

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XLIII.—NO. 47.

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

WHOLE NO. 2282.

## The Sabbath Recorder.

Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.

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### FLITTING SUNWARD.

NUMBER XXXIII.

#### SUGAR PLANTATIONS, ETC.

Returning from Cartagena, we take another train carrying us through the richest sugar lands. We leave in the early morning, as usual. The sun is in a fog and looks like a silver ball, but as the fog thickens it grows to look like a round spot of white paint. We pass large plantations of bananas; patches of thistles with yellow blossoms having six petals, much like a wild rose in form; bushes loaded with little whitish tufts of flowers, which Don Alberto thinks is "thorn;" hedges covered with the red racemes we noticed before, which we learn is "pinon," though nothing like the pineapple which is "pina;" and hedges of manilla hemp plants, many of which are in blossom. These blossoms are very curious. The plant is much like the agave, or century plant, and the flower stalks like those shoot high in the air with numerous arms, bearing blossoms at their extremities. These blossoms are each of them a perfect 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 flower of which we see quantities is apparently of the petunia family, or some of its relations. It is known here as "aguinaldo," (New years present), but why it was given that name I know not.

Most of the buildings are made of stone. Good building stone is abundant and cheap, costing twenty cents per cubic yard in quarry, or from five to six cents per cubic 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 chimneys of the sugar-houses, many of them comparatively new, and fitted with improved machinery. In fact, the time is coming, and even now is, when those planters who cannot afford to put in the modern machinery must give place to others who can. Most of the smaller ingenios (plantations) which could produce only 1,000 hogsheds, or less, per

year, are fast disappearing. It is considered now that a place must turn out about 3,000 hogsheds, or 18,000 bags in order to pay. Formerly everything was counted by the "hoghead," 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 Progreso*, 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 on the Damaji River, a name which sounds 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 *ingenio* 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 lakes, and seven miles of railroad of 20 inch gauge, for the use of the "farm." He has three locomotives, "Little Beauty" for passengers, "Mary Louise" for cane, and "El Salvador" for carrying sugar to the depot. He has also two steam plows.

Most of the planters here depend upon the *baggasse*, or the refuse of the cane for fuel. It is taken from the mills, spread upon the ground in the hot sun and dried. Usually it is stirred by negroes who work in long rows, each movement made in unison, and about four motions to the minute. Progressive planters have introduced the Yankee hay tedder for this purpose, because negro labor, particularly since the manumission of the slaves, is quite too expensive. This dried *baggasse* is then gathered and fed under the boilers by negro firemen, who stuff it into the furnaces with their hands. It is good fuel, and is nearly enough for their purpose, but it costs about two dollars per ton to dry it, and when it comes on to ruin 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 very great importance.

Meantime we have been noting various sights such as a cactus hedge fifteen feet high; a train of oxcarts going a field after cane, followed by dories of both sexes and nearly all ages; overseers on horseback with pistols in their bolsters; tall hedges of green dracaenas in bloom, the blossoms being borne in great white racemes, somewhat like white teria only larger and less airy; pelerinas with tall spikes of red flowers; "cupid's tears" with clumps of red blossoms; euphorbias with sweet hanging blossoms; great shrubs of hibiscus, covered with brilliant red flowers; and "gaira," or gourd plant, the fruit of which is extensively used among the negroes for dishes.

At "Union de Reyes" we stop for breakfast, which is better than the one we had at Bomba, and costs five dollars (currency) for two. Here some Americans got on the train. There are some fine looking young ladies among them, but their Cuban escorts look dull and sleepy, and all the vivacity of the ladies seems lost upon them. We learn they are some New Yorkers, who have been spending some time on a plantation, where, by their talk, they have had a constant round of festivities, and now they are on their way to take the Mallory Line at Havana for home. Possibly the dullness of the Cubans comes from their not being as used to late hours as the New Yorkers.

Everybody is talking of the exploits of the bandit Matagas, who is now somewhere in

the mountains with a child he kidnapped the other day, and for which he demands a great ransom. Thirty men have been detailed to find him and bring him in dead or alive, but they do not find him. Like the darky's pig, "he frisk about so, no can't count him!" Not long ago he sent word to the proprietors of *Ingenio Constantia*, that unless they sent him at once the sum of \$30,000 they would regret it. Of course they declined, whereupon he burned forty *caballerias* of their cane in one day.

The color of the soil is of the darkest red, and gives tone to everything. The buildings and fences are all colored by it, and even the horses-dye their legs and tails in it, while the mules take the color all over. At one station we saw seven volantes which were mostly dirt color.

After drinking the water of green coconuts, 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.

G. H. B.

### THE PETES IN FLORENCE.

(Concluded.)

But the facade! It is impossible to tell you 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 from the ground in 1294 or 1298—it seems to be uncertain which—until De Fabris had nearly completed this most superb work, and died in 1333, and left the task of the youthful Donatello to complete it upon the occasion of his unveiling, which had many kind things to say which pleased the young architect deeply.

It was a few years before Dante was banished from Florence that the cathedral was begun by Arnolfo, and though he must have been a man of great genius to have left such a monument behind him, very little is known of him to-day except that he belonged to that wonderful group of skilled workmen who worked under Niccolo Pisano, the great reviver of the art of sculpture, on the cathedrals at Pisa, Perugia, Orvieto, Bologna, Florence, Siena and Rome. Magnificent cathedrals were being built in these Italian cities almost at the same time, and to-day they are still the wonder of the world. Besides the cathedral in Florence, this same 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 same year Florence also lost her first great painter, Cimabue. Then came Giotto, 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 lily, if not rather like the great angel himself, hailing her who was blessed among women, and keeping up that lovely salutation, musical and sweet as its own beauty for century after century, day after day, in all the wonderful dawns and moonlights of Italy."

Though this tower has stood for hundreds of years, like the thing of beauty that it is, it suffers not at all by its close proximity to the new facade of the cathedral; "fair with carvings, with soft shades of those toned marbles which fit so tenderly into each other, and the elaborate canopies as delicate as foam." And so the three famous buildings went on getting built by these men who kept free of all the broils and factions and jealousies of the time, "as if it had been tailoring in the most matter-of-fact way."

A quaint and droll story comes down to us through the ages, showing how much in earnest they were, and how they spurned the luxuries of glorious ease and courted hard work in the chill hours of a winter's dawn. One of the group of artists who thus industriously worked on the interior of this beautiful old baptistery, making it a lovely shrine to which all the babies of Florence are still brought for baptism, and have been

ever since the little bit of humanity called Dante Alighieri was held over the font, by some common-place priest, and will still be for centuries yet to come, was Andrea Tafi, a man who was so indefatigable in his labor, and who got up so early in the morning that his apprentices were in despair, and one of them, who in spite of his laziness afterwards became a well-known painter, bethought himself of some way of keeping his master in bed till a more comfortable hour, when the sun at least should be up to welcome them. The method he adopted shows him to have been a clever lad, worthy of whatever fame afterwards came to him. Having found in an unswept corner (he is supposed to have done the sweeping himself) thirty great beetles, he stuck upon the back of each of them with a short pin a small taper, and when the hour was come, 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 suddenly saw these little lights, and, full of fear, began to tremble; and being an old man and timid, recommended himself under his breath to God, and began to say his prayers and psalms, and finally remained 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 eyes shut, and was surprised that he had not been called to work. "To work!" exclaimed Tafi; "I have had other things to think of than painting, and am determined to change into another house."

