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# Sabbath

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

TERMS-12 A YEAR, IN ADVANCE

VOL. XLIII.-NO. 48.

ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 1, 1887.

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# Sabbath Recorder.

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Paragraphs..... The Nature and Relation of Home and Foreign Mis-

More Likeness to Christ.....

The Better Love.—Poetry.
The Deacon's Thanksgiving Party.
Be Merciful unto Me —Poetry.

Working with the Master..... Working with the master
I will Follow Jesus,—Poetry.....
Clothes-line Conviction.....

FLITTING SUNWARD.

NUMBER XXXIV.

VISIT TO A SUGAR PLANTATION. me years ago, when the Scribe and El Bah were in Cuba, and desiring to visit a sugar plantation, Don Alberto set himself to work to secure an invitation from some of the larger planters. But it happened that just ingenies, owing to a thoughtless American | Louisiana plantation, so I need not speak of taking it upon himself to question some of the slaves; for that was before all the slaves were emancipated. The overseer, suspecting some plot for an insurrection, had promptly shot the Americano, and for a time there was an embargo on admitting Americans to the sugar estates. But one day Don Alberto notified us that we were to start at six the

"Oh! I didn't get one. I am going on ride on such a rustic vehicle. my cheek, as you Yankees do! I know a nice

the made a virtue of necessity. It was not long | smaller. before the sun was so hot that the shady side the sun, and, I fear, envied a gentleman oppoto be somewhat exclusive, and we noticed that no one offered to sit with him. Presently we stopped at a station when he went out, and so we without hesitation, helped ourselves to his more comfortable seats. was not long, however, before we saw him sitting in a little corner seat, still all alone. He had not stopped at the last station as we supposed; we therefore felt called upon to sisted that we must not move.

were to stop, we noticed that he got off also, and Don Alberto, feeling that the affair of Jonio Union Mercidita.

"No, Senor," said he, "but I will find | trip in Cuba."

from the Union?"

"Si Senor," answered a man.

"Here, take my friends up there and introduce them!" was his command, as he jumped in the train and disappeared. We afterwards learned that he was the Alcalde of that department, and he was probably on a tour of inspection when we saw him.

Following our leader we found he was the steward of the estate. He said the proprietor was away, but his son was at home and would make us welcome. He took us up a long pathway bordered by palms, to the house, a one-story structure, stretching over considerable ground, with ample plazzas. Here two colored waiting maids took El Bah in charge, showing her to a dressing room where every necessary for the toilet was pressed upon her, even to face powder, while we were seated in the two rows of rockingchairs, to await the coming of the host. Presently the superintendent came, saying the young master was unavoidably detained. but had requested him to entertain us meanwhile. So he took us to the sugar house, and showed us the machinery. It was in a large, shed like building, for in this climate a roof is about all that is needed. Oxen were draw ing in cart loads of cane, which was spread upon a traveling apron, twenty feet long or more, that carried it up to the great rollers of the "mill," between which it was crushed. and the juice expressed. The black men in charge of this work were stripped to their waists, and it would not have been strange if some perspiration found its way into the stream of juice flowing from the mill. We then were shown the defecators, the concentrators, and the great "tripple effect," the latter made in France and resplendent with polished brass. There were also centrifugal machines, such as are used in sugar refineries. This is a "Union," that is a house which grinds for several adjacent plantations, and is fitted up to make the highest grade of sugars which can be sold in the United States. then a difficulty had arisen in one of the large | The process is similar to that described on a

it further here. Returning to the house, mine host made us very welcome, with profuse apologies, and regrets that we had not sent word that we were coming, so he might have given us a reception more in accordance with his wishes. His father and the ladies were all away, and had taken the volantes, or he would gladly next morning to go to a plantation forty have taken us to ride over the estate. But while breakfast was preparing, he would do "How did you get the invitation?" we the next best thing possible, which was to take us on a car, if we would condescend to

"Of course we would. We would be de estate out there, and though I do not know | lighted," etc. So while the car was getting the proprietor, and have not been able to get | ready he took us through his flower garden, even a letter of introduction to him, yet I and picked a bouquet for El Bah. The garam going all the same; so be ready, and I den was divided into geometrical beds of difwill be at the hotel at half past five for you." | ferent heights, each bordered by tiles, and the We thought sure enough that was a piece | walks between were paved also with tiles. of "cheek," but since we have come to know | We cannot now recall all the kinds of flowmore of the extreme hospitality of this peo- ers, but we remember one tree, eight or ten ple, we have not thought it so strange that feet high, of mignonette, covered with the this good Don was so ready to throw himself | well-known blossoms. Another tree, quite | One who goes on for the first time steps into apon it. At the time appointed we were as large, of the common box, such as our a scene that is novel and bewildering ready, and after a cup of coffee with Don grandmothers used for edgings, also covered Everywhere is bustle and confusion, and al Alberto, we took a carriage to the station. with bloom. We had not known before that El Bah, at first, declined to ride in a "smok- it blossomed. The flowers were white, much ing car," but finding there were no others like the orange in shape and perfume, but fro, baggage is constantly arriving and be

carried cane upon the narrow-gauge railway, to ask him if he were acquainted at the in- Beard, which, as she had not long been married at that time, he has named "A bridal

and bananas, and by the side of rippling unlimited opportunities for "constitution- sea is so smooth that one could easily imagbrooks, watching the busy cane gatherers, als." When you think that in five trips ine himself on the Sound, except that there and now and then jumping the track to let a "from stem to stern" and back, one would is no land to be seen, no sail-nothing but loaded car pass us, without further accident cover a mile, you get some idea of the dis- ourselves, whichever direction one looks. than an occasional broken part of the rope tance. To night (Tuesday) the deck is full All day long the beautiful weather continues harness, and a few balks interspersed by of passengers and their friends having a and as we sit on deck without wraps we find vigorous kicks from our high-pressure loco- farewell visit, and of baggage, bundles, the sun uncomfortably warm. In the eve-

were no less than seven courses, each elaborate | the winter clothing and other necessaries | Gladstone, the other opposing him. It was enough for a club dinner, but our host was intended for steamer use. A man stands full of apologies for it. If he had had an intimation of our coming, he would have been prepared to give us something worthy the the rest of the baggage goes into the hold. occasion. We tremble to think what might | Your other trunks have your initials pasted have been our fate, had we been obliged to on them before they are stowed in the hold. do justice to any more elaborate spread. When you land at Liverpool you look for it Wines there were in variety, and while we in the Custom House in the pile of trunks were debating between our temperance prin- bearning that letter. A quarter "wisely ciples and our fear of giving offense, he, apparently seeing our hesitancy, directed Don | your room before retiring provided you can Alberto to say to us that there would be no point them out to the steward. About 5 offense if we did not wish to drink the wine, o'clock bouquets and flowers begin to arrive which was a great relief-to El Bah. During | from the florists, with cards of kind friends the meal, we were fanned with long feather brushes by little darkey children, and be- Such elaborate pieces! One sent to Beatty, tween the courses our host would light a cig- the organ builder, was a piano about three arette and smoke, while with his genial smile | feet high, of pinks, yellow and white daisies and limited English he tried to make us at and roses. In all, there were about fifty of lessly around, from one shaded, lace-trimmed

returned to Havana, according to previous In the evening a general reception is held arrangements, notwithstanding our host in- and the deck is filled with passengers and sisted upon our staying over night, when the their friends, till a late hour. On the upper ladies would be home; and his offer to take | deck there seems to be a church delegation us over the neighboring plantations on the

## GLIMPSES OF EUROPE

Dear Mr. Platts,—Some of my letters to Mrs the notice of your agent, Rev. J. B. Clarke, he has requested them for publication in the RECORDER.

They were written, primarily, with no thought of publication, hence present "a plain unvarnished tale" containing many crudities and a certain freedom of style which the time at my disposal for their revision cannot work out.

Again, having the option of seeing, in our limited time, much of a few places or a little of many, we chose the latter, hence had but one view of most that we saw, and may have gained many impressions which a more careful view would have modified or

The two knights in the old story, approaching shield from opposite sides maintained, one that i was silver the other that it was gold, only to find when the conflict had reversed their positions, that the two sides were different; and they were the victims of an inference drawn from a hasty observa tion. So I may have seen as silver much that time for a closer acquaintance would have given lining of gold. If they will in any way aid the RE corder, however, I am glad to place them at your Sincerely yours,

HENRY M. MAXSON.

THE VOYAGE.

The bar at Sandy Hook makes it necess

ry for ocean steamer to time their departure according to the tide. In our case it was ap pointed at 6 A. M., Wednesday, so we came aboard the City of Rome, Tuesday afternoon. parts of the ship are apparently thrown wide open. Numberless people are passing to and ing dropped onto the dock, lighters are Our car, when it drove up, made us smile. | alongside unloading coal, cheese and boxe of the car was much preferable; but we sat in It was a low, platform car, on which they of merchandise, while teams are pouring their loads of freight onto the wharf. U site who occupied two seats. He appeared which connected the various cane fields, and and down the gangways from the wharf also the neighboring plantations. Its motive | swarm the people, while from both sides of power was a mule of so great an age, and so the vessel the freight is drawn up and poured shrunken a form, that there seemed no dan- down four hatchways into the hold of the ger of his running away. His color was once ship. The front of the deck seems to be brown, but was now gray, save where he was full of steam windlasses for loading and un dyed by contact with the dark-red bosom of leading this freight, and lowering the nummother earth. The driver was an old and berless trunks into the hold. Great cases grizzly darkey, with a hat and one somewhat are drawn up two at a time while cheeses scanty garment besides. But he had decked | come up by the score, in a huge net of ropes. make an apology for appropriating his place, his hat with a band of cane-leaf in honor of A look down into one of these hatchways which he received quite graciously, but in- the occasion. Chairs were brought for seats, impresses one with the great size of our vesand with umbrellas for shade, we started on | sel. Great shafts ten or fifteen feet square, When we arrived at the station where we one of the most enjoyable trips of our experi- and fifty feet deep, make it seem hardly posence. It was well worthy the brush of an sible that one is looking down into a ship. artist, and if you will call upon El Bah, she Their depth is a serious matter to one who the seats had made us acquainted, ventured will show you a fine picture of it by Dan falls down, as one poor fellow did yesterday. As you go up to the promenade deck, the says, "It is half past seven," and we have it size of the boat again impresses you when impressed upon us that we are going east-

ready to paste on all such a label which says "wanted" that it may be saved out when invested" enables you to find your trunks in new fad, and I copy this article entire that light enough to see how dark it is.'. The who sent them. Such beautiful flowers! these beautiful bouquets and pieces, mostly lamp to another, trying 'to find a lamp with-Soon after breakfast we took the train and the latter, displayed on the saloon table. saying farewell to its pastor, and singing the familiar prayer meeting songs. At last we seek our room and make our first trial of the bed that is (perhaps) to be our resting- fair to look on but difficult to read by. First, place many weary hours before we bid it good-bye. Very narrow it seems, but, as one Maxson, describing my foreign trip, having come to remarks, plenty wide enough to rattle around in if it is rough weather. A very easy, springy bed it proves, but to-night so hot. The torrid zone can't be much worse, and for once it is no cross to rise at 5 o'clock in the morning.

Recorder.

The time of departure (6 A., M.) draws on and the signal for departure is given. A few belated passengers arrive and another signal is given. A seaman now cuts a piece of marline somewhere about the gang-plank. A bell rings and a few men in uniform go down one gang plank and up another; then some more marline is cut. One more blast from the whistle and the gangways are lifted, with lace. They fell in soft folds, and shaded the captain shouts "Let her go," and a few a lamp without extinguishing it. Now a men run about a little but we see no effects of the order. Soon there seems to be a scarcely perceptible change of position, and we are really moving backward. Faster and and faster we move, till with a cheer we are free from the dock, giving a last wave to the friends we can distinguish among the crowd. Almost across the river we go, when a

little tug comes up and runs her nose against the side of our bow and slowly swings us round till we are headed down the harbor. and are at last really on our way. A quiet run for a few miles out of the harbor and we pass the pilot boat which sends off a yawl into which the pilot drops himself with all the awkwardness of a landsman, carrying the mail tied up in his pocket handkerchief. Our last tie is broken, and we shall hear no more of the outside world till we reach the other side, a week hence. By nine o'clock. owing to the foggy weather, we are out of sight of land, which does not again appear. although "they say" that on clear days it is

The appointments of the steamer are very fine. The dining-room will seat 275 and is very light and pleasant. The corresponding room above it has a large open space in the centre to give light to the dining-room, and in this open space on the cross beams are "window boxes" filled with beautiful plants. The ship is lighted all over, state-rooms and all, with incandescent electric lights.

The wind is fair and strong and we are under full sail, which keels the steamer over considerably and stirs up the foam in beautiful style.

Thursday morning at seven o'clock (by my watch) the steward comes around and you look down a long awning covered walk, ward and leaving even Father Time behind.

sonorous Spanish, "Is there any one here past fields of growing cane, beneath palms railing on the other, seeming to afford fog the sun seems doubly pleasant, and the chairs and boxes. One of the first duties of | ning a diversion occurs in the form of a dis-On our return to the house we found the passenger is to single out from this mass cussion between two Englishmen, which breakfast ready, and such a breakfast! There the particular trunk in which he has packed drifted into a political vein, one supporting interesting to hear a discussion on English politics in the midst of an English crowd. that kept calling out "hear, hear," and "order, order."

(Continued next week.)

ABOUT LAMPS.

