominable iniquity—each impersonated evil as it flitted past, would point at you its withered hand and cry: "Thou art my author!" Crimes would hail you. All the hidden temptations that do destroy men would bow to you and cry out in hoarse tones: "Hail! my parent!" And would not your own conscience, breaking its prison doors where it has been immured, join; and loudest, sharpest, most authoritative of them all, summon you to meet that God on whose creatures you have not ceased to pour that destroying stream from the distillery.

"Oh, sir, your heart surely is not turned to stone; you yet, I would fain believe, have hours of reflection and of conscience stricken forebodings. I then appeal to you as a man, as a Christian, to desist from this most detestable, most accursed traffic. By all the misery which it works, by all the tears which it draws from orphanage and widowhood, by the misrule and debauch which it spreads, by the violence, by the fate of those who by it are brought down to the grave, by all sweet affections blighted, and hopes smitten, by your hatred of crime and your detestation of vice, by your regard for religion, for your own account in that awful and impending hour, I beseech you to stop this nefarious business, to put out those fires which are burning soul and body. Once more return to the church in your right mind. Dismiss that fatal idea with which Satan has cajoled you, that you shall make gain by distilling. God is against you. His providence will turn your ways upside down. Money got by unjust ways is God's sharpest curse upon the getter. It will eat you like canker. Your gold will sweat your hands, or it will distil it on your children. If you pursue this course, after perhaps a short and illusive prosperity, you will stumble headlong in your way, with temporal and eternal ruin."

But is money the only thing that a nation wants? Would a nation of rich slaves be envious? Could all the bowels of the earth afford gold enough to pay us for our laws, our freedom, our honest industry, our schools, colleges and churches?

The money made by immoral means is worse than counterfeit. It damns the men, and will damn the people that love it. I appeal to every honest man to say which are the best for a land, honest poor men or rich scoundrels? Distilleries make us rich? Why, so would smuggling, and piracy, and free-booting, in just the same way. At first they would roll in money, and at last roll in damnation. Here is a neighborhood with a hundred farmers; they own, on an average, eighty acres apiece; they are out of debt; if they lay up no money, they lose none; all their children go to school; they are at peace with each other, and happy. A distillery is built in their midst; they grow rich and corrupt; churches are suffered to rot down and school-houses are used to store grain in; nothing can stand before their lust of money; they have sacrificed the conscience in patronizing a distillery for the sake of money, and it will not be hard to sacrifice conscience in any other way for the sake of money. They are a greedy, unprincipled set of farmers scrambling to be rich. Let any man say if we should owe thanks to distilleries for such riches! Why, every dollar that poisons a man's honesty is a messenger from the devil sent to bribe him to do wrong. There are no riches good for anything unless there is conscience, honor, industry, education and religion. It takes men to make a nation, animated money-bags can't do it. You must measure a man's heart, not his money-chest, if you know his worth. A nation can afford to have poor citizens, but not corrupt ones. Riches at the very best, with all the guards of patriotism, and refinement and religion, are powerful to enervate the mind and the body. But riches which begin in immorality—which are rolled in on the very current of wickedness, and are seized by men who have bartered their conscience and hoodwinked their religion for the sake of being affluent, if such riches are not fire and canker, then God has not spoken the truth.

It needs no prophet to foretell what will be the character of people made rich across their consciences by the profits of distilling. They cannot be temperance men, any more than a wolf can be a sheep by putting on his skin; in becoming Christians they will get far enough only to become hypocrites. Men who know very well beforehand what whisky will do to laws, and yet, for money, open its flood-gates, will not be very stout defenders of the law against dissipation. A conscience venal to distilleries has no virtue to resist other proffers. Men who, unitedly, sustain distilleries against public good, will separately cheat each other for their private good. Thus young men will grow up without nerve to work, and with just enough nerve to drink; they will be lazy in honesty and industrious in knavery. Men will have too much to do in keeping up courts and jails to have time to build churches; and poor-houses will ultimately supplant school-houses. The moment a man sells himself to mammon he apostatizes from God; "you cannot serve God and mammon." Let those who meditate the sale, first take a full measurement of the slavery. What place would that be which has no God but mammon, and no conscience but money? Men who begin a downward course by insidious degrees, ought to

know where the road ends which they descend night and day. What is it stops abruptly on the precipice of perdition? Where would one naturally expect that path to end which begins at a distillery? What will the last step be, when the first step is planted upon the prostrate forms of conscience, religion and public good? What jugglery, what infernal phantasy has possessed the mind, when public prosperity is sought for amid the ruins of integrity, industry, patriotism and religion.—Hornellsville Herald.

A TOUCHING INCIDENT.

An incident occurred recently in one of the police courts of Chicago, in which a little street boy's devotion to his drunken mother was touchingly shown.

"A woman had been picked up in a state of intoxication and carried to a police station, where she spent the night. The next morning, she was arraigned before the magistrate. Clinging to her tattered gown were two children, a boy and girl, the former only seven years of age, but made prematurely old by the hardships of his wretched life.

"Five dollars and costs," said the judge, sternly. "Seven dollars and sixty cents in all."

Instantly, the little fellow started up, and taking his sister's arm he cried out, "Come on; we's got to git that money, or mam'll hev to go to jail. Jest wait, Mr. Jedge, and we'll git it!"

The children hurried out of the court-room, and going from store to store, solicited contributions to "Keep mam from going to jail," the boy bravely promising every giver to return the money as soon as he could earn it. Soon he came running back into the court-room, and laying a handful of small change on the magistrate's desk, exclaimed:

"There's two dollars, Mr. Jedge, and I can't git no more now. I ain't as big as mam, and I can't do as much work; but if you'll jist let me go to jail 'stead o' her, I'll stay longer to make up for it."

The bystanders wiped their eyes and a policeman exclaimed: "Your mother shan't go to jail, my lad, if I have to pay the fine myself."

"I will remit the fine," said the judge, and the woman, clasping her boy in her arms, sank upon her knees and solemnly vowed that she would lead a better life and try to be worthy of such a son as that.—Winslow's Monthly.

Education.

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

SINCE the Albion Academy has been reopened, its aim has been to fill well the position of a preparatory school, to be a school in which students may be thoroughly fitted for entrance at college. With this end in view it is gratifying to the management and to friends of the Academy generally, that after a thorough testing of its work, the Trustees of the Wisconsin State University have recently placed Albion on the list of those schools whose students they admit to their classes on the certificate of their graduation from either the Classical or Scientific courses in the Academy, without further examination.

AMHERST SUMMER SCHOOL OF LANGUAGES.

This school, established at Amherst, Mass., ten years ago, has grown to important proportions. It now includes in its five weeks of summer study the modern languages,—German, French, and Italian; the Classics,—Greek and Latin, and more recently has added the Oriental languages,—Hebrew, etc., all under the most accomplished teachers.

Concerning the method and aim of the school, the circular now lying before us says: The instruction is based on the oral, or inductive method, combined with grammar and exercises. The language to be learned is the medium of communication, and the chief aim is to awaken such interest in the study that work shall become a pleasure and an inspiration, rather than a task, and thus the greatest possible amount of progress may be made in a given time. By this method the pupil learns not only to read but also to write and speak the language, and to understand it when spoken by others. Most remarkable results have been witnessed, and attainments made that were utterly impossible under the old method. One explanation of the wonderfully rapid progress made may be found in the fact that—besides the conversation at table and with associates—three, four, or even five hours each day may be spent in classes, under native teachers noted for their ability and success; and thus pupils can have more practice, and consequently gain greater familiarity with a language in five weeks than is possible in ordinary schools during as many months. Another aim is to interest teachers in the latest and best methods of teaching language; to give them valuable hints and suggestions that shall enable them to return to their work with new vigor and enthusiasm. The amount of study is entirely optional, offering no task to the weary teacher seeking rest amid new scenes, but furnishing a broad field for the energies of the vigorous and earnest scholar.

Teachers may also correct unconscious errors of pronunciation and cultivate purity of accent. Students whose preparation for college is imperfect, may here find a favorable opportunity for making up their deficiencies. Children also may enjoy exceptional advantages for learning French or German as they learned their mother tongue.

HAMPDEN SIDNEY COLLEGE, VIRGINIA.

Hampden Sidney College, Virginia, is the oldest college in the South now open for students, and is the only college remaining in South-side Virginia for the benefit of its white population. It has been one of the most efficient agencies in the state of Virginia, in promoting its moral, educational and religious welfare. Throughout its long career it has been a nursery of ministers for the Presbyterian Church in Virginia, and to this day its graduates constitute one-third of the students in its theological seminary. This seminary is within a few hundred yards of the college.

The college originated in an academy, founded in 1773 by Hanover Presbytery, "to promote sound learning and provide an evangelical ministry." It was chartered as a college in 1783 with the name of Hampden Sidney, and though many of the most eminent citizens of Virginia, of other denominations, have been trustees of the college, yet a majority of the board and faculty have usually been Presbyterian. This is probably due to the fact that prior to the late war no portion of Virginia was more prosperous, or contained a more cultivated population, and this was chiefly Presbyterian in the vicinity of the college. The presidents of the college, in long succession, have been Presbyterian ministers, eminent for their usefulness. Among these were Rev. Thomas Stanhope Smith, D. D., afterwards president of Princeton College; Rev. Dr. Archibald Alexander, the first theological professor in the Princeton Seminary; Rev. John H. Rice, the founder and first professor of the Union Theological Seminary in Virginia; Rev. Dr. Moses Hoge and others, and at present the Rev. Dr. Richard McIlwain, formerly Secretary of the Board of Domestic Missions of the Southern Presbyterian Church. The college is not denominational in its teaching, but the Bible is a text-book, and the home life of the student is transferred to the college, to the extent practicable. It has ever been blessed of God in the conversion of its students and ever faithful to the principles upon which it was founded.

Hampden Sidney College is in that portion of Virginia known as South-side Virginia, and embraces the portion of the state which is south of James River and east of the Blue Ridge Mountains. This section contains twenty-nine counties, and the colored people constitute a majority of its population. Before the war and since, there have been three colleges in this portion of the state—Randolph and Macon, Methodist; William and Mary, Episcopal (this last is on the north side of James River, but distant only a few miles from the river), and Hampden Sidney, Presbyterian. Randolph and Macon College has been transferred to the north side of James River, and the doors of William and Mary are closed. Hampden Sidney remains alone in South-side Virginia, and is more or less central among the counties which contain the largest colored population. It has been argued that Hampden Sidney should abandon this field, but its trustees and friends cannot bring themselves to seriously consider this. They know that the college has ever been blessed of God where it is, and though South-side Virginia is now, in its largest part, the most impoverished portion of the state, and otherwise greatly changed, yet that the services of the college in this field are now more needed than ever before. The state of Virginia provides equally per capita for the education of its white and colored population, but the liberality of Christian people at the North has provided greater educational advantages for the colored people of this section.