Suffice it to say that he was persuaded by the aid of the parish priest not to change, and that for a long time he did not get up while it was yet dark, but when, after several months, drawn by the love of gain, and forgetting his fright, he began once more to get up before daylight, and to call his apprentices, the beetles immediately recommenced their wanderings and the old 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 dignitaries—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 announced to the public and all concerned that Lorenzo and his workmen, whose names follow, "All working at the doors of San Giovanni" are licensed "to go about Florence at all hours of the night, but always carrying 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 "piazzas" of Santa 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 centenary 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 hard at plans, together with Brunelleschi, 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 Michael Angelo copied in his plan of the dome of St. Peter's; and Donatello's life-like

statues stand in the niches of the lofty bell-tower, and so the work of the most illustrious group of workmen the world has seen is concentrated in this famous "Piazza." Arnolfo, Giotto, Ghiberte, Donatello, Brunelleschi and Luca Della Robbia, and after nearly 600 years, De Fabris, who has proved to the world that the 19th century can do as beautiful work as the 13th or 14th.

The history of the facade of Santa Maria del Fiore would fill a volume, or rather the different facades including the first which was begun and progressed with the rest of the building. There have been three marble fronts projected, but none of them were completed, though one of them remained in its unfinished state for nearly 200 years. Since then it has had no less than four painted fronts, one being of wood and painted by Andrea del Sorto, and one can readily believe that it must have been as beautiful as so transient and poor a material would have allowed.

The second temporary facade was a linen one (1589), painted and erected for the marriage of the Grand Prince Ferdinand I. The third painted facade was also of linen, 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 one, was the occasion for the painting of a fourth facade. This time the rough surface 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 facade until 1870, the pictures long before that having ceased to exist.

The corner stone of the present facade, which has been the occasion of so much rejoicing, was laid by King Victor Emmanuel in May, 1860, and he also gave 100,000 francs (\$25,000) from his private funds for the work. Architects were working hard on plans for the great front, which must harmonize with Giotto's great tower and Brunelleschi's splendid dome. As a result seven years ago Donatello de Fabris, then Professor of Architecture in the Academy of Fine Arts in Florence, was chosen as the man who should pick the 19th century with the 13th and confront Ghiberte's "gates of Paradise" with a hundred saints and martyrs, who long ago entered the portals of which he may have 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.

H. M. B.

### 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 man can silence her; women bring their little 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 wastes his feet with her tears; Joanna, Mary, 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 penoil, and, outside of commercial circles, she can't tie a package to make it look like anything save a crooked cross-section of chaos; 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 smoking-car 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. 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 a sister is fortunate, a fellow with a cousin is to be envied, a young man with a sweetheart is happy, and a man with a good wife is thrice blessed more than they all.—*Dorsett*.

## Missions.

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

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

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.

It is said that Prof. Delitzsch, at 75 years of age, has personal direction of the seminary 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-school 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-helpers, 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 direction of a Presbyterian medical missionary. Within a year over 9,000 patients 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.

### REINFORCEMENT 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 giving it 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.

REV. A. E. MAIN:

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 hoped other persons might be secured to go 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 we feel a deep sense of incompetency, in intellectual development, in social standing, in practical knowledge, and in vital holiness. 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 responsibility 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 responded as to earnestly inquire, "Is it our duty to go?" When we were earnestly awaiting the external manifestation of a call, an angel (a divine messenger) bridged the chasm which appeared in the way; and your minds were directed to us and we were relieved of a delicate burden. The hearty decision of your Board, a body of earnest Christian men praying for divine guidance, with the avowed features before them, as well as the more hopeful, consummate the human and divine evidences of our duty in this relation. With your call before us, the demands of

the field in mind, the earlier convictions 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 prepare us for the work, and that we may be very efficient laborers in that great and opening field.

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.

TEXARKANA, 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 there organized into a church on the 5th inst. It bears the name of the Rupee Seventh-day Baptist Church, composed of nine members—four brethren and five sisters. Three others were expected to join, but could not get there. The material in this church is such as will do credit to the denomination, and I feel confident will wield a most salutary influence for the cause in Texas.

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 question. 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, except where I have a general request to discuss the question, and then I use the greatest caution against the use of any harshness. I preached twenty-seven sermons at Rupee, in the three visits I made to that place. Two of these were on the Sabbath by general request. But I had constant employment outside of sermons, in conversing on the Sabbath with individuals or with companies gathered to investigate the Sabbath, and in giving out a tract now and then, where it was most likely to do good. Constant reference 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 need not to say so much to you about this, since I know you are doing all you can to have the work properly and profitably prosecuted in the Lord on this field.

Bro. Whately has recently been on a visit to the Eagle Lake Church. The church is desirous to procure him as pastor, and he is willing to engage with them to visit them once in two months, and spend one or two weeks on each occasion. But the expenses will amount to about \$100 per annum. I have recommended to them to determine what of this amount they can raise themselves for this purpose, and then to request the Missionary Society to help them to the balance. Did I do right to recommend them thus?

I find a letter from Bro. Hull, at De Witt, Ark., awaiting my return, with an urgent request to visit them at once. A licensed Baptist minister, who has been keeping the Sabbath about seven years,—led to it by the Adventists—came and asked membership in that church last Sabbath, and was received. Five or six others desire baptism, for which I am asked to go there. I expect to go there next week. From there I shall go on to Attalla, Ala., to meet the brethren there on the second Sabbath in November. I believe if you could meet me there, it would be greatly in favor of setting the cause in order in Alabama. A letter from Bro. Wilson says they are expecting me at that time. Could you meet me there and then?

Your suggestions with regard to my future course are very much appreciated. I believe the work is being organized on the field, so that I can devote more time to our home church.

Our paper is to be started on the first of January. I trust our brethren at the North will not feel that we design to make it take the place of the SABBATH RECORDER, Outlook, or other papers published by our denomination. It is designed to meet a want we have felt from the beginning in meeting the criticisms and misrepresentations of our cause here on our field. The publication is secured by a company who assume all finan-

cial responsibility, and are fully aware of all there is in it. The contract for its publication has been made for one year, and we know what has to be met.

Your suggestions as to the time of holding our Annual Meeting, or Association, was a subject left open, and with a committee to arrange, and you may help us to set the time, and, no doubt, will be consulted with reference to it.

I am sorry that this communication will 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 unusual press of work. I was called to preach five times at the Dakota meeting, and went to Flandreau and preached the Monday evening following. I also preached four times at Long Branch. The publication of my tract on the "Sanctuary Question" has 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 writes 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, several are children belonging to the Sabbath-school of which she is superintendent. Two are children of Sister Miller, whom I baptized in the summer, and who has been keeping the Sabbath ever since. One is an adopted child of Sister Jones, a convert to the Sabbath and to baptism. I have strong hopes, that when I visit Glen Beulah, we shall be called again to visit the baptismal 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 regularly there are the Sixth-day prayer-meetings at Sister Baldwin's, which are generally well attended. I believe they sometimes meet on the Sabbath-day, to study the 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. I ascertained nothing definite from Trenton 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" North, his son Andrew, and his son-in-law, D. T. Rounceville. There is also a sister Johnson in St. Peter, who, I believe, keeps the Sabbath with more or less care. These families are all well reported of by their neighbors, and ought to be visited occasionally. They would be a good nucleus for a missionary effort. There is a whole township of Swedes near them, besides numerous Norwegians and Germans. If we had a Scandinavian missionary located here, I think he might do good. It would not be necessary for him to be a Scandinavian, but he should be able to converse and exhort in one or the other of the Scandinavian languages, and read the Scriptures and pray with the families in their own language.

By the way, I preached my first Swedish sermon at the Dell Rapids meeting. Of course, I was pretty closely confined to the manuscript, but I had the undivided attention of the audience, and several of them said that they understood every word of it, though they are Danes and not familiar with the Swedish language. I felt much encouraged, and am determined more than ever, with the Lord's help, to press on and master both languages, as well as the German.

Flandreau is one of the most promising fields in the West. Anything you can do for them, in finding them a good pastor, will be an excellent work. They want a man who can live on a small salary for a few years, while they grow stronger. They have just about doubled their numbers (I speak of the society now) within the past few months. I am confident that the promise of this field is about equal to that of North Loup, when Elder Crandall first went there. If I were a young man, I know of no place that I would rather settle, with a view to future rapid growth. Land can still be bought there for from \$5 to \$6 an acre.