I bless the person who contributed this article to the Congregationalist. It is time that some one began a crusade against this my readers may have the benefit of the wise "Don't have in every room a beautiful

lamp, softened and shaded so that it is 'just

'dim religious light' is becoming and sesthetic, but somewhere—wherever the most reading is done-we want a good, strong light. I have in my mind the picture of a six foot man whom I know, wandering helpout a petticoat,' by which to read his evening paper. Let the useful German student, or the Argand drop-light hold a place of honor, especially if there are very young or old eyes to bend over the printed page. There are many lamps, beautiful to lighten a dark corner, that are useless on a center-table. There has been a species of carved brass shades invented lately, set here and there with bull'seyes of colored glass. Beware of it! It is the light through the red bull's eye will smite your long suffering optic, and if you dodge that, it is only to fall into the more pensive blue. After prancing around one of these shades a whole evening, I went to bed and dreamed I was looking at fire-works all night. Rose is the prettiest all-over color for a shade, and yellow next; blue is apt to make people look a little ghastly. There are all kinds of crocheted silk, ribbon, lace and paper shades, but they all lose their color before long if put on next to the glass shade. and then they look so scorched and forlorn. and show so plainly that they have seen better days,' that one regrets the time spent in making them. I saw some pretty shades lately made of pink and vellow crape. They were just big circles of the crape with a hole cut in the middle for the chimney and top of the shade. The lower edge was trimmed word as to the care of lamps, which few servants understand. They should be kept perfectly clean, and filled every day. The wick should be rubbed off, not cut, and the chimneys washed, whenever they are the least smoked, with a little ammonia and water. which clears them instantly. There is nothing that will reward your care more, for a pretty, well-trimmed lamp lends beauty to a whole room, while a smoky, bad-smelling one will destroy an entire evening's pleasure."-Golden Rule.

# TEND THE FIRE.

Even when a fire has been well laid and has been kindled properly, it often needs attention. or it will not burn evenly and briskly. Sometimes the flame flashes up brightly at first, only to die away in part without really igniting the wood or coal around it. Sometimes this becomes kindled. but only upon one side. In either case some one must be at hand to save it. He must seek to concentrate what fire there is into one living mass. He must place a stick here, or abjust a lump of coal there, so that both shall catch fire. Then he must put one or seen now and then during the whole of the two others close to them, that they may ignite them. A few moments, and a little care spent thus in careful nursing, will transform a feeble, doubtful blaze into a strong, useful fire.

Does not the same principle apply in reigion? Is not the present just the time when special advantage should be taken of it? In many a congregation and community are visible the signs of a new spiritual purpose and life. Christians are reconsecrating themselves in sincerity; some others are recognizing their obligations to God for the first time, and asking what they must do to be saved. But this rising flame of new and holv desire is still faint in many instances. and will die away without nurture. Even the indispensable aid of the divine Spirit will not be continued unless human effort is maintained. There is imperative need, on the part of all Christian people, especially pastors, Sabbath-school teachers, and others who possess maturity and experience, of nursing the incipient flame until it shall have grown into a strong and permanent

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

The Corresponding Secretary having tem porarily 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 meet ings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

THE Chinese themselves contributed about \$2,000 towards a Chinese Y. M. C. A building in Honolulu.

IT is said that Baptists contribute \$2 88 per member for religious work in America, and twenty-three cents per member for the work abroad.

It is said that among the recent graduates of the Woman's Medical College, New York, was a Chinese girl, who took the highest po sition in the class, and who can converse and write accurately in five languages.

MANY of our readers will be glad to know that our North Carolina brethren are deeply interested in our Jewish mission work They believe that Christian people have long been neglectful of duty in this line of effort for the salvation of men.

A MISSIONARY TEACHER in Japan say that sometimes her work looks very insignifi cant—the daily homely ministry of caring for little children. But when she sees them, after years have accomplished their developing work, she realizes that every lesson was needed to make them what they have be come, feels more than satisfied, and is grateful for needed patience and grace.

#### THE NATURE AND RELATION OF HOME AND FOR EIGN MISSIONS.

BY REV. W. C, DALAND. This subject is a very plain and simple one, and would apparently involve no diffi culty. Indeed it would involve none what ever, were it not for many misconceptions current in the minds of Christians concerning the position of missions in the church of Christ, the nature of the church itself, and the basis upon which they rest. The church of Christ is the body of redeemed men sent forth into the world to bring the gospel to every creature. This gospel is the "godspell" or "good news" that God in the person of his blessed Son came to earth to accomplish in human history, the divine work of redemption. With this gospel the church is to carry to all men the Scriptures and the ordinances of the Christian religion. Failure in any one of these particulars is a failure to fulfill a divinely appointed trust. The basis upon which the Christian Church rests as to its work is the command of our Saviour: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20. The fulfillment of this command is the work of missions. It has been the aim of the church in all ages to obey this solemn injunction of her Lord. She has erred often, in many respects most grievously, and yet we must give her the credit of according to this last command of Christ the first place in her thought at least. As the fulfillment of this command is the work of missions, so they who execute this command are missionaries, whether St. Paul, St. Francis Xavier, Carey, Judson, or ~our own devoted laborers.

the church itself. The missionary spirit of modern times is the essential spirit of Chris- Then we must "go out into the highways line of argument to pursue in matters of tianity. Christianity and missionary enterprise are identical. The Christian Church and its ordinances rest upon the same au- of the missionary principle will have indifferthority as do missions. If we do away with the establishment of missions, we do away with idea was the one which animated the saintly the establishment of the church of Christ. If we underrate the importance of missions, we underrate the importance of the work of the Christian Church, and of the most sacred trust committed to us by the great Head of the church. A few thoughts will make this that if we would reach men, we must go enemies. Advocates of home missions are

other animates the minds of men to-day? enterprise. Furthermore it is the one neces- sions. Ardent friends of home missions say What conception more than another is before them? As we look at the magnitude of the social problems which force their attention applied will settle many of the vexed quest form. upon us, and compel recognition whether tions of the day, and our troubles in this re- not fight like cats and dogs, they certainly She must make that claim good. To conwe will or not, we might say that human spect would be well nigh over. But it is in manifest very strongly the odium theologi- fees that she cannot keep burning a feeble liberty and equality are the most prominent religion, unfortunately, that the animating cum. Now this is not so. Home and for- light in a dark place in the Eastern conticional deas of the age, that those are the princicides of this last of the centuries is most eign missions are not enemies. Their advo- nent, were in this age to avow a most lament- O. U. White of the centuries is most eign missions are not enemies.

ples regnant in the world's thought to-day. But if we look a little further and a little deeper into these questions and others, we shall speedily see that Christianity is the dominant conception of the age, the idea which more than any other is characteristic. of the world's thought. It is the Christian idea which is the most self-assertive and most potent. It is everywhere, and it must be met; and to it the thought of every one who thinks must define its relation. Every system of philosophic thought to-day is bound to range itself along-side the Christian religion and declare itself either an ally or a foe. Christianity cannot be ignored. Every thinker must put himself into some relation with Christianity. Every system of ethics must take into account the Christian idea. Every doctrine in social or economic science only way out of many of the moral and sois in some respect moulded by the Christian influence. Antagonism becomes sharper, or alliance becomes more friendly. Speculations concerning the universe, the nature and existence of God, the immortality of the human spirit, man's situation with respect facts, and they are soon to be one. Real to Diety all involve a contact with the Christian idea which is felt by every one. Whatever be the sphere of our thought, whether religion, morality, economics, philosophy, history, art, or natural science, we find ourselves somewhere in 'contact with the Christian religion. It cannot be shaken of the Christian Church. Individualize it off, and whether felt or not, its influence is and you have the same result. A Christian present. And in the Christian thought of who is not in some respect a missionary is in the brotherhood of all men as the children of the eternal Father is seen the truest realization of the two seemingly dominant ideas of human liberty and equality—liberty in the service of righteousness, and equality before God, who alone is great.

Leaving now the domain of thought, what is the most potent fact in the world to-day? Without a question it is Christianity. For nineteen centuries the most powerful force in history, the Christian religion stands, a stupendous reality of mighty influence. In spite of the wickedness of the in the newer parts of our own land, or to the Divine Will. Were we at the center, church, Christianity has been the greatest agent in civilization. In spite of the ignorance and superstition of its adherents, it has been the greatest means of fostering education. In spite of the greed and selfishness of Christians, it has established and maintained benevolent and charitable enterprises without number. Jesus of Nazareth, the man last is however generally undertaken by of sorrows, despised and rejected of men. in individual churches. Home-mission churchhis weakness upon the cross, has swaved the les would be such as are not self-supporting destinies of men and nations as no ruler, be or are under the care of some stronger he Alexander, Cæsar, or Napoleon, has ever | church. Missions then are missions. For done or can ever do. And to-day in this eign missions are foreign missions. Home the most prosaic and matter-of-fact of centuries, should the occasion demand it, millions of loyal subjects of our King, the once | that of the Christian religion as established crucified Nazarene, would willingly die a martyr death for his sake. What fact in all human history can compare for its influence | ye into all the world, and preach the gospel | ship of God in his own appointed way. The to the life and death of our Lord? "The to every creature." Mark. 16: 15. The pierced hand of Jesus," some one has said, "has turned the courses of history out of their channels and lifted empires off their hinges." The kingdom established by our blessed Master is a mighty kingdom, a kingdom without end. The Christian religion has been and is to-day the great teacher of virtue, and she is the one source of strength ally employed by those who select incumand power for fight and against wrong. Other forces disintegrate and destroy; she do more than they do. You know it is fre- Christ, "he will keep my words." unites and builds up. Other forces produce | quently asserted that if a man is good for doubt and despair; she gives faith, hope, and courage. Other forces are the weakness of man; hers is the might of God.

Now let us consider the missionary idea A new idea, and yet not new. We see it everywhere in the world to-day. Even as to its form, we use it in the common affairs of life. The Christian Church sends forth her rabbits, and he is simply good for nothing missionaries. Business houses send forth theirs; we call them "commercial travelers." the rejoinder. "That is very strange. I had The idea has become fixed that if we would The work of missions is thus the work of reach man we must go out after them. We prepare our supper and they come not and hedges and compel them to come in. A business man who does not avail himself few misconceptions let us consider what the is all right. But for individuals to fancy ent success, and so will a church. This cobbler, Carey, who while at his bench studied the map of India, and longed to bring is a very common misconception. People the gospel light into that darkness. And that idea was the germ of the whole system of modern missionary effort. The thought are considered to be rivals, at least, if not | ual and the church alike. We are to carry forth among them, even if as Christ we die opposed to foreign missions. Advocates of What is the idea which more than any for them, is the regnant idea of all modern foreign missions are opposed to home missary idea which alone can complete our social and economic science, and which if friends of foreign missions are jealous of Seventh-day Baptist Church claims to be

feebly realized. The pastor and the church worker are so apt to shrink back within themselves instead of going forth. We make ready our supper; they come not; and we sit and

Then let us look at the missionary fact. For missions are a fact, and not a fancy—an air castle, as many imagine. Modern missions, in the sense in which we familiarly understand them, are only about a century old-young and vigorous, and full of life and power. Missions are before us as the one way to civilize the world. Missionary enterprise presents the only practical solution | the harsh recriminations, the imputation of long run retrenchment in one direction of social problems abroad and at home. It is the only help for the race questions of our day, the negro problem, the Indian question, the Chinese puzzle. It offers the cial dilemmas, the Mormon problem for example. To all these apply missions zeal ously, practically, and with a will, and presto! you have the answer.

Now take these two ideas and these two Christianity is missionary Christianity. Missionary Christianity and Christian missions are the same, except that the one is the abstract form of what the other is in the concrete. The nature then of Christian missions is seen to be fundamentally that so far recreant to the trust his Master has committed to him.

But I am asked to consider the nature and

relation of Home and Foreign Missions. 1. As to their nature. As ordinarily understood foreign missions means missions to the heathen, Mohammedans, Buddhists, or pagans, including also missions to foreign lands where Christianity is clouded by superstition, and whence comes the Macedonian cry, "Come over and help us." Home missions means missions to establish Christianity build up the old waste places whence the standard of our Lord has been removed. The essential nature of each is the same; that which is involved is the communication of the gospel to those who have it not, "starving poor" at our own doors. This missions are home missions. So much for the nature. The essential nature of each is by Christ. Both are necessary to the fulfillwithin my province to day.

nothing else, they say, "Send him as a foreign missionary," after the reasoning of the man who sold a dog, recommending him as aremarkable good rabbit dog. The purchaser went away, and after a few days returned in great anger exclaiming, "See here, you said this dog was a good dog for at hunting rabbits." "Is that so?" was tried him at everything else, and as he was good for nothing else, I supposed he must be good for rabbits." Well, this is a good investigation, and in order to dispose of a relation between home and foreign missions is not. Then we may be prepared to ascertain what their true relation is.

1st. It is not a relation of enmity. This think there is something antagonistic between home and foreign missions. They to the evangelical catholicity of the individforeign missions are all foolishness. Ardent fulfillment of the command of Jesus. The

cates should not be enemies. They ought to able weakness. We must emphasize the be the warmest friends and the most sincere | truth as we hold it, and spread it. Well and allies. The relation is not one of enmity, good. That is our mission κατ' έξοχίν. because all departments of work in Christ's Without a doubt. But we fail in developing kingdom should be in sympathy one with another. This might be shown by Jesus' illustration of a house divided against itself. a part of the world far away. Retrench. If Satan's kingdom cannot endure division and remain, neither shall Christ's kingdom stand if there be division and enmity. No. We cannot afford to have the different interests of the kingdom of God at swords' points. They must agree. The differences of opinion, base and unworthy motives without due reason, compel those that are without to the others. So far from being mutually er. exclaim with fine irony: "Behold how these Christians love one another!" And when men of the same religious faith, engaged in the same general line of Christian work, are jealous of one another, and when rivalries and enmities appear, incalculable harm must result to the body of Christ.