The building abandoned by the Methodist Church, is now a college for colored students, and this, with two other large school buildings, all in the county of Mecklenberg, distant some twenty-five miles from Hampden Sidney, are sustained with all the appointments of first-class institutions of their kind by this Christian liberality. Southern Christians of the white race are thankful for these and many other educational and religious benefactions from the same enlightened source to the colored people, and yet they know the vital importance to both races in this section of all the benefits which education and religion can give. This would be true if there was regard only for the best interests of the colored people. They are in the midst of us, needing daily and hourly ministrations, both temporal and spiritual, and the resident white population must be the most efficient agent in promoting their welfare. The united influence of religion and education diminish race antagonism, and bless alike the white and colored races. It is of supreme importance that all such centers of intellectual and religious culture as Hampden Sidney College should be maintained in a condition of greatest efficiency in the midst of those portions of our country in like condition with South-side Virginia.—Observer.

UNDER the auspices of the National Inter-Collegiate Prohibition Association, a series of Oratorical Contests will be held during the long summer vacation in connection with the great temperance camp meetings. Any students of any American college or professional schools—including next Commencement's graduates—may enter these contests.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 21, 1887.

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

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"If only we strive to be pure and true,
To each of us all there will come an hour
When the tree of life will burst with flower,
And rain at our feet the golden dower
Of something grander than ever we knew."

A SABBATH-KEEPING young man, from fifteen to seventeen years of age, of good report, is wanted by G. Taylor Brown, of Bridgewater, N. Y., to work on the farm for the summer. A young man, not so far away as to consume his summer's wages in traveling expenses, might do well by looking after this position.

It is reported that there were, in the savings banks of the state of New York, \$25,000,000 more Jan. 1, 1887, than at the corresponding date in 1886. If, as is supposed to be the case, the earnings of laborers and persons of small income are fairly well represented in this net balance, it shows that the year has not been a very hard one after all.

As soon as arrangements can be made for giving receipts to RECORDER subscribers through our local agents, it is proposed to omit from our columns the weekly list of receipts. This will give additional room for valuable reading matter, and will serve our subscribers quite as well in the matter of receipts. So far as may be needful to the information of subscribers, further announcements will be made as plans are matured.

JACOB BRINKERHOFF, Editor of the *Advocate and Sabbath Advocate* of Marion, Iowa, made us a short visit this week, spending the Sabbath among us. He seems a man of strong convictions and of large charities for those whose opinions differ from his. He is an earnest advocate of the Sabbath truth and of the gospel of Jesus Christ. We are glad to have made this short acquaintance with this representative of the Marion brethren.

A LITTLE blunder occurred in the "make up" of the Sabbath-school lesson in the RECORDER last week, by placing in it the wrong Scripture Lesson. These Scripture Lessons are set for a whole quarter in advance, for use in the *Helping Hand*, and then kept standing until after they are used in the RECORDER. In this way it was possible to put in the wrong text by mistake. The reference at the head of the lesson is right. By referring to the Bible the passage will be found, on which the outline, notes, etc., of the lesson are made. If it shall induce the student to read the Bible a little more, the mistake will not be so unfortunate, as at first appears.

WE are pained to announce that the wife of our beloved brother C. W. Threlkeld died at Alfred Centre, on the morning of April 17th, after a brief illness with pneumonia. Bro. Threlkeld came home a few weeks ago, after fifteen months of arduous labor on the missionary fields of Kentucky and Southern Illinois, for a little needed rest. Since coming home he has felt much reduced in strength by his protracted labors; shortly after his return, his oldest son met with an accident which still threatens the loss of an eye; and now this sudden bereavement falls upon him with crushing weight. He has the Christian sympathies of the community and, we trust, of the whole brotherhood. Under these great afflictions, he is unable to say how soon he will return to his field of labor to which he has been expecting to return in a few weeks.

AN exchange which has been asked for an opinion on the propriety or ordaining women to the work of the gospel ministry, replies that such a procedure is "so clearly opposed to Scripture teachings, Baptist usages and good sense, that one can hardly formulate an argument against it." Now, that is a little strange. We have always supposed that the more clearly any procedure stands opposed to Scripture teachings, by so much the more would it be easy to formulate an argument against it. The same thing also

would seem to be true in respect to "Baptist usages" and "good sense," in so far as these are valid standards by which to judge of such procedure. We suspect that there are other reasons why our contemporary finds it difficult to formulate an argument against the practice in question, and that he is, unconsciously, perhaps, hiding some old prejudices under the euphonious phrases which he uses in lieu of arguments.

AN anecdote of Dr. Archibald Alexander is going the rounds of the papers, which is worth repeating. In the earlier days of Princeton (N. J.) Theological Seminary it was customary for the students to preach at school-houses and other convenient out-stations. At one of these preaching stations was an old colored man who had been a slave. This man was a constant attendant and a devout listener at these appointments, but he used to complain sometimes that the boys were too deep for him, he could not understand them. On one occasion he went home radiant with delight. "A poor, unlearned man preached to-day," he said, "he was hardly fit to preach to white folks, but I was so glad he came, for I could understand him myself." It turned out that the "poor, unlearned man" was none other than Dr. Alexander, a very prince among scholars, theologians and preachers. When the doctor was told the story, he said it was one of the finest compliments ever paid him. To be able to tell the story of the cross so as to bring it down to the understanding of the ignorant, and to lay it upon the heart of the needy, is the highest wisdom of the preacher. Oh preachers, yours is the golden message. Tell it to us plainly, lest we fail to catch its deeper meanings, and so lose its precious blessings.

TOO CHEAP.

The New York *Tribune* says:

"The liquor dealers complain that the high license bill would make them contribute over a million dollars a year to the support of the city government. What better argument is needed in favor of the measure? The city spends \$8,500,000 for the maintenance of its police force, courts and charitable and correctional institutions. At a low estimate one-half of that expenditure is caused by the use of liquor, on which the dealers derive an enormous profit. If we add the increased expense of the city government caused by their dominating influence, the cost to the people of the liquor shops would figure up to at least \$10,000,000. The liquor dealers get off very cheap with high license."

According to the *Tribune's* own showing, the liquor shops cost the people of New York "at least \$10,000,000" annually, and that paper seems to think the fact that the proposed system of license would cause the liquor dealers to pay \$1,000,000 of that annual cost is the best possible argument for the license system. It is, perhaps, so. We are inclined to think it is. But is that the best thing to be done? The liquor shops cost the city \$10,000,000 annually; but from these liquor shops the people get nothing but crime and shame and death; out of these same shops the liquor dealers "derive an enormous profit;" for their share in the fruits of this iniquitous business the people are compelled to pay nine-tenths of the costs, while for their share, which is described as "enormous profits," the liquor dealers could, under a very high license, be made to pay the other tenth of the public cost of running their own private business. This is the showing of the most ardent defender of the high license measure. Would any other private business which could not be run without such enormous public cost be treated in this manner? How much less, then, should a private business which is a public curse, be permitted to run at such an enormous public expense and with such enormous private profits? The whole business is most monstrous! We are familiar with the argument that we cannot stop the business because the public sentiment does not demand its suppression, and would not sustain any law for its suppression if such a law could be passed. We acknowledge the force of this reasoning. Public sentiment in favor of any measure for the government of a self-governing people is a prime necessity. But how is a public sentiment in favor of the entire suppression of this crime of crimes to be created? Certainly not by telling the public that regulation is better than suppression; and most certainly not by branding as idiots and loading down with opprobrious epithets that considerable portion of the public which has already arrived at a well formed conviction that the whole saloon business is a curse to our country and a foe to our cherished institutions, and that it must go. We do not speak as a partisan, or from any party

stand-point, but we believe that if the molders and leaders of public opinion, like the *Tribune*, and other great papers which might be mentioned, would train their heavy guns upon the saloons which are bleeding the city of New York at the rate of \$10,000,000 annually, only that a comparatively few private persons may make enormous private profits, it would not be many months before there would be public sentiment sufficient to demand the suppression of the saloons, and to enforce the demand. But all this is on a low plane. It is simply a question of dollars and cents. If the people of New York City are willing to pay, in the shape of city expenses, \$10,000,000 annually, in order that the most worthless class of her business men may make enormous profits out of their business, why should we care anything about it? If this were all, we should not care. The enormous profits of that class of tradesmen are coined out of the lives of hundreds of men and stand for want, and woe, and misery on the part of many women and children as innocent of the crimes for which they suffer as are the readers of this article. The saloon business is a vast system of iniquity, which is everywhere striking down the manhood of its victims, both behind the bar and before it, and which is destroying homes and ruining men in body and in soul, for time and eternity. It also dares to tamper with the purity of the ballot box, and uses lavish means and unscrupulous measures to defeat the will of the people at the polls, in legislative halls, and in our courts of justice. It bids defiance to God and man in the prosecution of its selfish, sensual, devilish business. In the name of God and religion, in the name of humanity and good morals, in the name of patriotism and the safety of our cherished institutions, let us cry out against this monstrous evil, this leprous spot on our national body, "Away with the accursed thing." God forbid that our battle cry shall ever be anything less than this, or that we shall ever be satisfied until it has been heard and answered.

Communications.

FLITTING SUNWARD.

NUMBER II.

KEYSTONE TO CORN-CRACKERS.

Contrary to expectations, there was little snow on the mountains, but the storm was not over; for all the forenoon we alternated between snow and sunshine. When Don Carlos observed, "It is snowing again," the Scribe was usually so slow in lifting his eyes from his book, that his answer was apt to be "You must be mistaken, Seigneur, the sun is shining!"

Breakfast came early in Pittsburgh, no longer the "City of the Great Smoke," for natural gas has abolished the dense black cloud which formerly hung like a pall over the rivers and hills and compelled the youth of the city to go elsewhere when they would know how sunlight looked. Here is a noticeable instance of the truth of the old saying that "circumstances alter cases," for heretofore an abundance of natural "gas" was not found to render the possessor more agreeable, or his company more desirable. But that it has done so for Pittsburgh, no one can deny.

Here we witnessed the birth of the Ohio, a full-grown adult, immediately on the wedding of its parents, the Alleghany and Monongahela. It is life out of death; for they both die in giving birth to their offspring. We wonder at the myths of the ancients, and yet many of them are but practical descriptions of nature's common phenomena. As we cross the Monongahela, and skirt a mountain at the beginning of the Ohio, we pass the place where, not long since, an avalanche came down upon a passing train, and smashed through a sleeping car, badly injuring one of our friends. We were glad to pass it in safety.