The Scandinavian brethren in Dakota are doing finely. They report 15 baptisms within the past year, and I find they are particular in examination of their candidates. I witnessed one baptism while I was there. Eld. Ring administered the rite.

The meeting at Long Branch, Neb., was

of exceptional interest. The late revival there, under the labors of Bro. U. M. Babcock, had prepared the hearts of that people for the expected blessing, and the visitors seemed to catch the revival spirit as soon as they arrived. Probably some brought it with them from home. All the sessions were well attended and characterized by fervor and faithful expectancy. As I have sent a tolerably full account of the meeting to the RECORDER, I need not repeat it now, but I wish 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. 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 "feet-washing," 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 field.

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.

At 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 other hand, there are others of that race and nation, who are among the very poorest, and almost the most degraded inhabitants of large cities, crowded together, not only in London, but in our provincial towns, fleeing from persecutions in foreign lands, and glad to find the refuge and the home which England always gives. But, whether high or low, whether rich or poor, they are God's ancient

people. 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 existence 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 hard crust of the Jews' unbelief, to cope with their natural pride—pride not to be wondered at, looking at their ancestry, looking at their blessings, 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 and Jewish people. Nothing but the extreme urgency and force of the divine command 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 better 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 member 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 war—in 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 philanthropy a Montefiore, to the history of the Christian Church a Neander, and to statesmanship a Beaconsfield.

"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 foundation. 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 missionaries 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 deeply interested in learning of the way in which funds are sent by telegraph, and one of them repeated to various officials the remarkable story that in thirty-six hours funds contributed in Boston were actually distributed among the famine sufferers at Adana. These works of Christian charity cannot fail to produce a profound impression throughout the Turkish Empire.—*Missionary Herald*.

## Sabbath

"Remember the Sabbath day, that thou shalt keep it; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: the Sabbath day is the Sabbath."

### THE NEW DEPARTURE

BY A. H. LE

The varying phases of the Sabbath question have never been during the last three years. It has been for several years a drop out of consideration from the Sabbath. This tendency has been in the few cases that have made their late ground that Sunday and that all religious are beyond the province of the Sabbath.

The action of the Sabbath is known as the Sabbath movement, which seeks, of New York, to open day after 2 o'clock brought the whole with marked rapidity writing (Oct. 31st), it of the political camp drawing toward a close ate result in that catastrophe; as to the future and the results grow easy to see that the Sabbath to change front large Great opposition to movement—and very been awakened through influences, especially in and New York, and

But in most cases, the Sabbath has been no religion. *New York Tribune*, Howard Crosby stated been mainly held and is concerning the "A civil institution, which distinct from the Sabbath is apparent that such possible way out of the spirit of our age legislation. As a fact of the past, especially in relation with which we sprang from the deceptions of the time when the Paritan Sunday treaties on the religious and whatever the civil bidden for religious change of popular opinion about in the American pressed by such prop Crosby. Similar prop forth by different Sabbath claiming that the Sabbath, not upon religion upon the general principle of society demands

Two important out of this changed interest to the Sabbath. First, the line is between those who do institution only, as it as both a religious. The latter claim the question of great civil law should surveillance. This view by influences that a National Reform prospective struggle thought, which complications of the features hitherto question. If the Sabbath as a civil away—as at present—Sunday as a religious moved. On the represented by the Sabbath shall gain as a renewal, at least religious regard for half position which occupy, that the religious, and that since of both facts look with increasing any fearful anxiety struggle, which is instant.

If the civil Sabbath, and such the text of the Sabbath, only a holiday, or other holidays

Sabbath Reform.

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

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 standpoint alone. This tendency has grown, and the courts, in the few cases that have come before them, have made their later decisions upon the ground that Sunday is a civil institution, and that all religious questions relative to it are beyond the province of the judicial decision.

The action of the liquor dealers in what is known as the Personal Liberty movement, 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 immediate 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 hidden 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 of society demands rest one day in seven.

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 between 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 ascendancy, there must come a renewal, at least, of the effort to enforce religious regard for Sunday. The half and half 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.

If the civil Sunday theory shall gain prominence, and such modification take place in the text of the Sunday laws, and in the decisions of the courts as will make Sunday only a holiday, on a par with the 4th of July or other holidays, the restrictions upon Sab-

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 that Sunday legislation, aside from the liquor question—which is a distinct question 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 campaign—for 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 before any solid foundation can be attained. Until this is done, the "Sabbath question" 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 Sabbath-keepers, 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 recalcitancy 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 resting the binding authority of the Sabbath on the fourth commandment of the Decalogue; and so encouraging, if not admitting, the claim that this is the origin of the Sabbath. The truth is, the Decalogue only recognized, and put into statute form, the great principles of the divine requirements, and of human action. From the beginning it had been a sin to lie, to steal, to murder, to commit adultery, 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 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 garden of Eden to dress it and to keep it." Now the law of adequate rest arises out of this condition of labor. And that law is given. It is the Sabbath law. Indeed already it had been established as one of the requirements of action. A period of activity is to be followed by a pause, a rest. And so we are told God himself "rested on the seventh day from all his work, which he had made." And he went further, "God blessed

the seventh day and sanctified it; because that in it he had rested from all his work, which God created and made." There is a depth of mystery in this fact of God resting at the close of creation, which has not been revealed to us. And in the explanations and enforcement of the fourth commandment at Sinai, we have these additional words, "on the seventh day he rested and was refreshed." Who can tell what is meant by this expression, "God was refreshed"? Exodus 31: 17. Man was made in the image of God; may we venture to say, that one feature of that image is the capacity to be refreshed by rest, after activity.

But man was not long alone in Eden. "A helpmeet for him" was appointed. This new condition required another law—and the law of marriage was given. And the requirement of that law is stated: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." Still further on in man's history, a human life is taken. Abel is killed. This is a new state of things. What shall be done about it? A law confronts this, and assigns a punishment to the murderer Cain. "A fugitive and a vagabond shalt thou be in the earth." And so these primal laws about marriage and murder, arose out of the conditions of human life; and they have continued in all the generations since. Men have disregarded them, but they have not been wholly effaced.

And so the Sabbath law holds a similar position. It is one of the primal laws. It even antedates marriage. And now a question arises: Was a day of rest recognized in the youth of the human race, while as yet the traditions of Adam were only a few centuries old? The silence in the book of Genesis regarding the observance of the Sabbath 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 Sabbath 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 writings are not preserved; but on these clay tablets are found extracts from their records and their traditions. And we find that the seventh day, by a tradition handed down from Eden, was holy at that early age, and was honored by a cessation of all work on it. A series of tablets on the creation have been translated, and one of them thus describes the divisions of time:

"The moon he appointed to rule the night, And to wander through the night, until the dawn of day. Every month, without fail he made holy assembly days. In the beginning of the month, at the rising of night, he shot forth his horns to illumine 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 particularity 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 calendar of the Assyrians in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked as days on which no work should be undertaken.

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 eat meat; must not change the garments of his body; when white robes are not worn; when sacrifice is not offered; when the king must not go out in a chariot, and must not exercise justice wearing the insignia of his power; when the general must not give any 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 hear the seventh day spoken of as a "day of rest for the heart." He was accustomed to weekly assemblies for public worship, to hymns of adoration, and to prayer; although much of this was rendered to idols. Also the Sabbath was an institution in the home of the emigrants at Haran; and when Abraham journeyed on to Canaan, the seventh day was still observed as holy. Under this Sabbath influence Isaac grew up, and so he trained his two boys to observe the day.