2d. It is not a relation of subordination.

In our managment of the affairs of God's kingdom we are prone wrongly to estimate the relative worth of this or that line of work, the relative importance of this or that doctrine or practice. We are apt to allow our personal preferences or prejudices to decide this for us rather than a divinely illumined reason and conscience. The different religious denominations in a great measure owe their origin and perpetuation to this fact. We, poor insects that we are, stand upon the edge of the great circle of God's truth, and to us it appears as a distorted ellipse. We do not take into account either linear or aerial perspective, nor the faults of our visual organs, nor the aberrations of our poor feeble intellects, nor yet the preconceived notions to which we fondly cling; and, each from his own point of view, we loudly proclaim what is the all-momentous question of the hour, the all important truth of God's Word, the all-obligatory requirements of where God is, all would appear in just and true proportions, Foreign missions is not the most important department of Christian endeavor, in comparison with which all else shall dwindle into comparative insignifwhether pagans, frontiers men, or the icance. The needs of our own land, in view of the ever-multiplying forces and influences for evil, cry loudly against such an opinion Mrs. Jellyby may be an overdrawn character. but the picture she presents exhibits a tendency of the human mind against which there is reason to guard. Nor are we to find in home missions the line along which are to be bent all our energies, to leave a miserable dribble of vital force for the work in the lands of darkness. No. There can be no subordination. The world for Christ ment of the Christ-given injunction, "Go | The world for the pure and undefiled wor world for our Master, whether New York question of ways and means does not come City or Shanghai, whether our great country with all its latent and active energies for 2. As to their relation. With regard to good or ill, or the lands of the earth, the this there are many misconceptions, and islands of the sea, the Flowery Kingdom, or before deciding this question let us consider the Dark Continent—all for Christ! And what the relation is not. Here we shall em- it is not for us to weigh or measure the rela ploy somewhat the line of argument habitu- tive worth of souls or of nations. The word of our King hath been spoken, and can his bents for the mission fields. Only we shall subjects falter? "If a man love me," says 3d. It is not a relation of mutual exclu

siveness. This more with respect to those who support missions than to others. Division of labor is all right in religion as well as in material affairs. I would not have a man serve in a foreign field and at the same time hold a position as pastor of a large and busy home church. That were a physical impossibility. Then there are mental and moral impossibilities and absurdities as well Some men are divinely called to foreign fields, some to home work, some to be pas tors and teachers, some to be evangelists, and some to be the instructors of teachers, and I suppose some to be missionary secre taries and treasurers, etc. Division of labor that because they have a preference in one direction or another the other is necessarily excluded; or for the Seventh-day Baptist Church to fancy that one special idea or department is its own particular province to the exclusion of others, would be ruinous the gospel to "all the world." China is not "all the world." The great West is not "all the world." Nor is Holland. But the wider we spread, the nearer we come to the

an apostolic Christianity if we withhold our dollars or our prayers from the interests of ment in any one of our lines of work, that of the Tract Society or that of either the home or foreign missionary work, would not be attended with sufficient increase in either of the other two to be justified. In fact it may fairly be questioned whether in the would not be followed by retrenchment in clusive, home and foreign missions are mutually dependent. The fakir, who holds one arm still for years till it becomes with. ered, finds the other weaker and his whole body enfeebled. Home and foreign mission are the two great arms of the church of Christ. Paralyze one, and there will be no gain in the other. In fact the whole body of Christ will suffer. If both are used, they accomplish a mighty work, and the body in invigorated and advanced to a successful growth. The fact that we Seventh day Baptists are only a small religious denomination is nothing. The Moravian Church. one of the smallest bodies, has done relative. ly more mission work than any other, and more absolutely than any but the largest and most influential denominations. Mutual exclusiveness is mutual bigotry. There is too much of it everywhere.

Now if this relation be not one of enmity. subordination, or of exclusiveness, what is it? Enmity, subordination and exclusive. ness are by no means Christian traits of character. The relation between these two departments of Christian work should be a union in Christ. They ought to conduce to their mutual advancement, and the advancement of Christianity as a whole. Each has a claim upon us. Neither can be severed' from us. For both we should work, for both we should pray, to both we should give of our means as God has prospered us. It were fatal to suffer either to fall or to be destoyed. To give up home missions were to confess that we are content to see a perverted Christianity triumph in our land, that we are content that others should do the Lord's work while we sit at ease in Zion. To give up foreign missions were to confess, and that in this age of Christian advancement and of catholicity beyond every other, that we have a care for our own land alone. The world is nought to us, though so much to our Master. We are the people, and wisdom shall die with us. If it be so, such wisdom it may be hoped will die, and we shall die soon, and that deservedly; which may God

# SPECIAL MEETING OF THE MISSIONARY BOARD.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Paw. catuck Seventh-day Baptist church, Westerly, R. I., Nov. 16, 1887, at 9½ o'clock A. M. George B. Carpenter in the chair.

Prayer by A. A. Langworthy.

There were present eight members and one visitor.

After an informal talk concerning the ill health of Eld. G. Velthuysen, the following preamble and resolution was unanimously passed, and the Recording Secretary was instructed to communicate the same to Mr.

WHEREAS, the Missionary Board, having learned that it is necessary for Bro. G. Velthuysen, our missionary in Holland, to have rest and change for the recovery of his health; therefore, Resolved, That we extend a cordial invitation we himselved a cordial invitation to himselved. him and some member of his family to come to this country for said rest and change, and that all expens-

es will be met by his friends here. The Treasurer reported the condition of the treasury, and stated that it would be necessary to loan money to meet the semiannual remittance to China, and other demands. He also tendered his resignation

as Treasurer of the Missionary Society. Action upon the resignation of the Treasurer was deferred until the regular meeting

to be held in December next. The Treasurer was authorized to hire \$1,500 to meet the present demands upon the Board, and was requested to make the semi-annual remittance to China.

Communications were read from Rev. A. H. Lewis in regard to the Church Building Fund, and from the clerk of the Trenton, Church, Minn., requesting the renewal of the appropriation to aid them in the support of a pastor. Action upon these communications was deferred to the next regular meeting of the Board.

Adjourned.

Sabbath ?

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

FREE FROM T

It is so common a thi speak of being under gra law as though that means all law, that it is refreshi a sentiment and so vivid the following, which Christian Standard. It Calvin S. Blackwell's not school lesson, Jesus and

Six times is Christ criti lers for the letter of th breaking the Sabbath by the blind, the lame, the more for permitting his and eat an ear of corn.

The Jews' interpretation man under the law-man Sabbath. Christ's teac nut man above the lawbath for man." The one and a master; the other -to minister to man's physical, social, and spir joyful liberty, benefice healthful rest and recre and fellowship and com with God. Christ did not come to

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entrance into his churc men to live as if there we by obeying it so willingly more of a pleasure than who is always galling ag der the law, and its sl intelligently and willing above the law, and its m as the great emancipate shall know the truth make you free." That obeying the truth as it be a law unto yourself. tion: Here is a man who the physical laws of his norant of the laws of he wholesome food at unses unreasonable quantities iology and of health rise and put him in the p and punish him with m perhaps with impaired is under the law. Anot of the best things, enjo est, and sleeps all night not knowing he ever he stomach. He lives abo law unto himself. Th cashier of a bank, and to himself, as he count money, "Now, if I cot dred dollar bill into my false entry, perhaps I out." that man is a sla esty, which forbids the who counts money as i brown paper, and never penny, has so wrought into the habit of life th

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ALFRED I BY PROF.

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Adjourned. GRO. B. OARRENGER AND THE

# Sabbath Beform.

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

## FREE FROM THE LAW.

It is so common a thing to hear people speak of being under grace and not under law as though that meant the abrogation of all law, that it is refreshing to read so clear a sentiment and so vivid an illustration as the following, which we clip from the Christian Standard. It is from the Rev. Calvin S. Blackwell's notes on the Sabbathschool lesson, Jesus and the Sabbath:

Six times is Christ criticised by the sticklers for the letter of the Sabbath law for breaking the Sabbath by healing the sick, the blind, the lame, the palsied, and once more for permitting his disciples to pluck and eat an ear of corn.

The Jews' interpretation and practice put man under the law-making man for the Sabbath. Christ's teaching and practice nut man above the law-making the "Sabhath for man." The one made it a burden and a master; the other a boon and a servant \_to minister to man's entire well-being\_ physical, social, and spiritual; to be a day of joyful liberty, beneficent service to men, healthful rest and recreation to the body, and fellowship and communion in the spirit with God.

Christ did not come to abrogate all lawbut made the most positive conditions of men to live as if there were no law-above it, by obeying it so willingly that it should be more of a pleasure than a pain. The man who is always galling against the law, is under the law, and its slave. The man who intelligently and willingly obeys the law is above the law, and its master. Christ came as the great emancipator from law. "Ye shall know the truth and the truth shall make you free." That is, by knowing and obeying the truth as it is in Jesus, you shall be a law unto yourself. Take an illustration: Here is a man who knows nothing of the physical laws of his own body, and is ignorant of the laws of health. He eats unwholesome food at unseasonable hours and in unreasonable quantities. The laws of physiology and of health rise up and arrest him, and put him in the prison of a sick room, and punish him with many acute pains, and perhaps with impaired health for life. He is under the law. Another man eats enough of the best things, enjoys them to the full- Mathematics, formerly filled by one man, est, and sleeps all night and works all day, not knowing he ever had such a thing as a stomach. He lives above the law, or is a law unto himself. The man who acts as and attention of two professors. cashier of a bank, and is constantly saying to himself, as he counts over other people's money, "Now, if I could just put this hundred dollar bill into my pocket, and make a false entry, perhaps I would never be found out," that man is a slave to the law of honesty, which forbids theft. The other man, who counts money as if it were pebbles and brown paper, and never thinks of stealing a penny, has so wrought the law of honesty into the habit of life that he is a free man, so far as theft is concerned.

It seems that Christ was exceedingly anx ious that his people should obey the perpetual Sabbath—or seventh part of time rest ordinance, on the line of this higher law, or above the law principle—doubtless for the reason that this Sabbath law touches the race on more practical sides than any other of God's commandments. "For this law was not only written upon the rock of the mountain, but upon the flesh and blood of the universe as a law of nature. For as the old masters put their fresco colors upon the fresh, damp plaster of the wall until, hard ening together, picture and plaster were one so fibered in the need and nature of man is the law of the Sabbath."

# Education.

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

# ALFRED UNIVERSITY.

BY PROF. GEO. SCOTT.

for educational purposes are daily announced. Men of means are putting their money where | Alfred is fortunate in having such a man. it will bear fruit in developing right character. This money is wisely spent in increasing the facilities of the schools to which it is given, and they are vieing with one another | siderable experience in teaching. His advent in activity and usefulness as never before. Does Alfred University share in this prosperity? What is our experience?

In the last decade the University has not stood still. There has been advancement in every direction.

I. BUILDINGS. The additions to the college buildings have been the acquisition by purchase of the "Gothic" and the erection of cently been refitted and now furnishes ample | improved. accommodation for the Business, Prepara-

of a great man to say, that Alfred owes the by looking after the business matters in a not wish to pursue them for further imexistence of this noble monument to her first President, to the untiring zeal and energy of the late Dr. E. P. Larkin. He put the last and best years of his life into this work, and had the satisfaction of seeing it completed, though not entirely fitted up, before his Kenyon Memorial, and placed in new cases. death.

\$40,000 has been substantially provided for. Relieved of this burden, the University can breathe more freely and form plans for increased usefulness.

The Endowment Fund has increased \$35,-000 during this decade. How does this foot up?

Increased value of buildings.....\$ 25 000 Endowment increased...... 35,000

Total ......\$100,000

Here is a sum of \$100,000 that has come to the University, outside of its regular income, in cen years, or an average of \$10,000 a year. Not a bad showing after all. The University can afford to live so long as its friends give it \$10,000 annually.

III. GROWTH IN EFFICIENCY. What has been done with this money? Does the University show an increase of efficiency proportionate to this increase of means? Yes. Some of these advances are the following:

The Business Department has been added, and the School of Art and the Conservatory of Music enlarged and better equipped, the entrance into his church. Yet he taught | Theological Department, also, steadily grow- | Physics, Prof. Tomlinson in Greek, Prof.

In the College all the different departments are more efficient. In many, addimal Department has been maintained, and hands of tutors with little experience. Now these departments are perfectly organized and manned by teachers of great ability. had a large experience, and is one of the most successful educators in the state. This department is the foundation of the College, and its present efficient condition guarantees the future growth of the University.

The chairs of Industrial Mechanics and who was able to meet all the demands in these lines, now occupy nearly the whole time

Physics and chemistry are in much greater greatly increased. More attention is paid to History and Political Science. Mrs. I. F. Kenyon still labors with all her former energy and success in the school of Modern Languages. She has few equals as a teacher in her department. Prof. Larkin succeeded remarkably in his professorship; and the school of Natural History, during the years preceding his death, was as strong and popular as any in the University.

