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The Sabbath Recorder,

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ALFRED CENTRE, ALLEGANY CO., N. T.

Sabbath Recorder,

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ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 24, 1887.

WHOLE NO. 2232

The Sabbath Becorder. Entered as second-class mail matter at the post-

office at Alfred Centre, N. Y.

SARBATH REFORM. The New Departure Concerning Sunday..... Cigarette-Smoking and Tobacco Heart.....

TOTTORIALS. Memorial Address Concerning the Life and Charac-

The Girls that are Wanted.—Poetry.....

FLITTING SUNWARD.

NUMBER XXXIIL

SUGAR PLANTATIONS, ETC.

The sun is in a for and looks like | He has also two eteam plaws. wished elver, but as the tog thickens it miniature plant, with leaves and roots, ready when they drop to commence growing at once on their own account. The "hemp" or fibre is made from the leaves. Another very great importance. flower of which we see quantities is apparthat name I know not.

Good building stone is abundant and cheap, foot squared and delivered ready for use. The stone walls, however, are built of a surface-rock, which is a sort of half-formed lime-stone, full of holes, and looking more like bones than anything else. A wall built of them reminded me irresistably of the crypt of the old church at Hythe, England, where are gathered the bones and skulls of ten thousand men slain in a battle near there so long ago that there is scarce a tradition of it left, and no knowledge of their name or nation; but the skulls bear the marks of Pointed battle axes.

We go through, much of the way, a level country, almost like our Western prairies. and much of it is devoted to the culture of the sugar cane. On every hand are the machinery. In fact, the time is coming, and give place to others who can. Most of the the New Yorkers.

ered now that a place must turn out about 3.000 hogsheads, or 18 000 bags in order to pay. Formerly everything was counted by tailed to find him and bring him in dead or for centuries yet to come, was Andrea centrated in this famous "Piazza:" Arnolthe "hogshead," of about 1,700 pounds each. Now they count by "bags" of about 300 pounds each; and an ingenio is reckoned as one of so many "bags." For instance, we pass El Progresso, 25.000 bags, Santa Filomena, and Union, 50,000 bags each. These are large and prosperous places. The largest on the island is Ingenio Constantia, near Cienfuegos, which has a capacity of 100,000 bags in one season. It is situated and gives tone to everything. The buildon the Damnji River, a name which sounds lings and fences are all colored by it. and as pronounced here with the j like h, like some of the profanity of the "49ers" in California.

Land here is reckoned in caballerias instead of acres. Each caballeria is equal to about 33 acres, and is capable of raising from 300 to 900 bags of sugar, though the average is somewhere from 480 to 600 bags. The value of the land varies much. One inginio which we passed, the Diana, cost its owner \$33,000 per caballeria, but he got his money back in three years. That was, however, when sugar was higher than it is now.

Senior Cespedes, a gentleman whose acquaintance I made on the train—everybody seemed to know Don Alberto-owns the ingenio El Salvador (the Saviour) of 130 caballerias, 20 only of which are in cane, producing 11,000 bags of sugar. But he also does a large business in raising cattle and horses. There is a large demand for cattle and horses upon the plantations, many of them counting their oxen by the hundreds. A good idea of the extent of this plantation, which covers about seven square miles, can be gathered from the statements that it has within it three rivers, eight brooks, seven

Most of the planters here depend upon the grows to look like a round spot of white baggasse, or the refuse of the cane for fuel. paint. We pass large plantations of bananas; It is taken from the mills, spread upon the patches of thistles with yellow blossoms ground in the hot sun and dried. Usually having six petals, much like a wild rose in it is stirred by negroes who work in long form; bushes loaded with little whitish tufts | rows, each movement made in unison, and of flowers, which Don Alberto thinks is about four motions to the minute. Progress "thorn;" hedges covered with the red ive planters have introduced the Yankee of him to day except that he belinged to racemes we noticed before, which we learn hay tedder for this purpose, because negro that wonderful group of skilled workmen is "pinon," though nothing like the pine- labor, particularly since the manumission | who worked under Niccolo Pisano, the great apple which is "pina;" and hedges of ma- of the slaves, is quite too expensive. This reviver of the art of sculpture, on the cathe nilla hemp plants, many of which are in dried baggasse is then gathered and fed drals at Pisa, Perugia, Orvieto, Bologna, blossom. These blossoms are very curious, under the boilers by negro firemen, who stuff Florence, Sieua and Rome. Magnificient The plant is much like the agave, or it into the furnaces with their hands. It is cathedrals were being built in these Italian century plant, and the flower stalks like good fuel, and is nearly enough for their cities almost at the came time, and to day those shoot high in the air with numerous purpose, but it costs about two dollars per they are still the wonder of the world. Bearms, bearing blossoms at their extremities. I ton to dry it, and when it comes on to rain sides the cathedaral in Florence, this same These blossoms are each of them a perfect for a day or two, the mill has to stop. So a good furnace which will burn the baggasse without the necessity of drying it first, such as we saw in Louisiana, promises to be of

ently of the petunia family, or some of its sights such as a cactus hedge fifteen feet relations. It is known here as "aquinaldo," high; a train of oxcarts going a field after (New years present), but why it was given | cane, followed by darkies of both sexes and nearly all ages; overseers on horseback with Most of the buildings are made of stone. | pistols in their bolsters; tall hedges of green dracanas in bloom, the blossoms being borne costing twenty cents per cubic yard in in great white racemes, somewhat like wis quarry, or from five to six cents per cubic teria only larger and less airy; pelerinas with tall spikes of red flowers; "cupid's bias with sweet hanging blossoms; great shrubs of hibiscus, covered with brilliant the negroes for dishes.

ladies seems lost upon them. We learn they | the most matter-of-fact way."

year, are fast disappearing. It is consid- the mountains with a child he kidnapped ever since the little bit of humanity called statues stand in the niches of the lofty bellthe other day, and for which he demands a Dante Alighieri was held over the font, by tower, and so the work of the most illustrious great ransom. Thirty men have been de- some common-place priest, and will still be group of workmen the world has seen is conalive, but they do not find him. Like the Tafi, a man who was so indefatigable in his fo. Giotto, Ghiberte, Donatello, Brunellschi darky's pig, "he frisk about so, no can't lahor, and who got up so early in the morn- and Luca Della Robbia, and after nearly count him!" Not long ago he sent word to ing that his apprentices were in despair, and 600 years, De Fabris, who has proved to the the proprietors of Ingenio Constantia, that one of them, who in spite of his laziness world that the 19th century can do as beanunless they sent him at once the sum of afterwards became a well-known painter be- tiful work as the 13th or 14th. \$30,000 they would regret it. Of course thought himself of some way of keeping his they declined, whereupon he burned forty caballerias of their cane in one day.

The color of the soil is of the darkest red. even the horses dye their legs and tails in it, while the mules take the color all over. A one station we saw seven volantes which were mostly dirt color.

After drinking the water of green cocoanuts, which is sweet and very refreshing, and about the only water one can get to drink on the road, and passing many fields of potatoes, which are raised here in excellent quality, just as the mountains begin to appear in the north-west, we come to Melena, which recalls a visit to a plantation we made here four years ago, of which I must tell you.

THE FETES IN FLORENCE.

(Concluded.)

But the facade! It is impossible to tell vou how beautiful it is, or the extent to which the Florentines are celebrating it. In their opinion it is impossible to do too much, and so a programme for a fete lasting more than two weeks—from May 4th to the 19th inclusive—was made up and is being carried out with the utmost esprit and enthusiasm. For have not nearly all the great Italian architects and sculptors and painters worked on this wondrous building from the time Arnolfo designed it and saw it slowly rising the aid of the parish priest not to change, lakes, and seven miles of railroad of 20 inch from the ground in 1294 or 1298—it seems and that for a long time he did not get up Brunelloades plendid dome. And arter gauge, for the use of the "farm." He has to be uncertain which—until De Fabria had while it was yet dark, but when Fatarning from Cardenas, we take another | three locomotives, " little Beauty " for pas | nearly completed this most work, | several months, drawn by the love of gain, consecuting us through the richest augar lacagers, "Mary house for case, and "El and died in 1888, and which the lacation bis fright, he began executing the fright, he began executing the fright. We leave in the early morning, as Selvedor" for carrying sugar to the depot the youthful Del Moso to complete to promise the period get of before daylight, and to call on the occasion of the duveiling the his presentices, the heetles immediately re with a Mundred suints and martyrs, who many kind things to may which fracter the commenced their wanderings and the old long aga entered the portals of which he young arobitect deeply.

> It was a few years before Dante was banished from Florence that the cathedial was begun by Arnolfo, and though he mist have been a man of great genius to have left such a monument behird him, very little it known Arnolfo designed several other superb buildings which will remain the glory of Florence for ages to come. But Arnolfo only saw the walls assuming their gigantic and splendid proportions when he died in 1300, and in the Meantime we have been noting various same year Florence also lost her first great painter, Cimabue. Then came Giptto, who built the beautiful Campanile, or belfrey. "Between the solemn antiquity of the old baptistery and the historical gloom of the great cathedral it stands like a hilly, if not rather like the great angel himself, hailing her who was blessed among women, and keep ing up that lovely salutation, musical and sweet as its own beauty for century after tears," with clumps of red blossoms; euphor i century, day after day, in all the wonderful dawns and moonlights of Italy."

> Though this tower has stood for hundreds red flowers; and "guira," or gourd plant, of years, like the thing of beauty that it is, the fruit of which is extensively used among it suffers not at all by its close proximity to the new facade of the cathedral; "fair with At "Union de Reyes" we stop for break- carvings, with soft shades of those toned fast, which is better than the one we had at marbles which fit so tenderly into each other, Bemba, and costs five dollars (currency) for and the elaborate canopies as delicate as foam. two. Here some Americans get on the train. And so the three famous buildings went There are some fine looking young ladies on getting built by these men who kept free among them, but their Cuban escorts look of all the broils and factions and jealousies dull and sleepy, and all the vivacity of the of the time, "as if it had been tailoring in

are some New Yorkers, who have been A quaint and droll story comes down to spending some time on a plantation, where, us through the ages, showing how much in chimneys of the sugar-houses, many of them by their talk, they have had a constant round | earnest they were, and how they spurned the comparatively new, and fitted with improved of festivities, and now they are on their way luxuries of glorious case and courted hard to take the Mallory Line at Havana for home, work in the chill hours of a winter's dawn. even now is, when those planters who cannot Possibly the duliness of the Cubans comes | One of the group of artists who thus in afford to put in the modern machinery must from their not being as used to late hours as dustriously worked on the interior of this beautiful old baptistery, making it a lovely

master in bed till a more comfortable hour, when the sun at least should be up to wel- different facades including the first which come them. The method he adopted shows him to have been a clever lad, worthy of the building. There have been three marble whatever fame afterwards came to him. Having found in an unswept corner (he is completed, though one of them remained in supposed to have done the sweeping himself) its unfinished state for nearly 200 years. thirty great beetles, he stuck upon the back | Since then it has had no less than four of each of them with a short pin a small painted fronts, one being of wood and taper, and when the hour was come at which Andrea usually got up, he introduced them one by one into his room by a crevice in the door, lighting the candle upon each as he did so; and when Andrea awoke to call Buffalmacco (the name of the apprentice) he marriage of the Grand Prince Ferdinand I. suddenly saw these little lights, and, full of The third painted facade was also of linen. fear, began to tremble; and being an old man and timid, recommended himself under his breath to God, and began to say his one, was the occasion for the painting of a prayers and psalms, and finnally remained fourth facade. This time the rough surface there trembling till it was broad day. In the morning when he got up he asked Buffalmacco if he had seen, like himself, more than a thousand devils. To whom Buffalmacco answered no; that he had kept his facade until 1870, the pictures long before eyes shut, and was surprised that he had that having ceased to exist. not been called to work. "To work!" exclaimed Tafi; "I have had other things to think of than painting, and am determined in May, 1860, and he also gave 100,000 francs to change into another house."

Suffice it to say that he was persuaded by painter was obliged altogether to give up ! working by night. Not only did Buffalmacco work a change in his master's habits, but, the thing becoming known in the city, for a time neither Tafi nor any other painter did any more work at night.

There is another bit of history in connection with the baptistery and its builders who loved to work by night which throws a gleam across nearly five centuries of time. When the youthful Lorenzo Ghiberte had submitted his "story in bronze" to the reverend rignors-painters, sculptors and art authorities of all kinds, in and out of Florence, and had won the prize—the honor and fame of being the builder of those beautiful gates -and had in a moment been lifted from an unknown, wandering journeyman sculptor to be one of the notable men of his time, a little proclamation was published which follow, "All working at the doors of San Giovanni" are licensed "to go about Florcarrying lamps lighted and visible."

The little street in which Ghiberte's workshop, or foundry, was has long ago disappeared in order to give room for the great 'piazza" of Sante Maria Novella. And now by night the electric light sheds over the piazza and across the old convent walls and the front of the old church a sea of light, and over all the fine old campanile, or bell tower, watches where once were the narrow streets without any light except from some dim lantern hung before a shrine of the virgin or a crucifix. It is said by Vasari that Donatello, the

fifth centennary of whose birth is now being celebrated in connection with the unveiling of the cathedral, was also a competitor for the beautiful bronze gates of the baptistery. He was still younger than Ghiberte, who was under twenty-four, and the picture of these two young men working which each hoped would be the successful one, is interesting. But there is a sort of poetic justice in it all. It was reserved for Brunelleschi to build the magnificent dome of the cathedral, which was to surprise the world, and which even the great and original heart is happy, and a man with a good wife smaller ingenies (plantations) which could Everybody is talking of the exploits of the shrine to which all the babies of Florence Michael Angelo copied in his plan of the is thrice blessed more than they all.—Bur produce only 1,000 hogsheads, or less, per bandit Matagas, who is now somewhere in see still brought for baptism, and have been dome of St. Peters; and Donatello's life-like dette.

The history of the facade of Santa Mari del Fiore would fill a volume, or rather the was begun and progressed with the rest of fronts projected, but none of them were painted by Andrea del Sorto, and one can readily believe that it must have been as beautiful as so transcient and poor a meterial would have allowed.

The second temporary facade was a linen one (1589), painted and erected for the and also for the marriage of a Grand Prince. This was torn off by a tempest of wind and rain. Still another wedding, and a royal of the wall itself was painted on, and the subjects selected to adorn this oft changing cathedral front were the three great Papal councils held at different periods in the cathedral. The plaster remained of this

The corner stone of the present facade, which has been the occasion of so much rejoicing, was laid by King Victor Emmanuel (\$25,000) from his private funds for the work. Architects were working hard on plans for the great front, which must har-A bitecture in the Academy of Fine Arthio Florence, was chosen as the man who standy tipk the 18th confirm with the 19th and condont Uniberte's gates of Laradise may bave been dreaming as he conceived and executed them.

Like so many others of the builders of the cathedral. De Fabris died before completing his work. How proud would he be could he see it in all its perfectness, and behold the crowds of people who stand gazing at it all the day long. Surely this flowery month of May will be one long remembered in the history of Florence.

TWO PICTURES OF WOMEN.

Through all the oratorio of history, we hear the voices of women whom no man could compel to silence. We hear the sorrowful notes of the song of Jephthah's daughter mingling with the tender voice of Ruth, "standing breast high amid the summer corn;" tremulous with a woman's fear, but resolute with sublime purpose, comes the voice of Esther, carrying her life before the golden scepter, for her people's sake; we hear Elizabeth speak with a loud voice, and no announced to the public and all concerned man can silence her; women bring their little that Lorenzo and his workmen, whose names ones to the Saviour, in the face of his disciple's rebuke, and he does not censure them for usurping authority over a man; a woman washes his feet with her tears; Joanna, Mary, ence at all hours of the night, but always Susanna, and many others, "minister to him out of their substance;" woman lingered near the cross, when all men forsook him. Why, then, be proud that you are a woman. . . . It is true she cannot sharpen a pencil, and, outside of commercial circles, she can't tie a package to make it look like anything save a crooked cross section of choas; but, land of miracles see what she can do with a pin. She cannot walk so many miles around a billiard table with nothing to eat, and nothing (to speak of) to drink; but she can walk the floor all night with a fretful baby. She can ride five hundred miles without going into the smokingcar to rest (and get away from the children). She can go to town and do a wearisome day's shopping, and have a good time with three or four friends, without drinking a keg of beer. She can enjoy an evening visit without smoking half a dozen cigars. She can endure the distraction of a house full of children all day, while her husband sends them all to bed before he has been home an hour. Every day she endures the torture of a dress that would make an athlete swoon. hard at plans, together with Brunelleschi, She possibly cannot walk five hundred miles around a tan-bark track in six days for five thousand dollars; but she can walk two hundred miles in ten hours up and down the crowded aisles of a dry-goods store, when there is a reduction sale on. A boy with sister is fortunate, a fellow with a cousin as to be envied, a young man with a sweet-

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 com munications not designed for the Treasurer should be addressed, until further notice, A. E. Main Sisco, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednes day in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

THE Free Church of Scotland is sending out 49 ordained and 30 lay missionaries, also 30 ladies.

In the Peking mission of the Presbyterians ten day schools are kept in successful operation, the expense being defrayed by individual friends of the work and by members of the mission.

Ir is said that Prof. Delitzsch, at 75 years of age, has personal direction of the semi nary recently established at Leipzig, for the education of the missionaries who are to labor among Jews.

THE labors of missionaries among Jews in Damascus were never before so successful. three hundred and fifty children attend the Bible-school, and 730 the day schools; and of 405 attending Sunday services; 131 are communicants.

THE missionaries of the Presbyterian "Board of Publication and Sabbath-schoo work" have organized within a few years 1:392 schools, and made over 20,000 visits to schools, many of which were aided by grants of lesson-helps, papers and books. To establish Sabbath-schools is an economical and effective way of planting churches.