We crossed the "Panhandle" without hurting it, and found Ohio nearly free from snow, but abounding in water. The streams were full to overflowing with the yellow fluid known to that region as water. Whether they can see any

"Sparkling and bright
In its liquid light."

is unknown to me, but from a knowledge extending over thirty years, I should be disposed to maintain the negative. At Columbus, the capital of the state, we stop almost in the shadow of the state's prison, and yet, while most of the passengers were out at dinner, a sneak thief walked into the car, deliberately opened a lady's satchel, abstracted a pocket-book, and left without detection, though Donna Percetta saw him, and heard

the snap of the bag when it closed. Such things, in such a place, almost lead one to question the value of state prisons as a means of inculcating virtue, or even fear of the law.

Night finds us in Cincinnati, at the Grand Hotel, where we have been advised to stop, we presume because of the name. Names are not always to be trusted. We have stopped at many "Grand" hotels, from the enormous caravansary of that name in Paris, to this namesake in Ohio, and are disposed to lay it down for a general law:

Where "Grand" is the name
Beware of the same.

The next day El Bah, the young ladies and the scribe "saw the town" in a two hour's drive. The sun struggled to shine through the smoke, but it was only when we ascended Mount Adam, and drove through the park and past the elegant suburban residences, that we were favored by his rays. The color of the lake in the park was quite aesthetic, a fashionable olive-green shade, and it looked more like a marble floor than a liquid surface.

After a hurried attempt at dinner, we took the Louisville & Nashville road for Louisville, crossing the swollen Ohio and the Licking River. The latter seems to disprove the old ideas of the value of the rod in education, for the greater the Licking the more unruly it becomes, and nothing but patient continuance in mild treatment will keep it within proper bounds. All the waters hereabout have apparently been much stirred up by the great "anti-land" excitement, so that even the staid Kentucky staid not, but *tucky* part in the general uprising, making a great spread in that section of the country. It reminded me of the recent epidemic of labor strikes, which, as a rule, have even less provocation, and as little reason in their conduct. The result upon the prosperity of the community will, doubtless, be much the same.

It being Sunday, the crowds at the stations to see the train were, doubtless, larger than usual. We were much interested in the military precision with which the men and boys arranged themselves along the edges of the platforms, the toes of their mud-covered boots ranging just in line with its edge, and all standing "front face" and shoulder to shoulder, every hand each in its own pant's-pocket, and every hat cocked at about the same angle upon its respective head. El Bah named them the "Pocket Brigade," and as we passed through Sparta we thought kindly of the Spartan mothers who had given their precious sons for this important service.

Along the way were many specimens of what we suppose is

"The old Kentucky home far away,"

celebrated in song and story. Most of them were made of logs, piled in cob-house fashion, with the interstices plastered up with mud. A chimney made of sticks and mud adorned the exterior of one side, and the roof was supplied with stones to hold it down, after the model of the Swiss chalets. One door and, as a rule, no window, completed the "home" so far as we could see. The interior was not open to our vulgar gaze, but as the whole was generally not over ten or twelve feet square, we presume the number of rooms was not great, or the arrangements elaborate. Still who shall say they were not as truly homes, in the best sense of the word, as the finest suburban villa?

"Home is where there's one to love,
Home is where there's one to love us!"

Evening found us before we reached Louisville, but we had already noted a gradual development or, scientifically speaking, evolution of the genus *fence*. At first when we came into the state we saw only rail fences of the "Virginia" type, staggering along between fields. After awhile they became "post and rail," and traveled in straighter lines. Then came sawed boards in place of rails; soon these began to assume aesthetic forms, rather ornamental; and just before night set in we noticed they were painted white, and ran with the precision of a surveyor's chain. Is not this another weighty proof of the accuracy of Darwin's theories? But night sets in, we reach our rooms in the Gault House, and with the scent of the spring already almost reaching us, we retire to rest and dreams.

G. H. B.

WEST HALLOCK.

They only understand just what is involved in a change of pastorate who have turned their backs upon a cherished and pleasant home, and have sundered long-standing and harmonious relations with a church and people as their pastor; a people, whom through years of personal intercourse, interest and sympathy, they have come to know and appreciate, many of whom they have led into baptism and into the church, and all of whom they have cherished in prayerful, anxious interest until they seem like their own

children in the household of faith, from whom they are to be permanently separated. Such, however, are the experiences incidental to the life and relations of the pastor. The pastorate is not for the sake of him who occupies it, but for the furtherance of the cause of the Master, whom he would serve, and should ever be held by the conscientious pastor subject to the demand of the Master's cause. Removal to a new field of labor must necessarily involve the time to win the confidence and sympathy of the people, and to find, with them, the basis of mutual co-operation and adjustment to the work of the Master. The change may, however, under the blessing of God, bring increased usefulness to the pastor who earnestly seeks to do most for Christ and his kingdom.

After passing, with my family, through the experience of such a change, we find ourselves pleasantly settled with the good people of West Hallock, Ill., who have made themselves homes of plenty, on the broad, rich and beautiful prairie lands, lying between the Illinois and Mississippi Rivers. This is indeed a delightful country, and is regarded as among the best farming lands of the state.

Our greeting among the people has been very pleasant and cordial. It has been our privilege not "to be bound" (as the wittier phrase would have it), but to find generous helpers in the transfer of our goods from the railroad, and in the settlement of our new home, and also to have it filled, as soon as sufficiently settled to receive them, with a genial and intelligent company of friends and neighbors, who brought with them good will and good cheer, and left behind, besides expressions of kindly interest and helpful encouragement, many things of substantial value; meeting as they did, by a thoughtful provision, the requirements of the larder and the immediate demands of our new home. For these things we are very grateful, and trust, as the weeks come and go, and we come to know and understand this people, we shall more and more appreciate the spirit which has prompted this voluntary expression of generous and practical interest in the pastor and his family.

The Sabbath services are very well attended, considering the resident membership of the church, and the number of Sabbath-keeping families connected with the church and society. The prayer and conference meetings of the church, are fairly well attended, are seasons of interest and often of spiritual refreshing. The young people's prayer-meetings are well sustained, and among the young who sustain these meetings are a goodly number of faithful and earnest workers. The Sabbath-school, under the superintendence of Dea. Daniel Hakes, is well sustained, and is, we believe, doing good work for the Master. The review of the last quarter's lessons, giving as it did, very clearly and distinctively, of each lesson, the title, the golden text, the time, place and persons, the lesson thought, followed, as these were, by an epitomized summary of the vital thoughts of each lesson, and their grouping together for the lessons to be learned from the quarter's Bible-study, rendered the exercises very interesting and, as we believe, profitable.

This church, like others among our people, has suffered in numbers and strength by the removal of persons and families to other localities; and yet why it should be so in this case is not very apparent to the writer, since, for those who expect to make farming their vocation, and who own farms here, there can be very little prospect of finding a better country, and very little ground for the hope of improving their circumstances by removing to other localities. If Seventh-day Baptists, who, for the sake of God's holy day, must be a peculiar people, could learn to be contented with the best, or even with that which is good enough, it would add greatly to the stability and power of some of the churches in our little denomination. It is indeed sad, to those who have been somewhat familiar with churches occupying some of the best locations settled by our people, to witness the disintegrating effects of the spirit of emigration, which has left feeble, struggling, and sometimes discouraged churches, where once existed strong, prosperous and hopeful churches. The Seventh-day Baptist Church of West Hallock is not, I believe, a feeble church, though it has lost numbers by emigration. It is made up of an intelligent and energetic people. It has an earnest and faithful band of Christian workers; and will, under God's blessing, be prayerfully trust, not only hold its own, but enlarge its borders, and increase its power for good. For this both the people and the pastor earnestly desire to be remembered in the prayer of their brethren.

STEPHEN BURDICK.

WEST HALLOCK, Ill., April 12, 1887.

TRACT SOCIETY—BOAL

The regular monthly meeting of the Executive Board of the Al Tract Society was held at Baptist church, Plainfield, 1887, at 2 P. M. President the chair. Eleven members

Prayer was offered by A. After the minutes of were read, the committee press and cutter for the reported progress.

J. F. Hubbard, Treasurer as instructed at the last Board, he and I. D. F. President, had executed paper of property in DeRuquested to this Society Hubbard.

Correspondence was presented, concerning funds, wide circulation of the *Home* which contains the article by Mrs. B. B. Clark, relating to Sabbath-observance, C. T. U., relating to Sabbath-observance, E. P. Saunders, relating to Book, also suggesting that the same be made by which could be furnished to our gratuitous, or semi-gratuitous. In response to this suggestion, it was resolved that the Publishing Board should be authorized to furnish the *Home* year, on the order of acre of the Seventh-day Baptist society; it being understood that the same will report no cases of except such as are not able to pay. Further correspondence from Wm. M. Jones, in Chart of the Week.

A. H. Lewis, the Commission Hand Book, report position was done, and the completed about April 13th.

The Treasurer reported received from Silas Clarke, Seventh-day Baptist Relief Society, N. Y., the sum of proceeds of bequest of A.

The Treasurer reported condition to be as follows: Receipts in March, 1887, to April 10, 1887.

Disbursements.....
Balance on hand.....
The following bills were ordered paid:
Publishing House, *Evangelist*
A. H. Lewis, postage, expenses, etc.....
The Treasurer was instructed for plates for the "Hand sented."
The minutes were read and the Board adjourned.

Home

New York

INDEPENDENT

Sabbath, April 9th, dawn and pleasant. The Sun also arose "with healing in its rays" upon those that Malachi 4: 2.

With the warmth which could do no less than rejoice in view of the fact that a buried with Christ by baptism that like as Christ was raised by the glory of the Father, also should walk in newness of life.

We preached from Mark 16: 7-8. The brethren were present from Andover and Littleton. Added to the interest of the short session of the congregation repaired to we baptized eleven candidates united with this church. Extra meetings, no religious been witnessed, but the Sabbath school, with the earnest faithful, has borne fruit. All the praise. Sower and rejoice. John 4: 36.

And so we take fresh patient continuance in for many eternal life. We have been seeking light as us, but as yet have not found it. We humbly pray that this

Farmers are now busy with work of sugar-making, and one new house are be

children in the household of faith, from whom they are to be permanently separated. Such, however, are the experiences incidental to the life and relations of the pastor. The pastor is not for the sake of him who occupies it, but for the furtherance of the cause of the Master, whom he would serve, and should ever be held by the conscientious pastor subject to the demand of the Master's cause. Removal to a new field of labor must necessarily involve the time to win the confidence and sympathy of the people, and to bind, with them, the basis of mutual co-operation and adjustment to the work of the Master. The change may, however, under the blessing of God, bring increased usefulness to the pastor who earnestly seeks to do good for Christ and his kingdom.