In the department of the Ancient Classics the interest in the study of Greek has been especially noticeable. The number of students in Greek has increased fourfold in ten years. There was a time when it was a question whether the demand for Greek at Alfred would not entirely cease. War on the study of this language was fiercely waged elsewhere, and in many places it was losing ground. The trustees of Alfred University were wise enough to choose, and fortunate enough to secure the services of, Prof. E. M. Tomlinson, to whose labors this remarkable growth of interest in the study of Greek is due. Prof. T. is a gentleman of ripe scholarship, and this commands respect to begin with. Then he is an enthusiast in Greek, and can infuse others with a large share of his own spirit. His manner in the class-room is quiet yet attractive; he is thorough himself and insists on accuracy in all the work done under The growth of colleges and universities at his supervision. With him at the head of the present time is phenomenal. Large gifts | the Greek school, no wonder that the interest in this study grows so rapidly. Surely

preparation, accurate scholarship, and conpartment. With the Prof. T.'s in charge. very bright.

There are many things of a general nature which show the upward tendency of the University. The attendance has largely increased, recitation-rooms have been refitted. walks repaired, and the general appearance

Our Treasurer, Mr. W. H. Crandall, is a tory and Normal Departments. Kenyon host in himself, and is working hard for the imple justice to the memory new Executive Board is very efficient, and my present purpose is concerned, if one does which science lays down as the result of her also.—T. L. Cuyler.

business way, contributes the general prosperity. At present a movement is in progress to make the library more available and attractive. All the libraries have been consolidated; moved to commodious quarters in the In a few months it will be a source of pride II. FINANCIAL GROWTH. A debt of nearly | to the friends of the University. The chief credit of this improvement is to be given to Dr. Daniel Lewis, of New York City, a trustee of the University and one of its staunchest friends.

> An Alumni Association has recently been incorporated. This is working up a general interest in behalf of the Alma Mater which could not be effected in any other way. Besides its general influence for good, it has now on hand the scheme of raising \$20,000 for the endowment of the President's Chair. and it will succeed. With this general enthusiasm, the outlook is much better than ever before. I give it as my honest opinion that our University is just at the dawn of a period of prosperity far beyond the anticipations of many of her best friends.

Last and best, President Allen is still in good health and at the helm. His broad views qualify him pre-eminently for his position. In many of his ideas he is ahead of the times, but the next generation will adopt many of the positions taken by him in this. He has towered and does tower above us all. While Prof. Coon is strong in Chemistry and Kenyon in Mathematics, and others in their own departments, Pres. Allen is ubique potens—strong in every direction—the right tional teachers have been employed as the man in the right place; his whole soul is in work has grown and demands increased. At his work. For Alfred, he has deprived himtimes, during this decade, no regular Nor- self of many of the comforts of life, and refused positions of honor and emolument the Preparatory Department has been in the repeatedly offered him; for Alfred he has spent his'life. As I sever my relations with him and the University, I wish to say that I have never been associated with a man so The Principal, Prof. D. A. Blakeslee, has entirely consecrated to his work and so absolutely unselfish. May a kind Providence spare him yet many years to bless Alfred University and the world.

# THE CLASSICS, AND PULPIT SPEAKING.

BY PROF. JOHN FULLONTON, D. D.

Assuming the spiritual element and the glow of Christian enthusiasm as indispensable to the highest form of gospel preaching, it will be admitted by all, that fluency of demand, and the facilities in these lines have | speech, and accuracy and forcibleness in the use of language, are of great advantage to that in high latitudes the effect of alcohol the pulpit speaker. It is my purpose, by a shows itself in "diminished power for few brief statements, to show that the study | work," and in "impaired resistance to cold.' of the ancient languages contributes to the | For this conclusion he gives facts of his own improvement of these desirable qualities of observation and those set down by previous public speaking.

> 1. These old writings have a high literary character, which entitles them to be regarded

Now, whilst some pour ridicule and contempt on what they sarcastically denominate the dead languages. I shall not be driven to the opposite extreme, and affirm that wisdom died with the ancients; though it was very sick for a long time after those old worthies left this terrestrial sphere of ours! There have been great men scattered along the track of the ages, eminent scholars, even; and there are such now. What I do affirm, however, is this: in appropriateness and strength of language, in beauty and completeness of style, in marks of exact and finished scholarship, taken in the aggregate, the old Greeks and Latins beat the world. These excellencies were due largely to labor and cause a rise in temperature. The blood

painstaking. Our authors produce volumes in a few

2. The manner of studying the languages eminently tends to secure the same result.

A Greek word, for instance, is to be translated. The lexicon gives to it a score of renderings, differing from each other by slight, and sometimes almost imperceptible, shades of meaning. Here judgment and Prof. Titsworth, just elected to the Chair | taste are called into requisition-judgment, of Latin, brings to that subject a thorough in selecting the word which best expresses the original; taste, in preserving the purity of the English language. Now, this process, rightly carried on, constitutes the very sewill secure increased enthusiasm in this de- verity of drill and training, and cannot fail to infuse into one's style an improved ele the outlook for classical study at Alfred is ment, both of thought and expression, and all more or less unconsciously to himself.

The classic scholar—I do not mean the student of the classics, that is quite another thing and the impress of Homer and Virgil is on summer," is to let alcohol alone. He who his lips. He speaks, and, if versed in the drinks freely of it, remarks Dr. Parker, is grand old Hebrew, the strains of David's "tempting Providence," and according to rapturous harp, and the tread of Isaiah's Dr. Edson, those who drink at all, are apt Kenyon Memorial Hall. The Gothic has re- of the village and college campus has greatly stately measures, come back to us from the to drink to excess. sepulchre of the ages. But it is objected that these studies, in the midst of cares and struggles of active life, are easily forgotten. Memorial Hall is the chief ornament of the prosperity of the College in every way. The ders this possible, I may say that, so far as medicine. Those who disobey the rules saloons is not all; we must smash the juga,

provement, let them be forgotten. If the house be built, what care we for the scaffold-

3. This kind of learning is least likely offensively to betray itself.

where sound learning should be found, it is five weeks of the "heated term" have been the very last place where it should be put on | shockingly fruitful of crimes of personal exhibition. The element of good public violence, all inspired by the free use of speaking, of which I have been treating, at- alcohol. A father, maddened with drink. tained in the way described, is so insiniously stabs his daughter to the heart; a husband, infused in one's habit of thought and form | fitted for the work in the saloons, kills his of expression, that he is unconscious both of | wife; two drunken men attend a christening its existence and source; and so does not os- party, and life is taken and serious wounds tentatiously exhibit it, unless, in an unlucky moment, he quotes Hebrew or Greek in the drunken frenzy a laborer stabs an old man presence of an audience innocent of letters, thus, "speaking in an unknown tongue," and n Paul's estimation, making a sheer "barbarian" of himself.

languages, on the part of these who have the heart of society sick. enjoyed it's advantages, is especially repre-

But few regret having studied these languages, who have enjoyed their benefits. And fewer still come out in open array against them. Such opposition would be indeed sad and pitiable, since, for the strength of the arguments they employ, and the beauty | have yet been found where it is anything but and force of the illustrations they adduce, they are indebted to those very languages themselves. This is the serpent striking its deadly fangs into the bosom by which it-has been warmed and invigorated. All I can say is,  ${f Don't}$ .

5. The study of the ancient languages, for the purpose I have been speaking of, may be objected to on the ground that their excel lences have been largely infused into English

This is admitted, and I have urged the study of this literature thus affected most earnestly, especially in the case of those to whom it has not been practicable to obtain a liberal education. But I know of no method devised for doing this, which shall furnish so severe training in the use of language, throw one to such an extent on his own resources, and awaken so deep an interest in study as the process of rendering into accurate and forcible English a great work of antiquity.

These considerations I submit to all young men who have the time and opportunity for a full course of study, in preparation for the gospel ministry.—Exchange.

# Cemperance.

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

# ALCOHOL'S LATITUDES.

General Greely, the most distinguished Arctic traveler we have among us, tells us expeditions.

Henry M. Stanley, the most distinguished African explorer of the age, in an address which we published last year, showed by case after case how deadly a thing is alcohol in the tropical country of the Congo.

If alcohol is so dangerous in the regions of extreme heat and cold, it must be that it is wholesome and invigorating in the temperate zones, if anywhere. But Dr. Cyrus Edson, Chief Inspector of Food in the Sanitary Bureau of the New York Health Department, and Dr. Willard Parker, two of the most distinguished physicians in New York City, in articles just published in the Epoch, do not recommend alcoholic drinks, but warn people against them; at least at this season of the year. Says Dr. Edson: "The first effect of alcoholic drinks is to

vessels of the brain are congested, the heart is stimulated. The secondary effect is to months, whilst it took Virgil eleven of lower the temperature slightly. But you his ripest years to write his great epic, the never find alcohol used in moderation; people Æneid, seven of which were spent on the who use it invariably use it to excess. When first half, averaging less than two lines a day. | taken to excess, nothing could be used that New, it is impossible for one to read and | would produce sunstroke or heat exhaustion critically study such compositions, without quicker. Lager beer and ale open the pores breathing in the spirit of learning, and cul- and cause perspiration. These drinks are ivating a ready and effective power of utter- not as bad as whisky, because alcohol is the deleterious ingredient; and of course substances that contain more of it are more deleterious."

The italics are ours. Dr. Edson is not a temperance crank, else these italicized sentences might be passed over as a fanatical outburst. The impartial observer knows that they speak sober truth. Dr. Willard Parker puts the case against alcohol quite as strongly as Dr. Edson. He says:

"I do not believe in the use of alcohol to any great extent. The first effect is apparently cooling, but then comes the reaction, and one becomes warmer and thirstier than ever. Those who indulge freely in alcoholic drinks in extremely hot weather are tempting Providence, and are likely to be among the victims of sunstroke.'

The advice of these eminent physicians to -the genuine classic scholar opens his mouth, those who want to "keep cool and well in

The truth is becoming more and more clearly recognized that alcohol taken as a both wheels! We want law, and love, also beverage is always injurious and never help- - persuasion not to drink liquor, as well as As much as I deprecate the neglect that ren- ful. If taken at all it should be taken as a prohibition of selling liquor. Shutting the

disinterested investigation, tempt Providence in sunstroke and a hundred other phisical derangements. Common sense tells most men all this; but appetite and selfishness make them reckless.

But the physical results, bad as they are. Whilst the pulpit is the first place of all unfortunately are not the worst. The past given in the affray which follows; in a to death and severely cuts his wife—but why attempt to summarize the reports which come under everybody's eye in the daily newspapers? Every day, every hour, the saloon 4. Opposition to the study of the ancient | sends out its patrons to do crimes that make

- If alcohol has its legitimate uses in the medical and scientific departments, let it be confined to those uses. Medical and scientific testimony give it no legitimate place among the beverages. Neither in high latitudes nor low latitudes is it aught but a physical foe; and no latitudes or longitudes a curse and a scourge.—Independent.

## DAN BRIGGS' SERMON.

ADDIE E. TIRRELL.

"Boys," said Charlie Snow, "there is Dan Briggs getting up from behind that log. I shouldn't wonder if he had been lying there drunk. My father says he is the biggest disgrace in town."

Charlie Snow was one of a party of boys who had come to Mark Smith's cider-mill to suck new cider through straws.

It was a beautiful September day. The wind that rustled down from the red and golden hills blew crisp and cool around the rosy apples that lay around the mill, and the old cider-press squeaked merrily at its work. The old man whom the boys saw seemed a stain upon the fair morning. He was a ragged, dirty old man, whose red nose and swollen eyes told too plainly of his long habits as a drunkard. He had come to the mill for the same purpose as the boys; but it was hard cider instead of new cider that he was seeking. As was usual with him, he had taken too much, and he had fallen down beside the log, where he was sleeping when the noise of the boys aroused him. Finally he arose and started toward them. The boys looked frightened, and began to draw back, or Dan Briggs was known to be lent when he had been drinking.

"Don't run, boys," said Dan, "I won't hurt you. I've got something to say to you." The boys looked wonderingly at him. What could the old drunkard be going to say

"Boys," said he, "do you know what made me the biggest disgrace in town, as I heard you say I was?"

"Rum," immediately answered all the

"Not in the first place," said Dan. "I began by sucking the new cider through a traw, just as you are doing here." "Ho! new cider won't hurt anybody," said

Charlie Snow.

"So I thought when I was a boy," said Dan, "but I could not always tell when it had begun to work, and after I had tasted that which was worked, I found I liked it better that way. And I kept on liking it a little stronger, until the first I knew I was drunk on cider at this very old mill. When I was a boy folks used to call me one of the brightest and best boys in town; but you know something of my life since I took to drinking; how I broke my mother's heart; how I drove my wife and children away from me; how I lost my home, my property, my honor, everything for drink. Boys, be careful about cider if you don't want to grow up to

be like old Dan Briggs. The old man walked slowly away, and left the boys a sober, silent group. After a mo-

ment's pause, George Hill said: "Boys, I, for one, am not going to drink any more new cider. It is cider anyway, and t may lead to something worse. Besides," George flushed as he said it, "I always hunt now for the barrels that are worked a little. Let's quit eider-drinking before we get his

ppetite for strong drink." Mark Smith, the owner of the mill, who was standing near had heard all the conver-

sation, and now said: "I will quit too; I never thought before that cider-making was very bad business, but if it is going to make such men of the boys as Dan Briggs, I will turn the mill into

# STEAM ON BOTH WHEBLS.

It requires two wheels to propel a ferryboat. If one is clogged, the boat simply revolves in the water, without progress. Hvery cart needs two wheels; and if one is cut off, the cart capsizes. Our temperance reform depends for its success on both legal suppression of dram-shops, and on moral and religious efforts to dissuade people from drinking liquor. If either wheel is off, the cart capsizes. Push on the temperance meeting. Push on temperance literature in every shape. Push on the pledges of entire abstinence. Push on the fight for prohibition at the same time. Let the steam on

# The Sabbath Becorder.

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REV. L. A. PLATTS, D. D., Editor.