Jacob continued the same in his large family, and when that family went to Egypt they did not leave the Sabbath in Canaan. It was handed on through following generations. For we find this fact in the sixteenth chapter of Exodus, that before the children of Israel came to Sinai, when as yet they were in the wilderness between Elim and Sinai, the manna was given to them, and respecting it they were told that they must gather on the sixth day so much as would be needed to last through the morrow, because none would be bestowed on the seventh day. And the reason given was: "To-morrow is the rest of the holy Sabbath unto the Lord." This expression is repeated several times, and finally in these words: "The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." This was no new thing, and when the fourth commandment was formulated, the time-honored regulations for the observance of that day were incorporated into it. The people were as familiar with its requirements as they were with those of the other precepts of the Decalogue.

And so we conclude that the Sabbath has existed from the beginning. But as the true knowledge of God was displaced by the false, to that degree did the observance of the Sabbath wane, until it finally disappeared in the depths of a degrading idolatry. Yet I believe no Sabbath has come and gone since man was created, but that somewhere precious souls have kept it holy unto the Lord.—*Observer*.

Temperance.

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

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, let us consider some of the steps which has led to its universal use. Fifteen or twenty years ago, almost the only means used for smoking tobacco was the pipe or cigar. The pipe was used more generally in the country, while city people were about equally divided between the two. It is 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 devised 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 229,600,000 cigarettes, and that the industry is increasing.

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 authorities, declared 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 cigarette-smoking, and which is now engaging the attention of medical men and scientists, is what is known as "tobacco heart." This is not, as some people suppose, a condition where there is lesion of that organ, but rather a palpitation or irregular heart which shows itself in an intermittent pulse.

"Tobacco heart" is now known to be the most prominent cause of rejection of candidates 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 report, he made this statement: "The annual examination of cadets reveals a large number of irrita hearts among the boys who had no such trouble when they entered the school." Much additional evidence could be given in support of these statements. As a proof of all this it may be said, that, as a rule, intermittency disappears when the habit of smoking is abandoned.

The well recognized symptoms of "tobacco heart" are innervation by which it is disturbed, and the action becomes weak, irregular and intermittent. In addition, there is more or less palpitation, precordial gains, faintness and vertigo. Several, and some-

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 than 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 young is a mental as well as a physical injury. Certainly, to such, nothing can be argued in its favor, and therefore, to say the least, the safest and most sensible way is to let it alone.—*Golden Rule*.

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 ungodly men (gentlemen I cannot call them) 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 pleasantly."

"At last it biteth like a serpent and stingeth 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 \$3,260,000, while the receipts from fermented 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 Smith*.

Education.

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

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 advantage 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, elective studies, and the wonderfully successful public lecture course of the past two winters. We are glad to notice the steady growth of the graduate department, as it augurs well for the future of the institution. President Barnard says very little concerning 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 programme of courses in the Oriental and Hamitic languages offered for the present year. From this we learn that the most complete department of its kind in America exists at Columbia, and that, under the inspiring leadership of so cultured a scholar as Dr. H. T. Peck, no fewer than nineteen courses in the Oriental and Hamitic languages are announced. This is a remarkable showing, and when considered in connection with the courses of Professors Bloomfield and Haupt at Baltimore, Whitney at New Haven, and Lyon, Toy, and Lanman at Cambridge, proves that a great impetus has been given to advanced philological study in this country.—*Science*.

people. 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 existence 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 hard crust of the Jews' unbelief, to cope with their natural pride—pride not to be wondered at, looking at their ancestry, looking at their blessings, 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 and Jewish people. Nothing but the extreme urgency and force of the divine command 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 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 better 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 member 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 war—in 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 Mendelssohn, to science a Herschell, to literature a Palgrave, to finance and commerce Rothschild, to philanthropy a Montefiore, to the history of the Christian Church a Vander, and to statesmanship a Beaconsfield.

"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 foundation. If only Christianity shall go hand in hand with, or rather lead, the education of China, there is little doubt that China will on come to the front among the Christian nations of the world. The Viceroy is well disposed towards Protestant missions, and I favor them just as far and as fast as his influence with the people will allow. It is now as if others, also in high places, were well disposed towards missions; and when this becomes the recognized attitude of the government, to be a Christian will mean, as it now does, ostracism. Such state will not cure the intense materialism, produce any of the cures that only the gospel in Christ can produce, but it will be 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 Turkish officials are greatly impressed by the fact that a balance of some £300,000, which was left over from the fund for the relief of the people of Syria and vicinity, some five years since, still intact in the hands of the missionaries' Board. That such a fund should not be wasted away and altogether vanished is a sight during this period is something wonderful to these officials. They were also very interested in learning of the way in which funds are sent by telegraph, and one has been repeated to various officials the reliable story that in thirty-six hours funds tributed in Boston were actually distributed among the famine sufferers at Adana. The works of Christian charity cannot fail to produce a profound impression through the Turkish Empire.—*Missionary*.

The Sabbath Recorder.

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

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All other communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany county, N. Y.

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

A PRIVATE note, just received from Brother A. E. Main, says, "The Cumberland Seventh day Baptist Church, with post-office 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 Sabbath, 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 the SABBATH RECORDER loaned to those who will read it, and the free circulation of the *Light of Home*. Those who live in such communities, and who have the disposition 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 published in the RECORDER the list of subscriptions 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 is not necessary, for the date of the expiration 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, this date is changed to correspond with the 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 interesting 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 greatly in sympathy with the effort to give the gospel to the Jews. Speaking of the paper he says: "Now let me congratulate you on your first efforts. I have never so well agreed with you in everything as I do in the *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 influence and revolutionize the Jewish mind as the *Eduth*. Go on with your work; your

labor will not be in vain in the Lord. May the God of Israel sustain you behind the scene of conflict, shed his light upon the pages of the *Eduth*, and inspire its words with prophetic and Pentecostal fire, so that the life of the gospel of Christ may revive the dead bones of our nation."

A CONVENTION has been called by the Anti-saloon Temperance Republican League, of the state of New York, to be held at 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 during 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 be but one final alternative, either there must be a complete surrender to the saloon power, or the whole wicked saloon business must be put under foot and trampled out of existence. The saloons of the state of New York forced this issue at the late election by demanding of all candidates, irrespective of party, to forepledge themselves to certain saloon measures, or take their chances of meeting defeat without the saloon vote. This certainly put the temperance question into politics, *volens 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 result of this movement will be looked forward to with interest by all friends of the temperance cause.

THE NEED OF REVIVALS.

It is the time of year when the question of 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 truths of the gospel that those who enjoy 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 ministrations of the word of life, there seems to be necessity for resort to extraordinary means.

There are three things which combine to 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 inexhaustible. 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 of the divine love, and fills it with hopes and inspirations that are an unending 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, or if both knowledge and experience be so 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 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 to show that, while the ideal life requires a steady and symmetrical growth along the three fold line of knowledge, experience and work, few men realize such a life. At best,

our life is in danger of becoming one sided. 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 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 Christian life these tendencies in different men, instead of gradually disappearing, are more likely to settle down into fixed habits and so become monstrous distortions instead of Christian graces. The revival, with its basis of solid instruction, with its appeals to the emotional nature and with its wise plans for setting all Christians at work for others according to some systematic plan, and for some definite and tangible end, is needed to balance up these necessary elements of the true Christian life. If it shall be asked why the ordinary ministrations ought not to aim at this same end, we answer they should, and in many cases they do largely accomplish it. But in the best ministry some special work is also needed, for obvious reasons. The revival is chiefly useful in that it keeps the truth before the mind in a somewhat continuous order so that men may study it as a whole as well as in detached portions. This gives breadth and completeness of Christian doctrine, which could not be so well attained by means of the weekly ministrations alone. This is a common experience 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 necessary 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 leave his regular routine, now and then, and sit down under the inspiring influence of one more learned than himself in the truths of his beloved science. Why then should it be thought an abnormal thing that men, whose minds are occupied largely with other thoughts, should find it helpful to them, to sit down to a regular course of practical doctrinal instruction for successive days or even weeks at the hands of their pastor, or some other competent person, as the case may be. But if, for purposes of religious instruction, such seasons of special effort are needed, much more are they useful in helping men in the experiences of the Christian life; for here the friction and fellowship of kindred hearts is most helpful. "They that feared the Lord, spake often 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 else.