After passing, with my family, through the experience of such a change, we find ourselves pleasantly settled with the good people of West Hallock, Ill., who have made themselves homes of plenty, on the broad, rich and beautiful prairie lands, lying between the Illinois and Mississippi Rivers. This is indeed a delightful country, and is regarded as among the best farming lands of the state. Our greeting among the people has been very pleasant and cordial. It has been our privilege not "to be pounded" (as the wiles of phrase would have it), but to find generous helpers in the transfer of our goods from the railroad, and in the settlement of our new home, and also to have it filled, as soon as conveniently settled to receive them, with a genial and intelligent company of friends and neighbors, who brought with them good will and good cheer, and left behind, besides expressions of kindly interest and helpful encouragement, many things of substantial value, meeting as they did, by a thoughtful provision, the requirements of the larer and the immediate demands of our new home. For these things we are very grateful, and trust, as the weeks come and go, and we come to know and understand this people, we shall more and more appreciate the spirit which has prompted this voluntary expression of generous and practical interest in the pastor and his family.

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This church, like others among our people, has suffered in numbers and strength the removal of persons and families to other localities; and yet why it should be so in this case is not very apparent to the writer, since, for those who expect to make something of their vocation, and who own farms, there can be very little prospect of finding a better country, and very little ground for the hope of improving their circumstances by removing to other localities. Seventh-day Baptists, who, for the sake of the Lord's holy day, must be a peculiar people, should learn to be contented with the best; or, with that which is good enough, and should add greatly to the stability and power of some of the churches in our little denominational Zion. It is indeed sad, to those who have been somewhat familiar with churches occupying some of the best locations, settled by our people, to witness the disintegrating acts of the spirit of emigration, which has feeble, struggling, and sometimes disintegrated churches, where once existed thriving, prosperous and hopeful churches. Seventh-day Baptist Church of West Hallock is not, I believe, a feeble church, though it has lost numbers by emigration. It is made up of an intelligent and energetic people. It has an earnest and faithful band of Christian workers; and will, under God's blessing, we prayerfully trust, not only hold its own, but enlarge its borders, and increase its power for good. For this both the people and the pastor earnestly desire to be remembered in the prayer of their brethren.

STEPHEN BURDICK,
West Hallock, Ill., April 19, 1887.

TRACT SOCIETY—BOARD MEETING.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held at the Seventh-day Baptist church, Plainfield, N. J., April 10, 1887, at 2 P. M. President Chas. Potter in the chair. Eleven members present.

Prayer was offered by A. H. Lewis. After the minutes of the last meeting were read, the committee on purchase of press and cutter for the Publishing House reported progress.

J. F. Hubbard, Treasurer, reported that, as instructed at the last meeting of the Board, he and I. D. Fitzworth, first Vice President, had executed papers for the transfer of property in DeRuyter, N. Y., bequeathed to this Society by the late Diana Hubbard.

Correspondence was presented from J. B. Clarke, concerning funds, also concerning a wide circulation of the issue of the *Light of Home* which contains the reply of Dr. Lewis to the article by Mrs. Bateham, of the Department of Sabbath-observance of the W. C. T. U., relating to Sabbath-keeping; from E. P. Saunders, relating to binding Hand Book, also suggesting that some arrangements be made by which the RECORDER could be furnished to our missionaries for gratuitous, or semi-gratuitous distribution. In response to this suggestion, it was resolved that the Publishing Agent be authorized to furnish the RECORDER at \$1 per year, on the order of accredited missionaries of the Seventh-day Baptist Missionary Society, it being understood that the missionaries will report no cases for this deduction except such as are not able to pay the regular price. Further correspondence was read from Wm. M. Jones, in reference to the Chart of the Week.

A. H. Lewis, the Committee on Denominational Hand Book, reported that the composition was done, and that plates would be completed about April 13th.

The Treasurer reported that he had received from Silas Clarke, Treasurer of the Seventh-day Baptist Religious Society, of DeRuyter, N. Y., the sum of \$112.50, the proceeds of bequest of Angeline Page.

The Treasurer reported present financial condition to be as follows:

Receipts in March, 1887.....	\$697 17
" to April 10.....	425 66
Disbursements.....	\$1,052 83
Balance on hand.....	622 41

The following bills were presented, and ordered paid:

Publishing House, <i>Evangelist Herald</i>	\$37 54
A. H. Lewis, postage, expense, exchange, etc.....	16 55

The Treasurer was instructed to pay bills for plates for the "Hand Book" when presented.

The minutes were read and approved, and the Board adjourned.

RECORDING SECRETARY.

Home News.

New York.

INDEPENDENCE.

Sabbath, April 9th, dawned upon us warm and pleasant. The Sun of Righteousness also arose "with healing in his wings" and shone upon those that feared his name. Malachi 4: 2.

With the warmth without and within we could do no less than rejoice, and especially in view of the fact that a number were to be buried with Christ by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life. Rom. 6: 4.

We preached from Mark 16: 15, 16. Visitors were present from Alfred Centre, Andover and Little Genesee Churches, which added to the interest of the occasion. After a short session of the Sabbath-school the congregation repaired to the waters where we baptized eleven candidates, all of whom united with this church. We have held no extra meetings, no religious excitement has been witnessed, but the good seed that has been sown by the Sabbath-school, and former pastors, with the earnest prayers of the faithful, has borne fruit. To the Lord be all the praise. Sower and reaper shall both rejoice. John 4: 36.

And so we take fresh courage, hoping by patient continuance in well-doing to find for many eternal life. Rom. 2: 7. Others have been seeking light and salvation with us, but as yet have not fully determined to take this step mapped out by the Saviour. We humbly pray that this may soon be witnessed.

Farmers are now busy completing the work of sugar-making. Several new barns and one new house are being built, and the

season promises to be a busy one. Our school will now open with Miss Josie Coon, daughter of Eld A. W. Coon, as teacher.

My heart is made sad over the recent death of Deacon Ira Green, of the Verona Church. Dea. Green was a godly man, greatly loved. During my pastorate in Verona we sustained pleasant relations and in him I always found a sympathetic and warm friend. The Lord raise up men of faith to fill his place. H. D. CLARKE.

VERONA.

We are happy to be able to report an increase of religious interest on every part of this field. Yesterday we had the privilege of visiting the baptismal waters, and I waited upon a young lady in Christ's most blessed ordinance. The day was fine, and the ceremony impressive. It was the occasion of our regular quarterly meeting; and, after the baptism, we returned to the sanctuary, where the candidate was received into the fellowship of the church, by prayer with the laying on of hands, and the right hand of fellowship by the pastor. Two others were received by letter. The service of the day closed with the celebration of the Lord's Supper, and we all felt that it was good for us to be there.

GREENWAY.

Meetings have been held every evening, except two, with the most gratifying results. There have been several bright conversions of young, middle-aged and aged, being mostly from the members of Dea. Stilson's Sunday-school. The preaching on First-day afternoons, and from evening to evening, is listened to with marked attention, and not less than sixteen persons have made a start heavenward. Dea. Stilson is assisting in the good work, and says that he has never known anything like so great an interest in this place. Our united prayer is that the Holy Spirit may so move upon every heart connected with the Bible-school, and in the community, that all will submit themselves to the dear Lord, and be saved by his grace. J. B.

New London, N. Y., April 10, 1887.

Rhode Island.

WESTERLY.

To the surprise of a great many, and the disgust of not a few, Rhode Island went in her late election thoroughly Democratic. The Democrats have the state officers, the Legislature, and therefore will have all the officers under the appointment of the Governor and the Legislature. It means a clean sweep. No wonder, after being out of power and office in our little state for more than a quarter of a century, they feel very jolly. The Democrats in Rhode Island lack very much of having a majority of the voters, but carried the election because of dissatisfaction and want of unity in the ranks of the Republicans, the efforts and money of the Republican power both in and out of the state, and the aid of the Prohibition party. The real animus of the political contest was hatred for constitutional prohibition, and the Providence Journal, the leading paper in the state, was the leader therein. The result of the election means an attempt to repeal constitutional prohibition and the adoption of an eight hour system of labor, and unrestricted suffrage the coming year. That will be a great revolution for Little Rhody, if accomplished. The Woman's Suffrage amendment was lost by a vote of about three to one. The friends of the cause thoroughly canvassed the state and put into the field many of their best advocates, and feel that the effort was not a lost one.

As the result of the extra meetings in Westerly the past winter the following additions by baptism have been made to the churches; Calvary Baptist—15, First Baptist—57, Broad St. Christian Church—22, Congregational Church—26, Seventh-day Baptist—17, Methodist—30 on probation, Episcopal—10. Though the interest has somewhat waned, yet others have found Christ, some are seeking, and the good work is quietly advancing. We copy the following item from the Providence Daily Republican correcting some mistakes in figures and facts:

At the Seventh-day Baptist Church, Saturday Morning, April 9th, Pastor Whitford reviewed his work as pastor and that of the church for the year, using as a motto rather than a text, "Whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The review indicated that the attendance, on Sabbath and evening services, prayer-meetings etc, had materially increased, as also the spiritual state of the church.

The Young People's Society of Christian Endeavor was a power in leading the young to Christ and training them in the service of the church. The sociables of the Ladies' Aid Society were a great unifying force in

the church, both for the old and the young, and the contribution of the church for benevolent objects had been considerably augmented.

The pastor had delivered the past year 128 sermons and addresses, made 842 calls, officiated at 9 funerals and 4 marriages, 17 had been added to the church by immersion and 3 by letter. The Sabbath-school had increased considerably since Jan. 1st. Before the average was 134, since 162; the largest attendance before was 165, since 184; and yet there was room for a much greater increase by earnest effort. P.

Illinois.

FARINA.

The snow which I mentioned in a recent communication very quickly disappeared, and we have since had nice spring weather. Grass fields, strawberry fields and the sides of the streets are now quite green, and leaves are coming out rapidly on the trees. The temperature has been oppressive for the season during the last few days. A neighbor told me that the mercury stood at 81 degrees on the north side of his house yesterday afternoon.

The Shipping Association of this place met night before last to elect officers and to appoint persons to take charge of the shipping of strawberries here, and of the unloading in Chicago. The season is likely to come on the latter part of May. I am told that there are, within a radius of about four miles, from 350 to 400 acres in strawberries, and that the prospect is now good for the crop this season.

As to our church, I think there has been a rising religious interest, and the prospect before us looks encouraging. In addition to our regular sixth-day evening prayer-meeting, we have lately held a prayer and conference meeting Sabbath afternoons with a good attendance and good interest. Next Sabbath is to be observed as the 20th anniversary of the organization of the church. C. A. B.

Wisconsin.

MILTON.

As I intimated in my last notes, the question of saloons or no saloons came up in our town meeting. We have in town two saloons, open and bold, and one more covered. The Republican nominee for chairman of the board not pleasing all, the Prohibitionists placed Ezra Goodrich in nomination, and he was elected by a small majority out of a heavy vote, after a very exciting canvass. That does not mean that only a small majority of Milton people are opposed to saloons, but that failure to understand each other, and personal considerations entered into the question. We confidently believe that Mr. Goodrich will make an efficient and acceptable officer, and that, under his rule, there will soon be no saloons in Milton.