REV. E. P. SAUNDERS, Business Manager.

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WE are now prepared to make the follow ing offers to our subscribers, new or old:

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THE Church Press of November 12th has an interesting account of the third annual meeting of the Hebrew Christian Brotherhood and Prayer Union, which was held October 20th, in Emanuel Chapel, 68 Seventh Street, New York. The opening exercises consisted of singing, prayer and reading of Psalm 122 in Hebrew and in English. Addresses were made by Rev. Samuel Alman and Mr. A. D. Reiss, the latter directing his remarks to the unconverted and the anxious inquirers who were present. Addresses in German were made by Bro. Lucky, the Rev. Daniel Landsman and Mr. Samuel Goldstein. At the close of the services a social, with refreshments, was enjoyed in the parlors of the chapel.

A CHINAMAN, Hong Yen Chang, has recently been admitted to the bar in the city of New York. He is a young man about 26 years of age, and a graduate of Columbia Law School. By a special act of the legislature last spring the general term was directed to waive the disabilities on account of his race, and admit him on passing a satisfactory examination. Judge Noah Davis says that his examination was eminently satisfactory, the young man showing great familiarity with the law, and evincing a remarkable aptitude for the profession. It is understood to be his aim to practice in New York with special reference to the rights of his countrymen in the courts, and to do what he can in other ways to elevate the character and standing of his people in this country. This is said to be the first case of a China man being admitted to a law practice in this country. It is a sign of progress whereat all should rejoice.

In another column will be found an account of a visit by Bro. Main to Sabbathkeeping interests in North Carolina which we hope all will read. In a more recent communication, he says Louisiana and Mississippi offer inviting fields for our labors and open doors for our publications. The number and magnitude of these opportunities we do as it can hold with our publications, both question, and those that show the general spirit, aim and work of our people as a Christian people. We ought to do much more than we have been doing in the line of organizing work, and keeping the living teacher at these new and hopeful points until the cause is thoroughly established. But all this will require more money and more laborers, and more money and more labores can come only with deeper consecration to God and his service.

of 1888 will be ready for distribution about the plan of not sending this magazine be youd the time for which it has been ordered. A few subscriptions run over into next year; these, of course, will be continued until the expiration of the order. But the greater close of the current year. It is important, scriptions at once. This is important to us, in order that we may know how large an edi-

do it promptly. When it is practicable for any school we prefer to send all copies to one the pay with the order, if you can; but send your order at once, with or without the pay.

PRINCETON COLLEGE is going through the trying experience of choosing a president to succeed Dr. McCosh, who has given the trustees notice that his resignation will be formally presented at no distant day. Of course, a new president will not be elected before the resignation of the retiring officer has been formally made and accepted, but in the meantime the subject is likely to be pretty thoroughly canvassed, both officially and otherwise. Indeed it is understood that notice of the intended resignation was given in order that ample time might be afforded the trustees in which to make the canvass. Among those who have been proposed for the place, the name of Rev. Dr. Patten, Professor of Theology in the Seminary at Princeton, seems to have been received with most favor. In a meeting of the New York Princeton Club, recently, the name of Prof. Drummond, of Edinburgh, Scotland, was proposed; but it was soon made manifest that the sentiment, "American scholars for American schools," was too strong in that club to receive the proposition with favor. Dr. McCosh's eighteen years of service have been years of devoted work, and of large success. It will be no easy task to fill his place with another so efficient man, but the trustees will do their best, and the country is full of good men. Princeton is to be congratulated that she has held Dr. McCosh so long in her president's chair, and that now, re tiring from that position of hard and respon sible work, he is to be retained in the more quiet but important position of Professor of Philosophy, where his ripe scholarship and large experience will be of incalculable value to the school.

# THE NEED OF REVIVALS.

Having considered, in a former article, in a somewhat general way, the need of revivals it is the aim of this article to point out some of the particulars in which a revival seems to

1. We need a revival of doctrinal religion.

We are not disposed to say that, religiously,

the days of Jonathan Edwards and the Puri

tans were, in every respect, or even as whole, better than the days in which we live. But it cannot be denied, we think, that there was much more solid religious thinking among the mass of Christians then than now. It is true that, through the agency of the Sabbath school, much more is known about the Bible by Christians generally and especially by the younger portion now than ever before; but is it true that a thorough, systematic knowledge of the Bible, in its great fundamental teachings, has kept anything like even pace with the march of general knowledge about the Bible? There can be but one answer to this question, and that a negative one. The reason for this is mani fest. The tendency of the times is to what is loosely called liberalism in all departments of human thought. The legitimate brood of this tendency in religious matters is uncertainty, doubt and infidelity. Starting out not yet begin to appreciate. Every point of to give each man an equal right to his own this nature gained ought to be filled as full opinions, it speedily confounded men's thoughts about truth with the truth itself, those that present the truth of the Sabbath | and so, under the name of a broad charity, which sounds well, the truth of God is sacrificed to men's opinions or is affirmed with an air of apology which seems to say, By your leave this is thus and so, but if you object then it is not a matter of any moment. Again, it has been thought that the church of only a few generations ago was bound down under the tyranny of creeds; but in the effort to emancipate herself from this bondage, real or imaginary, she has almost ceased to be lieve anything with a faith that is worth maintaining at any cost. Vagueness of con-THE Helping Hand for the first quarter | ception, effeminacy of conviction, spiritual lassitude, and finally a general indifference the middle of December. We have adopted to religious things follow in the wake of such a lead. Now what is wanted is a revival that will beget vigorous thinking, that will produce profound conviction, and that will result in an unwavering faith. We want a revival that will bring men to an abiding number of subscriptions expire with the faith in the fundamental facts of the gospel. There are many things respecting the therefore, that all who want the Helping | mode of gospel truths, which men may Hand for next year renew their sub- never know. A thousand unanswerable the students, has spoken some things that questions may be asked about the why and the how of things revealed, about which men ers. tion to print; it is important to the subscrib | may reason, and differ, and remain in perpet-

25 cents per copy, per year; 7 cents for a and in them there should be unfaltering culties are about the lives of Christians, and single copy for one quarter. We hope all faith. The person, attributes, and works of the narrowness of their dogmas. They canour schools will order generous supplies, and | God; the existence, nature, and possible des- | not directly assail Christianity in its essen tiny of man; the nature and work of Jesus Christ; the person, office; and ministry of the address, rather than to individuals. Send | Holy Spirit; the doctrine of heaven and hell, and the relations of this life to the life to come;—these are some of the themes, in respect to which as facts, there should be no wavering, even though the philosophy of any one of them might lead us into unfathomable depths. This will suffice to illustrate the ity, and the other is the life of Christ." proposition that we need a revival of clear thinking and of deep conviction upon, and of unclouded faith in, the doctrines of the Christian religion. We do not speak so always find that he had a praying mother. much of the theologian, as of the mass of Christian people. The truths of the gospel, in their naked simplicity and bold reality, are for all the people. We want such a revival as will put the Christian people into possession of their spiritual birthright.

> 2. We want a revival of wholesome experi mental religion. Religion is not all of the head; it appeals to the heart of man as well as to his head. It is not simply a system of truth; it is a life in the soul of man. Cor responding to the truth of the providence of God, clearly and rightly apprehended, is the experience, in the heart, of the love of God; over against the true doctrine of Jesus Christ as the only and the almighty Saviour of sinners is the experience of sins forgiven, and the joy of true discipleship by faith in Jesus. Knowledge and experience complement each other, making fuller and more Christ first." He expected to find th complete Christian character than either can make without the other. The experience of God's love and of his grace in Christ awakens | ing the acquaintance of men who reflected and purifies the affections. Thus man is brought into fellowship with Jesus Christ, and fellowship with him opens the heart with all holy sympathies toward our fellow men. The beloved apostle, John, wrote, "That which we have seen and heard declare we unto you, the church of God languishes, and the cause needs no proof of its power, apart from it of God in the world moves slowly. We own brightness; and then many will believe want, then, a revival of experimental relig on the Son of God as he that "taketh away ion, a revival that will set our hearts aglow the sin of the world." with the love of God and fill them with holy zeal for the triumph of his kingdom.

3. We want a revival of practical religion. By this we mean a religion which sends its possesors out into the highways and hedges of life to call in the lame, the halt and the blind into the home of God. It is instructive to note how much of the time of Jesus during his earthly ministry was spent among the hungry, the poor and the neglected patiently instructing them and trying to bring them into the possession of his grace as well as to relieve their bodily sufferings. We need a revival of religion that will make us more Christlike in our affections, and in our plans and spirit of work for the salva tion of other men. We need a revival that will strip us of the cloak of selfishness with which we have wrapped ourselves about and send us out into God's great harvest field, with glowing love to God and tender human sympathies for all mankind. We want a revival that will place our lives, our property, our time, our all on the altar of God's service in willing, joyous sacrifice.

For this threefold revival of religion in the church of God, the world to day waits, and while it waits, goes down the way of death. We would not be understood as saying that there is no such religion as that for which we are pleading. God has, here and there, choice spirits in whom may be found, in large measure, sound knowledge of his truth, bright experience of his grace, and the true spirit of Christian service. Let us devoutly thank God that there are some such among his people, and earnestly pray that the whole body of professed believers may speedily become such as these. Remembering that sound doctrine, genuine Christian experience and the ready heart of Christian service makes the full rounded Christian, and that such Christians are the fruit of the work of the Lord, let us pray continually and earnestly the prayer of the prophet, "O Lord revive thy work."

# Communications.

# MORE LIKENESS TO CHRIST. .

Professor Drummond, of Scotland, who has been visiting various colleges in this country, to promote religious work among are highly suggestive to all Christian work

er, in order that he may be sure of getting ual doubt; but in respect to the facts them- try who are in revolt against religion, he talk of these things. There are still hearts power of an endless life dwelling in us his paper. The price will be as, heretofore, selves there should be positive convictions, has found that three-fourths of their difficult intensely loyal to the Southern cause; and through the power of the Holy Spirit of

tial features, but rebel against the forms in which they find it wrapped up. The experi mental evidence which appears in the lives of all real Christians is unanswerable. This evidence they recognize and respect. One young man, a sceptic, said, "There are three facts which I cannot deny; one is my godly mother, another is the history of Christian

A large proportion of converted young men are of pious parentage. When we find a very clear case of conversion, we almost

It seems that while Christians do not find it easy always to believe in those who join them from the ranks of outsiders, the converts sometimes have no small trial to place confidence in their new-found brethren.

A young man, a Jew from a far country, came to London where he became an atheist. But hearing a speaker denounce the character of Christ he was led to read the New Tes tament; and he became a Christian. Wish ing to do good among his people, and yet support himself, he went to Edinburgh to study medicine. He there joined the church, but was soon thunderstruck at the difference between the Christians of to-day and the Christians of the New Testament his tory. He said, "If I had known Christians before I knew Christ, I should not have been a Christian; but fortunately I knew sermon on the Mount lived by disciples now He was saved from his deep doubt by mak

the character of Christ. Jesus came to make men like himself And nothing is needed so much as likeness to him in all who seek the salvation of others. Oh, that it might be the chief desire of every worker for this great end, to be that ye also may have fellowship with us; more like Christ; then we shall not lack the and truly our fellowship is with the Father, one best evidence that the Holy Spirit is and with his Son Jesus Christ." This is ex- with us; and we shall be filled with that perimental religion. Through lack of this divine energy, which, like the sunshine,

# ANOTHER NEW CHURCH.

By invitation of the Conference Correspondence Committee, the traveling expenses being furnished by two interested brethren, the writer has just visited a comvany of Sabbath keepers in North Carolina, and is now on his way to Mississippi and Louisiana.

We reached Fayetteville, Cumberland and, according to their wish, we here ask Co., N. C., Thursday evening, Nov. 10th. It being County Fair week, hotels were crowded; but we obtained a single cot, in a been and what are our denominational views room with four other beds, all being occupied. Fayetteville is a pleasant and important town of a few thousand inhabitants.

Our Sabbath keeping friends are ten miles | that woman should be allowed to take part from the town, and five from Manchester, in business meetings of the church, or that up the Cape Fear and Gadkin Valley Railroad. Arrangements had been made for my | ministry. They are willing she should conveyance out to the home of Mr. Geo Newton, on Friday; but, through no fault of | are not willing she should be ordained, so as the friends however, I did not learn of it until in the afternoon, and was not able to | believing this to be without warrent in any get away until toward night. Z. B. New- | New Testament example or precept. We ton, Esq., kindly furnished me with a horse and carriage, business preventing him from going out with me, as he had intended to do. After dark I lost my way in the pine woods; sentiment among our people on this point; but deciding at length to turn the horse about and trust him to take me back to the main road, which he did, I met a man that was going past Mr. Newton's, and him I in the gospel, and by her instrumentality followed. Otherwise I had intended to apply at the first house for a guide. The and suggested that if the movement be not possibility of having to "camp out" was in accord with the gospel it will come to not altogether pleasant; but, still it furnished | naught, but that if it be, we would do well variety in traveling experiences.