OUR Lord commanded his disciples to heal the sick, cast out devils, and so on; and also said that they should do greater works than he. In Korea there is a hospital founded by the government and entrusted to the dipoction of a Presuy begin medical mission. ary. Within a year over 9,000 patient have been prescribed for at the hospital and about 500 at the missionaries' own houses. And during the prevalence of cholera last summer, the superiority of missionary physicians over natives made a most favorable impression upon the people. The wonder-working Christ still lives and works through thousands of his disciples who possess a wonder-working faith. "The age of miracles" witnessed no stronger faith than we of to-day behold.

BEINFORCEMENT FOR CHINA.

The following letter was not sent for publication, but for the Board. The quality of the letter, however, and the interesting and important nature of the subject, will, we think, insure us against any blame for givit to our readers. Brother and sister Randolph now stand as our appointed missionaries for China; and they are expected to go as soon as practicable after the present school year at Alfred Centre. As such, then, let them have a place in the interest, sympathies and prayers of our people:

ALFRED CENTRE, N. Y., Oct. 30, 1887.

Dear Brother, - Your letter containing the Board's call and other matters of interest reached us in due time. The action thus taken, in the reinforcement call, is all that could have been asked, so far as it relates to us. It is sufficient to merely state here, that, when it became evident to us that we ought not to leave school duties here before the close of the present school year, we immediately. Since, however, this has not been effected we trust it is all for the best.

Dear sir, in accepting your Board's call to the China mission, permit us to say that Were we to regard only our fitness for such a position of trust and responsibility, it would be our duty to decline. We feel, if possible, a deeper sense of personal responsi- | Could you meet me there and then? bility and duty in this matter. God seems not to have left us, or our friends, without early impressions that our work might be in China. When you, in behalf of your Board, asked for volunteers, our hearts so far respond ed as to earnestly inquire, "Is it our duty to church.
go?" When we were earnestly awaiting the our pexternal manifestation of a call, an angel (a January divine messenger) bridged the chasm which appeared in the way; and your minds were directed to us and we were relieved of a delipraying for divine guidance, with the averse features before them, as well as the more

giving more force to present convictions, and, as we humbly trust, the divine Spirit, which was given to lead into all truth. guiding, we accept your call, and say, send us to China, if the Lord will.

Pray earnestly for us, that God will pre pare us for the work, and that we may be very efficient laborers in that great and open-

All preliminary arrangements, of course, would better be left with you. Let us hear from you at your earliest convenience.

Yours in Christ, G. H. FITZ RANDOLPH, LUCY G. RANDOLPH.

FROM J. F. SHAW.

TEXALKANA, Ark., Oct. 18, 1887.

REV. A. E. MAIN: Dear Brother,—I am just home from Rupee, Falls county, Texas, and have just read your letter. The brethren and sisters usual press of work. I was called to preach there organized into a church on the 5th live times at the Dakota meeting, and went inst. It bears the name of the Rupee Sev- to Flandreau and preached the Monday evenenth-day Baptist Church, composed of nine ing following. I also preached four times members-four brethren and five sisters. Three others were expected to join, but tract on the "Sanctuary Question" has could not get there. The material in this church is such as will do credit to the de nomination, and I feel confident will wield a most salutory influence for the cause in

I returned by way of Arlington, in Tarrant county—Bro. Mayes' field—and I feel satisfied that more attention should be given that point than is now being given it. Bro. Mayes' financial condition has been too embarrassed to admit of his making more than a running appointment. He ought to spend considerable time making calls and holding private conversations on the Sabbath ques tion. I am convinced that this is the true way of promoting Sabbath reform. My own course is to make only incidental and slight allusions to the Sabbath in my sermons, ex cept where I have a general request to discuss the question, and then I use the greatest caution against the use of any harshness. preached twenty seven sermons at Rupee, of these were on the Sabbath by general re- meetings at Sister Baldwin's, which are gen gathered to investigate the Sabbath, and in giving out a tract now and then, where it was most likely to do good. Constant refer ence to the Sabbath from the pulpit has, I think, the effect to drive men from any consideration of it. To carry out this plan, Eld. Mayes would have to spend more time than he has been able to, and adopt a different method from that pursued hitherto. No doubt he needs to have more time to make calls and visits all over his field. But I North, his son Andrew, and his son-in law. need not to say so much to you about this, since I know you are doing all you can to Johnson in St. Peter, who, I believe, keeps have the work properly and profitably prosecuted in the Lord on this field.

to the Eagle Lake Church. The church is ally. They would be a good nucleus for a desirous to procure him as pastor, and he is missionary effort. There is a whole townwilling to engage with them to visit them ship of Swedes near them, besides numerous once in two months, and spend one or two Norwegians and Germans. If we had a weeks on each occasion. But the expenses Scandinavian missionary located here, I think will amount to about \$100 per annum. I he might do good. It would not be neceshave recommended to them to determine sary for him to be a Scandinavian, but he what of this amount they can raise them selves for this purpose, and then to request or the other of the Scandinavian languages, the Missionary Society to help them to the and read the Scriptures and pray with the balance. Did I do right to recommend them | families in their own language.

Ark., awaiting my return, with an urgent course, I was pretty closely confined to the request to visit them at once. A licensed manuscript, but I had the undivided atten-Baptist minister, who has been keeping the tion of the audience, and several of them Sabbath about seven years,—led to it by the said that they understood every word of it, Adventists—came and asked membership in | though they are Danes and not familiar with that church last Sabbath, and was received. the Swedish language. I felt much encourhoped other persons might be secured to go | Five or six others desire baptism, for which | aged, and am determined more than ever, I am asked to go there. I expect to go with the Lord's help, to press on and master there next week. From there I shall go on both languages, as well as the German. to Attalla, Ala., to meet the brethren there we feel a deep sense of incompetency, in on the second Sabbath in November. I beintellectual development, in social standing, lieve if you could meet me there, it would for them, in finding them a good pastor, will in practical knowledge, and in vital holiness. be greatly in favor of setting the cause in be an excellent work. They want a man who order in Alabama. A letter from Bro. Wil- can live on a small salary for a few years, while son says they are expecting me at that time.

> Your suggestions with regard to my future now) within the past few months. I am course are very much appreciated. I believe | confident that the promise of this field is the work is being organized on the field, so about equal to that of North Loup, when that I can devote more time to our home Elder Crandail first went there. If I were a

January. I trust our brethren at the North | growth. Land can still be bought there for will not feel that we design to make it take from \$5 to \$6 an acre. the place of the SABBATH RECORDER, Outcate burden. The hearty decision of your look, or other papers published by our de- doing finely. They report 15 baptisms within Board, a body of earnest Christian men nomination. It is designed to meet a want | the past year, and I find they are particular in we have felt from the beginning in meeting examination of their candidates. I wit hopeful, consummates the human and divine the criticisms and misrepresentations of our nessed one baptism while I was there. Eld.

the field in mind, the earlier convictions cial responsibility, and are fully aware of all of exceptional interest. The late revival there is in it. The contract for its publica- there, under the labors of Bro. U. M. Babtion has been made for one year, and we cock, had prepared the hearts of that people know what has to be met.

> to arrange, and you may help us to set the reference to it.

> not reach you in time for the October Board Meeting.

I remain your brother in Christ.

FROM J. W. MORTON.

PRINCETON, Mo., Oct. 28, 1887.

Your kind letter was forwarded to me, and I received it in due time. I have been prevented from answering it hitherto by an unat Long Branch. The publication of my brought me a good many extra letters, so that my correspondence has been unusually large since I left home, and is now far behind

I have good news from Glen Beulah since I left home. Sister Lottie Baldwin writer me, that there has been a gracious revival in that village, under the labors of an evangelist from Oshkosh; somewhere between thirty and forty professing conversion. Of these, sev eral are children belonging to the Sabbath school of which she is superintendent. Two are children of Sister Miller, whom I bap tized in the summer, and who has been keeping the Sabbath ever since. One is an adopted child of Sister Jones, a convert to the Subbath and to baptism. I have strong hopes, that when I visit Glen Beulah, we shall be called again to visit the baptisma waters. A sister Barber, who was under conviction when I was there last, has come out into the light in connection with this movement. The only Sabbath meetings held in the three visits I made to that place. Two regularly there are the Sixth-day prayer quest. But I had constant employment erally well attended. I believe they some outside of sermons, in conversing on the times meet on the Sabbath-day, to study the Sabbath with individuals or with companies | Bible lesson. I may organize a church there in the near future.

I found the Minnesota field in a fairly good condition. Bro. Crofoot is doing good work. Lascertained nothing definite from Treuton and Alden. Bro. Ernst, on account of sickness connected with his family, could not be present with us. There are three families of the New Auburn Church living thirty miles from the church, north west of St. Peter. They are those of "Uncle" D. T. Rounceville. There is also a sister the Subbath with more or less care. These families are all well reported of by their Bro. Whately has recently been on a visit | neighbors, and ought to be visited occasion should be able to converse and exhort in one

By the way, I preached my first Swedish I find a letter from Bro. Hull, at De Witt, sermon at the Dell Rapids meeting. Of

Flandreau is one of the most promising fields in the West. Anything you can do they grow stronger. They have just about doubled their numbers (I speak of the society young man, I know of no place that I would Our paper is to be started on the first of rather settle, with a view to future rapid

The Scandinavian brethren in Dakota are

for the expected blessing, and the visitors Your suggestions as to the time of hold- seemed to catch the revival spirit as soon as ing our Annual Meeting, or Association, was | they arrived. Probably some brought it with a subject left open, and with a committee | them from home. All the sessions were well attended and characterized by fervor and time, and, no doubt, will be consulted with | faithful expectancy. As I have sent a tolerably full account of the meeting to the RE- crust of the Jews' unbelief, to cope with their I am sorry that this communication will corder, I need not repeat it now, but I wish natural pride-pride not to be wondered at to make a few suggestions, in addition, in regard to this part of the Western field.

> Some regular supply should be furnished to the Marion County Church. Bro. Cottrell reports that to be a promising field. and Jewish people. Nothing but the ex-Emporia is calling for help. A Seventh-day Adventist church has just "exploded," and it is thought that some, or all, of its members are ready to join us. I trust this may be so; for the general rule is, that when they lose their faith in Mrs. White's visions, they run into indifference, no-Sabbathism and infidelity. There ought to be an effort to save them to Christ and his cause. There are some 24 German brethren, whom Bro. Cottrell visited (I forget where they live), who are keeping the Sabbath, and are Baptists. They call themselves "River Brethren," and are, I think, very much like our brethren at Salemville, Pa. They believe in "feetwashing," non-resistance, and, I think, in 'trine immersions." Bro. Cottrell thinks we could fellowship them, if they can us. There are several other points in Kansas, where Bro. Cottrell found, or heard of, Sabbath keepers, who are not Adventists. Here, in Princeton, Mo., there are a few who are ready to be organized into a Seventh-day Baptist church, just as soon as there are a few more to unite with them. There is, I understand, a remnant of our church at Brookfield, Mo., whom I propose to hunt up before I go home. I hope I may find some of the genuine "seed of the kingdom" there, who may be willing to be encouraged and helped into a higher life. I shall let you know the result of my visit at Brookfield, as soon as I can after making it.

The suggestion I wish to make is, that Bro. U. M. Babcock be employed by the Board, as a missionary on this field, one-half the time, he serving the Long Branch Church the other half. He would be willing to serve the Board one-half the time for \$200, and would be satisfied with what the church can raise for the other half. With what he could do, in addition to what Bro. Cottrell can do, with consent of his church, that part of the field which I have outlined could be moderately well cultivated. Bro. Eyerly, who has returned to the Long Branch Church, can supply that church in Bro. Babcock's absence, and they will do almost as well as if they had a pastor all the time. Since coming West, I have come to the conclusion that, if a church have a pastor one half the time, and will try to edify themselves in the interim, they will flourish about as well as if their pastor was with them all the time.

As to the Loup Valley, I could not get much definite information. The North Loup Church ought to be able to cultivate that

We had no information from Orleans. No letter was received, and no delegate appeared. Doubtless, there is work to be done there. There is also a settlement in Scott county, Kansas, and the adjoining county, that ought to be visited. There is a small settlement in North Western Nebraska, but I know almost nothing about their condition. Bro. G. J. Crandall, I think, knows something of them. A young brother, Frank Burdick, whom I met at Flandreau, has been there, but does not report very favorably.

In dealing with such as the "River Brethren," mentioned above, it would be desirable to have a missionary who could speak German. Bro. Cottrell has had a synopsis of our faith and practice translated into German, for their information.

You will judge for yourself what portions of this letter, if any, should be published.

Rejoicing in the prospect of your recovery, and praying that it may be hastened, and that we may see you again on this Western field, I remain your brother in the gospel.

Ar the Seventy-ninth Anniversary of the London Society for Promoting Christianity Among the Jews, the President said:

"They are a peculiar people with whom we have to deal, occupying, some of them, the proudest positions which wealth, and influence, and power command in this and all the other capitals of Europe. On the deeply interested in learning of the way in other hand, there are others of that race and nation, who are among the very poorest, and of them repeated to various officials the realmost the most degraded inhabitants of markable story that in thirty-six hours funds large cities, crowded together, not only in contributed in Boston were actually distrib-London, but in our provincial towns, fleeing uted among the famine sufferers at Adana. to find the refuge and the home which Eng. to produce a profound impression throughevidences of our duty in this relation. Cause here on our field. The publication is Ring administered the rite.

With your call before us, the demands of secured by a company who assume all finan
The meeting at Long Branch, Neb., was whether rich or poor, they are God's ancient ald.

They are a nation still, though without a country. Their race is preserved They are the greatest miracle which the world has almost ever seen, and their exist ence is a testimony to the truth of God's Word, and a proof of the fulfillment of his promise, as well as of the certainty of his judgments upon those who disobey him. Let us ask ourselves what it is that makes us take up this particular and difficult task. What makes us try to break through the hand looking at their ancestry, looking at their olessings, looking at the ancient glories of their race? What is it that makes us do this? Nothing but the immeasurable sense of what we owe to the Jewish race, Jewish historians treme urgency and force of the divine com. mand that we should do what we can for that ancient people in payment of our debt Nothing but our sense of the richness of the promise vouchsafed to those who pray for the peace of Jerusalem. Nothing but the certainty, that sooner or later, whether we see it or our children's children see it, the glorious promises made to God's people will be accomplished. May we, by our work, be permitted to have a share, even if it be but a small one, in bringing about that greatly to be-desired end.

In a speech before the General Assembly of the Church of Holland, Prof. Story said:

They were told that the Jew was little bet. ter than a grasping and selfish person. Well. supposing that in many cases that was true also, he should like to know who was mainly to blame for it. What had been the history of the Jew throughout almost all these eighteen Christian centuries, but that of a mem. ber of a nation, who was forced by the very necessities of his position to assert himself. and to lay hold of, and keep hold of, all he could? It was an inevitable development of his nature and character, under the circumstances of a prolonged and disgraceful ill usage at the hands of Christians, of which every Christian ought to be heartily ashamed.

He selected the Jewish race to be the recipient of religious truth and to conserve it amid superstition and idolatry, and to hand it down in ever-growing and brightening development to the days when Christ himself should come, because he saw in that race a capacity, such as no other people on the earth possessed, of receiving, understanding, and carrying on the truths which were revealed

to men from on high. Here was a people downtrodden, oppressed, abused for centuries in every way. and yet, putting aside its manifestations of religious genius altogether, there was no department of human thought and action, except perhaps the military-and it was a testimony perhaps to the highest qualities of the race that it had not shone in modern warin which the Jews had not taken a place second to none. It was the Jewish race that had given to philosophy a Spinoza, to music a Mendelssohn, to science a Herschell, to literature a Palgrave, to finance and commerce a Rothschild, to philantrophy a Montesiore, to the history of the Christian Church a Neander, and to statesmanship a Beacons-

"THE cause of education has received an impulse, the effects of which, sooner or later, must be to revolutionize the present institutions of China, I refer to the decision of the government to accept certain branches of foreign science as an equivalent for proficiency in the classics at government examinations in all the provinces. The impetus already given in that direction by this new departure is wonderful for China. I believe it is one of the movements which in God's providence is to make possible the establishment of Christianity on an enduring founds tion. If only Christianity shall go hand in hand with, or rather lead, the education of China, there is little doubt that China will soon come to the front among the Christian nations of the world. The Viceroy is well disposed towards Protestant missions, and will favor them just as far and as fast as his influence with the people will allow. It seems now as if others, also in high places, are well disposed towards missions; and when this becomes the recognized attitude of the government, to be a Christian will not mean, as it now does, ostracism. Such a state will not cure the intense materialism, or produce any of the cures that only the gospel in Christ can produce, but it will make the cure possible, by making Christianity seem worthy the attention of educated and intelligent people."-A missionary in Missionary Herald.

WORD comes from Constantinople that the Turkish officials are greatly impressed with the fact that a balance of some £300 Turkish, which was left over from the famine fund for the relief of the people of Angora and vicinity, some five years since, is still intact in the hands of the missionsries of our Board. That such a fund should not have wasted away and altogether vanished from sight during this period is something wonderful to these officials. They were also which funds are sent by telegraph, and one from persecutions in foreign lands, and glad | These works of Christian charity cannot fail Sabbath

"Remember the Sabb Bix days shalt thou labor, seventh day is the Babl

THE NEW DEPARTURE

The varying phases tion have never been during the last three been for several years drop out of consid phases of the Sunday sider it from the c This tendency has in the few cases that h have made their late. ground that Sunday and that all religious are beyond the province cision. The action of the lie

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Sabbath Beform.

"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."

THE NEW DEPARTURE CONCERNING SUNDAY

BY A. H. LEWIS, D. D.