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 privileges and indifferent to the claims of the gospel upon them! Possibly there are multitudes just outside of these regular ministrations 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 thy work," and let all join heart and hand in some wise and earnest endeavor to promote, now, the revival work.

Communications.

MEMORIAL ADDRESS

Concerning the life and character of Myra Luella Stillman.

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

It is right and proper for the living to pay 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 no service to the dead, but they speak to the living of deeds held honorable among men, and are strong incentives to noble acts on the part of those who live. Thus, we are assembled to-day, not to rear a monument in granite, marble or

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 us so faithfully, so devotedly, and so nobly. 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; I 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 draw lessons by which the living may profit.

Myra Luella Stillman, daughter of Stennett C. and Theresa Stillman, was born in Scott, N. Y., March 24, 1862, spending five years of her young life in this place, the most of which time was during the dark days of the Rebellion, at which time, like many another child, she was deprived of a father's love and care, he having gone to serve under his country's flag. Soon after the war, with her parents, she went to Richburg, N. Y., where she entered school, remaining six years. At the age of 12 years, she moved with her parents to Friendship, N. Y., this time entering the Friendship Academy. In her 15th year she came back to Scott, and in the fall of 1878, in her 16th year, she entered the Cortland State Normal School, with the view of fitting herself for the profession of teaching. At the age of 22, she graduated in the classical course with honors. During this time she gained many warm friends among the teachers as well as students. She was faithful in school, working very hard, even too hard, doing more than her slender constitution would bear her out in doing. Her teachers testify of her that during her entire school course at the Normal, she was patient, faithful, devoted and Christ-like in all her deportment. The fall after her graduation, instead of taking the rest which she so much needed, she engaged as preceptress in the Jordan Academy, scarcely 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 out for that far away country, California. She found a home in San Jose, where she remained nearly eight months, rapidly improving in health, till, in the summer of 1887, in company with some friends, she went to the mountains, and while there, in consequence of exposure, she contracted the fatal disease 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 convictions of right and duty.

Regarding her devoted Christian life, her trustfulness, and bright, loving faith, I wish to give a few extracts from Myra'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. If by calling attention to these, one even should be awakened to take the earnest view of life that she took the services of this hour will 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, yes, anxious, to be led by him the rest of my days." Oct. 29th she writes: "No words can express the comfort, joy and peace that I felt all day yesterday (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 would be growing Christians, we must have food for our souls; much of that food we get from the Bible. Let us take example to-day of her who peacefully sleeps beneath the sods of California. Come to God's Word

often, read it, meditate upon it, and treasure it up in our memory. Nov. 22d, "Unsollicitous aid comes in answer to prayer." God has promised to answer the prayers of the faithful, and his promises are sure. When commiserated for being alone among strangers, 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.'" Beautiful 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 veil. Such a faith we need in life. Such a faith we need in death. Speaking of the lady friend whom she had recently helped to take a stand for Christ, she writes: "She told me I did not know how much good I did her when I told her how I trusted the Lord and felt that he led me to California, and that he was caring for me every day." "It does really seem wonderful. Led, kept, directed and cared for by his spirit. I believe to day that my faith is obtained by praying and waiting, expecting my prayers to be answered." Ah! here is the secret, friends, of that beautiful character. "Pray, trust and wait." In her letter of Jan. 16th, we get another important lesson to us all, and especially to the young. "I have just finished the book, 'Beacon Lights of History,' giving lectures by John Lord on great men of the Renaissance and Reformation, such men as Dante, Chaucer, Savonarola, Michael Angelo, Luther, Calvin, Bacon and others. I wish the boys (her brothers) would read about such men. I wish they would get enthused with the 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 grand truths, and let floating reading alone." Clarion notes from the dead! How I wish I could repeat that last sentence in the ears of every young man and young woman throughout the land. In my opinion the secret of her noble character 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 unassisted. We must look to God for assistance. Keenly alive to our dependence upon God.

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 on.

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

A LESSON FOR SEVENTH 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 light that may come from their operations. Among them the question of denominational growth is receiving unusual attention. The Presbyterians have taken alarm because they have almost no gains, and are asking themselves why they do not grow. Their

statistics lately have shown of not quite one member churches. For six years ending off that has been. Each year the additional the preceding year. Available to seasons of decline six years in succession th unchecked, there is of thought and some can quires. The situation them reappears in the lat of the evangelical de ception is made of the flourish in times of mu formality. It is claimed Methodist, Baptists and is not so bad as that of because their period of c tion has not been so p seems the same cloud o poets of all. The Baptis crease of about one hund year, but the gain w among the colored peo Their churches in the N in a state of stagnati 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 an increase for; the two ye rate of only a little more reporting church. But o looking after non-residen members, which resulte many, the last statistics decrease; while the actual by baptism and letter is eighteen more than for the signs of promise on many are embracing the our case of some discour have need to ask with oth of growth? Why, with ad so well among us, have w and such slow upbuilding.

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

One reason that is urge account for the benumbing ous bodies, is the neglect which foster revivals; the members who dislike any renders extra meetings for an evangelist. They w in a dignified, decorou breath of urgency or a emotion. Perhaps such are uncommonly influent Moreover it is forcibly said and hearty religious life ca into the world, having pow Christ, with-out the use of grace. Revival efforts must be made, and whil excitement enough to reac they should be well guard ism and extravagance. growing distaste for, and modes of work account for of the evangelical deno while the population of th enormously; the children many of them, grow up the world unconverted; an evil are swiftly sweepi down to perdition; and a intense love and zeal, as t check the ruinous tides o cause "our excessive resp killing us?" A recent clares this to be the fact. And he adds, "The chur stoop to the masses of com their strength. Not m many noble." may be said, eighteen hundred should seek the "might but with equal earnest with greater sacrifice of e demanded, we should sel from whom the greatest come, and for the present continue to come. "The less common people in

en, read it, meditate upon it, and treasure up in our memory. Nov. 23d, "Unattended aid comes in answer to prayer." God promised to answer the prayers of the faithful, and his promises are sure. When afflicted for being alone among strangers, she says: "I feel that I am not alone, for God is with me. I feel his spirit leading and caring for me all the while. Do not grieve 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." Beautiful 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 that within the veil. Such a faith we need in life. Such a faith we need in death. Making of the lady friend whom she had recently helped to take a stand for Christ, writes: "She told me I did not know much good I did her when I told her I trusted the Lord and felt that he led me to California, and that he was caring for every day." "It does really seem wonderful. Led, kept, directed and cared for by his spirit. I believe to day that my faith obtained by praying and waiting, expecting prayers to be answered." Ah! here is secret, friends, of that beautiful character. "Pray, trust and wait." In her letter of Jan. 16th, we get another important lesson to us all, and especially to the young. "I have just finished the book, Beacon Lights of History," giving lectures by John Lord on great men of the Renaissance and Reformation, such men as Dante, Luther, Savonarola, Michael Angelo, Luth-Dalvin, Bacon and others. I wish the boys (brothers) would read about such men. I wish they would get enthused with the thought that they can associate with the men of all ages, even now, by reading. I can read many books, by having one handy for spare moments." How I longed upon this same subject she again writes March 31st, to her brothers: "What a thing to build up a noble character, alone cannot do it; neither will God; but we two working in unison can accomplish it. Do read good books. Do fill your minds with grand truths, and let them read alone." Clarion notes the dead! How I wish I could repeat the last sentence in the ears of every young and young woman throughout the land. My opinion the secret of her noble character lay in the carrying out of that little sentence, "Store your minds with grand truths and let them read alone," coupled with the other important truth, "I may read many books by having one handy at hand for spare moments." "What a thing to build character," she said. In a right along in the line of that thought recognizes the fact that we cannot do it assisted. We must look to God for assistance. Keenly alive to our dependence on God.