Arriving at Mr. Newton's, I was cordially our manner of keeping the Sabbath day. welcomed, and during my stay was most | We confessed that the day was not observed kindly and hospitably entertained. There by us as it ought to be; but testified that we were preaching services on the Sabbath and | were striving after better things in this rethe night following, at Mr. Newton's house, | gard. Brethren, greater obedience to God, and twice on Sunday, in a Baptist meeting all along the line of his requirements, would house near by. On Monday a church be our best credentials, when we ask the of six members was organized, an account of which will be furnished the RECORDER in behalf of the law of Jehovah. In general, by the church clerk, Rev. D. N. Newton. The Sabbath question and other points of denominational faith and practice were the tists to have many enacted rules and regulaprincipal subjects of conversation between tions, or creeds great in length and minute the meetings, and until eleven or twelve in particulars; but that, as the fruit of free o'clock at night. But as this was on the discussion, carried on with increasing kindline of Sherman's march, and as the people ness and brotherliness of temper, as the rehad suffered much at the hands of cruel sult of great independence of thought and soldiers who robbed and destroyed until action, and of intense individuality, guided there was almost nothing left to eat or with by growing intelligence and increasingly In labors for young men in his own coun- which to cultivate the soil, we could not but sancified by the grace of God, and by the

the wonder is that so deep wounds have healed so fast, especially since much has taken place since the war tending to keen the wounds open.

It is said that colored parents do not seem to know how to train and guide their children, and consequently the younger colored people are not as thrifty and reliable as the older. However generally this may be the case, it is nevertheless true that the war wrought very great social changes in the South, and that there are many people, white and colored, who need the sympathy. co operation and help, in one way and another, of Northern Christians.

Our Sabbath keeping friends questioned

us quite closely, as they had the right to do,

in regard to the doctrines and customs of

our denomination. These questions related

principally to the following points: 1. On

among us as valid must have been very rare,

since most Sabbath converts come directly

from Baptists; that, on this account, Dr.

Lewis very likely had in mind, principally,

at least, each regularly baptized person;

and that we had never heard any public

utterance or discussion touching the point

they raised. Thereupon Rev. Mr. Newton

charitably concluded that, Practically, at

any rate, we were probably not more unsound

than the Missionary Baptists of the South.

But they want us to carefully consider the

subject-in their estimation a weighty one;

for a historical and doctrinal discussion, in

the RECORDER, of the question, What have

and practices with reference to the validity

of immersion when performed by a Pedo-

baptist minister? 3. They do not believe

she should be ordained to the work of the

speak in public, for Christ and religion, but

to administer the ordinance of the church,

answered that, to us personally, this did not

seem to be contrary to the spirit and purpose

of the gospel; that there is a division of

that some of us, while far from being enthu-

siasts in such matters, dare not say "no,"

when the woman feels herself called to labor

Christians are edified and sinners converted;

not to hinder it. 4. They inquired as to

world to hear our witness for the gospel, or

we said that it was not in harmony with the

history, spirit or belief of Seventh day Bap-

page 23 of the "Hand Book" deacons are life, the use of, and trad also called elders. In our opinion this is some other errors in prac neither denominational nor Scriptural usage. must still be kept in the si and we think the statement must be an exhortation and example error of pen or type. 2. The "Hand in the sphere of church ( Book" says, on page 25, "Seventh day Ban. ernment. And as o tists do not rebaptize those who have been bounds extend into the immersed;" and on page 29, "Persons compeople of strong Southe ing from other denominations, and having ideas, questions will arise been immersed, are received into member. ciating with, and laboring ship," etc. Now our Southern brethren that will require on the believe that no Baptism is valid which is not ern worker great tact administered by one who himself believes some due regard for the that immersion is the Bible appointed mode: toms of the Christian So i. e., that immersion by a Pedobaptist min-The Sabbath truth c ister is not true baptism; and they consider Carolina friends through this to be a question of very great importance: of the Outlook. The indeed, that their view is essential to true large in quantity, is good New Testament and Baptist order. The as in many other instance above statements of the "Hand Book" were, ago, questionings as to th therefore, quite a stumbling-block, and were ing Sunday, which, in on looked upon by Sunday keeping friends, were quieted; and the w now interested in the Sabbath question, as ence of these questioni a sign of denominational laxity of opinion encouragement and a de and practice with reference to the sacred bath reform labors. ordinance of Christian baptism. We replied It will be a matter that the "Hand Book" set forth a custom, Northern friends to know not a law; that the instances where such stand high in respect "irregular" baptisms had been recognized intelligence, former chur

> heavy yoks, a hard c bring to them the testim Southern lady, only reg pen nor type can commu its manifest sincerity, si cance, as we felt it. " God," she said, "for so ing to us the Sabbath ourselves unworthy of su As for ourselves, the circ to make this one of the nesses for the truth to w privilege to listen. The tude for our visit, and s the brethren who open coming. Believing tha new and blessed light, t shall come into the po truth, and to the enj blessings; and will do th out the light and truth

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Should these words t

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and in life.

One of the brethren at work as missionary a field of North Carolina, and colored people, to d our own publications by hold meetings for the p present the doctrine of and especially in conver Bible-schools to be furn Sabbath-school helps a hundred dollars a year possible; who will provi growth depend on our sive, while always, of c vance the cause in the our Lord and Master. sancitified by the Spi with burning words! fired with the same div people may be fired wit zeal for the cause and With a zeal that shall b edge. Behold our Point to duty, and to se

A VISIT

Following the late Conference, it was t again my childhood he It is my spiritual as for there I became a tized, and united with soon after its organiza of the years, baying t the wonder is that so deep wounds have healed so fast, especially since much has taken place since the war tending to keep the wounds open.

It is said that colored parents do not seem to know how to train and guide their children, and consequently the younger colored people are not as thrifty and reliable as the older. However generally this may be the case, it is nevertheless true that the war wrought very great social changes in the South, and that there are many people. white and colored, who need the sympathy. co operation and help, in one way and

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accord with the gospel it will come to

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manner of keeping the Sabbath day.

confessed that the day was not observed

us as it ought to be; but testified that we

striving after better things in this re-

I. Brethren, greater obedience to God,

long the line of his requirements, would

our best credentials, when we ask the

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chalf of the law of Jehovah. In general,

said that it was not in harmony with the

ory, spirit or belief of Seventh day Bap-

to have many enacted rules and regula-

s, or creeds great in length and minute

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ussion, carried on with increasing kind-

and brotherliness of temper, as the re-

of great independence of thought and

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mother, of Northern Christians. Our Sabbath keeping friends questioned is quite closely, as they had the right to do. n regard to the doctrines and customs of our denomination. These questions related principally to the following points: 1. On page 23 of the "Hand Book" deacons are lso called elders. In our opinion this is either denominational nor Scriptural usage. nd we think the statement must be an error of pen or type. 2. The "Hand Book" says, on page 25, "Seventh day Bap. in the sphere of church discipline and govists do not rebaptize those who have been ernment. And as our denominational mmersed;" and on page 29, "Persons combounds extend into the South, and among people of strong Southern sympathies and ng from other denominations, and having ideas, questions will arise as to ways of assoeen immersed, are received into memberciating with, and laboring for, the colored race hip," etc. Now our Southern brethren elieve that no Baptism is valid which is not that will require on the part of the Northdministered by one who himself believes ern worker great tact and wisdom, and hat immersion is the Bible appointed mode; some due regard for the opinions and cus-. c., that immersion by a Pedobaptist mintoms of the Christian South. ster is net true baptism; and they consider The Sabbath truth came to our North his to be a question of very great importance; adeed, that their view is essential to true lew Testament and Baptist order. The

Carolina friends through the instrumentality of the Outlook. The fruit, though not large in quantity, is good in quality. Here, as in many other instances, there were, years ago, questionings as to the reasons for keeping Sunday, which, in one way and another, were quieted; and the wide extending existence of these questionings is at once an encouragement and a demand for our Sabbath reform labors.

It will be a matter of interest to the Northern friends to know that these people stand high in respect of social influence, intelligence, former church and denominational position among Missionary Baptists; and what is of greater account, of good reputation among those that are without, for Christian character and conduct.

Should these words be read by persons who feel that the Sabbath is a burden, a heavy yoke, a hard cross, we want to bring to them the testimony of an intelligent Southern lady, only regetting that neither pen nor type can communicate the power of its manifest sincerity, simplicity and significance, as we felt it. "We are grateful to God," she said, "for so blessing us in sending to us the Sabbath truth. We think ourselves unworthy of such a great blessing." As for ourselves, the circumstances combined to make this one of the most touching witnesses for the truth to which it was ever our privilege to listen. They expressed gratitude for our visit, and send their thanks to the brethren who opened the way for our coming. Believing that they have received new and blessed light, they desire that others shall come into the possession of the same truth, and to the enjoyment of the same blessings; and will do their part to help send out the light and truth of God.

One of the brethren should at once be set at work as missionary and calporteur in the field of North Carolina, among both white and colored people, to distribute Bibles and our own publications by gifts and sales, to present the doctrine of the Sabbath publicly and especially in conversation, and to organize people may be fired with greater and greater zeal for the cause and kingdom of God, and with a zeal that shall be according to knowl point to duty, and to self-sacrificing endeavor.

# A VISIT HOME.

Following the late session of the General Conference, it was my happy lot to visit It is my spiritual as well as natural home, 800n after its organization. After an absence

God and of truth, who abides in the church noted. Some of the fathers and mothers as doves. The nineteenth century has not and people of Christ, as in a temple, their and younger ones had gone to their final outgrown the first in the method of carrying the Tract Society. guide and sanctifier, we are steadily ap- home. The union of the Pine Grove and reforms to a slow and doubting world. proaching, greater and greater substantial Ritchie Churches had been accomplished, unity in spirit, purpose and work, in doctrine which considerably increased, the membership of the Ritchie Church. Their former pastor As helping to balance the objectionable is now settled in Hopkinton, R. I., and Rev. features they find in ws, and as an example | H. B. Lewis has left his Minnesota field and of the things respecting which, in the pres- | become their pastor. Brother Lewis is an ent condition of morals and religion, some excellent worker, and is doing a grand work room must be allowed in the church for on that very needy field in Ritchie. The the University grounds and buildings have at any service was 18, and the largest 30. differences of opinion and practice, I men- church was in a very low spiritual condition recently been made or are still in progress. tioned the use and defense of the use of when he came among them, but his earnest, The grounds and walks about the Kenyon tobacco by some of our Southern ministers, practical gospel sermons enforced in his Memorial Hall have been graded, and the which is an occasion of deep regret to very numerous pastoral visits with the Spirit of walks in other parts of the campus have been many of us. We believe the use of tobacco God, have proven a great means of growth put in excellent condition, by the addition to be one of the greatest of evils; and that it in grace. During the last three weeks of of fine gravel. The old shingle roof of the ought to be discarded by every Christian, and our stay, he was holding a series of meetings, Ladies' Hall is being exchanged for a new especially by every Christian minister. But which resulted in great good to that people. slate roof, which, besides affording perfect her time to the duties of religion. In early according to our understanding of the his- Some church troubles were settled, several protection from the storm, adds not a little torical and Biblical progress in doctrine and | lukewarm Christians have been quickened life, the use of, and trade in, tobacco, and into new activities, backsliders have returned some other errors in practice and in faith, and done their first works over, and sinners must still be kept in the sphere of instruction, | have sought and found pardon. At the exhortation and example, and not yet placed time of our departure, November 15th, the vices at the church, at 10. 30 A. M. consist- the Society of Friends. In the course of a church were expected in the near future.

to the upbuilding of the cause in Ritchie.

PERIE R. BURDICK. LINCKLAEN CENTRE, N. Y., Nov. 22, 1887.

## JUMBLES.

All development in the natural world is said to be, and to have been, toward headdevelopment, or cephalization. Such a development often comes in national and social ife with beneficent results; and it is to be hoped that the same order of development is in progress among our own people. No one who realizes the waste of effort, loss of means and divisions in aims and purposes among us from the lack of a wise and liberal leadership can fail to wish for a higher and more complete organization, a leadership which shall give organic life and continuity of purpose to the denomination.

But there is a false cephalization, often

seen in this country, where the head is developed at the expense of the body. Such development is destructive as it gives feeble, nervous and dyspeptic bodies without force to sustain the brain in its work. Such a false cephalization is manifested in the desire of our public men to gather at the centres of the denomination. If all the preachers and leaders of thought are in one or two places, how can the body thrive and grow strong? This tendency comes from a desire to live in the best places, where the greatest social and intellectual advantages are to be found. There is but one best place, and few can live in it. The better idea is to make the place where we are the best by our labor, our hope, our sympathies. Pastor Oberlin, instead of seeking a better place, made himself an immortal name by making a little valley so much better 'than it was before. Gilbert White made a little village famous by the work he did rather than seeking fame from the place he occupied. So with Richard Hooker. In brief, most of the names that are famous in 'the world have been trained in their home life, not in the places of the greatest outside advantages, but of the fewest. If men of power and of charac ter are in all parts of the denomination rather than gathered into a few clusters, the general good will be best subserved and hold meetings for the preaching of Christ, to | the men themselves will not lose honor and opportunity for good.