The varying phases of the Sunday question have never been more marked than during the last three months. There has been for several years a gradual tendency to drop out of consideration the religious phases of the Sunday question, and to consider it from the civil stand point alone. This tendency has grown, and the courte, in the few cases that have come before them. have made their later decisions upon th ground that Sunday is a civil institution and that all religious questions relative to i are beyond the province of the judicial de

The action of the liquor dealers in what is known as the Personal Liberty move ment, which seeks, especially in the state of New York, to open the saloons on Sunday after 2 o'clock in the afternoon, has brought the whole question to the front with marked rapidity, and at the present writing (Oct. 31st), it is a prominent feature of the political campaign now in that state drawing toward a close. As to the immedi ate result in that campaign, one may not prophesy; as to the future of this movement and the results growing out of it, it is easy to see that the Sunday question is likely to change front largely, if not entirely. Great opposition to the Personal Liberty movement—and very just opposition—has been awakened through the leading religious influences, especially in the cities of Albany and New York, and arrayed against it. But in most cases, the ground of opposition has been non religious. Writing to the New York Tribune, a few days since, Dr. Howard Crosby stated the position as it has been mainly held and urged, that the issue is concerning the "American Sunday" as a civil institution, which question is wholly distinct from the "Christian Sabbath." It is apparent that such a position is the only possible way out of the dilemma in which the spirit of our age has placed all Sunday legislation. As a fact, the Sunday legislation of the past, especially the Puritan legislation with which we have been familiar, sprang from the deepest religious convictions of the time when it was brought forth. The Puritan Sunday laws were lengthy treatises on the religious side of the question, and whatever the civil law forbade was for bidden for religious reasons. The gradual change of popular opinion which has come about in the American mind, is now expressed by such propositions as that of Dr. Crosby. Similar propositions are being put forth by different speakers and writers, all claiming that the present Sunday laws are based, not upon religious considerations, but upon the general principle that the welfare

Two important considerations growing out of this changed position will be of special interest to the readers of the RECORDER First, the line is being strongly marked be tween those who defend Sunday as a civil institution only, and those who insist upon it as both a religious and a civil institution. The latter claim that because it is a religious question of great importance, therefore the civil law should sustain and enforce its observance. This view is being strengthened by influences that are gathering around the National Reform movement. There is a prospective struggle between the two lines of thought, which promises to increase the complications of the future, and to introduce features hitherto latent, or absent from the question. If the influences which support Sunday as a civil institution alone obtain sway—as at present they seem likely to do-the main support hitherto sought for Sunday as a religious institution will be removed. On the other hand if the theory represented by the National Reform Association shall gain ascendency, there must come religious regard for Sunday. The half andhalf position which many have attempted to occupy, that the Sunday is both civil and religious, and that the law must take cognizance of both facts, cannot be maintained. We look with increasing interest, but without any fearful anxiety, upon that phase of the struggle, which is becoming daily more prominent.

of society demands rest one day in seven.

If the civil Sunday theory shall gain prominence, and such modification take place in the text of the Sunday laws, and in the deonly a holiday, on a par with the 4th of July or other holidays, the restrictions upon Sab
we are told four interest of the several as holy. Under regular and intermittent. In addition, there is more or less palpitation, precordial gains, is more or less palpitation, precordial gains, is more or less palpitation, precordial gains, country.—Science.

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or other holidays, the restrictions upon Sab
made." And he went further, "God blessed he trained his two boys to observe the day. I faintness and vertigo. Several, and some-

bath-keepers are likely to be increased. If all religious considerations are excluded from the question, it will be easy for those who oppose Sabbath-keepers to insist that the question of freedom of conscience and religious liberty does not enter into the consideration, and that all men must yield to the law alike, without regard to religious convictions. If Sabbath keepers are ever placed under greater disabilities than now, we think it will be because of such a change in the status of the Sunday laws, and in the character of the decisions which are likely to come from the courts. Unless, however, the religious element which favors Sunday shall impress itself with much greater power than it has hitherto done, it is quite likely liquor question—which is a distinct ques tion from the religious observance of Sunday—will remain a dead letter, and that legitimate business will be carried forward with still greater freedom, both by those who observe the Sabbath, and by those who have no religious regard for any day. In this case, the result would be rather favorable than unfavorable to Sabbath-keepers.

But we are not given to prophesying and care only to outline the present status of the question, and suggest the possibilities that may arise along the different lines of thought. One thing is clear, that the whole Sunday question is being pushed forward, and is making for itself a prominent place as one of the living issues, as it has never done before. Whatever the immediate results of the campaign in New York state, or in the coming Presidential campaignfor the question is likely to enter into that also—wide spread and deep running agitation is certain to increase. The soil of the public mind will certainly be plowed, re-plowed, and subsoiled as it has not been. The issue between the purely civil view, and the religious, or the religio civil view, must grow in importance. Under such circumstances, our duty is clear as the representatives of that highest conception, that the law of God is the supreme rule of action, and the ultimate standard for each individual conscience. The church and the world need to learn this truth, and must come to accept it Until this is done, the "Sabbath question" seventh day, by a tradition handed down led to its universal use. will remain unsettled. To spread the truth far more widely than we have done; to magnify the law in word and practice as we have never done; to rise with the occasion to those higher conceptions out of which true reforms are born, is the imperative need as well as the inestimable privilege of Sabbathkeepers, at this hour. Seventh day Baptists, holding the Sabbath free from all complications with minor questions, building upon it as one of the corner stones in God's moral government, are best fitted to carry forward this work. Indifference on their part is recreancy to highest duty; neglect of the great opportunities which, being rapidly presented, do also rapidly go by, can be little less than criminal. We must be, as the writer believes we shall be, true to the demands of the hour, and, under God's blessing, equal to the occasion.

THE SABBATH OF ANTIQUITY.

BY REV. GEORGE S. MOTT. D. D.

I think a mistake has been made in rest ing the binding authority of the Sabbath on and so encouraging, if not admitting, the days on which no work should be undertaken. claim that this is the origin of the Sabbath. The truth is, the Decalogue only recognized, and put into statute form, the great princi ples of the divine requirements, and of human action. From the beginning it had been a sin to lie, to steal, to murder, to commit adultry, to blaspheme the Deity, or to worship him through an image. And all these were not merely prohibitions, which God chose to put as limitations about man's conduct toward God, and toward his fellow; they were rooted into the requirements of human life, and so became essential to his well being. They were the laws under which he was constituted, as a rational and accountable being. One of these laws was marriage, another was truthfulness, and yet another was, one day in seven as a rest-day. Now the Sabbath idea is co-ordinate with the idea of marriage, and of the sacredness of human a renewal, at least, of the effort to enforce life. And it is to be noted, that each of these laws appears so soon as the conditions are formed to which those laws can apply.

Let us examine this. Man comes into this world alone. At first he has no companion; but he has tasks assigned him, which are to occupy his mind, and on which he must expend physical strength. "And the Lord God took the man, and put him into the

depth of mystery in this fact of God resting It was handed on through following generarest, after activity.

law-and the law of marriage was given. Abel is killed. This is a new state of things. What shall be done about it? A law conmurderer Cain. "A fugitive and a vagabond shalt thou be in the earth." And so alogue. these primal laws about marriage and murder, arose out of the conditions of hu man life; and they have continued in all the generations since. Men have disregarded them, but they have not been wholly effaced.

even antedates marriage. And now a ques- man was created, but that somewhere the youth of the human race, while as yet | Lord. - Observer. the traditions of Adam were only a few centuries old? The silence in the book of Genesis regarding the observance of the Sab bath has led to the inference, that the day was never held as sacred. But the light thrown upon those early ages by modern discoveries in Assyrian and old Chaldean lore has disclosed the fact that the Subbath had its place for many centuries after the fall of man. These clay tablets, some of which may be seen in the Metropolitan Museum of Art in New York City, covered with that strange cuneiform character, have been translated. And they tell us of a people called the "Accadians," or "Mountaineers," who came down toward the mouth of the Euphrates. Already they were an organized nation, possessing a peculiar form of writing, and a systematized legislation and religion. These were conquered by Nimrod. They were probably the first people that consolidated themselves into a nation. Their

the divisions of time: "The moon he appointed to rule the night, And to wander through the night, until the dawn of

writings are not preserved; but on these clay

tablets are found extracts from their records

from Eden, was holy at that early a

Every month, without fail he made holy assembly In the beginning of the month, at the rising of night, It shot forth its horns to illuminate the heavens. On the seventh day he appointed a holy day.

And to cease from all business he commanded.

Such was the tradition respecting the Sabbath. But was any respect given to this tradition? Was the Sabbath observed? Here the Assyrian tablets give us most welcome information. Some 2,200 years before Christ a race inhabited that region who were given to reading and writing. There were large libraries located at different points, and voluminous records were made of all occurrences. These records described with minute particularlity the manners and customs, the civil and religious regulations, and the laws of those early ages; and we learn that the seventh day was known and observed as a day of rest. In 1869 the eminent Assyriologist, George Smith, discovered a religious ing. calendar of the Assyrians in which every month is divided into four weeks, and the the fourth commandment of the Decalogue; seventh days, or Sabbaths, are marked as

Other tablets, referring to the Sabbath. have been discovered and translated. On them the day itself has almost the same name, as we have received from the Hebrews-it is called Sabbatu. It is spoken of as a "day of repose of the heart," a "day of joy."' Its observance was enforced by law. Regulations as to this observance are laid down. And they are such as these: It was a day "when the shepherd of men must not his body; when white robes are not worn; power; when the general must not give any an intermittent pulse. commands for the stationing of his troops. (Lenormant's Beginnings of History, pp. 248 and 249, American Edition.) What precisely all these specifications denote we may never learn; but certainly they signify that on this Sabbatu certain things were omitted which could be done on other days.

Now this was the Sabbath law under which Abraham grew up, because Ur of the Chaldees was in this same region. A sad degeneracy from the pure monotheism of the fathers already had shown itself, yet he would given. It is the Sabbath law. Indeed al- much of this was rendered to idols. Also habit of smoking is abandoned. ready it had been established as one of the the Sabbath was an institution in the home

the seventh day and senctified it; because Jacob continued the same in his large that in it he had rested from all his work, family, and when that family went to Egypt which God created and made." There is a they did not leave the Sabbath in Canaan. at the close of creation, which has not been tions. For we find this fact in the sixteenth revealed to us. And in the explanations and | chapter of Exodus, that before the children enforcement of the fourth commandment at of Israel came to Sinai, when as yet they were Sinai. we have these additional words, "on in the wilderness between Elim and Sinai, the seventh day he rested and was refreshed." the manna was given to them, and respecting Who can tell what is meant by this expres- it they were told that they must gather on sion, "God was refreshed"? Exodus 31:17. | the sixth day so much as would be needed to Man was made in the image of God; may we last through the morrow, because none would venture to say, that one feature of that be bestowed on the seventh day. And the image is the capacity to be refreshed by reason given was: "To morrow is the rest young is a mental as well as a physical inof the holy Sabbath unto the Lord." This jury. Certainly, to such, nothing can be But man was not long alone in Eden, expression is repeated several times, and argued in its favor, and therefore, to say the "A helpmeet for him" was appointed. finally in these words: "The Lord hath least, the safest and most sensible way is to This new condition required another given you the Sabbath, therefore he giveth let it alone.—Golden Rule. you on the sixth day the bread of two days: And the requirement of that law is stated: abide ye every man in his place, let no man "Therefore shall a man leave his father and go out of his place on the seventh day. So that Sunday legislation, aside from the his mother, and shall cleave unto his wife, the people rested on the seventh day." This and they shall be one flesh." Still further was no new thing, and when the fourth comon in man's history, a human life is taken. | mandment was formulated, the time-honored regulations for the observance of that day were incorporated into it. The people were fronts this, and assigns a punishment to the as familiar with its requirements as they were with those of the other precepts of the Dec-

And so we conclude that the Sabbath has existed from the beginning. But as the true | ungodly men (genilemen I cannot call them) knowledge of God was displaced by the false, to that degree did the observance of the Sab bath wane, until it finally disappeared in the And so the Sabbath law holds a similar depths of a degrading idolatry. Yet I beposition. It is one of the primal laws. It lieve no Sabbath has come and gone since tion arises: Was a day of rest recognized in precious souls have kept it holy unto the

Cemperance.

"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

CIGARETTE-SMOKING AND TOBACCO HEART.

BY D. N. PATTERSON, M. D.

Whatever may be the diversified opinion held by physicians with reference to the effect which tobacco has upon adults, they all unite in declaring that its effect upon boys is pernicious. If every young man would abstain from the use of tobacco until he were out of his "teens," there would be less need of sounding the note of warning.

Before considering the injurious effects which the use of tobacco has upon the young, before any solid foundation can be attained. and their traditions. And we find that the let us consider some of the steps which has

was honored by a cessation of all work on it. only means used for smoking tobacco was the A series of tablets on the creation have been pipe or cigar. The pipe was used more generally in the country, while city people were translated, and one of them thus describes

about equally divided between the two. It \$3,260,000, while the receipts from fermentis still within the memory of the younger men of the present generation when it was considered quite as fashionable for a man to possess a nicely carved and richly decorated meerschaum, as it is now to be the owner of one of the higher standard of gold watches. But, unfortunately, another way was de-

vised by those interested in the "trade," and what is now known as cigarettes were introduced, and cigarette smoking has now become the fashion. The sale of cigarettes in this country during the last decade has reached an enormous sum. Take the matter of the different brands alone: twelve years ago the only brand of cigarette that was sold by the New York dealers was the "Cuban" now there are over five hundred different brands in the market, a large proportion of these being manufactured in this country. One authority has stated that, in a single year, there were made, in New York City alone, 826,677,000 cigars and 229,800,000 cigarettes, and that the industry is increas-

There are but few boys at the present day that commence the habit of smoking by using the pipe or cigar. The cigarette is milder to begin with; is cheap and easily obtained; but its effects upon the physical and mental constitution of a growing lad are, by the most eminent medical anthorities, de clared to be more injurious than that produced by a cigar or pipe. As has been well said, "Sewer gas is bad enough, but a boy had better learn his Latin over a man-trap than get the habit of smoking cigarettes."

One of the injurious effects of cigarettesmoking, and which is now engaging the ateat meat; must not change the garments of tention of medical men and scientists, is what is known as "tobacco heart." This is not, as elective studies, and the wonderfully successsome people suppose, a condition where there ful public lecture course of the past two must not go out in a chariot, and must not is lesion of that organ, but rather a palpita- winters. We are glad to notice the steady exercise justice wearing the insignua of his tion or irregular heart which shows itself in growth of the graduate department, as it

> "Tobacco heart" is now known to be the dates for apprenticeship in the navy. In the year 1879, ten out of every thousand applicants were rejected for this cause. Before tobacco was prohibited in the United States Naval Academy, Dr. Gihon made a careful examination of the students, and, in his annual gramme of courses in the Oriental and Hamreport, he made this statement: "The annual examination of cadets reveals a large number of irrita hearts among the boys who department of its kind in America exists at had no such trouble when they entered the Columbia, and that, under the inspiring school." Much additional evidence could leadership of so cultured a scholar as Dr. H.

times all, of these symptoms are present in nearly every case, although they may not always be recognized by the subject himself.

In these days, all young lads are to a greater or less extent students. To such, it may be of some warning interest to know that the Minister of Public Instruction has said that smokers, as a rule, stood lower in their classes that non-smokers, and Dr. Richardson has remarked, that generally a person (adult) can do more intellectual work without tobacco than with it.

Thus we see that the use of tobacco by the

A BOY FULL OF THE BIBLE

There was once a little boy who went to Sabbath-school regularly, and learned all his lessons well, so that he had a great many Bible verses in his mind. He was a temperance boy. This boy was on a steam-boat, making a journey. One day, as he sat alone on deck, looking down into the water, two agreed that one of them should go and persuade him to drink. So the wicked man drew near the boy, and in an exceedingly pleasant voice and manner, invited him to go and drink a glass of liquor with him.

"I thank you, sir," said the little fellow, "but I never drink liquor."

"Never mind, my lad, it will not hurt you. Come and drink with me."

"" Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." was the boy's ready reply.

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm, and make you feel "'At last it biteth like a serpent and sting

eth like an adder," said the boy. "And I feel much safer, and I certainly think it wiser, not to play with adders." "My fine little fellow," said the crafty

man, "it will give me great pleasure if you will come and drink a glass of the best wine with me.

"My Bible says, 'If sinners entice thee, consent thou not.'" was his reply. That was a stunning blow to the tempter. and he went back to his companion.

"How did you succeed?" said he. "Oh, the fact is," replied the man, "that little fellow is so full of the Bible, that you can't do anything with him."

So may it be with all boys and girls.

THE report of the Commissioner of Internal Revenue shows that during the last fiscal year the receipts from spirits decreased ed liquors increased \$5,245,000.

"IF the traffic in ardent spirits is immoral, then of necessity are the laws that authorize the traffic immoral. And if the laws are immoral, then we must be immoral if we do not protest against them."-Gerrit

Education.

"Wisdom is the principal thing, therefore get

COLLEGE REPORTS.