Conclusion let me say that in this life we have been considering, is exemplified the truth of the statement I have once made in your hearing, viz., "The grace which comes from true Christian living can never die." It will live on and on, less the world. She being dead, yet liveth. As she has spoken to you to-day through these bright Christian examples, upright, devoted, Christian life and character will ever bear their impress upon minds and hearts of all who knew her. We have listened to what those testify of who wrote from that far distant country. We have listened to the words of one whom God was instrumental in leading from the bondage 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 among us. All these are overwhelming evidences that the influence which comes from the Christian character will live on and on.

LESSON FOR SEVENTH DAY BAPTISTS.

Nothing may be learned by study of methods of work of other denominations. From their example and experience we get lessons to guide us in carrying out our own mission. The fences should be made so high as to shut them from us and we should be ready to heed any that may come from their operations. We should seek the "mighty" and "noble," but with equal earnestness and love, and with greater sacrifice of self, for this is demanded, we should seek the other class, from whom the greatest gains have always come, and for the present at least they must continue to come. "The church that neglects common people in its desire to con-

form exclusively to the tastes of others, will find itself so high in aerial regions of art and sentiment that it will perish." Is there a lesson here for Seventh-day Baptists? J. B. C.

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular monthly 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 visitor.

Prayer by J. G. Burdick.

Minutes of last meeting read.

A. H. Lewis, to whom was referred the card of Scriptural references presented by 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 of *Outlook* and *Light of Home* reported progress.

The committee on Dr. Wardner's essay reported 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 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 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, } Com.  
J. G. BURDICK, }

Report received and adopted.

The Corresponding Secretary presented correspondence with J. B. Clarke concerning future work, and suggesting that Niagara county, N. Y., and Salemville, Pa., seem to offer the best fields for labor in the East, and the North-Western Association is probably the best field for extended work. Also in reference to the Society's publications. The Board decided to ask Bro. Clarke to carry out the programme substantially as outlined in his letter.

The Publishing Agent was authorized to offer the RECORDER free for the balance of 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 advisable, having reference to the re-establishment of the *S. D. B. Quarterly*.

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 electrotypes plates for same outside of Publishing House.

The Treasurer presented his monthly statement.

The following bills were presented and ordered paid:

Tract Society—postage, etc.	\$ 8 68
Eld. Velthuisen	50 55
Publishing House, Ed. Wiley's Book	52 21
" " <i>Beacon's Herald</i>	34 19
" " <i>Light of Home</i>	94 00
" " <i>Outlook</i>	218 13
Texas permanent fund	5 40
Total	\$ 468 06

The following resolution was presented and adopted:

Resolved, That the expenses attending the collection of the names of the W. C. T. U. by the Woman's Executive Board be paid, upon presentation of bill to this Board.

On motion, voted to request the Woman's Executive Board to take charge of the Home Department of the *Light of Home* for the ensuing year.

The Board voted to convey its thanks to Miss Mary F. Bailey, for the able manner in which she has conducted the Household Department of the *Light of Home* for the past year.

A. H. Lewis read a letter from Rabbi Wise, of Cincinnati, concerning statistics of our denomination, and expressing his sympathy with our efforts to bring about the observance of the Bible Sabbath.

Minutes read and approved.

RECORDING SECRETARY.

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Minutes read and approved.

RECORDING SECRETARY.

RUBY WEDDING AT DODGE CENTRE, MINN.

On Fifth day of last week, Nov. 10, 1887, Mr. and Mrs. Joel Tappan had been married forty years. The marriage ceremony was pronounced to them Nov. 10, 1847, by Eld. Lucius Crandall, in Plainfield, N. J. In the Spring of 1856 they took possession of the farm which has ever since been their home. They were therefore among the first settlers of Dodge Centre, Minn. During

all these years they have lived straightforward, upright lives, always helping forward every good cause. Also their home has been noted for its generous hospitality. "The latch string was always out" in the old log house, and the door of the commodious new frame house always swings easily. This fortieth anniversary gave to the children, grandchildren and elderly portion of the community an opportunity which they were glad to enjoy. Among the presents were two fine upholstered chairs, purchased mostly by the children. The early arm chair for the father and the fine patent rocker for the mother. The other presents were linen, glass, silk, etc.

A letter containing words of good wishes and presents from Prof. Albert Whitford and wife, of Milton, Wis., was an item highly appreciated. A poem for father and mother, prepared by one of the children for the occasion, one of Longfellow's poems, remarks, the recitation of the 23d Psalm, and prayer comprised the literary and devotional exercises. A good dinner was enjoyed by some sixty in number, and the company dispersed, wishing a continuance of happiness and prosperity to Joel Tappan and Caroline Saunders, who, for forty long years, have 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 their names without delay. The list should be completed so that it may begin with the new year. The response to this call will be decisive. Let every one whose name has not yet been given, and who wants to become a subscriber, send name and address by postal to the office of the SABBATH RECORDER, or to the writer, at Alfred, Centre, N. Y. Please do this by return mail.

The price of the *Quarterly*, as heretofore, will be two dollars per year. Each number will contain photographic portraits of deceased ministers, and life sketches, and such other articles and illustrations as will add to its value. The volume for the year will make a book of over 500 pages that will be very desirable because its contents will be worthy of preservation in that permanent form.

May we not hope that all the friends of 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 service 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 government revenue. This state of affairs is 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 dollars. For the year ending June 30, 1886, the 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 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 profit to the government. This great federal department, which comes nearer than any other to the people, is an interesting 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 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 world, which is the very best indication of our substantial progress and prosperity, and the cultivation of the social graces that is characteristic of the Americans.

For the past year and a half, pennies seem to have become popular, especially in the West—in the East they have been so from time immemorial—as the only United States

mint that makes small coins, that in Philadelphia, has been unable to supply the growing demand, though the dies have been, and are yet, running night and day, having, during the period in question, filled orders for one and five cent pieces, amounting to more than a million dollars, and yet the mint is \$200,000 behind the orders. If no more demands should be made, it would take the mint six weeks, constant work, to fill the orders now on file.

A late decision of the United States Supreme Court in what is known as the driven well cases, will be hailed with great satisfaction by the three million farmers of the country, whose financial interests were affected thereby. The inventor claimed a royalty of ten dollars each of these bored wells, but the court refused to grant it; thus, this important decision is worth just thirty millions to the farmers of the United States. The State Granges of Iowa and Minnesota voted to raise \$25,000 to fight the patent,—an expense they could well afford in view of the immense amount at stake.

The angry controversy between Secretary Lamar and Commissioner Sparks over the Omaha railroad land grant, has furnished the gossips and newsmongers of this city a 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 successor of his late chief.

The Corcoran Art Gallery will soon add to its artistic treasures Professor Becker's painting, bought at Berlin for \$4,000. The picture is a large canvas about seven feet long, and contains a dozen or more historical figures, among the number Pope Julius II, Raphael, and Michael Angelo.

Home News.

New York.  
NEW YORK CITY.

The attendance at our services on the 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 regular preaching services.

J. G. BURDICK.  
Rhode Island.  
ASHAWAY.

A new society has been formed in the village; its object is village improvement. A 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 sidewalks.

The mills in this vicinity are all running, except the yarn department of the cotton mill at Laureldale. The Line & Twine Company are reshingling their roofs. The 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 Temples, with the W. C. T. U. are regularly 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 programme.

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 encouraged by the addition of three new members by baptism.

ALBION.

Albion people are at last trying to secure a pastor. 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 make school life pleasant and profitable.

Condensed News.

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 coal to sell for outside shipment.

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 killed in front of Calera, Ala., and will be driven off their 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 Elkhart, Ind.