The sentiment often comes to the surface Bible schools to be furnished with our own | that Seventh day Baptists are so peculiarly Sabbath-school helps and literature. . A few | under the guidance and protection of God hundred dollars a year will make such work | that the ordinary watchfulness of Christians possible; who will provide it? Our life and is unnecessary. That is not so. Christ's test growth depend on our being wisely aggres | "Ye shall know them by their fruits," apsive, while always, of course, seeking to ad | plies as much to them as to others. If the vance the cause in the spirit and temper of world does not find in them the Christian our Lord and Master. Oh that lips may be virtues and graces, it will have none of them. sancitified by the Spirit's power, to speak If to be Seventh-day Baptists demands a with burning words! Oh that pens may be lack of charity for those who do not see as fired with the same divine might! That our | we do, compels the closing of the mind to influences of science, philosophy, literature, of the culture and thought of the world, Seventh day Baptists will never gain the ear edge. Behold our opportunities! They of the world, and ought not to gain it. We must show a fruitage of positive value to make impression on the world of Christian thought.

The language of some of the Prohibition orators who have visited this community shows how difficult it is for men to feel keenagain my childhood home in West Virginia. Iy on some question of reform and treat re spectfully those who have no faith, as yet,

# Home Aews.

New York. ALFRED CENTRE.

Some much needed improvements about to the appearance of the building.

pleasant one as to weather, but in every through Jesus Christ. After careful considother respect a very pleasant day. The sermeetings were still continuing with good ed of a praise service prepared and conduct- few years her rare natural gifts and the eviinterest. Baptisms and additions to the ed by pastor Titsworth, and a thanksgiving dent inducement of the Spirit caused her address by pastor elect Williams. In the name to be proposed at the Monthly Meet-May the Spirit continue to bless the evening the Ladies' Evangelical Society gave ing, and she was unanimously approved as a of children under thirteen years of age, have earnest, united efforts of pastor and people | their annual public session, presenting an in- | minister among her people. For more than | been issued at Cohoes, N. Y., on complaint teresting and solid programme. Both ses- half a century Aunt Wealthy Russel has

> agency of Alfred University. During the to speak the Word of life to our people. A that the management, of the Sun descends | ings of salvation. to his son-in-law, Mr. W. H. Satterlee; but we have not heard who will minister to the little flock at Wellsville. While we shall miss him and his family from our society here, we can heartily congratulate the people of New Market on their good fortune in getting him back to the old field of labor.

# INDEPENDENCE.

Sabbath, Nov. 19th, we visited the bapismal waters, where another of our young believers put on Christ by a public profession of religion, and united with the church mil itant. May the Lord lead others soon to the same public confession of their Saviour.

Tuesday, evening the 22d, Eld. S. Pickett, of Whitesville, delivered a candid and pleasing address in the school building. Subject, "Prohibition." The house was well

Thanksgiving morning, services were held at the church, an extra large congregation attending. Believing it will be of interest, we give the programme entire:

Reading of President's Proclamation. Invocation by the Pastor. Song. "Praise to God Scripture | esson. Psalm 92. Song, "Harvest Hymn." Prayer, by Eld. J. Kenyon. Song, "We Plow the Fields." Scripture Responses, with chant. Recitation, "Golden Days," by Florence Bassett. Song, "The Corn is Ripe." Recitation, "The Harvest Comes," by Satie Potter. Song, "Come ye Thankful People. Sermon, by the Pastor. Song, "Our Native Land."

Thanksgiving eve the kind people of Independence and vicinity made us a donation, which amounted to over \$60, for which we are grateful. The night was stormy, for which we also give thanks, as we need the

Sister Josie Coon closed her school the 23d. She has played our church organ during the term, and we shall miss her very H. D. C.

# HORNELLSVILLE.

ing day, thanksgiving services were held on Sabbath morning at the usual time of service. These consisted of appropriate Scripture readings, singing, prayer, an address on "Thankegiving," by the pastor, and the taking of a thanksgiving offering, for the benefit of the Missionary Society.

At the Sabbath-school session, which follows the regular service, it was stated that the regular class collections for the year had more than paid the running expenses of the for there I became a child of God, was bap- in their views. Abusive and intemperate school, including the subscription for ten tized, and united with the Ritchie Church language does not help on reforms. When copies of the Helping Hand, and twenty our Saviour instituted the greatest reform copies of Our Subbalk Visitor, and a half of five years, having made one little visit in that has ever been attempted he commanded share in the China School Fund. It was in able presentation of the position were many changes to be his agents to be wise as serpents and harmless accordingly voted that a thank offering be of the Seventh day Baptists in regard to the

At the last monthly meeting of our Ladies' Mite Society, held at the home of Mrs. J. E. B. Santee, fifty-six persons took supper. Many of these were visitors from neighboring churches.

The average attendance at our church service for the quarter ended with November has been nearly 24; the smallest attendance

Just across the street from our church in

#### DE RUYTER

this village lives an aged Christian lady, Having lost her husband many, years ago, she is kindly cared for by her children, and with a comfortable income devotes much of out duck shooting in a boat, Nov. 19th. womanhood she was brought under deep conviction of sin, and experienced that blessed Thanksgiving day with us was a very un- joy of forgiveness and acceptance with God eration and much prayer, she united with sions were unusually well attended, and at | been preaching, as the Spirit prompted her, both generous collections were taken, the the bressed gospel of Jesus Christ. And now former in the interest of the church parson- at the age of eighty four, with rich Chrisage fund, and the latter for the promotion of tian experience and the manifest unction of the work of the Ladies' Evangelical Society. | the Spirit at funerals and on other occasions, Rev. L. E. Livermore has accepted a call she preaches the good news of salvation. to the pastorate of the church at New Mar- And when, a few weeks ago, the pastor, was ket, N. J. Thus, after an absence of nearly away at the Quarterly Meeting at Scott, it authority or supervision of the Interior Defive years, he returns to the charge which he was the general desire, and seemed fitting, left in order to accept the general financial that Aunt Wealthy should again be invited past two years he has conducted our local large congregation gathered to hear her precpaper, the Alfred Sun, served the church at lous testimony of a Saviour's forgiven as Wellsville upon the Sabbath, and has served and a Saviour's love. And then it seems the cause of education in our midst, as a | that the Spirit of the Lord is bringing neartrustee of the University, and a member of er together the different branches of those its executive committee, and as a member of | who love Jesus, and is calling the sisters and the district school board. It is understood mothers to proclaim publicly the glad tid.

# West Virginia.

I have no doubt many of our people are desirous to know how we are succeeding in rebuilding the church house.

After writing my last letter for the RE-CORDER, the wall of the west end of the house fell down, thus making extra work and expense. The wall is nearly rebuilt, and the carpenters are at work on the roof. If the weather continues good for a few days longer, we hope to have it enclosed. The people offer prayers for the restoration of the Pope's here are taking hold of the work nobly.

and the financial depression caused by the jubilee. failure of so many among us, make it a very heavy burden, and they are glad to know that there are those in the other churches that are not only willing, but anxious, to help. They say the cause demands that the "Brick Church" be rebuilt at once.

The brethren here do not feel like asking that a special arrangement be made for a general collection, and yet they must have help, or they will be greatly weakened and the cause injured in this field. They do not object to the plan suggested at the Conference, but prefer others to make the arrangements. I think from five to six hundred dollars will be needed, besides what they can raise here, to complete it as it should be done. | igration scheme. The Pope proposes to They have about thirteen hundred dollars utilize parish priests for the double purpose pledged. I can assure the brethren that whatever any church or individual may contribute will be thankfully received, and appropriated for a good cause. Dea. W. B. Vanhorn is our treasurer, to whom funds can simply to say that God is the lawgiver for

Our hearts have been cheered by the tok ens of sympathy already received, of which the following is a specimen:

deepest regret I learned of your sad misfortune-the burning of the Brick Church. I am rejoiced to see (through the Clarksburg News) that you are taking steps to immedi-As we could not well meet on Thanksgiv- ately rebuild. I do not know who your Church Treasurer or Building Committee I enclose check for \$25 payable to your order, to be used in the rebuilding of the

> Respectfully, J. F. RANDOLPH.

SALEM, W. Va., Oct. 3. 1887. Such expressions, coming unasked, do us J. L. HUFFMAN. much good. ■ NOVEMBER 24, 1887.

### Wisconsin. MILTON.

Eld. N. Wardner recently repeated his sermon on the National Reform Association.

made from the treasury for the benefit of union of church and state, and ought to appear in the columns of the RECORDER and obtain a general reading.

# Condensed Aews.

#### Domestic.

Nina VanZandt has put on widow's weeds. She has bought a twelve dollar bonnet.

J. Murray, of Albany, while at work on the Poughkeepsie bridge, fell a distance of 235 feet and was instantly killed.

The thermometer was down to 28°, Nov. 21st, at Augusta, Ga., and there was a heavy frost throughout Georgia and Carolina.

At Waukegan, Ill., W. D. Welch, a traveling salesman, was frozen to death, while

he is convinced that the government will establish a postal telegraph system within the next three years. Five hundred and twenty five bales of

Assistant Postmaster General Knott says

cotton, including the twelve cars upon which it was loaded, burned near Bryan, Texas, Nov. 22 i, on the Texas Central road. Loss About fifty warrants alleging violations of

the factory laws, in respect of employment of the state factory inspectors. A prominent Chicago man says, it is safe

to say that the cost to the people of Cook county, in one way or another, of the bomb thrown in the Haymarket on the night of May 4, 1886, will be not less than \$100,000.

Secretary Lamar in his annual report will recommend that the Inter-state Commerce Commission be made independent of the partment, and that it be made directly responsible to Congress or to the President, as nothing in the duties of the Commission is within the usual authority or control of the Department.

## Foreign.

Princess Beatrice's second child has been hristened Victoria Eugene Julia Eva.

President Grevy has informed M. Morel, a adical member of the Chamber of Deputies. that he has decided to resign.

It is rumored that the king of Italy and the king of Wurtemburg intend to go to San Remo to see the German Crown Prince.

The Dublin Express says a warrant has been issued for the arrest of John Dillon, to be served anywhere on the English conti-

Prince Napoleon has sent a letter to Baron Dofour, a member of the Chamber of Deputies, saying that the resignation of President Grevy is necessary and indirectly proposing

Archbishop Fabre has issued a mandement asking all Roman Catholics in Montreal to temporal power, when all evil will disappear, and appointing Christmas as a special day for The failure of crops for a few years past, the offering of prayers in honor of the Pope's

himself as his successor.

The Salvation Army was attacked at Quehec, Nov. 25th, by an organized mob of 600 French Canadians, many of whom were students of Laval University. They sang French songs, assaulted the army and stoned the barracks. The leader of the mob was knocked down and two others injured.

Dennis McNamara, a shop keeper at Ennis, Ireland, has been sentenced to a week's imprisonment for selling copies of United Ireland, of which William O'Brien is editor, and the selling of which has been proclaimed. This is the first instance in which a person has been prosecuted for selling newspapers.

The Pope has entrusted to a Cardinal the task of negotiating with the Italian government with reference to an extensive joint emof furthering government colonization ideas and retaining a religious hold on emigrants

To say that the same law runs through the kingdoms of nature and of grace, is both of those kingdoms. He who ordained, for the natural world, that whatsoever a man soweth that shall he also reap, ordained the same principle for the moral world. And thus it is that there is sure to be a Eld. Huffman, Dear Sir, -It was with the correspondence between the disclosures of science and of revelation.—S. S. Times.

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

Wanted.—By a Young Man, a position either Book-keeper. Clerk, or in the Mercantile bus ness. For reference, address the Editor of this pape

# Holiday Goods.

LARGER STOCK to select from

than ever before, at

SHAW'S Jewelry Store,

ALFRED GENTRE, N.Y.

#### THE BETTER LOVE.

BY AUGUSTA MOORE.

Human love is very sweet, But uncertain 'tis, and fleet As a changeful vision. Woe to man, if this be all— All that he his own may call Of the bliss elysian.

Smiles as bright as morning sky, Fading soon from lip and eye, Briefer than the morning; Tender words of love and truth, Changing oft to words of ruth, Or of cruel scorning.

But the love of God is sure; All through life it will endure, Pure and satifying. Sweeter than sweet mothers give. Is the love that will receive And enfold us, dying.

Never lover loved so well; Mortal bosom doth not swell With so warm a feeling As the tender love and faith, Which in Jesus' life and death Had their fond revealing.

-Messiah's Herald.

## THE DEACON'S THANKSGIVING PARTY.

BY MARGARET SIDNEY.

"It's all nonsense, M'ria," said the deacon, pausing on his way to the barn, at the outer kitchen door, "to git set on any such idee as that. I ain't goin' to do it, an' you might as well know it first as last."

Mrs. Peaseley, at some personal inconvenience, turned and looked at him, having to set down her busy iron. But she was willing to sacrifice precious time for the sake of seeing the little man shift uneasily from one foot to another, and at last crying out nervously, "You needn't look at me so, M'ria."

"Folks ain't to blame, 's I know of," retorted Mrs. Peaseley, and withdrawing her gaze to resume her work on polishing off the deacon's Sunday shirt, "for lookin'. It's a woman's tongue that generally has to catch it, as makin' mischief.

"I'd as lief you used your tongue, as your eyes, for my part," said her husband. "Well, I ain't agoin' to do it anyway, so there!"

He shook his iron-gray head, with its crop of stubby hair, very decidedly, hurried out, and closed that door with the emphasis that a man always allows to himself when he knows

Mrs. Peaseley set down her iron once more very hard on its rest, and standing off a bit from the table, exclaimed to herself, "If a man ain't the beatenest for meanness, when he wants to be!" After that, she felt better; the thought that some justice to the occasion had been done, gave her infinite comfort.