School opens with a comparatively small number of students, but the advanced students are out in good force, and an enjoyable and profitable term's work is in prospect.

Last Thursday evening, the young people of our society, under the leadership of Miss Mary J. Haven, gave a flower concert in the church, in behalf of the church interests. A good audience and a good concert, all say.

Spring seems to have come, but it will not do to be too sure, as Wisconsin springs are very uncertain.

The death of our post-master last winter, opened the post-office dispute, which has lately been settled by the appointment of a Prohibitionist to the office. Of course, no one is satisfied except the successful candidate himself and his personal friends.

Our town-meeting was enlivened—if a hot town-meeting can be enlivened—by the attempt of the women to vote. Two sisters offered their votes, and the others awaited the issue of the attempt before trying. The votes were not received, but the votes of ladies were received in Janesville, Whitewater, Edgerton, Berlin, and other places, we hear. The time is coming, evidently, when a white woman will weigh as much in the body politic as a black man, if an attempt to vote on the part of women does horrify some men. In our last items we noticed an answer to Dr. Wardner, on the Sabbath question, by Dr. G. W. Calkins, of this place. Since that time Dr. Wardner has endeavored to get a joint debate with Dr. Calkins, but without success.

"He that fights and runs away
May live to fight another day."

Condensed News.

Domestic.

The earnings of the Southern Pacific railway company for the past year show a net increase of more than \$15,000,000 over last year.

In the Michigan house of representatives last week the bill granting to women the right to vote in municipal elections was defeated 50 to 38.

Ulysses Simpson, uncle of General Grant and for whom General Grant was named died at his home near Batavia, O., on Friday April 8th, in his ninety-first year.

The annual report of the Chicago, St. Paul, Minneapolis, & Omaha Railway, for the year ending December 31st, shows net earnings of \$2,304,000 against \$2,093,000 the previous year.

Secretary Whitney has awarded to the Bethlehem Iron Works Company, of Pennsylvania, the contracts for furnishing about 1,400 tons of steel gun forgings and 4,500 tons of steel armor plates, at a total cost of \$4,512,933.

A case of remarkable coincidence has just been brought to light. Sometime ago Pat Conors was killed on a railroad in Peoria, Ill., and it now transpires that his brother was killed in Pennsylvania in the same way, day and hour.

Seven great gas wells are flowing at Munice, Ind. Over one million dollars in real estate changed hands in one day. Judge Lawrence of Ohio, ex-controller of the United States Treasury, and other syndicates were the investors. The streets and hotels are crowded with strangers.

The Pennsylvania senate has finally passed the joint resolution proposing a woman suffrage constitutional amendment, yeas 27, nays 16. The senate has also adopted the resolution denouncing the coercion bill now pending before the British parliament and extending the sympathy of the Pennsylvania senate to Gladstone and Parnell.

Advices from Texas note the fall of copious rains for three hundred miles along the Texas & Pacific Railroad west of Merkel, and in the country north of that road. This is regarded as a great boon by stockmen and farmers living in the drought district and will be worth hundreds of thousands of dollars to the country. In many places in Texas rain has not fallen for nearly a year.

A statement prepared at the Treasury Department shows the amount of money in actual circulation in April as follows: Gold coin, \$373,208,462; standard silver dollars, \$56,899,818; subsidiary silver, \$48,528,710; gold certificates, \$94,046,015; silver certificates, \$131,930,489, United States notes, \$325,521,078, national bank notes, \$284,565,770. Total, \$1,314,698,342, being a net increase of \$7,052,228 in actual circulation since March 1st last.

Foreign.

The sealing steamer Eagle, which has been reported as probably lost, arrived at St. Johns, New Foundland, April 10th, with 2,000 seals.

A cablegram from Rome announces that Mr. Ezekial, the well known Cincinnati sculptor, has been knighted for merit in art, by the King of Italy.

A socialist meeting in Hyde Park, London, recently, terminated in a collision with a body of police. Nine socialists were arrested, including the leader, Williams.

The Spanish government has introduced into the cortes a bill fixing the effective strength of the army at 100,000 men for Spain, 19,000 for Cuba, 3,700 for Porto Rico, and 8,000 for the Philippines.

The Russian royal family have abandoned the proposed journey to the Crimea, owing to the grave reports received from the interior. Two hundred and sixty political arrests were made at Odessa on Easter Sunday. Five persons were surprised in a cellar there while engaged in filling bombs.

The Vienna correspondent of the *Morning Post* says a report is current to the effect that another attempt to murder the Czar was made on the Marsky road in St. Petersburg, last week, and that a student and a woman were arrested who were carrying bombs under their plaids.

SPECIAL NOTICES.

The next Quarterly Meeting of the Seventh-day Baptist churches of Rhode Island and Connecticut will be held with the Pawcatuck Church, Westerly, R. I., commencing Sabbath morning, May 14, 1887, with the following programme:

- 10.30 A. M. Preaching by Joshua Clarke.
- 2.30 P. M. Sabbath-school service, conducted by the Superintendent of the Pawcatuck Sabbath school.
- 4 P. M. Prayer-meeting of the Young People's Society of Christian Endeavor.
- 7.30 P. M. Preaching by L. F. Randolph.

Sunday.

- 9.45 A. M. Paper, "Materialism," by H. Stillman.
- 10.30 A. M. Preaching by E. Darrow.
- 2.30 P. M. (1) Paper, "Systematic Giving," by O. D. Sherman. (2) Essay, by Mrs. E. Darrow. (3) Paper, "The Young People's Society of Christian Endeavor," by W. R. Clarke. Discussion of the paper presented.
- 7.30 P. M. Preaching by I. L. Cottrell.

All are cordially invited to come.

O. U. WHITFORD, Clerk of Committee.

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

The Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 9 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

The Quarterly Meeting, composed of the Otselec, Lincklaen, Cuyler Hill, Scott, and DeRuyter Churches, is appointed to be held with the DeRuyter Church, the last Sabbath in April, with the following order of exercises:

- Sabbath evening, April 29th, preaching by Miss P. F. Randolph.
- Sabbath morning, 10.30, a short discourse by the pastor, followed by covenant-meeting and communion, and then the Bible school.
- Evening after the Sabbath, preaching by F. O. Burdick.
- First-day morning, 10.30, preaching by Miss P. F. Randolph.
- First-day night, preaching by F. O. Burdick.
- May the Holy Spirit be present to revive and bless. L. R. SWINNEY.

THE ASSOCIATIONS.—The following are the appointments for the coming sessions of the Associations, as to time, place, and preacher of Introductory Sermon, so far as shown by the Minutes of last year:

SOUTH-EASTERN ASSOCIATION.

Meets with the Ritchie Church, at Berea, W. Va., May 26-29, 1887. Preacher of the Introductory Sermon, 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. Burdick.

NORTH-WESTERN ASSOCIATION.

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

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

THE Ministerial Conference of the Western Association will convene with the Church at Nile, N. Y., on the 2d Monday in May, 1887, with the following programme:

- Introductory Sermon, Geo. W. Hills.
- What attitude should the pastors of our churches assume toward secret organizations? Jared Kenyon.
- Relation of Revelation to Human Reason, B. E. Fisk.

The Scripture Doctrine of the Trinity, T. R. Williams.

Exegesis, Rom. 8: 18-25, C. A. Burdick.

The Kingdom of God in the Old and New Testaments; D. E. Maxson.

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

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

Geo. W. BURDICK, Moderator.
G. H. F. RANDOLPH, Secretary.

The New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, 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 Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

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

- O. U. Whitford, Westerly, R. I.
- Perie F. Randolph, Lincklaen Centre, N. Y.
- L. A. 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 Centre, N. Y.

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

FOR SALE.—I will sell my manufacturing and jobbing business, situated in Alfred Centre, N. Y. The goods are in good demand, with fair profits. TRADE WELL ESTABLISHED.

Reason for selling: I have business in Hamburg that requires all my time and attention. This is a grand chance for a live man. For further particulars, address, E. S. BLISS, Richburg, N. Y.

SALARY & expenses to men and women agents, J. E. Whitney, Nurseryman, Rochester, N. Y.

Miscellany.

SEARCHING FOR THE GOLDEN STREET.

"Please, Mr. Policeman, we're tired, We've walked 'most all the day; We want to find the golden street, But we don't know the way.

"We haven't any shoes, you see, But just what's most worn through; The snow comes in at the bottom, And at the corners, too.

"But mother told us both last night (She's sick in bed, you know) Some time we would not need our shoes To keep away the snow.

"For when we'd found the golden street They'd be no wind nor rain Nor any stones to hurt our feet— So they'd not ache again.

"This morning mother was asleep; As sound as sound could be, So I said to little brother, 'Get your cap, and come with me.

"We'll find the lovely golden street Where children's feet go bare; Then we'll come back for mother, dear, And live together there.

"We'll leave our shoes in the alley For some poor little feet Who cannot go with us to live Upon the golden street."

"So we've walked through all the city, Without a thing to eat, Mister Policeman, if you please, Where is the golden street?"

"Don't know, my chickens, cannot say; It isn't on my beat, You'd better run back to your home; I don't know such a street."

"He does not know—so, Harry, We'll go to sleep, I guess, And you shall lay your little head Close down upon my dress.

"And I will take good care of you— I'm bigger than you be; For I shall be six next birthday, And you are only three."

Very early in the morning, Ere the city was astir, Walked a red-faced, stout policeman, Muffled closely in his fur.

"Dead! froze stark! The very same That talked about their feet— The blessed lams—but, then, I guess They've found the golden street."

He told the beautiful story To scores of men that day Who gathered around the court-house Wherein the children lay.

And a tenderness, sweetly solemn, Came down upon every soul, As they thought of the fair young seekers Now safe at the journey's goal.

—Home Journal.

FATHER HAS TIED HIMSELF TO THE BED-POST.

BY THE REV. EDWARD A. RAND.

There were four of them up in Harry Tappan's barn chamber. The other three were Charley Mead, Dan Perkins, and Tom Hatch.

"Splendid place!" exclaimed Charley Mead, glancing out of a dusty window on the long, slanting lines of rain, whose business seemed to be to keep up all day a crystal bombardment of the roads and fields, and especially all house and barn roofs, on which they spitefully rattled.

"Yes, just lovely up here!" asserted Tom Hatch. "If we could only build a fire on that hearth, boys; but mother won't stand that," said Harry Tappan.