Robert Bonner formally announces his retirement 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* announces that the Rev. Dr. Francis L. Patten, Professor of Theology at Princeton College, will succeed Dr. McOosh 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 use of gas generated from useless coal and slag. If successful, the scheme will obviate the use of coke and revolutionize the fuel question everywhere.

In all the villages and through the farming districts of the Miami Valley, Ohio, as a result of the water famine, an epidemic of diphtheria and fevers prevails. At Lewisburg, where the death list is the greatest, schools are closed, and the children are forbidden to go upon the streets.

Foreign.

The fortune of the late Baron Wolverson 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 situation, 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 subject.

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 up.

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

**ROYAL**  
ROYAL BAKING POWDER  
**ROYAL**  
BAKING POWDER  
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 100 Wall St., New York.

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.

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."

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.

headache or a hard cold. But then mother does it." Annie was not usually an unhappy young lady, but she had fallen into the habit of wearing, not exactly a gloomy face, but a sober one, when anything vexed or troubled her, or when she felt tired or sick.

The thought was a new and surprising one to Annie, and she was fairly startled as she reflected that all those people, if not made happier by her presence, would still be influenced by her in some way.

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 Christian.

What we call the little the great things, and cur pivot of very small humble experience I had this when a few words prayer meeting decided sacred ministry. The fall which sends the falling rade or the other of a cert in Ohio, determines wh into the Gulf of St. Lawr Mexico. One sentence see Peter and John to follow sentence converted the P has converted millions sin many Christian lives hav the word, the act or the p ments.

THE REMEDY FOR SOCIAL ILLS.

The advocates of the new theory of property, 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 communi- came down that way, and began to whi- 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."

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?

STANDING ROOM ONLY.

It does seem rather odd that men should talk about owning seats in places where they never sit down. So we should not be too 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?"

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 supreme 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.

ANNIE'S NEW MOTTO.

"Act so that every one whom you meet in your daily life will be the happier for having met you." The paper containing these words lay on the sitting-room table, and as Annie Egbert entered the room they caught her eye.

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HUMILITY.

The bird that soars on highest wing,
Ravels on the ground her lowly nest;
And she that doth most sweetly sing,

LOOK OUT FOR THE LITTLES.

REV. THEODORE L. CUYLER, D. D.

What we call the little things often prove the great things, and our lives turn on the pivot of very small events. In my own humble experience I had an illustration of this when a few words spoken in a little prayer meeting decided me to enter the sacred ministry.

Many of my readers may desire to do, and may have pledged themselves to do some soul-saving work this year. Then be on the lookout for opportunities, and never "despise the day of small things."

The Scripture phrase "redeeming the time" is more accurately rendered in the margin, "buying up the opportunity."

Revels of religion often start from very small beginnings in our congregations. The first one I ever enjoyed in my early ministry began with the faithful efforts of a mechanic's little daughter with a young man to whom she brought a bundle of shoes.

There is another side to this subject that is 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.

Let us then look out for the little sins—the foxes 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!

it to be monopolized by a few rich Christians? Rome looks out for the pennies, else she could not build so many cathedrals. Finally, life is a series of small steps. Each one counts. Often a single step decides a destiny for eternity.

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 expression? I conceive that foundation to be unquestionably the sense of ethical obligation.

A BLIND MAN ON MEMORY.

From some open letters of peculiar interest to the blind by one of their number we quote the following from the November Century: "As partial compensation, in the midst of his many discouragements, the sightless pupil possesses one vital advantage over his companions. His memory, accustomed to seize and assimilate definitions, and miscellaneous information at a single hearing, acquires both a marvelous alertness and a phenomenal retentive capacity which enable him to master certain branches of study with singular ease and rapidity.

"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 full of school children, with fingers crammed in their ears, buzzing over a lesson of three pages for the fifteenth time. Equally incomprehensible is it to see a man making a note of a single address, or a lady referring to a shopping list. Such observations force one to the conclusion that the art of writing, invaluable as it is, has been disastrous to the human memory.

mention of facts and thoughts makes little or no impression. "Thus the law of compensation is seen working in all things, making good on one hand, approximately at least, what is wanting on the other; not by the special mysterious interference of Providence or other power with natural conditions and processes, for the benefit of the individual, as many claim, but through the inevitable sequence of cause and effect, by which senses and faculties 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 generation for itself; but we are all intended, not to carve our work in snow, that will melt, but each and all of us to be continually rolling a great, white, gathering snowball, higher and higher, larger and larger, along the Alps of human power.

Popular Science.

At the San Servolo Insane Asylum, reached by Gondola from Venice, very complete and scientific histories of cases are required and recorded. The skull of every patient is accurately examined and measured, no less than fifteen different measurements being taken, according to the Italian craniometrical system, and recorded in the history.

IRON BRICK PAVING STONES.—Paving-blocks called iron brick are now being introduced by Louis Jochum, of Ottweiler, near Saarbrücken, Germany. This brick is made by mixing equal parts of finely ground red argillaceous slate and finely ground clay, and adding five per cent of iron ore.

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.

THE AGE OF PAPER.—This is the age of paper. It is the receptacle and disseminator 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.

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THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First. Arguments, Part Second, History. 16mo. 368 pp. Fine Cloth, \$1.25.

THE SABBATH QUESTION, ARGUMENTATIVE AND HISTORICAL. This edition of this work is nearly exhausted; but is being revised by the author, and enlarged, and will be published in three volumes, as follows:

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Magazine. By Rev. S. B. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri. 32 pp. 7 cents.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

- FOURTH QUARTER. Oct. 1. The Centurion's Faith. Matt. 8: 1-13. Oct. 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: 35-38, and 10: 1-8. Nov. 5. Confessing Christ. Matt. 10: 32-42. 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. Parable of the Tares. Matt. 13: 24-30. Dec. 17. Other Parables. Matt. 13: 31-33, and 44-46. Dec. 24. Review.

LESSON X.—PARABLE OF THE SOWER.

BY THOMAS R. WILLIAMS, D. D. For Sabbath-day, Dec. 3, 1887.

SCRIPTURE LESSON.—MATTHEW 13: 1-9.

1. The same day went Jesus out of the house, and sat by the sea-side. 2. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3. And he spake many things unto them in parables, saying, 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 God. Luke 8: 11.

TIME.—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. 13: 1-9. Monday.—The parable explained. Matt. 13: 18-23. Tuesday.—Mark's parallel narrative. Mark 4: 1-20. Wednesday.—Luke's parallel narrative. Luke 8: 4-15. Thursday.—God's Word effective. Isa. 55: 1-13. Friday.—How the Word came. Heb. 1: 1-14; 2: 1-4. Sabbath.—Sufficiency of the Word. Luke 16: 19-31.

INTRODUCTION.

From a comparison of the accounts given by the other Evangelists, the order of events intervening between this and the last lesson is believed, by the best authorities, to be as follows. After healing the man with the withered hand, Jesus with draws to the Sea of Galilee, where, multitudes thronging him, he heals many. In a neighboring mountain he spends the night in prayer. In the morning he chooses the twelve from among his followers. About this time he delivers the Sermon on the Mount. Returning to Capernaum, he healed the centurion's son. He then goes to Nain, 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 Pharisee, and his feet are anointed by a woman who is a sinner. Again in Capernaum he heals one possessed with a devil, blind and dumb. Thereupon the Pharisees charge him with casting out devils by Beelzebub, 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 goes to the sea-side, and speaks the Parable of the Sower.—Rev. A. B. Prentice, in Helping Hand.