If the presidents of all our colleges would

follow the example of President Barnard of Columbia, and publish each year a full report on the progress of the institutions over which they respectively preside, it would be an advantge not only to the institutions themselves, but to the cause of the higher education in general. Mr. Charles F. Twing, always an observant critic of college methods, emphasizes this point in a recently published article. President Barnard's report for the last academic year has just been issued, and, with its appendices, is a most valuable document. It rehearses the changes and improvements of the year, traces the work of the various schools separately, and discusses such questions as those of attendance, scholarship, the marking system, President Barnard says very little concerning most prominent cause of rejection of candi- the finances of the college, and we are therefore led to infer that no appreciable part of the sum asked for three years ago has been obtained. An announcement reaches us with the president's report, which should be referred to in this connection. It is the proitic languages offered for the present year. From this we learn that the most complete rest for the heart." He was accustomed to be given in support of these statements. As T. Peck, no fewer than nineteen courses in Now the law of adequate rest arises out of weekly assemblies for public worship, to a proof of all this it may be said, that, as a the Oriental and Hamitic languages are anthis condition of labor. And that law is hymns of adoration, and to prayer; although rule, intermittency disappears when the nounced. This is a remarkable showing, The well recognized symptoms of "to. the courses of Professors Bloomfield and requirements of action. A period of activity of the emigrants at Haran; and when bacco heart" are innervation by which it is Haupt at Baltimore, Whitney at New Haven, is to be followed by a pause, a rest. And so Abraham journeyed on to Canaan, the sev- disturbed, and the action becomes weak, ir. cisions of the courts as will make Sunday we are told God himself "rested on the seventh day was still observed as holy. Under regular and intermittent. In addition, there of the courts as will make Sunday we are told God himself "rested on the seventh day was still observed as holy. Under regular and intermittent. In addition, there of the courts as will make Sunday we are told God himself "rested on the seventh day was still observed as holy. Under regular and intermittent.

The Zabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Nov. 24, 1887.

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TERMS: \$2 per year in advance. Drafts, Checks and Money Orders should be maile payable to E. P. SAUNDERS. AGENT.

A PRIVATE note, just received from Brother A. E. Main, says, "The Cumberland Seventh day Baptist Church, with postoffire at Fayetteville, N. C., was organized on Monday (Nov. 14), with six members. It has a pastor, a deacon, and a licensed preacher."

WE call attention to the argument of Dr. George S. Mott for the antiquity of the Sab bath, which we have clipped from the New York Observer and published in the Sabbath Reform column of this paper. It seems to us masterful and conclusive. Adopting the argument and the conclusions which the writer draws, it is difficult to see how any plea for Sunday could be made.

THE SABBATH RECORDER will be sent for the remainder of this year free to all who will subscribe for it now and pay for 1888 in advance. If those who see this announcement will show it to some person or persons who do not now take the RECORDER, they will confer a favor on them as well on the publishers. Certainly no Seventh-day Baptist home should be without its regular weekly visits.

A BROTHER writing from Adel, Sheridan County, Kansas, speaks of a hopeful interest in the cause of truth springing up there, which is being fostered by a generous use of Light of Hime. Those who live in such communities, and who have the disposi tion to use our publications in such a manner. have golden opportunities for useful labor in the Lord's vineyard. May their numbers be greatly enlarged.

For some months past we have not pub lished in the RECORDER the list of subscrip tions received each week. Some of our subscribers seem to be under the impression that they now have no means of knowing whether their money, paid to a local agent, or sent directly to us, has been received and credited at this office, unless we send them a receipt. We are perfectly willing to send receipts, when necessary, and aim to do so; but in the case of RECORDER subscriptions, it tion of each subscriber's subscription is printed after his or her name on the margin of the paper, or on the wrapper, every week. As soon as subscription money is received, amount paid and credited. When you send \$2 look for the date to be set ahead one year—other amounts proportionately. If the date is not changed within a week or two after sending money, let us hear from you. When you wish to know how your subscription stands, consult the date in question, which, though possibly wrong, is generally correct. If you think the date incorrect, do not be afraid to write to us. We wish to keep all these matters straight, and are thankful for the corrections of charitable individuals.

WE are permitted to make some interest ing extracts from a letter written to Brother Lucky concerning the Hebrew paper, Eduth le Israel. The writer expresses strong dissent from Brother Lucky's faith and practice (as a Seventh-day Baptist), but is greathe says: "Now let me congratulate you on your first efforts. I have never so well Eduth. I like its form, its matter and its means. It bears in its bosom that all conquering principle, love; it throbs with prophetic and patriarchal sympathy for Israel's welfare, and speaks in Israel's mother tongue. Knowing the class of people whom you endeavor to reach, I think I may safely say that the history of Jewish missions can show no agency in its employ so well adapted to steady and symmetrical growth along the tives to noble acts on the part of those who from the Bible. Let us take example to The Presbyterians have taken alarm because influence and revolutionize the Jewish mind three fold line of knowledge, experience and live. Thus, we are assembled to day of her who peacefully sleeps beneath they have almost no gains, and are asking as the Eduth. Go on with your work; your | work, few men realize such a life. At best, | rear a monument in granite, marble or | the sods of California. Come to God's Word | themselves why they do not grow.

scene of conflict, shed his light upon the pages of the Eduth, and inspire its words with prophetic and Pentecostal fire, so that the dead bones of our nation."

A convention has been called by th Anti-saloon Temperance Republican League of the state of New York, to be held a Syracuse, Thursday and Friday, December 15th and 16th, to hear reports and discuss plans for future work. The demands and methods of the Personal Liberty Party dur ing the late campaign has abundantly proved what the "temperance fanatics" have long declared to be the inevitable, viz. that, upon the liquor question there can b but one final alternative, either there mus be a complete surrender to the saloon power or the whole wicked saloon business must b nut under foot and trampled out of existence The saloons of the state of New York force this issue at the late election by demanding of all candidates, irrespective of party, forepledge themselves to certain saloon measares, or take their chances of meeting de feat without the saloon vote. This certain ly put the temperance question into politics nolens volens. The call for the conference now before us states the situation with candor, and calls for wise counsel and a vigorous war against the giant evil. The resul of this movement will be looked forward with interest by all friends of the temperance cause.

THE NEED OF REVIVALS.

It is the time of year when the question o revivals is being discussed by pastors and others who desire the welfare of the church. and the salvation of men. It may not be unprofitable for us to offer a few thoughts on this subject at this time.

In the first place, why do we need revivals at all? Does not the ideal Christian life require a constant and steady growth in the things of that life; and should it not be the constant aim of the preacher to so present the Sabbath Recorder loaned to those who | the truths of the gospel that those who enwill read it, and the free circulation of the joy the privileges of his ministry may grow steadily in knowledge and in the graces of the Christian life? Without doubt, this is the ideal preaching and the ideal living; but who of us lives up to our highest ideals? Since there are attainments beyond those at which we have already arrived, and since all do not reach them by the ordinary ministra tions of the word of life, there seems to be necessity for resort to extraordinary means.

constitute the well rounded Christian life. These are Christian knowledge, Christian experience and Christian work. The first gives a basis for life in the truth of God, "Ye shall know the truth," Jesus said to the Jews, "and the truth shall make you free." But the field of God's truth is boundless. its stores of wealth are absolutely inexhaustis not necessary, for the date of the expira-lible. The most diligent search one can make will only reveal to him the boundlessness of what lies still beyond him. The second element of the Christian life introduces the Christian heart into the fellowship this date is changed to correspond with the of the divine love, and fills it with hopes and inspirations that are an unfailing delight. But experience waits on knowledge. To really know the beautiful is to enjoy the beautiful. To know God is to love him. To know the truth is to feel the thrill of joy and peace which God intends to give his children as their blessed inheritance. But again, the knowledge of God, and the experience of his love, make men unselfish, and the priceless possession which has come to them, through knowledge and experience, is shorn of much of its real enjoyment to them if it is not also the possession of other souls. The genuine cry of the truly Christian heart is, "Oh, that men would taste and see that the Lord is good." And this spirit makes them laborers for the sake of other men. Now if knowledge be defective or entirely wanting, or if it be cold and calculating, without a true warm experience, ly in sympathy with the effort to give the or if both knowledge and experience be so gospel to the Jews. Speaking of the paper imperfect as to leave a man indifferent to the welfare of other men, without love to God and love to men, there is spiritual death and agreed with you in everything as I do in the dearth in that life; it sadly needs reviving. Are there not many Christians who are in such a state as this? And if the case be so with the Christian, how much more is the revival spirit and work needed for the sake of those who have never known the truth and love of God.

> Now, an almost universal experience goes but they speak to the living of deeds held to show that, while the ideal life requires a honorable among men, and are strong incen-

labor will not be in vain in the Lord. May our life is in danger of becoming one sided. the God of Israel sustain you behind the Some men are intellectual Christians, in their way, without the rich experiences of the divine love; some know almost no religion save that which awakens and stirs the | us so faithfully, so devotedly, and so nobly. the life of the gospel of Christ may revive emotions, while others still find all the life they have in the mechanical round of duty, knowing very little of the truth of God, and perhaps less of the blessedness of his fellowship. In the ordinary round of Chris tian life these tendencies in different men, instead of gradually disappearing, are more likely to settle down into fixed habits and so become monstrons distortions instead of Christian graces. The revival, with its basis of solid instruction, with its appeals to the | draw lessons by which the living may profit. emotional nature and with its wise plans for special work is also needed, for obvious rea sons. The revival is chiefly useful in that it. keeps the truth before the mind in a somewhat continuous order so that men may portions. This gives breadth and complete ness of Christian doctrine, which could not ministrations alone. This is a common ex perience in other departments of thought and work; why should it not be so in respect to religious truth? The physician, whose whole time is regularly devoted to the duties of his profession, finds it necessry to leave his work every few years to take a special course of lectures that he may keep pace with the progress of his profession; and the scholar, whose whole life work is with his books, finds it wonderfully helpful to him to sit down under the inspiring influence of one more learned than himself in the truths be thought an abnormal thing that men, whose minds are occupied largely with other thoughts, should find it helpful to them, to some other competent person, as the case are needed, much more are they useful in Christian life; for here the friction and fellowship of kindred hearts is most helpful. "They that feared the Lord, spake often There are three things which combine to one to another," and this interchange of experience is full of blessing both to him who speaks and to him to whom he speaks. For this interchange of thought and experience, the special revival service is peculiarly well adapted; while the opportunities which it affords for helping the inquiring and anxious cannot be found so well anywhere

> There is thus an important place for the revival in the work of the church, for the sake of those who are making good, possibly the best use of their regular opportunities How much more is it needed for the sake of those who have grown careless of their priv ileges and indifferent to the claims of the gospel upon them! Possibly there are multitudes just outside of these regular ministries who may be reached and saved by means of the revival, and who would never be reached and saved in any other way. Let every Christian heart pray, "Lord, revive tn work," and let all join heart and hand in some wise and earnest endeavor to pro mote, now, the revival work.

Wommunications.

MEMORIAL ADDRESS

Concerning the Life and character of Myr Luella Stillman.

BY HER PASTOR, REV. F. O. BURDICK,

homage to the virtues of the dead. Scarcely a city, town, village or hamlet can be found that has not some monument reared to perpetuate the memory of some departed loved one. Monuments of granite, marble and bronze, shaped in every conceivable form, have been erected as expressions of honor, respect and affection for some dead hero, warrior, statesman, philosopher or friend. True, these memorials can be of nd service to the dead

bronze to our departed loved one, but to erect in our hearts a more enduring monument in memory of the moral and intellectual worth of her who lived and labored among I think I can truly say that her mission on earth was well done, and in God's own time he took her from earth away, up to the portals of glory to receive the welcome plaudit, "Well done, good and faithful servant, thou hast been faithful over a few things; will make thee ruler over many things."

I wish to call your attention briefly to the history of her life, so full of worthy deeds, grand and noble impulses, and from it to

Myra Luella Stillman, daughter of Stensetting all Christians at work for others ac- nett C. and Theresa Stillman, was born in cording to some systematic plan, and for | Scott, N. Y., March 24, 1862. spending five some definite and tangible end, is needed to | years of her young life in this place, balance up these necessary elements of the the most of which time was during the dark recently helped to take a stand for Christ. true Christian life. If it shall be asked why days of the Rebellion, at which time, like she writes: "She told me I did not know the ordinary ministrations ought not to aim | many another child, she was deprived of a | how much good I did her when I told her at this same end, we answer they should, father's love and care, he having gone to how I trusted the Lord and felt that he led and in many cases they do largely accom- serve under his country's flag. Soon after me to California, and that he was caring for plish it. But in the best ministry some the war, with her parents, she went to Rich- me every day." "It does really seem won. burg, N. Y., where she entered school, re maining six years. At the age of 12 years, by his spirit. I believe to day that my faith she moved with her parents to Friendship, is obtained by praying and waiting, expecting N. Y., this time entering the Friendship my prayers to be answered." Ah! here is study it as a whole as well as in detached Academy. In her 15th year she came back | the secret, friends, of that beautiful charge. to Scott, and in the fall of 1878, in her 16th year, she enter d the Cortland State Norbe so well attained by means of the weekly mal School, with the view of fitting herself ant lesson to us all, and especially to the for the profession of teachin. At the age young. "I have just finished the book of 22, she graduated in the classical course with honors. During this time she gained many warm friends among the teachers as cence and Reformation, such men as Dante, well as students. She was faithful in school. working very hard, even too hard, doing | er, Calvin, Bacon and others. I wish the boys more than her slender constitution would bear her out in doing. Her teachers testify I wish they would get enthused with the of her that during her entire school course at the Normal, she was patient, faithful, devoted and Christ-like in all her deport leave his regular routine, now and then, and | ment. The fall after her graduation, instead of taking the rest which she so much needed, she engaged as preceptress in the Jorden Acadof his beloved science. Why then should it emy, so ercely being able to finish the year in consequence of failing health. On October 12, 1886, for the purpose of regaining her health, she left home and friends, bravely setting sit down to a regular course of practical out for that far away country, California. doctrinal instruction for successive days or | She found a home in San Jose, where she reeven weeks at the hands of their pastor, or mained nearly eight months, rapidly improv- from the dead! How I wish I could repeat ing in health, till, in the summer of 1887, in may be? But if, for purposes of religious company with some friends, she went to the man and young woman throughout the land. instruction, such seasons of special effort | mountains, and while there, in consequence | In my opinion the secret of her noble charof exposure, she contracted the fatal disease helping men in the experiences of the of typhoid pneumonia, and died soon after being removed to San Jose, August 13, 1887. Thus ended the career on earth of her to whose memory we pay tribute to day, peacefully and triumphantly. She made a profession of religion, putting on Christ by baptism in the summer of 1879, uniting with the Scott Church, where she remained a faithful member until death, strong in her

to give a few extracts from Mrya's own pen, from letters written to her parents and brothers while in California. In them are lessons for us that we would do well to follow. I by calling attention to these, one even should be awakened to take the earnest view of life that she took the services of this rour wil not have been in vain. While paying tribute to the moral and intellectual worth of the dead, the real aim should be to stimulate the living to take an earnest view of life Writing from San Jose to her parents, Oct. 24, 1886, expressing her appreciation of her pleasant surroundings, she is restful in the thought that God is with her there, even among strangers, in that far off land. She says, "I am trying to do right and let God lead me as he will. I pray that God will help me to cast all care on him, and that I may do nothing to displease him." A wise thing for us all to do. We trust God too little. Even when dying from home among strangers, she was happy in the Lord. Again she says, "When I think how God has led me, and especially of late, my faith increases, and I am willing, yea, anxious, to be led by It is right and proper for the living to pay him the rest of my days." Oct. 29th she writes: "No words can express the comfort, joy and peace that I felt all day vesterday (Sabbath). I read much from his dear Book, meditated upon it, and committed some to memory. How comforting to know that the dear Father careth so tenderly for his children that even the very hairs in our heads are all numbered." Oh that all might take greater delight in the reading and perusal of God's Word. If we light that may come from their operations. would be growing Christians, we must have food for our souls; much of that food we get

convictions of right and duty.

Regarding her devoted Christian life, her

often, read it, meditate upon it, and treasure it up in our memory. Nov. 22d, "Ungo. licited aid comes in answer to prayer." God has promised to answer the prayers of the faithful, and his promises are sure. When commiscrated for being alone among strang. ers, she says: "I feel that I am not alone, for God is with me. I feel his spirit leading me and caring for me all the while. Do not worry about me; I shall be taken care of by him who clothes the lilies of the field Commit thy way unto the Lord, trust also in him and he will bring it to pass." Beau. tiful words! grand faith! Have you such a faith, my brother, my sister? If not, let us pray God to give us that faith. A faith that taketh no denial. A faith that reacheth to that within the vail. Such a faith we need in life. Such a faith we need in death. Speaking of the lady friend whom she had derful. Led, kept, directed and cared for ter. "Pray, trust and wait." In her letter of Jan. 16th, we get another import. "Beacon Lights of History," giving lectures by John Lord on great men of the Renas-Chaucer, Savonarola, Michael Angelo, Luth-(her brothers) would read about such men. thought that they can associate with the best men of all ages, even now, by reading. One can read many books, by having one always handy for spare moments." How true ! and upon this same subject she again writes March 31st, to her brothers: "What a grand thing to build up a noble character. We alone cannot do it; neither will God alone; but we two working in unison can accomplish it. Do read good books. Do store your minds with graud truths, and let floating reading alone." Clarion note that last sentence in the ears of every young acter lay in the carrying out of that little sentence, "Store your minds with grand truths and let floating reading alone," coupled with the other important truth. "We may read many books by having one always at hand for spare moments," "What a grand thing to build character," she said. Then right along in the line of that thought she recognizes the fact that we cannot do it We must look to God for unassisted. assistance. Xeenly alive to our dependence upon God.

trustfulness, and bright, loving faith, I wish In conclusion let me say that in this life which we have been considering, is exemplified the truth of the statement I have once before made in your hearing, viz., "The influence which comes from true Christian living can never die." It will live on and on to bless the world. She being dead, yet speaketh. As she has spoken to you to-day through these bright Christian examples, so her upright, devoted, Christian life and character will ever bear their impress upon the minds and hearts of all who knew her. You have listened to what those testify of her who wrote from that far distant country. You have listened to the words of one whom she was instrumental in leading from the paths of sin into the light and liberty of the gospel. You have heard the stirring words of her teachers. You know full well the influence of her upright Christian life while among us. All these are overwhelming evidences that the influence which comes from the Christian character will live

> Dear friends, let us profit by the beautiful lessons of her life to whose memory we pay tribute to day.