All four looked sadly into the depths of an old black fireplace, whose chimney the wind turned into a kind of mournful organ-pipe. A carriage-maker once had his headquarters in this chamber, and he found the old fireplace very handy. Down below, on the first floor, had once been Grandpa Tappan's blacksmith's shop. The cooper had gone out West, and Grandpa Tappan had gone, it was supposed, to heaven, and the old building was now just a "barn."

"We—we might pile wood in that fireplace, and stick some shavings under, and play 'twas a fire there," suggested Charley. "Oh, yes!" said Harry promptly; "let's do it! Mother won't care for that."

The fireplace was stuffed with wood and shavings. The boys then pulled up a bench in front of the fireplace, and as they sat down, Tom Hatch exclaimed: "It is a terrific cold day; fire feels good!"

"Seems to me, boys, it is getting tremendous warm," said Charley Mead. "I must sit farther back."

All this was applauded, and taken as clear evidence that the fireplace was a grand success. "Well, boys," said Harry Tappan, "about that temperance business. That is what we agreed to talk over, you know. Our minister, Mr. Gage, has organized us into a temperance society, but my grandmother says she don't know what there is we can do. We don't drink."

"Yes, we do, Harry; water. Stick to facts," said the exact Charley. "I hadn't got through. We don't drink liquor, and we have only got one drunkard,—Peter Jones, you know."

"Only one round here," said Dan Perkins. "If we could get hold of that tough case, wouldn't that be a victory?" said Tom Hatch.

"Guess we can't reach him, Thomas," replied Harry. "But there, we might do as Mr. Gage said, get up a little entertainment, and raise some money, and send it off where it could do good, you know, in temperance work."

"Yes, yes, yes!" said one auditor after the other, and then they busily planned for an "entertainment." Finally came a pause. "A awful hot!" exclaimed Tom. "What did you build up such a fire for? Really, I can't stay up here, and—I—guess I must go home."

The boys laughed at Tom's ingenious way of saying "Let's adjourn," and one after the other they stole down the dusky stairway out into the still pelting rain.

Harry reported to his mother what had been planned by the young temperance society out in the barn-chamber.

"That's good, Harry," said Mrs. Tappan. "But we don't think, mother, we can do anything with the only drunkard we have got, Peter Jones."

"I don't know as anybody can, but you can do something else."

"What is that, mother?"

"Why, show some attention to his Sammy. Poor boy! I pity him. He looks neglected."

"Never thought of that, mother. He does look sort of forlorn. I don't know but what we do neglect him. I—I—I'll just speak it to the boys. I would propose his name as a member of our society, and he could help us at our entertainment, but it would be sort of hard, I imagine, for him."

"Yes, people might say, 'There's the son of a drunkard.'"

"I wouldn't do any harm to invite him. He could do as he pleased."

The result of this conversation was that Sammy Jones became the delighted recipient of very pleasant attentions from the boys. He received also an invitation to join the temperance society and to take part in the coming "entertainment," which was to be given in so notable a place as the Town Hall. He also had an invitation to a party at Charley Mead's.

"I don't know," remarked Mr. Mead to his wife, "but that it will be a difficult thing for Sammy to manage that party, you know. I don't suppose the poor little fellow has clothes fit for the occasion."

"There!" exclaimed Mrs. Mead. "There is your sister, Alice Patten, in Barkton. She has a pile of beautiful clothes to give away that belonged to her Jimmy, and he has outgrown them."

"If that's what you are thinking of," replied Mrs. Mead, "I know something better than that. The boy—I mean Sammy—is of Harry's size. I would like to send his measure to Studney's, the tailor."

"Guess husband has forgotten all about his wish to get a suit of clothes for Sammy," thought Mrs. Mead a few days later. "I don't hear anything more about it."

Peter Jones was going home one night, sober. You may not find it easy to believe this, but it was a fact. He generally came into the house with a bang and a tumble; but this night he was without money, and he had been unable to obtain any liquor. Hark, softly stepping over the threshold, what did he hear? In an inner room Sammy and his mother were talking.

"I would like to go to Charley Mead's party, mother, but I don't see how I can. You know how my clothes are."

"Yes, Sammy; I have been looking them over, to see if, by sponging and setting new buttons on your jacket, and mending your pants—"

"Buttons cost, mother."

"I know it, Sammy. Oh! the clothes won't do."

"Mother, when do you suppose we shall have things in this house?"

"When your father—Hark! what is that noise?"

It was a troubled conscience stirring in the entry.

"Oh! I don't know. I would like to join the boys' temperance society, mother; but there is father—"

"There is that noise again, Sammy."

It was Peter's conscience in greater disturbance than ever. To think the father of a family should so act that his son would be ashamed to join a temperance society!

Rap rap-rap! Somebody was pounding at the front door.

"Sammy, I will go. Oh!—oh!—this bundle for us?" said the astonished mother to the expressman at the door. "Must be some mistake."

"It is yours, mum,—or your boy's," said the expressman, driving away.

"O Sammy! it is a new suit 'from a friend,' the card says. Now you can go to the party, though your father can't buy you any clothes. What is that noise again in the back entry?"

When they went out there, they found nothing; for Peter had taken off to bed that uneasy conscience. But it was such an uneasy bed-fellow, giving Peter no rest all that night! What a neglectful father, shameless husband, that Peter was! It was a terrible night for him. If he could only have put conscience out of bed, and then driven it from the house! No, we can't get rid of an accusing conscience so easily. Peter was obliged to keep his bed-fellow, and suffered all through the night.

In the morning, what did Peter's wife see? Peter tied to the bed-post, bound there by an old bed-quilt going tight about his body!

"O wife!" he cried; "do help me! I am a bad man! I don't want to go out after rum! It is making a miserable home here. I have tied myself so I can't get out. Do help me! I want to go, for my thirst is hot, and yet I mustn't. Do help!"

Had that man, strapped to the bed-post with the ragged old quilt, gone crazy?

The Meads were early aroused by a rap at the door.

"O Mr. Mead," pleaded Sammy, "do come down to the house! Father has tied

himself to the bed-post, and mother is afraid he has gone crazy. Do come down!"

Mr. Mead was just one of the kindest-hearted, most sympathetic men in the world. He could pray, too. When he saw that old drunkard, he untied him, and then he got down on his knees, and told Peter he must get down too.

"Peter, the place you want to tie up to is the cross. Just look to the Saviour," urged Mr. Mead. "Come, now! Begin. Call on him."

Oh, it was a wonderful morning in that old drunkard's home! The Lord Jesus came there, and gave him power over his appetite.

"There is no doubt about Peter's reformation," said Mr. Mead afterwards, when telling about the facts to his wife and Charley. "And, Charley, I think your boys' temperance society had a hand in it."—S. S. Times.

INVENTION COPIED FROM NATURE.

Most of the skillful devices invented by men for doing fine work rapidly can be traced to nature, where for countless centuries they have been operating. The discoverer of each new appliance or mechanism might be shown that his idea was as old as the hills. It is claimed that the inventors of the future will be those who carefully study the natural world.

The buhr stones of mills are another style of the molar teeth which grind all the grist that feeds men and beasts. The hoofs of horses are made of parallel plates like carriage springs. The finest file of human manufacture is a rough affair compared with the Dutch rush used by cabinet-makers. The jaws of the turtle and tortoise are natural scissors. The squirrel carries chisels in his mouth, and the hippopotamus is provided with adzes, which are constantly sharpened as they are worn. The carpenter's plane is found in the jaws of a bee. The woodpecker has a powerful little trip-hammer.

The diving-bell imitates the work of the water-spider, which constructs a small cell under the water, claps a bubble of air between its hind-legs, and dives down to a submarine chamber with the bubble, displacing the water gradually until its abode with the fishes contains a large airy room surrounded by water.

In laying its eggs on the water the grout fastens them into the shape of a life-boat, which it is impossible to sink without tearing it to pieces. The iron mast of a modern ship is strengthened by deep ribs running along its interior. A porcupine quill is strengthened by similar ribs. When engineers found that hollow beams were stronger than solid ones, they only discovered a principle that is very commonly seen in nature. A wheat straw, if solid, could not support its head of grain. The bones of the higher animals are porous, and those of birds, where lightness and strength are most beautifully combined, are hollow. The framework of a ship resembles the skeleton of a herring. Aeronauts try to copy the structure and movements of birds.

Palissy, the French potter, studied seaside shells to learn the best method of fortifying a town. The ship-worm is an admirable tunneler, boring his way through any submerged timber, and lining the round passage with a hard casing. The engineer Brunel took a hint from this animal, and was the first to succeed in tunneling under water. The Eddystone Lighthouse is built on the plan of a tree trunk, and is fastened to the rock in a manner similar to the way a tree clings to the soil. It is supposed that the first idea of a suspension bridge was suggested by the creepers of a tropical forest.

When plans were wanted for the London Crystal Palace, Joseph Paxton, gardener to the Duke of Devonshire, having noticed the structure of the gigantic leaves of the enormous water lily, *Victoria Regia*, a plant which had been introduced into England a few years before, adopted the idea of copying in iron the ribs of the leaf, and filling the remaining space with glass. So by patterning after nature, the obscure florist became Sir Joseph Paxton, the great architect.—Harper's Young People.

THE CLOTHES-PIN GARDEN.

One, two, three, four broken clothes-pins in the midst of the dead flowers and leaves in Benny Blake's garden!

"How came they there?" I asked.

But Benny looked very sober, and digging the toe of his little boot into the carpet, he said in a low voice, "I put them there, auntie."

"What for, dear?"

"Cause," said Benny. "But it is a very great secret with mamma and me," he added.

"A nice one, I hope, dear?"

"Not—a—very—nice one," replied Benny. "I've had lots and lots nicer."

When he said this his voice was sober as well as his dear little face. Of course I did not try to find out the secret. I heard nothing more about the clothes-pins until this summer when we were at the seashore together.

One day Benny made a sand garden, with shells and stones for a wall. In it he put some wild flowers he had gathered that morning. When it was in full bloom he led mamma to it, saying, with a very happy smile on his face, "These are ever so much nicer than old clothes pins, aren't they—the flowers are?"

The next day I was told the secret. Benny had one dreadful fault—sometimes he would tell a lie. So every time he told an untruth mamma had him put a broken clothes-pin next to the choicest blossom in his own garden.

All summer he had to see them, and when the winter snows came there were one, two, three, four little white mounds which he could see from the window. Monuments to four lies!

Now you can understand why he was so happy with the flowers in his sand garden, and why the tears of joy came into his mamma's eyes.—M. Kingston, in Our Little Ones.

NOBODY KNOWS BUT MOTHER.

BY H. C. DODGE.

Nobody knows of the work it makes To keep the home together; Nobody knows of the steps it takes, Nobody knows but mother.

Nobody listens to childish woes Which kisses only smother; Nobody's pained by naughty blows, Nobody—only mother.