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. 36). The "sea-side" was evidently on the lake shore near the city of Capernaum. He sat, as was the custom 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 difficult for him to be heard by them all. For this reason 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 the beach. V. 8. And he spake many things unto them in parables, saying, Behold a sower went forth to sow. A parable is a fictitious narrative, true to nature, yet unobscure, veiling a spiritual truth under a symbol, for the purpose of conveying it to minds reluctant or indifferent. It differs from the proverb in being a narrative, from the fable in being true to nature, from the myth in being unobscure, from the allegory in that it veils the spiritual truth.—Abbé A. "parable" means something placed along side another thing for the purpose of illustrating the meaning of it, the thing used as a parable being more familiar, better understood than the thing along side of which it is placed. The principles of the kingdom which Christ was introducing were not readily apprehended by the people unless they were very clearly illustrated. Hence, our Lord made use of these simple illustrations or parables. He used these parables for that class of hearers who had not yet come into an experimental knowledge of the spirit-

ual kingdom. But when he was addressing his immediate disciples by themselves, he had no occasion to use parables. "Why speakest thou unto them in parables?" said the disciples to Jesus (Matt. 13: 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 understand these spiritual 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 hamlets 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 sprung 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 thorns; and the thorns sprung up, and choked them. Showers are very abundant 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 spring 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 brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. The soil in Galilee varied in different localities, as to its fertility. Hence, the fruitfulness of the seed differed according to the soil in which it was sown.

V. 9. Who hath ears to hear, let him hear. These words suggest the possibility that there may be some who cannot hear, but at the same time he exhorts 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 of this parable. The different conditions of the soil represent the different conditions of the heart, into which the good seed is sown. Some men's hearts are like the hard-beaten way-side. The seed falls upon it but is not received into it, and hence there is no taking of root, but the seed is devoured and taken away. So it is with some men, the words of life come to them, but they are not accepted, and enemies 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 rocks. They seem at first to be very enthusiastic and ready to receive the words, but they have no depth, no honest purpose, no conscientious life, and hence their promises and hopes are soon blotted out. Other men's hearts are like good soil full preoccupied by foul roots. Their minds are engaged with selfish ends and purposes. Their affections are fully engrossed with all that gratifies selfish purposes of life. They have no room in their thoughts and affections for anything else, even for the highest interest 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 harvest 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 HARRIET 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. Prentice, HENRY C. HARTSON, of Franklin, 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, TEODORÉ J. WITTER, aged 72 years, 6 months and 20 days. Theodore was the eldest son of Weed and Witter and Phoebe Witter, and was born on April 13, 1815. When about seven years of age, his intellect 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, 1887, of paralysis, Mrs. ANN JIBSON, daughter of Solomon and Nancy Coon, aged 71 years, 6 months and 5 days. In early life she made a profession of religion, and joined the Lincolnton Seventh-day Baptist Church. She was married three times, and had five children, four of whom survive her. Being left a widow three times, her greatest care and joy seemed to be to help her children; and the tolls and sacrifices of a mother's love are indelibly printed on their hearts. Funeral services were held at the Lincolnton church, and her body was buried at South Lincolnton, beside her husband's. L. B. S. In Hopkinton, R. I., Nov. 9, 1887, of pneumonia, Mrs. HANNAH LARKIN PENDLETON, aged 87 years, 6 months and 7 days. She was the second born of a

family of ten children given to Abel and Hannah Larkin. She was born May 2, 1800, and came with her parents to the farm where she died in 1814. She was married to J. H. H. P. N. in 1828, and a short time after marriage they made a profession of religion in Christian baptism, and united with the Six Principle Baptist Church at Wood River, of which they remained members until death. They lived together happily more than 57 years, and just 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 death of a loved one, not lost, but gone before the J. C.

BEQUESTS TO TRACT SOCIETY.

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

FORM OF BEQUEST.

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

SPECIAL NOTICES.

SABBATH SCHOOL INSTITUTE.—A Sabbath school Institute will be held at Alfred Centre, commencing 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 night, Nov. 25th, with a short discourse by Rev. S. H. Babcock, followed by a prayer-meeting. The ordination of deacons will take place First-day, 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 Sabbath, at 10.30 o'clock A. M. The Sabbath schools follow both the preaching service. Sabbath-schools pending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

Books and Magazines.

With the December number, *Babylon* 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 delight to the little ones. 50 cents a year. D. Lothrop Co., Boston, Mass.

THE CENTURY MAGAZINE.

WITH the November, 1887, issue, *The Century* commences its thirty-fifth volume with a regular circulation of almost 250,000. The War Papers and the Life of Lincoln increased its monthly edition by 100,000. The latter history having recounted the events of Lincoln's early years, and given the necessary survey of the political condition of the country, 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 distinguished generals, will describe the interesting features of army life, tunnelling from Libby Prison, narratives 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 and study in Russia and Siberia, the author undertook a journey of 15,000 miles for the special investigation here required. An introduction from the Russian Minister 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 Articles

will comprise a varied illustrated features on Ireland, by Charles DeKay; papers touching the field of the Sunday-school Lessons, illustrated by E. L. Wilson; *Wild Western Life*, by Theodore Roosevelt; the English Cathedral, by Mrs. van Kessel; with illustrations by Pennell; Dr. Buckley's valuable papers on Dreams, Spiritism, and Clairvoyance; essays in criticism, art, travel, and biography; poems; cartoons; etc.

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Business Directory.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION. Per year, in advance. Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADVERTISING DEPARTMENT. Transient advertisements will be inserted for one inch for the first insertion; subsequent insertions at one cent per line. Special contracts made for long terms. Local advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted. JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand. All work in this line can be executed with neatness and dispatch. ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER," Alfred Centre, Allegany Co., N. Y.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XLIII.—NO. 4.

The Sabbath Recorder.

Entered as second-class mail matter, October 3, 1879, at Alfred Centre, N. Y.

CONTENT. Paraphrase, No. 34. Glimpses of Europe. About Lamps. Tend the Fire. MESSAGES. Paraphrase. The Nature and Relation of the Sabbath. Special Meeting of the Mission. Sabbath Reports. Free From the Law. EDUCATIONAL. Alfred University. The Classics, and Pulpit Speeches. CONFERENCE. Alcohol's Latitudes. Dan Briggs' Sermon. Steam on Both Wheels. SERIALS. Paraphrase. The Need of Revivals. COMMUNICATIONS. More Likeness to Christ. Another New Church. A Visit Home. Jumbles. HOME NEWS. Alfred Centre, N. Y. Independence, N. Y. Horn-Ilwaco. De-uter. Lost Creek, W. Va. Milton, Wis. COUNTRY NEWS. The Better Love.—Poetry. Be Merciful unto Me.—Poetry. Working with the Master. I Will Follow Jesus.—Poetry. Clothes-line Conviction. What is Faith? One of Lincoln's Prayers. POPULAR SCIENCE. CATALOGUE OF PUBLICATIONS, FROM THE SABBATH-SCHOOL. MARRIAGES AND DEATHS. SPECIAL NOTICES. BUSINESS DIRECTORY.

FLIPPING SUN. NUMBER 1.

VISIT TO A SUGAR plantation, Don Alberto to secure an invitation larger planters. But it then a difficulty had arisen, owing to a thorn taking it upon himself to the slaves; for that was the spot for an insurrection shot the Americano, and an embargo on admitting sugar estates. But one notified us that we were next morning to go to miles away. "How did you get the asked. "Oh! I didn't get one, my cheek, as you Yankees estate out there, and thou the proprietor, and have n even a letter of introduction am going all the same; I will be at the hotel at half We thought sure enough of "cheek," but since we more of the extreme hospitable, we have not thought this good Don was so ready upon it. At the time a ready, and after a cup of Alberto, we took a carriage Bah, at first, declined to ing car," but finding that she made a virtue of necessity before the sun was so hot of the car was much preferred the sun, and I fear, envied site who occupied two seats to be somewhat exclusive that no one offered to sit ently we stopped at a station out, and so we without ourselves to his more comfort was not long, however, he sitting in a little corner as He had not stopped at the supposed; we therefore fe make an apology for approving which he received quite g stated that we must not me When we arrived at the were to stop, we noticed th and Don Alberto, feeling the seats had made us acqu to ask him if he were acqu some Union Mercantile. "No, Senator," said he, "some one who is;" where