A LESSON FOR SEVENTU DAY BAPTISTS.

Something may be learned by study of the methods of work of other denominations. From their example and experience we may get lessons to guide us in carrying forward our own mission. The fences should not be made so high as to shut them from view, and we should be ready to heed any

Among them the question of denominational growth is receiving unusual attention.

statistics lately have show of not quite one memb churches. For six years t ing off that has been Buch year the additions the preceding year. A liable to seasons of decle six years in succession th unchecked, there is o thought and some ear quiries. The situation them reappears in the lat of the evangelical di ception is made of the flourish in times of mu formality. It is claimed Methodists, Baptists and is not so bad as that of because their period of co tion has not been so p seems the same cloud of pects of all. The Baptis crease of about one hund vear, but the gain w among the colored peo Their churches in the I in a state of stagnation must be the outcome, if that is so general goes vigor! How much is our affected by it? Our s session of the Conference of thirty eight for seven porting. The year be gain of one hundred a increase for the two ye rate of only a little more reporting church. But o looking after non-reside members, which resulted many, the last statistics s decrease; while the actua by baptism and letter is eighteen more than for the signs of promise on many are embracing the our case of some discours have need to ask with oth of growth? Why, with so so well among us, have we and such slow upbnilding Manifestly we have some

life and may thank God fo courage; yet have we not ful search for the causes denominational progress? found in our lack of faith our conformity to the wor the Lord rather than of our trust is more in the ar the Arm Omnipotent? Is not eminently praying disc early times, whose first a prayer, continuing with or plication, until the object tained?

One reason that is urge

account for the benumbing ious bodies, is the neglect which foster revivale; th members who dulike any renders extra meetings 1 for an evangelist, They v in a dignified, decorou breath of urgency or a emotion. Perhaps such are uncommonly influentia Moreover it is forcibly said and hearty religious life of into the world, having pow Christ, with ut the use of grace. Revival efforts must be made, and whi excitement enough to reac they should be well guard cism and extravagance. growing distaste for, and modes of work account fo of the evangelical denot while the population of t enormously; the children many of them, grow up the world unconverted; a evil are swiftly sweepi down to perdition; and intense love and zeal, as t check the ruinous tides Cause " our excessive res killing us?" A recent clares this to be the fact And he adds. "The chur stoop to the masses of com their strength. Not n many noble," may be su said eighteen hundred should seek the "migh but with equal earnest with greater sacrifice of se

manded, we should see

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ACM CHARLES PROPER IN

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tance. Meenly alive to our dependence God. conclusion let me say that in this life h we have been considering, is exemplithe truth of the statement I have exce e made in your hearing, viz., "The ence which comes from true Christian can never die." It will live on and on ess the world. She being dead, yet ceth. As she has spoken to you to-day ugh these bright Christian examples, r upright, devoted, Christian life and cter will ever bear their impress upon ninds and hearts of all who knew her. have listened to what those testify of tho wrote from that far distant country. have listened to the words of one whom was instrumental in leading from the of sin into the light and liberty of rospel. You have heard the stirring of her teachers. You know full well pfluence of her upright Christian life smong us. All these are overwhelmevidences that the influence which

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LESSON POR SEVERTII DAY BAPTISTS.

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statistics lately have shown an annual increase form exclusively to the tastes of others, will all these years they have lived straightfor- mint that makes small coins, that in Philof not quite one member to each of their find itself so high in aerial regions of art ward, upright lives, always helping forward adelphia, has been unable to supply the churches. For six years they have seen a falland sentiment that it will perish." Is every good cause. Also their home has growing demand, though the dies have been, ing off that has been steady and rapid. there a lesson here for Seventh day Bap Ruch year the additions have been less than | tists? the preceding year. Any denomination is

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular month. ly meeting in the Seventh day Baptist church, Plainfield, N. J., Sunday, Nov. 13, 1887, at 2 P. M.

Pres. Chas. Potter in the chair.

There were present 11 members and one isitor.

Prayer by J. G. Burdick.

liable to seasons of declenion, but when for

gix years in succession the decrease goes on

unchecked, there is occasion for serious

thought and some earnest, prayerful in-

quiries. The situation that is so sad to

them reappears in the latest reports of most

of the evangelical denominations. Ex-

ception is made of the Episcopalians, who

flourish in times of much worldiness and

formality. It is claimed that the case of the

Methodists, Baptists and Congregationalists

is not so bad as that of the Presbyterians.

because their period of coldness and stagna-

tion has not been so protracted. Thus it

seems the same cloud overhangs the pros-

pects of all. The Baptists reported an in-

crease of about one hundred thousand for a

year, but the gain was almost entirely

among the colored people of the South.

Their churches in the North are evidently

in a state of stagnation already. What

must be the outcome, if the spiritual chill

that is so general goes on with increasing

vigor! How much is our own denomination

affected by it? Our statistics at the late

session of the Conference showed a net gain

of thirty eight for seventy-five churches re-

porting. The year before showed a net

gain of one hundred and eighteen. The

rate of only a little more than one for each

reporting church. But owing to a general

members, which resulted in the exclusion of

many, the last statistics show an exceptional

decrease; while the actual gain for the year

by baptism and letter is one hundred and

eighteen more than for 1886. This, with

the signs of promise on new fields where

many are embracing the Sabbath, relieves

have need to ask with others, Why this lack

life and may thank God for them, and take

courage; yet have we not need of a prayer-

ful search for the causes that cripple our

denominational progress? Are they to be

found in our lack of faith and consecration,

our conformity to the world, and denial of

the Lord rather than of self? Is it because

our trust is more in the arm of flesh than in

the Arm Omnipotent? Is it because we are

not eminently praying disciples like those of

prayer, continuing with one accord in sup

plication, until the object sought was ob-

One reason that is urged as sufficient to

account for the benumbing iciness in relig-

ious bodies, is the neglect of those measures

which foster revivals; there are so many

members who dislike any unusual effort that

renders extra meetings neccessary or calls

for an evangelist. They wish the work done

must be made, and while they must have

excitement enough to reach the end desired,

they should be well guarded against fanati-

cism and extravagance. Does then the

growing distaste for, and neglect of, these

modes of work account for the slow increase

of the evangelical denominations? Mean-

while the population of the country grows

enormously; the children of our families,

many of them, grow up and go forth into

the world unconverted; and the currents of

down to perdition; and are we so lacking

check the ruinous tides of wickedness, be

cause "our excessive respectability has been

clares this to be the fact among his people.

And he adds, "The churches need always to

stoop to the masses of common people to renew

their strength. Not many mighty, not

Revival efforts for the present

and such slow upbuilding?

Minutes of last meeting read.

A. H. Lewis, to whom was referred the card of Scriptural references presented Rev. A. B. Prentice, reported back the card with some additions.

The report was received, and the committee continued.

On motion, it was voted that an edition of 5,000 of these cards be printed from plates, with texts printed in full.

The committee on subscription lists o Outlook and Light of Home reported prog-

The committee on Dr. Wardner's essay eported as follows:

"Your committee, to whom was referred the question of publishing Dr. Wardner's essay in tract form, beg leave to report that they find the essay valuable and worthy of increase for the two years has been at the rereading; but in consideration of the fact that the demands of our Sabbath reform work are so much greater than our resources, and since excellent literature on the question looking after non-resident and delinquent of baptism is easily available to all, we do not see our way clear to recommend the publication of the essay as a tract.

A. H. LEWIS. J. G. BURDICK, Com.

Report received and adopted.

our case of some discouragements. Still we of growth? Why, with so many things done so well among us, have we so few conversions and the North-Western Association is probably the best field for extended work. do this by return mail. Manifestly we have some signs of spiritual | Also in reference to the Society's publications. outlined in his letter.

the year to all new subscribers who shall pay for 1888 in advance.

J. B. Clarke was instructed to issue a circular to such persons as he may deem advis able, having reference to the re establishment of the S. D. B. Quarterly. early times, whose first and last resort was

A communication was read from E P. Saunders, stating the inability of the Publishing House to issue soon the new edition of Vol. I, "Sabbath and Sunday"-ordered by the Board—without additional facilities. The Board voted to procure electrotype plates for same outside of Publishing House.

The Treasurer presented his monthly statement.

The following bills were presented and or-

in a dignified, decorous way, without a	I downd mord.		
breath of urgency or a sign of excessive		. 8 50	68
emotion. Perhaps such persons just now	Publishing House, Eld. Builey's Book	52	- 21
are uncommonly influential in the churches.		84 94	
Moreover it is forcibly said that a real warm	" Outlook	218	ો ફ
and hearty religious life cannot be projected	Texas permanent fund	5	4(
into the world, having power to draw men to	Total\$	463	06
Uhrist, without the use of revival means of	The following resolution was present	ed a	nd

The following resolution was presented and adopted:

ion of the names of the W. C. T. U. by the Wom m's Executive Board be paid, upon presentation of

Executive Board to take charge of the Home Department of the Light of Home for the ensuing year.

Miss Mary F. Bailey, for the able manner in evil are swiftly sweeping the multitude vear.

A. H. Lewis read a letter from Rabbi Wise intense love and zeal, as to be doing little to of Cincinnati, concerning statistics of our denomination, and expressing his sympathy killing us?" A recent Baptist writer deof the Bible Sabbath.

Minutes read and approved.

RECORDING SECRETARY.

RUBY WEDDING AT DODGE CENTRE. MINN.

many noble," may be said to-day as it was said eighteen hundred years ago. We On Fifth day of last week, Nov. 10, 1887. should seek the "mighty" and "noble;" Mr. and Mrs. Joel Tappan had been married world, which is the very best indication of but with equal earnestness and love, and forty years. The marriage ceremony was our substantial progress and prosperity, and with greater sacrifice of self, for this is depronounced to them Nov. 10, 1847, by the cultivation of the social graces that is manded, we should seek the other class, Eld. Lucius Crandall, in Plainfield, N. J. | characteristic of the Americans. from whom the greatest gains have always In the Spring of 1856 they took possession come, and for the present at least they must of the farm which has ever since been their to have become popular, especially in the lects common people in its desire to con- settlers of Dodge county, Minn. During time immemorial—as the only United States

been noted for its generous hospitality. and are yet, running night and day, having, "The latch string was always out" in the during the period in question, filled orders old log hous, and the door of the commo- for one and five cent pieces, amounting to dious new frame house always swings easily. more than a million dollars, and yet the I'his fortieth anniversary gave to the children, grandchildren and elderly portion of more demands should be made, it would coal to sell for outside shipment. the community an opportunity which they take the mint six weeks, constant work, to were glad to enjoy. Among the presents fill the orders now on file. were two fine upholstered chairs, purchased mostly by the children. The eary arm chair | preme Court in what is known as the driven for the father and the fine patent rocker | well cases, will be hailed with great satisfacfor the mother. The other presents were tion by the three million farmers of the linen, glass, silk, etc.

and presents from Prof. Albert Whitford | alty of ten dollars each of these bored wells, and wife, of Milton, Wis., was an item highly but the court refused to grant it; thus, this appreciated. A poem for father and moth | important decision is worth just thirty miler, prepared by one of the children for the lions to the farmers of the United States. occasion, one of Longfellow's poems, re | The State Granges of Iowa and Minnesota | marks, the recitation of the 23d Psalm, and voted to raise \$25,000 to fight the patent,prayer comprised the literary and devotion an expense they could well afford in view of al exercises. A good dinner was enjoyed by the immense amount at stake. some sixty in number, and the company dispersed, wishing a continuance of happiness and prosperity to Joel Tappan and Caroline Omaha railroad land grant, has furnished Saunders, who, for forty long years, have the gossips and newsmongers of this city a joined together as husband and wife.

S. R. W.

THE "QUARTERLY" ONCE MORE.

As shown by the late report of the Executive Board of the Tract Society, the advance subscriptions to this periodical are about two hundred. To make the list sufficient to insure its publication, three hundred more names are needed. Again we ask all who wish to take it, and so aid in reviving a work of great value to us as a people, to send on its aristic treasures Professor Becker's painttheir names without delay. The list should be completed so that it may begin with the The Corresponding Secretary presented new year. The response to this call will be long, and contains a dozen or more historicorrespondence with J. B. Clarke concerning | decisive. Let every one whose name has not future work, and suggesting that Niagara | yet been given, and who wants to become a county, N. Y., and Salemville, Pa., seem to subscriber, send name and address by postal offer the best fields for labor in the East, to the office of the SABBATH RECORDER, or to the writer, at Alfred, Centre, N. Y. Please

The price of the Quarterly, as heretofore, The Board decided to ask Bro. Clarke to will be two dollars per year. Each number earry out the programme substantially as will contain photographic portraits of d ceased ministers, and life sketches, and such The Publishing Agent was authorized to other articles and illustrations as will add to offer the RECORDER free for the balance of its value. The volume for the year wil make a book of over 500 pages that will be very desirable because its contents will be worthy of preservation in that permanent

> May we not hope that all the friends of regular preaching services. our denominational literature will come promptly to the support of this undertaking, which is so full of promise of helpfulness to us and to the cause of truth?

J. B. CLARKE, Canvassing Agent. ALFRED CENTRE, N. Y., Nov. 15, 1887.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, Nov. 18, 1887.

There is a fair prospect that the postal ser vice may soon be made self sustaining for the first time in its history; indeed, there is a promise that it may be made a source of gov ernment revenue. This state of affairs is Company are reshingling their roofs. The really as surprising as it is gratifying, when it is remembered that for a number of years past the annual deficits of this department have ranged from eight to fifteen million dol lars. For the year ending June 30, 1886, the Resolved. That the expenses attending the collect deficiency was \$6.900.000, but that of last year was only about \$400,000; for the past fiscal year the same reduction has been going | Temples, with the W. C. T. U. are regularly On motion, voted to request the Woman's on, so that it is probable that on June 30, 1887, the deficiency was not over one million dollars. It is estimated that before the close of the present year the postal business will be a The Board voted to convey its thanks to profit to the government. This great federal department, which comes nearer than which she has conducted the Household De- any other to the people, is an interesting partment of the Light of Home for the past | topic at all times-particularly so now, when there appears to be a strong probability that at no distant day we shall have one-cent letter postage. Few realize the magnitude of the United States mail service. The free with our efforts to bring about the observance | transportation of the business mail of 60 000 office-holders throughout the country costs

the vast sum of two million dollars; the news

paper mails, which constitute one third of the

matter carried, bring but one fortieth of the

revenue of the service. The United States

have more postmasters, postal employees, and

postal routes than any other country in the

For the past year and a half, pennies seem Continue to come. "The church that neg- home. They were therefore among the first West-in the East they have been so from make school life pleasant and profitable.

mint is \$200,000 behind the orders. If no

A late decision of the United States Sucountry, whose financial interests were af-A letter containing words of good wishes fected thereby. The inventor claimed a roy-

The angry controversy between Secretary Lamar and Commissioner Sparks over the rare morsel for the past week. After all, the only question at issue is that of subordination—whether the Interior Department shall have one or two heads. The action of Secretary Lamar seems to be generally approved. Of course the only outcome of the affair was the resignation of the Commissioner, which has been tendered to the President and accepted by him. Many think that Assistant Commissioner Stockslager will be the suc- diphtheria and fevers prevails. At Lewiscessor of his late chief.

ing, bought at Berlin for \$4,000. The picture is a large canvas about seven feet cal figures, among the number Pope Julius II, Raphael, and Michael Angelo.

Jome Mews.

New York.

NEW YORK CITY.

The attendance at our services on Sabbath is good, and steadily increasing.

The services for Sabbath day, the 26th. are adjourned. We have accepted the invitation to attend the yearly meeting at Plainfield, N. J., on that day.

Hereafter, our meeting for Bible study will occur at 10.30 o'clock, followed by the

J. G. BURDICK.

Rhode Island. ASHAWAY.

A new society has been formed in the village; its object is village improvement. part of its work thus far has been to purchase and set up twenty one street lamps. The light of these makes quite an improvement in and about the village. An effort is to be made to improve the streets and side-

The mills in this vicinity are all running, except the varn department of the cotton mill at Laureldale. The Line & Twine Ashaway Mill has been much improved by remodeling and enlarging its upper floor. also by painting. The floors are now all of one size, and are capacious enough for another set of machinery.

The many societies of this community seem to flourish. The Social and Junior setting forth the cause of temperance by their weekly gatherings. The Y. P. S.C. E. and the Loyal Legion are keeping the children and youth busy with the work in their respective lines, and now and then the Excel Band, when not crowded out of its regular night, brings out an excellent pro-

With all these helpers supplementing the Bible-school and church, we ought to make rapid growth in good.

> Wisconsin. UTICA.

The church at Utica has been greatly encouriged by the addition of three new mem bers by baptism.

Albion people are at last trying to secure

Albion Academy is in a very good condition, having the largest attendance it has had any fall term since it reopened, four years ago, and the spirit of the students seems to be quickened into very fine, scholarly determination; both of which conditions

Condensed Aews.

Domestic.

The Cincinnati base ball club is soon to be sold, under an order of the court, to satisfy an indebtedness of \$80,000.

The Reading coal and iron company has issued a circular stating that it has no more

Wm. Lacey, for fifty years a well-known journalist in Albany, died Nov. 15th, aged seventy five years, after a lingering illness. Six Mormon elders have been driven out

of Calera, Ala., and will be killed if they return. Four of them were tarred and feathered.