Nobody knows of the sleepless care Bestowed on baby brother; Nobody knows of the tender pray'r, Nobody—only mother.

Nobody knows of the lessons taught Of loving one another; Nobody knows of the patience sought, Nobody—only mother.

Nobody knows of the anxious fears Lest darlings may not weather The storm of life in after years, Nobody knows—but mother.

Nobody kneels at the throne above To thank the Heavenly Father, For that sweetest gift—a mother's love; Nobody can—but mother.

THE "NINETY AND NINE."

A humble lady in Melrose, Scotland, was led to see the beauty of the character of Christ in the parable of the Good Shepherd. She possessed genius, and sometimes expressed her best thoughts and feelings in verse. The vision of Christ leaving the glories of heaven and becoming a seeker of men who had gone astray, like an Eastern shepherd seeking a wandering sheep in perilous places, touched her heart with poetic fervor, and she wrote the hymn beginning:

"There were ninety and nine that safely lay In the shelter of the fold."

One of the stanzas most vividly and tenderly expressed her clear view of divine sympathy and compassion:

"But none of the ransomed ever knew How deep were the waters crossed, Nor how dark was the night when the Lord passed through Ere he found his sheep that was lost. Out in the desert he heard the cry— Sick and helpless and ready to die."

The poem was published in a local paper, and the lady soon afterwards died, and went to the Good Shepherd, whose love for the wandering and perishing had gained the affections and service of her life. She was buried in one of the little churchyards of beautiful Melrose.

The efforts of a sincere life always meet with the needs of others, and are often given under Providence, a special mission in the world. The simplicity and fervor of the little poem gained for it an unexpected recognition immediately.

The American evangelist, Mr. Sankey, was one day returning from Edinburgh to Glasgow, to hold a farewell meeting there. Glasgow had been the scene of the most signal triumphs in the work of Messrs. Moody and Sankey, and this farewell gathering promised to be one of thanksgiving and tears, of wonderful interest, power, and feeling.

Mr. Sankey, on this occasion, desired to introduce a new hymn which should represent Christ as a compassionate and all-sufficient Saviour. "Before getting on the train," he says, "I went to the news-stand and bought two or three papers—some secular, some religious—and, in one of them, I found the following beautiful verses:

"There were ninety and nine that safely lay In the shelter of the fold," etc.

"I said to my brother Moody, 'That's just the hymn I've been wanting. I think the Lord has really sent it to us!'"

"Next day the little tune or chant it is set to, came to me.

"We went into the noon meeting, and dear Mr. Bonar, who has written so many beautiful hymns—'I was a Wandering Sheep and Did not Love the Fold,' and 'I Heard the Voice of Jesus Say, Come Unto Me and Rest'—he was there, and the thought came to me, 'We must sing now this new hymn that the Lord has sent down to us.'"

"The tune had scarcely formed itself in my head yet, but I just cut the words from the paper, put it in front of me on the organ and began to sing them, hardly knowing where the tune was coming from. But the Lord said, 'Sing it,' and as we were singing it his spirit came upon us, and what a blessed meeting we had!"

The meeting was a very crowded one, and tender feelings were awakened in all hearts, bringing vividly to all minds, as it did, the fact that the world is full of farewells. The imagery of the hymn, the shepherd, the sheepfold, the dark night on the hills, the anxious search and the joyful return, was in harmony with Scottish associations, and touched the best feelings of the converts and inquirers.

Away in the gallery there sat a lady who was at first startled, and then deeply affected

by the hymn. She was unable to speak with the sweet singer in the confusion that followed the close of the meeting, but she soon after wrote to him from Melrose, and said: "I thank you for having sung, the other day, my deceased sister's words. She is in heaven now."

The hymn has had a tender mission. Thousands seeking the help of a power outside of their own sinful nature, have seen in it the vision that the prophet saw: "And I looked, and there was none to help; and I wondered that there was none to uphold; therefore, mine own arm brought salvation unto me."—Baptist Weekly.

THE LEGEND OF TWO SACKS.

There is an ancient legend that tells of an old man who was in the habit of traveling from place to place, with a sack hanging behind him and another in front of him.

What do you think these sacks were for? Well, I will tell you.

In the one behind him he tossed all the kind deeds of his friends, where they were quite hid from view; and he soon forgot all about them.

In the one hanging round his neck under his chin, he popped all the sins which he knew the people committed, and these he was in the habit of turning over and looking at as he walked along, day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack.

"What have you got here, my friend," he asked, giving the sack in front a good poke. "Stop, don't do that!" cried the other, "you'll spoil my good things."

"What things?" asked number one.

"Why, my good deeds," answered number two. "I keep them all in front of me, where I can always see them. See, here is the half-crown I put in the plate last Sabbath; and the shawl I gave to the beggar girl; and the mittens I gave to the crippled boy; and the penny I gave to the organ-grinder; and here is even the benevolent smile I bestowed on the crossing-sweeper at my door; and—"

"And what's in the sack behind you?" asked the first traveler, who thought his companion's good deeds would never come to an end.

"Tut, tut," said number two, "there is nothing I care to look at in there! That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said number one.

Number two frowned. He had never thought that, though he had put what he called his "mistakes" out of his sight, every one else could see them still. An angry reply was on his lips, when happily a third traveler—also carrying two sacks, as they were—overtook them.

The first two men at once pounced on the stranger.

"What cargo do you carry in your sack?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"Your sack looks nearly touching ground. It must be a pretty heavy weight to carry," observed number one.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship, or wings to an eagle. It helps me onward."

"Well, your sack behind can be of little good to you," said number two, "for it appears to be empty; and I see it has a great hole in the bottom of it."

"I did it on purpose," said the stranger; "for all the evil I hear of people I put in there, and it falls through, and is lost. So you see I have no weight to drag me down backwards."

HOW THEY GOT RICH.

"You see that man just crossing the street?" remarked a Chicago man to a New Yorker, whom he was towing around to see the sights. "Well, that man sold popcorn in this city for twenty-two years, and he is worth \$150,000."

"Did he make it selling popcorn?"

"Oh, no. He made his pile buying lake-front lots."

Pretty soon the guide called his attention to a man standing in the door of a bank, and added, "That man opened the first Bible-house west of New York City. Thirty years ago he was rat poor. To-day he runs that bank."

"Did he make his money selling Bibles?"

"Oh, no. He bought prairie land and held on to it."

In the course of ten minutes a big building was pointed out as belonging to a man who reached Chicago nineteen years ago with only fifty cents in his pocket. He opened a night-school and now reveled in his wealth.

"Did he make it all teaching school?"

"Oh, no. He went into the dray business as soon as he had money enough to buy a horse."

After several more like cases he had referred to, the visitor asked, "Have you one single man in Chicago who has made money in the business he first started into?"

"Have we? Let's see. Let's see. Yes, we have. I know a man on State street who went into the whisky business twenty years ago, has stuck right to it, and is worth \$100,000. If he had only been sharp enough to turn around after ten years and open an undertaker's shop and bury his customers he'd now be a millionaire!"—Wall Street News.

In the... The And... Low... Then I... On t... And u... Thre... I shall... The as... To b... I shall... From... And al... Opp... I shall... To b... And th... Adv... I bequ... Of t... And th... Of t... And w... And... May t... A herit... It is co... which ou... The salvi... miracle... myriads c... it but a d... of the na... kind in t... The end... tween ma... unto his... deeming c... corruption... truth an... Such wo... such won... lay the r... kingdom... may be es... nations r... conceive, of the ta... you who... your pow... What har... trymen'... ery, thei... You have... drunkenn... to be ove... of the so... are sick a... the Lord... this Aug... The strea... through... even thos... parable to... The pro... evil are co... race is ter... You can... perately s... consequen... he still re... demonstr... itable, he... prove it b... it. By th... darkness... thus stul... his heart... judgment... you have... subdued... tence itse... must be t... nations to... dwell in... him, and... What a c... be made!... Look how... itants, as... China an... false pill... Look you... and do n... remember... and shall... tioned by... without l... and brak... earth. I... saw the S... glory, an... serve him... a thing if... "No, skates, s... "I me... Hallie, s... ionally a... "I wa... with the... Aunt Ali... "You... minutes... "You... "I coo... me try... "I ear... Hal, cro... "I ear... I'm not...

The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

SECOND QUARTER.

- April 2. Joseph sold into Egypt. Gen. 37: 23-38. April 9. Joseph Exalted. Gen. 41: 33-48. April 16. Joseph Makes Himself Known. Gen. 45: 1-15. April 23. Joseph and his Father. Gen. 47: 1-12. April 30. Israel in Egypt. Exod. 1: 6-14. May 7. The Child Moses. Exod. 2: 1-10. May 14. The Call of Moses. Exod. 3: 1-12. May 21. The Passover. Exod. 12: 1-14. May 28. The Red Sea. Exod. 14: 19-31. June 4. The Marne. Exod. 16: 4-12. June 11. The Commandments. Exod. 20: 1-11. June 18. The Commandments. Exod. 20: 12-21. June 25. Review.

LESSON V.—ISRAEL IN EGYPT.

BY REV. T. E. WILLIAMS, D. D.

For Sabbath-day, April 30th.

SCRIPTURE LESSON.—EXODUS 1: 6-14.

6. And Joseph died, and all his brethren, and all that generation. 7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 8. Now there arose up a new king over Egypt, which knew not Joseph. 9. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we. 10. Come on, let us deal wisely with them, lest they multiply, and it come to pass, that when there fall out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. 11. Therefore they did set over them taskmasters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom, and Raamses. 12. But the more they afflicted them, the more they multiplied and grew. And they were grievous because of the children of Israel. 13. And the Egyptians made the children of Israel to serve with rigor. 14. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; with all their service wherein they made them serve as with rigor.

GOLDEN TEXT.—He increased his people greatly; and made them stronger than their enemies. Psa. 105: 24.

BIBLE READINGS.

- Sunday. Exod. 1: 6-14. A nation in bondage. Monday. 2 Kings 17: 1-23. Israel taken captive. Tuesday. 2 Chron. 36: 1-21. Judah taken captive. Wednesday. Psa. 137: 1-9. The bondsman's wail. Thursday. Gal. 4: 19-31. Children of the bond-woman. Friday. Rom. 6: 1-23. Sin a bondage. Sabbath-day. Rom. 7: 1-25. Sin a bondage.

TIME.—About 1600 B. C. PLACE.—Egypt, Goshen—or Lower Egypt. PERSONS.—Joseph, eldest son of Jacob by Rachel, his favorite wife; Children of Israel, the descendants of Jacob, the prince of God, the prevarler; a new king, name not positively known.

OUTLINE.

- I. Changes. v. 6-8. II. Enslavement. v. 9-11. III. Oppression. v. 12-14.

INTRODUCTION.