The reported marriage of Clara Louise Kellogg and Carl Strakosch is fully confirmed by a reliable correspondent at Elk-Robert Bonner formally announces his re-

irement from the management of the New York Ledger, having transferred the entire business to his three sons. Edward Holroyd, an eccentric recluse, was

recently found dead in a little room in his secluded home near O'Brienville, Ohio. The value of his estate is \$150,000. The Newark (N. J.) Evening News an-

nounces that the Rev. Dr. Francis L. Patten. Professor of Theology at Princeton College, will succeed Dr. McCosh as the President of that Institution. The Peoria (Illinois) Malting Company is

commencing a series of important experiments. The idea is to dry malt by the und of gas generated from useless coal and slag. If successful, the scheme will obviate the use of coke and revolutionize the fuel ques-

In all the villages and through the farming districts of the Miami Valley, Ohio, as a result of the water famine, an epidemic of burg, where the death list is the greatest. The Corcoran Art Gallery will soon add to schools are closed, and the children are forbidden to go upon the streets.

Foreign.

The fortune of the late Baron Wolverton amounts to £7,000,000.

Notices have been posted in county Clare, Ireland, ordering a boycott of the Shannon Steamship Company for conveying prisoners to the Limerick jail.

The speech from the throne on the opening of the Reichstag is awaited with anxiety, as it is expected to contain a declaration regarding the condition of the Crown Prince.

Mr. Gladstone, in a letter to the Midlothian electors reviewing the political side uation, says everything is helping the public mind toward right conclusions and a correct solution of the Irish question.

Diplomatic relations between Roumania and Greece have been severed and the Roumanian minister at Athens has been recalled in consequence of a quarrel over the estate of a, person who died in Roumania. whom both governments claimed as a sub-

A serious conflict occurred on Sunday. Nov. 13th, at Trafalgar Square, London England, between the police and large crowds of people who came to the square for the purpose of holding Socialist meetings, and other similar demonstrations. About four thousand armed police and nearly one hundred thousand people were engaged in the encounter. The meetings were broken

IRVING SAUNDERS expects to be at his Friendship Studio from Dec. 1st to 7th, inclusive. This will be the last chance for Christmas work.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in compet tion with the multitude of low test, short weight, alum or phosphate powders. Sold only in cons. ROYAL BAKING POWDER CO., 106 Wall St.,

Holiday Goods.

LARGER STOCK to select from

than ever before, at

SHAW'S Jewelry Store. ALFRED CENTRE, N. Y.

Miscellany.

THE GIRLS THAT ARE WANTED.

The girls that are wanted are good girls-Good girls from the heart to the lips; Pure as the lily is white and pure, From its heart to its sweet leaf-tips.

The girls that are wanted are home girls-Girls that are mother's right hand, The fathers and brothers can trust to, And the little ones understand.

Girls that are fair on the hearthstone, And pleasant when nobody sees. And kind and sweet to their own folks. Ready and anxious to please.

The girls that are wanted are wise girls, That know what to do and to say; That drive with a smile or a soft word The wrath of the household away.

The girls that are wanted are the girls of sense, Whom fashion can never deceive; Who can follow whatever is pretty, And dare what is silly to leave.

The girls that are wanted are careful girls, Who count what a thing will cost; Who use with a prudent, generous hand, But see that nothing is lost.

The girls that are wanted are girls with hearts; They are wanted for mothers and wives, Wanted to cradle in loving arms The strongest and frailest of lives.

The clever, the witty; the brilliant girls, They are very few, understand; But oh! for the wise, loving, home girls, There's a constant and steady demand.

MISS JANET'S ANSWER,

BY ELIZABETH P. ALLEN.

"I have put you in Miss Janet Custer's room, my dear," said busy Miss Page, the principal of "Wild Oak Female Seminary." you would not mind a little crowding. Moreover," and she put her arm around her favorite old pupil, "I want you and Janet Custer to know each other; you will both thank me, before the week is over."

"I offer you my first installment of gratitude now," said a sweet, gentle voice, coming through the twilight. "Please let me have Miss Marion at once, so that she may get a little settled before tea time."

An introduction being needless, after such a friendly greeting, Miss Page's new teacher and her old pupil went off together, up through the great building, to a little nest

very near the roof. It was Commencement week, and a very gay, bright time at the seminary. Miss Page loved to have her old pupils flock back on such occasions, and Marion Lyle was one of her special pets.

"I am ashamed to think how disordered your room is going to be during my stay, said Marion, as the big trunk was introduced into Miss Janet's tiny, tidy room.

"Never mind, my dear," said the teacher. "I have a passion for putting things away and, having so few of my own, I can practice on yours to my heart's content. But now for news of my boy. I think I have been very patient, to wait so long before asking."

"Mr. Austin Custer? Oh, he is in fine condition, and asked me to give lots of love to his little Sis, whom he constantly tells me is the sweetest woman on earth." Now, I am going to ask a very mean

question," said Austin's sister. "How does he stand in college?"

"He heads the list of good rellows," replied her guest, not without a shade of embarrassment.

"But in his classes?"

"Oh, you know I can't tell you much about that; but, really, I don't think he is killing himself with work."

Miss Custer's blue eyes looked so sad, that Marion wished she had not said so much. "Though, indeed, Miss Page," she said in a private chat, "I was 'drawing it mild,' as the college boys say. Austin Custer is a great, strong, handsome fellow, full of baseball and tennis and boating thoughts, and smart, too, but utterly lazy about study. Please don't let Miss Janet ask me any more questions about him."

"The heartless fellow!" exclaimed Miss Page. "Janet is keeping him at college, Marion,—supporting him entirely; and in order to do it, pinches herself in a way that is painful to us all. You must have observed how shabby she is?"

"Why isn't there a state law against such selfishness?" cried Marion, angrily "When I think how that boy spends his sister's hard earned money, how he throws it away on tennis suits and riding partiesdeclare, I shan't be able to keep my hands off him when I go home."

"Use your tongue, my child," laughed the old teacher. "A woman's hands are weak; not so her tongue,"

Miss Janet did not embarrass Marion by any closer questioning about her brother. The two talked over all matters, earthly and divine, that came within their ken, in the met you." The paper containing these words lulls of concerts and speakings, during the lay on the sitting-room table, and as Annie Commencement week, and, as Miss Page | Egbert entered the room they caught her had foreseen, drew very much to each other. eye. The paper itself was not new, but that

sciousness of her new friend's meager, un- Though she had probably heard the same comfortable life, contrasting it with Austin | idea expressed in other ways, these words

Custer's selfish carelessness. body else was arrayed like the lilies of the afterwards repeated it aloud. field! How lightly she talked of her sum-

patient girl! And spirited, too. feather would she adorn herself with, though she would have conferred a favor on her friends by doing so; not one smallest present would she accept, though she smoothed the appearance of ungraciousness by her ready tact; and not one word of pity would she brook. "If you have a chance, Marion," was her last whisper, "tell Austin that I ask God every day to make him an earnest, useful man, and that I am sure my prayers will be heard and answered."

I am afraid the sister's faith would have been staggard, if she had seen Austin on his first visit to Miss Marion Lyle, after her return to Ath nia. The college session was not over, but Austin called in the morning, during recitation hours, utterly indifferent against him.

He was dressed in a snowy linen suit, with necktie and straw hat of the latest Then, if I take this for a motto, I must another. style, and a silk umbrella to protect him from the June sun. Marion felt her scorn feel." and indignation getting almost beyond control, and Mr. Custer perceived at once the chilliness of her manner.

Naturally, his sister was the first topic of conversation, and Marion had the satisfac | at length, "and see if it will do any good." tion of making her visitor thoroughly un-

poor. I ought not to say this to you, Mr. Unster" (sly lass); "but you seem to live so you know of it. Miss Page told me that she it is to continue in the old habits than to really suffered from cold last winter, because | break them off and form new ones. she had not proper clothes; and, when her friends begged her to take tonic in the noticed a worried look on her mother's face. spring, she only answered that tonics were Ordinarily, she would not have thought that luxuries for rich people. She is so thin and | any words of hers might be a help, but now pale, it makes all her friends unhappy to that sentence, "And so that every one whom see how she is killing herself with work; you meet in your daily life will be the hapsomebody ought to be looking after her."

Austin Custer had turned as red as a bashful mind. Of course we are very full, and I knew girl while Marion spoke; but, with all his spoilt-boy faults, he was a thoroughly your resolutions," whispered conscience. honest, frank fellow.

"Miss Marion," he said, "do you know the state of affairs between my sister and

"Not from her, certainly."

"But you know that she supports me,-that she has kept me at college for two

"I am not willing to believe it of vou." was the stinging answer.

"I assure you," he said, hotly, "I never dreamed that Janet was such a goose as to send me all her money. I took it for granted she only sent what she could spare.

What has made her do so?" said Marion, bitterly, "that you are fitting yourself to be an earnest, useful man; and, to admire Frank's pride, and tried to interfor such an end, she thinks no sacrifice too

A painful silence followed, during which Marion's good angel whispered that she was not doing her part as Janet's friend; and, softening suddenly in voice and manner and expression, she said, with a tender gentle-

"Oh, if you would only be a good boy. how happy you could make that sweet sister!"

After all, the old story of the contest between wind and sun for the removal of the traveler's cloak, is being forever renewed in man's experience. It is not your sharp, | fingers, "I'm very sorry, but I havn't any witty, clever women who rule creation's lords: it is, nine times out of ten, the quiet, self forgetful, loving, self sacrificing wife or sister who carries her gentle point.

Austin had been hardening himself against Marion's barbed arrows, but yielded, like a man, to his winning appeal.

"I will be a good buy," he said, penitently, "if you will help me." And Marion, with the blessed confidence

of youth, promised to be his mentor, to scold, to uphold, and to encourage him.

Of course the inevitable followed; Austin's love for this sweet, high-souled girl, brought out all the manhood that had been sleeping through his frivolous boyhood; and, before he was six years older, he had put himself in a position to ask her to marry him. Sister Janet was a happy part of their house-

"I was very faithless about your prayers for this scapegrace being answered, Janet," said the new wife. "I didn't believe they

could reach him." "And all the time, little sister, you were the very answer God was sending to those

prayers." "I?" said Marion, in surprise, looking up first at Sister Janet, then at the silent fellow

But her lashes fell, wet with sweet tears under the look from both pairs of blue eyes -Morning Star.

ANNIE'S NEW MOTTO.

"Act so that every one whom you meet in your daily life will be the happier for having But Marion fairly writhes under the con- paragraph had never before been noticed. seemed particularly to arrest her attention. How bravely the little woman wore her | She read the sentence, and then as if intershabby, old fashioned clothes, when every- ested, went over it again more slowly, and

"I wonder," she thought, "If mother mer's task,—the care of a household of chilever took that for a motto? She certainly dren, whose mother was going to Europe. | does make every one about her happy, wheth How persistently she pulled to the front the er she ever saw this or not. And what do I people in all! If I could add to the hap such an end. No speculations on any mooted bright lining of every cloud,—dear, brave, do? Does any one feel happier for meeting piness of five people every day, there would theological questions are adapted to accommer I don't see how people can be so pleas | be eighteen hundred and twenty five made | plish such a purpose. Nor are historical ser- | shines the light of God

headache or a hard cold. But then mother

lady, but she had fallen into the habit of made happier by her presence, would still souls; nor are they calculated to sufficiently wearing, not exactly a gloomy face, but a be influenced by her in some way. sober one, when anything vexed or troubled on rare occasions did other people get the say a few kind words when I had an opporof self and of helping others by kindly, loving words spoken just at the right time and myself."

in the right place.
"Now," she continued soliloquizing, am really capable of adding to other people's but that her pleasant manner had assisted to the bad mark which would be registered | happiness? I suppose the first requisite to | some one to whom she had not even spoken? happy by assisting them in any way I can. of ours by even the look or the manner of keep a very cheerful face, no matter how I

Annie stood several minutes thinking of the words and weighing the pros and cons of the new undertaking.
"I'll try it first to day," she said aloud,

Have you ever noticed how soon newlyformed resolutions are tested? If not, just "Your sister is working very hard," said | make a good resolve and see how short a the young lady, "and yet she seems to be time will elapse before some unexpected we took no account of." circumstance will try its strength. Annie found out this fact before many hours had

> As she passed out into the kitchen she pier for having met you," came into her

> . "There's no better place than home to try

Rightly guessing that the house-work was not the cause of her mother's anxiety, and thinking of nothing better, Annie began to describe a pleasant little scene she had not long before witnessed on the street. Soon she had the satisfaction of seeing a worried look vanish, and of hearing a happy laugh break from her mother's lips.

"Come here, Annie, and see how fine I've made my new kite," called her brother Frank that forenoon.

"What do I care about that kite?" she thought. "It's not one bit more beautiful than a dozen others I've seen this week."

"But I resolved to try that motto all day, at it," was the second thought; so she went est herself in his plans of improvement in grotesque beauty of form and color. Frank was made supremely happy, and started to join the other boys, proud and pleased that he could tell them his sister helped him make his kite.

In answer to a loud ring of the bell Annie opened the door to find a deaf and dumb boy, who held out to her a package of paper with a printed invitation to purchase. On any other day she might have dismissed him with a simple shake of the head, with out making an effort to say an encouraging word. As it was, she merely said on her money to day;" but her smile was so kindly that the little fellow answered it with one equally bright, which added emphasis to the words he spelt out on his fingers:

"I'm glad you are sorry, any way. That's a great deal better than to have you look cross, as if you didn't care."

Later in the day' as Annie was hastening to a train, she came upon a tiny specimen of humanity crying as if her heart would break. She was in a hurry, and would ordinarily have passed on without speaking; but just then the thought flashed into her mind, "Here's a poor little thing who needs to be made happy." In an instant she stooped and put an arm around the child as she asked:

"What is the matter, dear?"

"I've lost my big marble," was the sob-

bing reply. "Where did you lose it?"

find it;" and the sobs began to grow fainter at the prospect of assistance.

It was the work of only a moment or two for Annie to search in the grass and bring to light the missing plaything. The sunshine broke out all over the child's face as she re ceived the lost treasure and a parting kiss. Annie felt amply reward for the delay by better and higher basis of life and enjoyment. the little one's hearty "T'ank you!" shouted | And then, on the other hand, we see a suffiafter her with all the strength of her little | ciency of such means which are specifically and

of her rheumatic hands, and to attempt to of salvation. cheer her with bits of pleasant news from the outside world; but the effort brought a of Christ, is held up in the gospel as being pleased smile to the old lady's face as she the very essential means by which life, eterrealized that at least one person was inter | nal life, may be received by whosoever will ested in her welfare.

viewed her attempts to help others.

The thought was a new and surprising cal sermons serve some good purpose very one to Annie, and she was fairly startled as often. But as a matter of fact, they are not Annie was not usually an unhappy young she reflected that all those people, if not adapted to the awakening and conversion of

her, or when she felt tired or sick. She other days?" she questioned. "Nothing well adapted as the pure gospel truths, which was exceedingly undemonstrative, and only more than try to wear a smiling face and benefit of her pleasant thoughts. In short, tunity. Not a single great thing have I she had not learned the secret of getting out | done all day; and the queer part of it all is | that is not adapted to save souls nor to nour. that for a long time I haven't felt so happy ish a soul after it has been saved. And the

Perhaps those few people were all whom Annie had made happier: they certainly preaching very largely to the great cardinal why shouldn't I try the motto and see if I were all of whom she knew; yet who knows success is really to desire to make others Often are we helped or hindered in this life Secretary.

What a strange way words and circumstances have of linking themselves together to produce a lasting impression on our minds? The very next day Annie's pastor, in speaking of small services done for Christ,

"And perhaps the greatest surprise we shall ever have in another world will be the revelation of the far-reaching influence and the results of those little things which here

Annie will not be likely to forget that thought, for the first thing she did that much at ease, perhaps you can help her, if passed, and she also found how much easier Sabbath afternoon was to copy that proved motto into her diary, with the firm resolve to adopt it as her own and try to live by it in the future. Who will follow her example? -Faith Hamilton, in Forward.

WAITING.

Do the little brown twigs complain That they haven't a leaf to wear? Or the grass, when the wind and rain Pull at her matted hair?

Do the little brooks struggle and moan When the ice has frozen their feet? Or the moss turned gray as a stone, Because of the cold and sleet?

Do the buds that the leaves left bare To strive with their wintry fate, In a moment of deep despair Destroy what they cannot create? Oh. Nature is teaching us there To patiently wait and wait.

STANDING ROOM ONLY.

It does seem rather odd that men should | um for November. talk about owning seats in places where they never sit down, So we should not be too "She is under the strange delusion," and it will make him happy to have me look hard on Life's countrymen who, looking down from the gallery of the New York Stock Exchange on the excited groups of "bulls" and "bears" on the floor below, asked a bystander: "How much does it cost. mister, to do business down there?"

The other replied that he thought a seat was worth about thirty thousand dollars, whereupon the countryman, fetching a long breath, exclaimed: "Well, I don't wonder most of 'em stand up!"

ADAPTATION OF MEANS.

The study of God's adaptation of means to those ends for which he created them is a very interesting and highly profitable one On every hand there is evinced the suprem est type of wisdom with reference to this matter. The law of adaptation runs through all things, whether they be physical or spiritual, temporal or eternal, with a minuteness and precision that are truly marvelous. And this is just as true of little things as it is of great things.

See how this truth finds illustration in reference to the various kinds of food with which the smallest species of animal life are supplied and sustained. Each species is provided with just such kinds of food as are specially and admirably adapted to their needs. And then too we see the adaptation of certain kinds of soil to the production of certain kinds of grain and vegetables. Thousands of illustrations gathered from the material world give conspicuous proof of the universal reign of God's law of precise adaptation of means to the specific ends for which "Right down in the grass, but I tan't he has designed them. Hence, it is not a matter of wonder that this same law should be found working in the realm of spiritual

Looking at the human race as it stands under the dominion of spiritual death, we see on its one hand the need of something to bring it out of that condition and give it a precisely adapted to deliver fallen man from An hour later, while waiting at the his deplorable condition. We see that the house of an acquaintance for the desired gospel, and especially that part of it which person to enter the room, the aged grand | holds up Christ and his atonement as the mother of the family came in. It was a grand object and subject of the sinner's faith,

very little thing to inquire after her health is the means which is most admirably and express sympathy with her on account adapted to supply the great need, even that

The cross of Christ, which means the death truly trust in it. In view of this truth, When night came Annie carefully re- then, how unreasonable it is to suppose that any one can be brought from darkness into "Let me see," she said, "how many light, even the light of personal salvation people am I certain have been made any without the appliance of such means as these. happier for having met me? In the first What right has any one to expect that the place, there's mother, and then Frank, speculations which some preach concerning a Then there's that little girl, and the paper second probation will result in conversions? boy. Yes, and old Mrs. Holmes. Five No right, at all. They are not adapted to Not one borrowed ant and cheerful when they have a dreadful happier in one year just by meeting me." | mons adapted to secure this object. Histori- R. Marvin.

feed the hungry soul of a true Christian. "And what have I done more than on For this latter purpose there is nothing so are closely and vitally related to Christ's cross. The Bible as a whole is the grandest of all books; but there is much of it, grand as it is. longer we live the more we are convinced that our ministers ought to confine their truths of the cross, as the means especially adapted to the highest good of men. We cannot improve Christ's methods.—Christian

THE REMEDY FOR SOCIAL ILLS.

The advocates of the new theory of proper. ty, in their revision of the Bible, would give us an improved version of the parable of the Good Samaritan. They tell us that when the proud Levite and the selfish priest had passed by the wounded man, a kind commun. ist came down that way, and began to whis. per in the sufferer's ear: "My friend, you have been much in error. You were a thief yourself when you were amassing your private wealth; and these gentlemen who have just relieved you of it with needless violence have only begun in a hasty and unjustifiable manner what must soon be done in a large and calm way for the benefit of the whole community." Whereupon, we are to suppose the man was much enlightened and comforted, and became a useful member of society. But Christ says that it was a Sa. maritan, a man of property, riding on his own beast, and carrying a little spare capital in his pocket, who lifted up the stranger, and gave him oil and wine, and brought him into a place of security, and paid for his support. And to every one that reads the parable he says: "Go thou and do likewise." Here is the open secret of the regeneration of society in the form of a picture. And if we want it in the form of a philosophy we may get it from St. Paul in five words: "Let him that stole steal no more (reformation), but rather let him labor (industry), working with his hands that which is good (honesty), that he may have (property), to give to him that needeth (charity)."—Rev. Dr. Van Dyke, in the For-

"DIDN'T I, DAN?"

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morning? "Yes, uncle, I watered him; didn't I, Dan?" he added, turning to his younger

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"Did your father give you permission to carry that gun?" he inquired. "Yes, sir," replied Jimmy: "didn't he,

"Of course he did," said Dan.

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Mr. Hartley thought it was because Jim my was gaining confidence in himself. Do you, children?—Little Sower.

"Some days must be dark and dreary," but no day need be wholly so, upon which shipes the light of God's love.—Frederic

HUMILIT

The bird that soars on high Ruilds on the ground her And she that dotn most sw Singe in the shade when In lark and nightingale we What honor bath humili

The saint that wears Heave In deepest adoration ben The weight of glory bends The most, when most his Nearest the throne itself mi The footstool of humility

LOOK OUT FOR TH

REV. THEODORE L. C

What we call the little

the great things, and cur pivot of very small ev humble experience I had this when a few words prayer meeting decided sscred ministry. The fai which sends the falling ra side or the other of a cert in Ohio, determines who into the Gulf of St. Lawre Mexico. One sentence see Peter and John to follow sentence converted the P has converted millions sing many Christian lives hav the word, the act or the p

moments. Many of my readers ma may have pledged thems soul-saving work this year lookout for opportunities spise the day of small thin Sunday school teacher, H in early to a prayer-meeting stranger there, went up to him very politely. A con which brought the man Christ; he said that Chri kept him at "arm's length getting inside of "arms give you the personal influ to the Saviour.

The Scripture phrase

time" is more accurately

margin, "buying up the of constantly the Master empl nities. So did his apostle now or never with them Wisner, of Ithaca—one bravest men I ever knewhot day, at a Berkshira glass of water. A young tumbler to him at the do thanked her, and said about the "water of life." erward a middle-aged w herself to Dr. Wisner on a thanked him for the fai saved her soul. Now it is face preaching that wins qu as the most eloquent pres pulpit. Into this sort of calls every Christian, youn poor, learned or unlearned. portunities is the most disg most of us are guilty o people must think that vation as a mere sham so little of our opportuit upon them. Orthodox C cussing everywhere erroned "second probation" in t then why not make more of

Revivals of religion often small beginnings in our cong first one I ever enjoyed in m began with the faithful effo ic's little daughter with a you she brought a bundle of years ago Mr. Moody, [1 famous] held a prayer meet sion chapel connected with was attended at first by "Uphill work this," I's evening. "Yes," he replie want to kindle a fire you w shavings and start them; t the wood. I am trying t hearts." He did do it, and vival followed that set the p a glow. The best way to sta get your own soul on fire Jesus. Trim your own la

bation in this world?

There is another side to tl is full of admonition. As th a church member grows out well done, so may his influe crippled by the indulgence of siders but little sins. Ah, yo great sinners in small things! Maclaren has truly said that who thinks himself a Christ danger from the daily comp pieces of sharp practice in hi ever King David was at his ants pick a carcass clean soons will." Jesus Christ laid grea "keeping the least of his co No sin is a trifle. Pile up end flakes on a railroad track, blockade the largest locomotiv gate sum of all the daily i minor transgressions and ne by professing Christians may progress of the gospel, and fr in a snowbank!

Let us then look out for the force that spoil the goodliest look ont for the little oppor good; they are the drope of herald great showers? Is mor for Christ's service? Then st of the many, rather than rely tain Hudsons and Susqueha saillionaire. It giving to init

cal sermons serve some good purpose very often. But as a matter of fact, they are not adapted to the awakening and conversion of souls; nor are they calculated to sufficiently feed the hungry soul of a true Ohristian For this latter purpose there is nothing ac well adapted as the pure gospel truths, which are closely and vitally related to Christ's cross. The Bible as a whole is the grandest of all books; but there is much of it, grand as it is. that is not adapted to save souls nor to nourish a soul after it has been saved. And the longer we live the more we are convinced. that our ministers ought to confine their preaching very largely to the great cardinal truths of the cross, as the means especially adapted to the highest good of men. We cannot improve Christ's methods. - Christian Secretary.

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"Sour days must be dark and dream out no day need be wholly so, upon which others the light of God's love

HUMILITY.

The bird that soars on highest wing. Builds on the ground her lowly nest: And she that dotn most sweetly sing, Sings in the shade when all things rest, In lark and nightingale we see What honor hath humility.

The saint that wears Heaven's brightest crown In deepest adoration bends: The weight of glory bends him down The most, when most his soul ascends. Nearest the throne itself must be The footstool of humility.

LOOK OUT FOR THE LITTLES.

REV. THEODORE L. CUYLER, D. D.

What we call the little things often prove the great things, and cur lives turn on the nivot of very small events. In my own hamble experience I had an illustration of this when a few words spoken in a little prayer meeting decided me to enter the sacred ministry. The faint breath of wind which sends the falling raindrop to the one side or the other of a certain court house out in Ohio, determines whether it shall flow Mexico. One sentence seems to have brought gentence converted the Phillipian tailor: it has converted millions since his day. How many Christian lives have sprouted out of the word, the act or the prayer of a few brief moments.

Many of my readers may desire to do, and may have pledged themselves to do some goul saving work this year. Then be on the lookout for opportunities, and never "de spise the day of small things." That model Sunday school teacher, Harlan Page, came in early to a prayer-meeting, and finding a him very politely. A conversation opened which brought the man to a decision for Christ: he said that Christians had always getting inside of "arms length" that will give you the personal influence to win souls to the Saviour.

The Scripture phrase "redeeming the time" is more accurately rendered in the margin, "buying up the opportunity." How constantly the Master employed his opportunities. So did his apostles; it was alway now or never with them. Good old Dr Wisner, of Ithaca—one of the best and bravest men I ever knew-once halted, on a hot day, at a Berkshire farm-house for a glass of water. A young woman brought a thanked her, and said a few kind words about the "water of life." Long years afterward a middle-aged woman introduced herself to Dr. Wisner on a steam-boat, and thanked him for the faithful words that saved her soul. Now it is just such face to face preaching that wins quite as many souls as the most eloquent preaching from the pulpit. Into this sort of ministry Christ calls every Christian, young or old, rich or poor, learned or unlearned. Neglecting op portunities is the most disgraceful sin that most of us are guilty of. Unconverted people must think that we regard sal vation as a mere sham when we make 80 little of our opportunities to press it upon them. Orthodox Christians are dis cossing everywhere erroneous doctrine of a "second probation" in the next world; then why not make more of the single probation in this world?

Revivals of religion often start from very small beginnings in our congregations. The began with the faithful efforts of a mechanfamous] held a prayer meeting in the mis sion chapel connected with my church. It "Uphill work this," I said to him one evening. "Yes," he replied; "but if you want to kindle a fire you whittle off a few shavings and start them; then you pile on the wood. I am trying to kindle a few hearts." He did do it, and a powerful re vival followed that set the parent church in a glow. The best way to start a revival is to Jesus. Trim your own lamp and let it

There is another side to this subject that 18 full of admonition. As the usefulness of a church member grows out of humble deeds well done, so may his influence be terribly crippled by the indulgence of what he considers but little sins. Ah, you and I may be who thinks himself a Christian is in more ever King David was at his worst. White ants pick a carcass clean sooner than a lion will." Jesus Christ laid great emphasis on "keeping the least of his commandments." No sin is a trifle. Pile up enough tiny snowflakes on a railroad track, and they will blockade the largest locomotive. The aggregate sum of all the daily inconsistencies, minor transgressions and neglects of duty by professing Christians may block up the progress of the gospel, and freeze a church in a snowbank!

Let us then look out for the little sins—the loxes that spoil the goodliest vine. Let us look out for the little opportunities to do good; they are the drops of blessing that herald great showers? Is money to be raised for Christ's service? Then start the rivulets of the many, rather than rely on the uncertain Hudsons and Susquehannas of a few traordinarily trained and developed memory.

it to be monopolized by a few rich Chris- mention of facts and thoughts makes little or tians? Rome looks out for the pennies, else no impression. she could not build so many cathedrals.

DUTY THE FOUNDATION OF RELIGION.

What, then, is the very foundation of religion, in the largest sense of the word, and as distinguished from the various systems in which it has found more or less adequate extion. Nor is it difficult to see why this is so. from the rest of animated nature. For myis the first thing about us. "Nothing is heaven.—Ruskin. more sure to me," said Plato, "than that I stranger there, went up to him and spoke to ought to be as good and noble as I can." In the boundless immensity of our ignorance, this is clear, though all else be doubtful. Put aside, prescind from, all theories of life kept him at "arm's length" before. It is the offered us, whether by religion or by philoso I possess the power of willing good as good, and the conciousness that I ought to will it. upon that foundation must we build if we tory. would know what is the object of life, or, as the old philosophers called it, the "summum bonum." Thus, Aristotle holds in his "Ethics" that the chief good of man consists in an activity of the soul in accordance with its tumbler to him at the door. He cordially place, with virtue. Or, to translate his dicphilosophy, the end of life is to bring the iudividual will into harmony with the unieternal monitor which says, "Thou oughtest." Religion accounts that internal monitor divine. Its essence, as Kant sums the matter up, lies in the recognition of our duof the absolutely binding nature of the moral God's will. "Oh, my God, I am content to ed favorably on this brick. do it; yea, thy law is within my heart," are the words put by St. Paul into the mouth of Jesus Carist; and they apply, in their degree, to all his diciples. - W. S. Lilly, in the Forum for November.

A BLIND MAN ON MEMORY.

From some open letters of peculiar interest to the blind by one of their number we quote first one I ever enjoyed in my early ministry the following from the November Century: "As partial compensation, in the midst of 10's little daughter with a young man to whom his many discouragements, the sightless she brought a bundle of shoes. Fifteen pupil possesses one vital advantage over his years ago Mr. Moody, [not yet become companions. His memory, accustomed to seize and assimilate definitions, and miscellaneous information at a single hearing, was attended at first by a dozen people. acquires both a marvelous elertness and phenomenal retentive capacity which enable him to master certain branches of study with singular ease and rapidity. Deprived of books and without any very ready and reliable method of making notes, he obtains a habit, often envied by the seeing, of appropriating instantaneously anything addressed to his intellect through his hearing. Hence the get your own soul on fire with the love of proverbially good memory of the blind verson. His mind is his memorandum-book always at hand and always open.

"To the present writer, who never remembers having a lesson in anything read over to him more than twice, nothing is more strange and more amusing than a room ful of school children, with fingers crammed in their ears, buzzing over a lesson of three great sinners in small things! The eloquent pages for the fifteenth time. Equally incom Maclaren has truly said that "many a man prehensible is it to see a man making a note of a single address, or a lady referring to a danger from the daily commission of small shopping list. Such observations force one pleces of sharp practice in his business than to the conclusion that the art of writing, invaluable as it is, has been disastrous to the human memory. People have grown so to rely on a piece of white paper covered with black scratches, that if this be lost or misplaced, they are reduced almost to the condition of creatures without intellect.

"So marked is the advantage of the blind in this respect as almost to atone for their extra difficulties in others; that is, the sightless pupil will require scientific and philo sophical studies with a rapidity which will counterbalance the greater amount of time demanded by his less facile methods of writing out exercises in linguistic and ciphering in mathematical branches; so that in taking the regular course at academy or university, he will require, all in all, neither more time nor

more labor than the average student. "Of not less value in after life is this exmillionaires. If giving be in itself a blessing, then is it not better that a hundred people of small means get this blessing than to leave the benefit of others, on whose minds a single

"Thus the law of compensation is seen Finally, life is a series of small steps. working in all things, making good on one Each one counts. Often a single step de- hand, approximately at least, what is wantcides a destiny for eternity. Coming to ing on the other; not by the special mysteri-Jesus is a single step, perhaps the act of a ous interference of Providence or other moment. Until you take that step, my un- power with natural conditions and processes. converted friend, you are heading for perdi- for the benefit of the individual, as many tion. Conversion signifies turning around; claim, but through the inevitable sequence of and you may turn around on a very small cause and effect, by which senses and facul pivot. Why not do it?—Christian at Work. | ties become, through unusual training, abnormally developed and their value radically enhanced."

ACCUMULATION.

All the best things and treasures of this world are not to be produced by each genera tion for itself; but we are all intended, not pression? I conceive that foundation to be to carve our work in snow, that will melt, unquestionably the sense of ethical obliga- but each and all of us to be continually roll ing a great, white, gathering snowball. The special attribute of man, Aristotle tells higher and higher, larger and larger, along The special attribute of man, Aristotle tells us, in the "Politics," is that he is a moral being, enjoying perception of good and evil, of the nations is to be accumulative from fager Extra." 50 pp. Price, 6 cents. into the Gulf of St. Lawrence or the Gulf of I tais, he considers, which marks man off a little more; each receiving all that was known, and adding its own gain. The his Peter and John to follow Christ. A single self, indeed I cannot deny the rudiments, at | tory and poetry of nations are to be accumuleast, of the moral sense to creatures inferior lative; each generation treasuring the history to man in the scale of being. I believe, and songs of its ancestors, adding its own with Professor Huxley, that "even the history and its own songs. And the art of highest faculties of feeling and intellect nations is to be accumulative, just as science begin to germinate in lower forms of life." | and history are; the work of living men not | SUNDAY: ISIT GOD'S SARRATH OR MAN'S! A letter addressed But, however that may be, certain it is, as superseding but building itself upon the Jean Paul Richter writes, that "in the work of the past; all growing together into 52 pp. higher nature of every fully endowed man one mighty temple; the rough stones and the there is an instinct of obligation or sense of smooth all finding their places, and rising responsibility." And this instinct or sense day by day in richer and higher pinnacles to

Hopular Science.

At the San Servola Insane Asylum. reached by Gondola from Venice, very comphy, and yet this primary fact remains, that | plete and scientific histories of cases are required and recorded. The skull of every patient is accurately examined and measured Life, then, whatever else it is or is not, is a no less than fifteen different measurements period of moral probation. That is the being taken, according to the Italian cranemost certain of all our certitudes. And ometrical system, and recorded in the his-

IRON BRICK PAVING STONES.—Pavingblocks called iron brick are now being intro duced by Louis Jochum, of Ottweiler, near Saarbrucken, Germany. This brick is made excellence; that is, as he says in another by mixing equal parts of finely ground red argillaceous slate and finely ground clay, and tum into the language of an even nobler adding five per cent of iron ore. This mixt. ure is moistened with a solution of twentyfive per cent sulphate of iron, to which fine versal will, to follow the dictates of that iron ore is added until it shows a consistency of 38° Baume. It is then formed in a press. dried, dipped once more in a nearly concentrated solution of sulphate of iron and finely ground iron ore, and is baked in an ties as God's commands; in its proclamation oven for forty-eight hours in an oxidizing flame and twenty four hours in a reducing law. This is what Christianity means when flame. The German government testing it declares the end of man to be the doing of laboratory for building materials has report.

> REMOVAL OF NEEDLES FROM THE BODY. -Dr. Littlewood describes in the Lancet a method which he used successfully in seven cases for the removal of needles from the body. The part supposed to contain the needle is thoroughly rubbed over with an electro magnet, so as to magnetize the metal. if present. A delicately balanced magnetic needle is held over the part. If the needle is present, its position can be ascertained by the attraction or repulsion of the poles of the magnetic needle. Having ascertained the presence of the needle, and rendered the part bloodless and painless, an incision is Single copies made over the needle; the electro magnet is then inserted in the wound, and the needle 75 felt for and withdrawn. If the needle is firmly embedded, the positive pole of a galvanic battery is placed on the surface of the body of the patient, and the negative pole in contact with the needle, which becomes loosened by electrolysis, and can then be easily removed by the electro magnet.