In the last lesson we recounted the settlement of Jacob and his household in Egypt. The succeeding chapters of Genesis give an account of the prophecy of Jacob concerning Joseph's two sons; the prophetic blessing of the patriarch; and, finally, the death of Jacob and his burial in Canaan, in the double cave at Hebron, where Abraham and Sarah were buried, and yet later, the death of Joseph, whose body was not buried, but embalmed; he having made his brethren swear that, when they return to the land of promise, they would carry his bones with them. In reaching the present lesson we pass over a period of more than two hundred years, in regard to which the history is silent. We are permitted to know only the results of the long residence in the land of Egypt. One of these results is the change of the family of Jacob into a nation; the household into a great people. They must have lived in comparative peace and pursued their own occupation with but little disturbance. Their particular location in Goshen was very favorable to such a mode of life. They were at the same time so related to the seat of government and to all facilities for culture in the sciences and the arts, that they naturally became a very cultivated people. Though they were brought into contact with the polytheism and idolatry of Egypt, yet their race, their faith, the traditions and the great covenant which lay at the root of their national existence, kept them from being identified with, or merged into the Egyptians. They were in Egypt, but not of Egypt; closely associated with the people, yet distinct from them. It was probably then as it is now—the descendants of Abraham, although scattered all over the globe, are nowhere blended with the nations among whom they dwell. They remained in Egypt with these surroundings for nearly four hundred years; yet it was not their permanent home, it was designed as the condition for the development of this family into a nation. Of the process of this development very little is said. The real fact is that there was nothing to record which fell in with the purpose of the history. The definite design of the sacred history is to exhibit the unfolding of God's plan of grace in the progress of his earthly kingdom.

EXPLANATORY NOTES.

V. 6. And Joseph died, and all his brethren, and all that generation. This is an abridged statement from Gen. 46: 8-27, where the particulars are to be found. Joseph's death is specially noted because of the distinguished position he held, and the influence which he exerted in bringing his family into Egypt, and securing for them the favor of Pharaoh. The death of Joseph occurred when he was an hundred and ten years old, and hence, eighty years after his elevation to the lordship over Egypt, and seventy-one years after Jacob's settlement in that country. Joseph's faith in the promises made to his fathers appears from his dying words and from the directions which he gave to have his body taken to Canaan when they should leave Egypt.

V. 7. And the children of Israel were fruitful and increased abundantly. In four hundred and thirty years (Exodus 12: 41), Jacob's family of seventy had increased to a nation of six hundred thousand men, besides women and children. Probably this aggregate includes the multiplication of the servants who were attached to the family of Israel. These servants with their posterity had become assimilated to Jacob's direct posterity by intermarriage and otherwise that they were no longer discriminated in the history.

V. 8. Now there arose a new king over Egypt, which knew not Joseph. The length of the interval between the time of Joseph's death and the ascendancy of this new king is not stated; but it must have been a considerable time, since Joseph, and his great and distinguished services for Egypt, seemed to be unknown, or, if known, to be little regarded by the new king.

V. 9. The people of the children of Israel are more and mightier than we. The prosperity of this foreign people in Egypt excited the jealousy of the king, very naturally. Their distinctness from the Egyptians and their separate language and institutions served to produce this result and to make them a people to be feared and hated. It is not intended here to affirm that the Israelites were really more numerous than the Egyptians, but that they were too numerous to be tolerated with safety in that country.

V. 10. Let us deal wisely with them, lest they multiply, and join also unto our enemies. The king here begins to think of political wisdom; of providing against any emergency. So he takes counsel as to the best way to diminish their numbers and ultimately to drive them out of the land. The king knew that they regarded Canaan as their real home, and that they expected, at some future time, to return to it. Their location on the borders of Egypt toward Canaan gave them great advantage either for or against the Egyptians. It was in their power to defend the Egyptians against Asiatic enemies, or, on the other hand, to greatly assist enemies in making attacks upon the Egyptians. It is no wonder, therefore, that the king was greatly concerned about this great foreign people within the boundaries of his own country.

V. 11. Therefore, they did set over them taskmasters, to afflict them with their burdens. The plan was to overwork the people in a compulsory service; hence overseers were appointed to make the most rigid exactions of labor. By this means it was supposed that their numbers could be gradually decreased and their resolution and strength be broken down.

V. 12. But the more they afflicted them the more they multiplied and grew. This severe measure utterly failed, and on the contrary seemed to conduce to their enlargement, both in numbers and in extent of territory occupied by them. And they were grieved because of the children of Israel. This rapid increase had the effect to deepen the hatred of the Egyptians against the Israelites; they came to abhor them.

V. 13. And the Egyptians made the children of Israel to serve with rigor. They increased their burdens and increased their cruelty of treatment.

V. 14. And they made their lives bitter with hard bondage. The writer seems to be seeking different forms of expression by which to convey an idea of the deep cruelty of their bondage. For this end he also mentions the kinds of labor to which they were subjected.

MARRIED.

At the home of the bride, in Alfred, N. Y., April 9, 1887, by Rev. J. Summerbell, Mr. EPHRAIM B. KRANSON, of Ontario, Canada, and Miss VELMA GREEN, of the former place. In Little Genesee, N. Y., April 10, 1887, by Rev. Geo. W. Burdick, Mr. ORVILLE F. BARBER and Miss MARY EVELYN FISHER, both of Portville. In DeRuyter, N. Y., April 10, 1887, by Rev. L. R. Swinney, Mr. JAMES K. BURTIS and Miss HATTIE A. POOL. In North Loup, Neb., Mar. 23, 1887, by Rev. G. J. Crandall, Mr. HENRY G. WILLIAMS and Miss ALICE A. SWEET. Also, March 31, 1887, by the same, Mr. HERBERT THORNGATE and Miss EVA MATTISON.

DIED.

In Alfred Centre, April 17, 1887, of pleuro-pneumonia, ELIZABETH J., wife of Eld. C. W. Threlkeld, aged 52 years, 3 months and 15 days. Sister Threlkeld was the daughter of Joseph and Kate Handlin, of Crittenden Co., Ky., and was born Jan. 2, 1835. She professed faith in Christ in her youth and united with the Presbyterian Church. Oct. 14, 1857, she was married, and a few years afterwards united with the Missionary Baptists, among whom she lived an exemplary life. In 1869, she removed with her family to Southern Illinois, where, two years later, with her husband, she embraced the Sabbath of the fourth commandment, and has since stood firmly by her faith in it. Nearly three years ago Eld. Threlkeld brought his family to Alfred Centre for the sake of his children—to give them an education, and he with his wife and daughter, joined the First Alfred Church, of which Sister Threlkeld died a member. She died in the triumphs of a living faith in Jesus. One of the characteristics of her nature was her faithfulness and devotion to her children, for whom she left her kindred and friends, and came to Alfred. She was ready to do anything and go anywhere, that they might be noble and true to principle, and have the advantages of an education. But her life-work is over, and she has gone to the saints' rest. She leaves a husband and four children to mourn her loss. In DeRuyter, N. Y., April 10, 1887, Miss L. MIRNIE STEWART, aged 23 years, 5 months and 23 days. She was a devoted child and a loving sister, and her greatest joy seemed to be to help the loved ones at home and make them happy. L. R. S.

In Petersburg, N. Y., March 29, 1887, DELILAH KENYON, aged 78 years and 26 days. She became a Christian in her youth and, at the time of her death, was a member of the First Alfred Church. She was a woman of strong faith and unquestioned piety, truly loyal to the people of her choice. Of her it might be really said that she "prayed with her face toward Jerusalem." The last years of her life were spent with her son, on Potter Hill, in the town of Petersburg. She passed peacefully away trusting her all on a crucified Redeemer. B. F. R. In Petersburg, N. Y., April 11, 1887, Mrs. FANNY WELLS, wife of Daniel Lee Wells, in the 73d year of her age. The deceased in early life, was hopefully converted to Christ, and with her husband joined the Seventh-day Baptist Church of Petersburg, of which she remained a consistent member till the church became extinct, and never united with any other church. Poor health and the long distance from any place of worship, of a people of like faith, have for a long time deprived her of the

privilege of attending divine worship, except at long intervals. She has left with her friends the consoling hope that the change through which she has passed is to her a great gain. She leaves a husband in an enfeebled state of health, and a daughter to mourn their loss. B. F. R.

In Westery, R. I., March 18, 1887, of consumption, Mrs. IDA B. AYERS, the wife of Rudolph F. Ayers, and the daughter of Waterman and Mary A. Kanne, in the 29th year of her age. She lived long and suffered much, but was ready and anxious to go and be with Jesus. Her death was a very peaceful and happy one, resting as she did in the great love of Christ and on his precious promises. O. U. W.

Near Beres, Ritchie Co., W. Va., Feb. 4, 1887, of measles, Dr. ZBA DAVIS, aged 70 years. Moving from Lost Creek he became a constituent member of the Ritchie Church, and was chosen its first deacon. He was a faithful Christian worker and will be missed from the various interests of the church.

Also in the same house, the next day, of the same disease, TALITHA CUMI, wife of Thomas Gribble and daughter of the above Dea. Davis, aged 39 years. She left a devoted husband and ten children to mourn her sudden departure; still she left a good evidence of acceptance with Christ in heaven. Thus father and daughter were removed from the responsible relations of life to join the redeemed in glory. Both were buried at the same time. H. B. L.

At Centerville, in the town of Hallowell, Ill., March 6, 1887, LENA, infant daughter of Mr. and Mrs. H. R. Freidburg, aged 1 year and 10 days. S. B.

LETTERS.

A. H. Lewis 4, P. M. Green, O. D. Sherman, Alexander Campbell, R. D. Sawyer, W. C. Whitford, Mary J. Donnell, Mrs. A. Burdick, C. W. Pease, T. P. Andrews, J. T. Davis, J. A. Potter, J. M. Hiscoc, B. F. Titsworth, J. J. Kenyon, Sylvanus Carpenter, H. W. Stillman, D. I. Green, O. S. Rogers 2, Schuyler Olin, Geo. H. Babcock 2, J. B. Clarke 4, W. C. Daland, O. W. Babcock, C. C. Chipman, Preston F. Randolph, Letta E. Jones, Cora J. Williams, T. L. Gardner, D. H. Champlin, F. O. Burdick, W. F. Place, Mrs. J. W. Collier, John Lewis, E. R. Curtis, H. D. Clarke, C. R. Gardner, Z. T. Burdick, J. F. Hubbard, M. L. Briggs, G. Taylor Brown, O. A. Stillman, N. Bee, E. A. Burdick, Geo. I. Moser.

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Table with columns: Name, Pays to Vol. No., Amount. Includes entries for Mrs. John Hiscoc, Mrs. Eliza A. Champlin, J. M. Hiscoc, J. A. Potter, etc.

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