THE AGE OF PAPER —This is the age of paper. It is the receptacle and dissemina tor of science, the products of art and literature, the great means of keeping industries and commerce thriving. It barrels our flour, wraps our goods, enters into articles of personal wear and household use, and when we die sometimes forms our coffins. It rolls beneath our railway cars, and forms our buggy tops. We eat off it, drink from it, wear it on our heads, necks, bosoms and feet, carry it in our pockets in lieu of handkerchiefs, and tile our houses, line our carpets with it, pack our goods in paper boxes, and divert our leisure moments with paper cards. We make 500,000 tons yearly, import largely, and yet, like Oliver Twist, ask for more. Rags, wood pulp, straw, old rope, the bark of the cotton plant, and even the membranes in the interior of silk worm cocoons, yield it. We would therefore, suggest that an exhibition of paper objects and manufactures would fittingly commemorate the bi-centenary of the first paper mill in this country next year, to be held at Philadelphia, the birthplace of the trade. - West. ern Manufacturer.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

FOURTH QUARTER.

Oct. 1. The Centurion's Faith Matt. 8: 5-13. Qct. 8. The Tempest Stilled. Matt. 8: 18-27. Oct. 15. Power to Forgive Sins. Matt. 9: 1-8. Oct. 22. Three Miracles. Matt. 9: 18-31. Oct. 29. The Harvest and the Laborers. Matt. 9: 35 3 and 10: 1-8.

Nov. 5 Confessing Christ. Matt. 10: 82-42. Nov. 12. Christ's Witness to John Matt 11: 2-15. Nov. 19. Judgment and Mercy. Matt. 11: 20-30. Nov. 26. Jesus and the Sabbath. Matt. 12: 1-14. Dec. 3. Parable of the Sower. Matt. 13: 1-9. Dec. 10. Paraule of the Tares. Matt. 13: 24-30. Bec. 17. Other Parables. Matt. 13: 31-83, and 44-ba. Bec. M. Review.

LESSON X.—PARABLE OF THE SOWER.

BY THOMAS R. WILLIAMS, D. D.

For Sabbath-day, Dec. 3, 1887.

SCRIPTURE LESSON.—MATTHEW 18:1-9. 1. The same day went Jesus out of the house, and sat by

2. And great multitudes were gathered together unto him that he went into a ship, and sat; and the whole multi tude stood on the shore.

8. And he spake many things unto them in parables, say-

ing, Behold, a sower went forth to sow;

4. And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up:

5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
6. And when the sun was up, they were scorched; and because they had no root, they withered away.
7. And some fell among thorns; and the thorns sprung up,

and choked them:

8. But other fell into good ground, and brought forth fruit,
some an hundred fold, some sixty-fold, some thirty-fold.

9. Who hath ears to hear, let him hear.

GOLDEN TEXT .- The seed is the word of

True.—A. D. 28.

Place.—Sea of Galilee, near Capernaum.

OUTLINE.

I. The sower. v. 1-3. II. The good seed by the wayside. v. 4. III. The good seed on stony ground. v. 5, 6. IV. The good seed among thorns. v. 7. V. The good seed in good ground. v. 8, 9.

BIBLE READINGS.

Sunday. - Declarations concerning his Word. Matt.

Monday.—The parable explained. Matt. 13: 18-28 Tuesday. - Mark's parallel narrative. Mark 4: 1-20 Wednesday.-Luke's parallel narrative. Luke 8: 4-

INTRODUCTION.

other Evangelist, the order of events intervening between this and the last lesson is believed, by the best authornies, to be ab ut as follows. After heal ing the man with the withered hand, Jesus with draws to the Sea of Galilee, where, multitudes throng ing him, he heals many. In a neighboring mountain he spends the night in prayer. In the morning he life come to them, but they are not accepted, and en chooses the twelve from among his tollowers. About this time he delivers the Sermon on the Mount. Re turning to Capernaum, he h aled the centurion's son. He then goes to Nam, where he raises the widow's son. John the Baptist sends two messengers to Jesus, Jesus answers their questions and addresses the people concerning John. He dines with Simon, a Phar isce, and his feet are arointed by a we man who is a sinner. Again in Capernaum he heals one pos sessed with a devil, blind and dumb. Thereupon the Pharisees charge him with casting out devils by Beelzibub, the prince of devils He answers the charge and warns against the sin against the Holy Ghost. While thus talking, his mother and brethren desire to speak with him. He declares that those who do God's will are his mother and his brethren The same day this conversation took place he goeto the sea side, and speaks the Parable of the Sower. -Rev. A. B. Prentice, in Helping Hund.

EXPLANATORY NOTES.

V. 1. The same day went Jesus out of the house and sat by the sea side. The day specified here is supposed to be the same day on which Jesus was speaking to the multitude, as stated in chap. 12, and on which his mother and brethren drew near him desiring to speak with him. The house referred to was probably his home in Capernaum, to which he also returned after his discourse to the multitudes (v. 86); The "sea side" was evidently on the lake shore near the city of Capernaum. He sat, as was the cu-tom for one giving instruction.

V. 3 And great multitudes were gathered together unto him, so that he went into a ship and sat. The idea conveyed seems to be that the multitude became large, extending along the beach, so that it was dif ficult for him to be heard by them all. For this rea son he changed his position, and went on to the deck of a boat which was anchored very near to the shore, and there sat and addressed the people who stood on

ables, saying. Behold a sower went furth to sow, "A parable is a fictitious narrative, true to nature, yet undeceptive, veiling a spiritual truth under a sym bol, for the purpose of conveying it to minds reluc tant or indifferent. It diff is from the proverb in bing a nurrative, from the fable in being true to nature, from the myth in being und ceptive, from the all egory in that it veils the spiritual truth."— Coon, aged 71 years, 6 months and 5 days. In early Abbat. A "parable" means something placed along life she made a profession of religion, and joined the ride another thing for the purpose of illustrating | Lincklasen Seventh-day Baptist church. She was the meaning of it, the thing used as a parable being | more familiar, better understood than the thing her gratest care and joy seemed to be to help her along side of which it is placed. The principles of children; and the toils and sacrifices of a mother's more familiar, better understood than the thing the kingdom which Christ was introducing were not love are indelibly printed on their hearts. Funeral readily apprehended by the people unless they were very clearly illustrated. Hence, our Lord made use of | band's.

ual kingdom. But when he was addressing his im- family of ten children given to Abel and Hannah mediate disciples by themselves, he had no occasion to use parables. "Why speakest thou unto them in parables?" said the disciples to Jesus (Matt. 18: 10). "Because," Jesus answered, "it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." This is as much as to say, that the people of these multitudes were not prepared to understard these spirival truths except by the use of these simple illustrations, while the real disciples did not need such illustrations. "The sower went forth to sow." The citizens of that country dwelt together in little hamle to as they do at the present day, for mutual protection against robbers, and when they would cultivate the soil they must needs go forth from their little villages to the fields lying at some distance round about these hamlets.

V. 4. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up. The way side refers to the hard beaten paths between the fields. Then farms and fields were not fenced off as in this country, but were separated by paths along which they traveled and drove their teams. In preparing these fields, they would break up the surface of the soil close to the paths, so that in sowing the seed some would fall upon these hard-beaten paths. where it could not be covered. Hence the birds would come and pick up the grain. All this was very familiar to the hearers, the most of whom were, doubtless, tillers of the soil.

V. 5, 6. Some fell upon stony places, where they had not much earth; and forthwith they prung up, because they had no deepness of earth. This refers to soil that was very shallow, lying on the surface of rocks. Such soil was warm from the heat of the sun, hence the seed would spring up very soon; but since the soil was so thin, the seed could not take deep root, and must very soon die for want of moisture.

V. 7. And some fell among therns; and the thorns sprung up, and choked them. Showers are very abundart in that country and the ground is often quite filled with the roots ready to sprout up as soon as the season of growth returns. Reference in the verse is made to the liability of sowing seed upon these thorn roots or ground filled with them. The thorns have the advantage. They are already in the ground, rooted and ready to a pring up; while the seed sown upon that ground requires a little time to take root and grow, Hence, when it does grow it is overshadowed by the thorn, and thus cut off from the sunlight and moisture "and choked."

V. 8. But other fell into good ground, and brough forth fruit, some an hundred-fild, some sixty fild some thirty fold. The soil in Galilee varied in differ ent localities, as to its fertility. Hence, the fruitful ness of the seed differed according to the soil in which it was sown.

V. 9. Who hath ears to hear, let him hear. These Thursday.—God's Word effective. Isa. 55: 1-13. words suggest the possibility that there may be some Bridgy - How the Word came. Heb. 1: 1-14: 2: 1-4 I who cannot hear; but at the same time he exhorts Subbath.—Sufficiency of the Word. Luke 16: 19-31. | all that can hear to give heed to what he has said in the parable. In other words, the Lord is deeply anxious that they should understand the application From a comparison of the accounts given by the of this parable. The different conditions of the soil represent the different condi ions of the heart, into which the good seed is sown. Some men's hearts are like the hard beaten way-side. The seed fallupon it but is not received into it, and hence there is no taking of root, but the seed is devoured and aken away. So it is with some men, the words of emies soon take them away, and they are left with out the word of life. Other men's hearts are like the thin soil which covers the surface of rock-They seem at first to be very enthusiastic and readv to receive the words, but they have no depth, no honest purpose, no consciencious life, and hence their promises and hopes are soon blotted out. Other men's hearts are like good soil ful y preoccu pied by foul roots. Their minds are engaged with relfish ends and purposes. Their aff-ctions are fully engrossed with all that gratifies selfish purposes of life. They have no room in their thoughts and af fections for anything else, even for the highest in terest of their souls. Though they may receive the words of life, yet there is no chance for these higher truths to take possession of their lives and bring forth fruits of righteousness. But there are other men whose hearts are like good soil, prepared for good seed. There is a readiness to receive the words of life; to nourish those words and to bring forth the fruitage of true and noble life. Such are the men and women whose lives are a blessing to all around them, building up and adorning society by all those activities and ministries of kindness that make life happy and useful. In this way Christianity is a har vest of noble life here and an assurance of a hundred fold more exalted life hereafter.

MARRIED.

At DeRuyter, N. Y., Nov. 16, 1887, by Rev. L. R. Swinney, Mr. Lyman S. Rogers and Miss Har-RIET G. Cranson, both of Georgetown.

At the residence of the bride's father, E. W Greene, Adams Centre, N. Y., Nov. 15, 1887, by Rev. A. B. Prenice. HENRY C. HARTSON, of Frank lin, Conn., and MAY T. GREENE; of Adams Centre.

DIED.

In Alfred, N. Y., at the home of his youngest sister. Mrs. John G. Perry, after an illness of a few days Theodore J. Witter, aged 72 years, 6 months V. 8. And he spake many things unto them in par. and 20 days. Theodore was the eldest son of Weed en Witter and Phebe Witter, and was born on April 12. 1815 When about seven years of age, his intel ct was injured, leaving a cloud upon the rest of his life. He leaves eight sisters and four brothers to mourn for him. His funeral was held at the Red school house. Nov. 12th.

At the home of her son, David Parslow, near New Woodstock, N. Y., Nov. 10, 18-7, of paralysis, Mis Ann Jipson , daughter of Solomon and Nancy married three times, and had five children, four of whom survive her. Being left a widow three times, services were held at the Lincklaen church, and her body was buried at South Lincklaen, beside her hus

Larkin. She was born May 2, 1800, and came with her parents to the farm where she died in 1814. She was married to Joshus Pentileton, July 17, 1828, and a short time after marriage they made a profession of religion in Christian baptism, and united with the Six Principle Baprist Church at Wood River, of which they remained members until death. They lived together happily more than 57 years, and ust two years from the burial of her husband a large congregation of kindred and friends observed her funeral rites, in the same old home, and laid her remains down to the rest of the grave beside her husband's. Many kindred and friends mourn the d part ure of a loved one, not lost, but gone before. J. C.

BEQUESTS TO TRACT SOCIETY.

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

FORM OF BEQUEST.

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

SPECIAL NOTICES.

SABBATH SCHOOL INSTITUTE -A Sabbath school Institute will be held at Alfred Centre, com mencing Monday evening, Dec. 5th, and closing Wednesday evening, Dec. 7th. Rev. L. C. Rogers will deliver an address on Monday evening, and Rev. D. E. Maxson on Wednesday evening. A programme has been prepared, made up of papers and discussions on themes of vital importance to Sabbath school workers. Teachers and friends of the work are earnestly requested to be present and take part in the exercises and discussions.

H. C. COON, Pres. S. S. Board.

THE next Quarterly Meeting of the Seventh day Baptist Churches of Southern Wisconsin will convene with the church at Albion beginning sixth day nigit, Nov. 25th, with a short discourse by Rev-

S. H. Babcock, followed by a prayer meeting. The ordination of deacons will take place Firstday, Nov. 27th, at 10 o'clock. A. M.

T. B COLLINS Clerk. THE Hornellsville Seventh day Baptist Church

holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sab bath, at 10.30 o'clock A. M. The Sabbath school fol ows the preaching ervice. Sabbath-keepers spend ing the Sabbath in Hornellsville are especially in vited to attend. All strangers will be most cordially

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.) Meeting for Bible study at 10.80 A. M., followed by the regular preaching services. Strangers are cordially we'comed, and any friends in the city over the Sabbath are especially invited to attend the service.

Books and Magazines.

WITH the December number, Babyland completes its eleventh volume. The series of "finger plays," which have run through this volume, with their beautiful pictures and bright little verses, has been a special and attractive feature; and the stories about Peter and Patty have been a source of constant de light to the little ones. 50 cents a year. D. Loth rop Co., Boston, Mass.

THE CENTURY MAGAZINE.

WITH the November, 1887, issue, The Century commences its thirty fifth volume with a regu lar circulation of almost 250 000. The War Papers and the Life of Lincoln increased its monthly edition by 100,000 The latter bi-tory having recounted the events of Lincoln's early years, and given the neces sary survey of the political condition of the courtry, reaches a new period, with which his secretaries were most intimately acquainted. Under the caption Lincoln in the War.

the writers now enter on the more important part of their narrative, viz: the early years of the war and President Lincoln's part therein.

Supplementary War Papers,

following the "battle series" by dis inguished generals, will describe interesting features of army life. tunneling from Libby Prison, partatives of personal adventure, etc. General Sherman will write on "The Grand Strategy of the War."

Kennan on Siberia. Except the Life of Lincoln and the War Articles no more important series has ever been undertaken by the Century than this of Mr. Kennan's. With the previous preparation of four years' travel as d study in Russia and Siberia, the author undertook a journey of 15,000 miles for the special investigation nere required. An introduction from the Russian Mimster of the Interior admitted him to the principal mines and prisons, where he became acquainted with some three hundred state exiles-Liberals, Nihilists, and others-and the series will be a startling as well as an accurate revelation of the exile system. The many illustrations by the artist and photographer, Mr George A. Frost, who accompanied the author, will add greatly to the value of the articles.

A Novel by Eggleston with illustrations will run through the year. Shorter novels will follow by Cable and Stockton. Shorter, fictions will appear every month.

Miscellaneous Features

will comprise a veral illustrated articles on Ireland hy Charles DeKay; papers touching the field of the Sunday-school Lessons illustrated by E. L. Wilson; Wild Western Life, by Theodore Roosevelt; the English Cathedrals, by Mrs. van Rensselser, with illustrations by Pennell; Dr. Buckley's valuable papers on Dreams, Spiritualism, and Clairvoyance; essays in criticism, art, travel, and biography; poems;

By a special offer the numbers for the past year (containing the Lincoln history) may be secured with the year's subscription from November, 1887, twen

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NOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Erastus B. Sillman, deceased, late of the town of Alred, in said county, that they are required to present the same, with vouchers thereof, to the undersigned, at the residence of David R. Stillman, in the town of Alfred, on or before the 28th day of January, 1888.

JULIA A. STILLMAN, Administratrix, DATED, July 26, 1887.

Business Directory.

It is desired to make this as complete a directory a ossible, so that it may become a DENOMINATIONAL DIREC rosr. Price of Cards (3 lines), per annum, \$3.

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FLITTING SUN

VISIT TO A SUGAR

Some years ago, when the were in Cuba, and desiri plantation. Don Alberto to secure an invitation larger planters. But it h then a difficulty had arisen ingenies, owing to a tho taking it upon himself to the slaves; for that was be were emancipated. The o some plot for an insurrect shot the Americano, and f an embargo on admitting sugar estates. But one notified us that we were next morning to go to

miles away. "How did you get th

æked. "Oh! I didn't get one. my cheek, as you Yankees estate out there, and thon the proprietor, and have n even a letter of introduct am going all the same; will be at the hotel at half

We thought sure enough

of "cheek," but since we! more of the extreme hospi ple, we have not thought this good Don was so read! upon it. At the time a ready, and after a cup of Alberto, we took a carris El Bah, at first, declined to ing car," but finding ther she made a virtue of necessi before the sun was so hot of the car was much prefer the sun, and, I fear, envied site who occupied two ser to be somewhat exclusive that no one offered to sit ently we stopped at a stati out, and so we without ! ourselves to his more com was not long, however, be sitting in a little corner se He had not stopped at the supposed; we therefore fe make an apology for appro which he received quite g sisted that we must not mo

When we arrived at the were to stop, we noticed th and Don Alberto, feeling the seats had made us acq to sek him if he were acqu Imio Union Hercidita.

"No, Smor," said be,