"Is he going to let you do it, ma?" asked Matilda, hurrying in, and tying on her apron as she came. "Dear me, the beds are done at last; now, says I, I'll help you."

She took down a holder hanging by the kitchen jamb, seized an iron from the stovetop, tested its heat in the approved way, and going to another table made ready for her work, set at once to the business of the morning.

"No," said her mother shortly. "Did you s'pose he would?"

"Why, yes, I really did this time," said Matilda, her round face falling into disap-

pointed lines.

"Well, if you've lived eighteen years in this house, alongside of your pa, an' don't know any better'n to expect him to act like folks," cried Mrs. Peaseley scornfully, "I 'd'no's you'll ever smarten up."

Matilda passed this thrust at her mental powers, in haste to seize the absorbing topic, and keep it well aired as long as a grain of hope lasted.

Why pa won't let us have Cousin Susan and her family here this Thanksgiving, I don't see," she went on, "a good dinner would set 'em up so; they never have anvthing decent from one year's end to another."

"An' he sold that medder lot so good, that he's been tryin' to get off his hands so | good!" long, an' the potatoes turned out so well; I thought when the bugs let him off easy, he'd think different this year. But, la! what's bred in the bone will out in the flesh; there ain't any use in talkin'. Your father was born tight-fisted, an' he don't know how to be | which you've asked us. I used to think you as good as gold, when you make up your open-handed now. I'd send him potato bugs next season, if I was the Lord, to spite him."

what, ma, let's do. You and I can make self in the brown house. mince and pumpkin pies and two or three pan dowdies, and sell em Mrs. Dr. Simmons will buy some, I know, 'cause I heard her say last Sunday after meeting, that she out and follow her to ask what in creation was going to have lots of city friends up to Thanksgiving and her cook was going, and she didn't know what in the world to do. Now we'll help her out."

"Matilda Peaseley!" cried the deacon's wife aghast. "Sell things? For the land sakes, I hope we hain't come to that."

looked at her mother.

slowly, "only it made me feel rather queer stock, and did the evening chores; then the first chair he could sec.

to think of sellin' anythin'. Well, I shall be came in rubbing his cold hands thoughtfully, glad to do it." and she breathed a sigh of re- and sat down to his weekly paper. But in lief, "for I declare if I hain't been afraid and out between the lines he kept seeing that Susan would die before we'd made a Susan's thin face, flushed with gratitude, stroke to help her. But your pa'll charge us the eyes filled with tears,—and no matter for the materials, I know. We'll have to be how many times he read over a paragraph, up early in the mornin' to make enough pies at the end he understood it no better. to git any profit, I tell you."
"We can do it," said Matilda, with spirit,

and smothering something not very compli-mentary to "pa." "Never mind what's against us, let us try, ma, do. As you say. I'm so afraid something will happen to Susan, she looks so thin and pale lately, that I can't sleep nights for thinking of it. Now's more gently than usual, her conscience beour time if ever."

"That's all settled," declared her mother with energy. We're goin' to do it, only I thought we ought to look all round first, an' not be shook up when disappointments come, an' we found we didn't make as much money as we expected."

"Let's see; Thanksgiving's week after her mending basket. next," cried Matilda, making her iron go faster than ever. "We've got plenty of time, said the deacon decidedly. "I tell you I but we oughtn't to dawdle. I'll run over to ain't sick. Do be still, can't you?" Mrs. Simmons after dinner, and ask her how many things she wants; then I guess I'll try ought to let me get the boneset," insisted his Aunt Bashy."

all the village people, throwing open her when he was overheat, and in two days he hospitable old homestead as she did, year was a corpse. At your time of life, Hiram, after year, to a crowd of relatives, who came it don't take much to carry a man off." from far and near, to eat their Thanksgiving dinner with her, was a good one to apply to | "can't you let a man alone—say?" peering in this time of need that had come upon the over the paper top with no very pleasant eyes. well-to-do Peaseley family.

enough you'll git several orders there. Now, and death, and that there was just about six says I, we'll have to spring to lively an' clear | months difference in their ages. "Till my this ironing off the docket, so's to fly at the dying day I shall be grateful for this." Supextra work," which Mathilda was only too pose, after all, he should die first. Jason glad to do; and by the time the dinner Blodgett was a healthy, strong man, and dishes were washed and wiped, she hurried never had been through a sick day in his life off lest her courage should fail her, and broke the plans that her mother and she of a busy life, without a bit of warning, as had made, to the astonished ears of her one might say. hoped-for customers.

Not that they said anything of their surprise. On the contrary, the doctor's wife and "Aunt Bashy" both tried to act as if Mathilda Peaseley had always come to them kitchen. with the request to furnish mince and pumpkin pies, and some of her renowned pan dowdies for their Thanksgiving dinners. And each made an unusually large order at once.

"Well, if I ain't glad," cried "Aunt Bashy," settling her spectacles, and looking at Matilda's red cheeks and hopeful eyes, "to Tilly, an' think of us with that Thanksgiving of himself? She would think about it over he is in the right, and wants to tell a woman | think I can get hold of some of your ma's | party on our hands." mince pies. Seems as if Providence just The deacon had gone to bed when Mrs. brought you to me. I was so beat to think | Peaseley put out the lights in the kitchen I'd got to make 'em myself, an' I didn't feel and sought her bedroom—and pretending to able to. But I'd got to, all the same, for snore now and then, when there was the land! what's Thanksgiving without mince faintest hint of any conversation to come, he pies! Set me down for twelve; John's family alone will cat six, an' three pan dowdies his spouse was asleep, however, he set up a an' six pumpkin pies. Oh, I'm so glad," she kept repeating.

And all this time, the deacon chuckled to himself that he had put down the incipient | ier in her mind by her night's rest, was hurattempts of his wife and eldest daughter | rying into her calico gown, and wondering if toward the extravagant wastefulness that it wouldn't be better to break it to the deaotherwise might have been committed in his | con now, since Thanksgiving was only one household.

with joy that at last she and her children | wiping his face, he blurted out, "Say, I don't were to be welcomed at the hearthstone of care if you ask Susan an' her folks to Thanksthe only relative that New England held for | givin', M'ria.' her. And courage began to flow back to the poor heart, at this long-delayed bit of happiness; and life once more took on a roseate do you mean?" hue, and the boys and little Dolly laughed to see mother so cheerful, and altogether

Hearing the deacon go by one morning can git it up plain you know." with a load of potatoes, she called after him, "Oh, pa, you ain't goin' to be sick, are you?" cried his wife, now quite frightened. sound reached his ears, that he jerked the "Dear! dear! if you only had let me steep mare back on her haunches, and looking you some boneset, as I wanted to. Oh, over his shoulder, sang out "Hey?"

Susan flung her apron over her head, and cousin, "I can't thank you,—you don't

unable to find a word. But his lack in the way of response was not noticed by Susan, who hurried on, "I want you to forgive me, or I can't enjoy the Thanksgiving dinner to fast. "Now, Hiram, don't go on so. You're | she spoke again. were hard and unfeeling. Oh, Hiram, mind to be. Don't worry about bein' forgiven; amount to much if you are afraid of 'too please forgive me, and remember I shall be the Lord knows you didn't mean to do any- much trouble.' Don't you know that the Matilda sent her iron thoughtfully up and grateful to you till my dying day for this. down a petticoat length, knitting her young May God bless you!" and before he could brows. Presently she broke out, "I'll tell utter a syllable, she ran back and shut her-

> The deacon stood straight in his green wagon and looked after her, for one little his wife. moment, having a wild impulse to jump gray hair vigorously, and drove off.

All that evening, he was silent as a tombstone, eating his supper by fits and starts, and only emitting uneasy grunts when any "When it comes to such a pass, that a attempts at engaging him in conversation family, well-to-do as we are, can't help a were begun. At last Mrs. Peaseley and poor cousin, most gone with consumption, Matilda let him alone, and addressed themwho's struggled along to bring up four chil- selves to their own meal and the problem dren, and kept em neat and tidy and splen- now beginning to vex them, how to break did, as those boys and Dolly are, I think it's the news of the Thanksgiving party to him; high time for the women folks to take hold for the festival was fast approaching. Some of matters. For my part, my pride goes the | way must be invented to impart the news | in a sharp falsetto. "How, pray tell?" other way, and I sh'd be glad to earn the gently, they both felt sure; but equally cermoney to do it. There, I'm done!" Ma- tain were they that neither of them possessed wife, helplessly, and glad that there was noth- Miss Thayer spoke again, with her eyes full over to her: "And so is the kingdom of God, tilda stood erect, and with glowing cheeks, the requisite tact to do this. So they pres- ing more to tell.

"Forgive me," the words seemed to say. "I thought you hard and unfeeling. I shall

be grateful to you till my dying day for this." "For what?" almost roared the deacon behind his paper, in his perplexity—but he stopped on the edge of a groan.

"What's the matter, pa?" asked his wife, ginning to trouble her for springing such a trap upon her husband. "Are you sick?"

"No-a," said the deacon crustily. "Hem-Hem! I must a got cold out in the barn—Hem!"

"I'll put some boneset to steep," said Mrs. Peaseley, dutifully, preparing to desert "Set still; I don't want any boneset,"

"If you feel any pain anywhere's you

wife. "Remember how Mr. Blodgett was Miss Bathsheba Smith, "Aunt Bashy" to taken last winter; just went out to the barn

"I tell you I ain't sick," cried Mr. Peaseley, "I never felt better in my life." Yet the "So do," approved the deacon's wife, next moment he was nervously remembering "an' take time by the forelock. \*Like all about Jason Blodgett's sudden sickness -and yet death had snatched him right out

> "Newmo-ney comes dretful suddin'," ob served Mrs. Peaseley, resuming her seat.

"Thun-der!" exclaimed the deacon, throwing the paper, and hurrying out of the

Matilda laid her work in her lap, and stared into the eyes that turned to her.

"Mercy, did you hear pa swear?" she cried under her breath. "I sh'd think I did," said Mrs. Peaseley.

'Now I know he's goin' to be sick. Oh

managed to remain unmolested; as soon as series of uneasy tossings and turnings, that left him small space for refreshing slumber.

When Mrs. Peaseley, made somewhat easday off, he came up suddenly behind her. And Cousin Susan's thin cheeks flushed and, behind the towel with which he was

calico gown sink to her feet. "Oh, pa, what | fied with the work you are doing this term?

"Just what I said; I d'no but what, seein' you've set your mind on it, M'ria, that you'd there was no happier spot in all Pemborough | better ask Susan, an' them children of hers, | this afternoon was either dignified or courtthan the poor brown house in Cherry Lane. to eat a Thanksgivin' dinner with us. You

dear, me!"

"I'm sick at heart," said the deacon, solran out to the road, "Oh, Hiram," she be-gan, panting at her haste, and the strange and showed his face. "M'ria, to think the feeling at finding herself thus before her Lord let me go on so, an' Susan growin' poorer every day. Oh, dear, dear!" and he fairly Isn't it time you put into your life a little know what you've done. Oh, you're so writhed. "I've as good as held her nose to more of earnest, hard work and manly the grindstone, an' stood there watchin' her | effort?" The deacon blinked in sheer amazement, struggle to bring up them children. I d'no's I ever shall be forgiven," added the deacon.

> Mrs. Peaseley seized his arm, and held it thin' wrong."

"He knows I thought more of my money than Susan's blood and bones," groaned the and useless creature upon earth?"

"Yes, I have," the deacon interrupted, you can get along without it?" bringing his hard palms together smartly. she meant; but as her rapt and grateful "An' once turned, I can't move quick utterances swept over him again, he thought | enough. Now I don't want you to let the better of it, sat down, scratched his iron- grass grow under your feet gettin' over to Su- ence." san's—I tell you.

ruptly, not daring to look at him.

'Comin'? What d've mean, M'ria?"

"Matilda an' I asked her," said Mrs. earn the money, so that you needn't worry about it, an' we were afraid Susan'd die if we didn't do it this year, an'-"

"Earn the money?" repeated the deacon

BE MERCIPUL UNTO MR.

Psalm 26: 11.

Invisible and Infinite! A creation of the dust Would lowly at thy footstool sit, And in thy mercy trust.

Look with thy sweet, benignant smile, And lend a listening ear, And though I am debased and vile A meek petition bear.

Blot out my crimes. Give me a heart Alive to truth and thee, And wisdom, grace, and love impart With deep humility.

Rejoicing, onward I shall go, With hands divine to lead, While faith and hope will brighter glow And rouse the streng h I need. -Christian Secretary.

BY LUCIA E. TREVITT.

WORKING WITH THE MASTER.

The short November afternoon was draw ing near its close and the school-room was already growing dark. The last class had been dismissed and the scholars had gone out, leaving Miss Thayer alone at her desk. She laid aside he class book, presently, and leaned her head wearily upon her hand. It had been a hard day and she was tired, and not only tired but discouraged. The pupils had been behindhand with their work, and careless and inattentive in recitation all day. The last straw had been added to the young teacher's burden when Leonard Harvey, one of the seniors, had come into the history class without doing any of the required work, and had been not only inattentive but He was a bright boy with a thoughtful

face that had attracted Miss Thayer from the first, and her interest in him had been deep ened when she learned that he had no moth er. He had annoyed her a good deal of late, but she had been patient with him, hoping for better things. This last offense, however, could not be overlooked, and she knew she must speak to him, but she had hesitated and let him go out after the recitation. It was not that she was afraid to rebuke him; she had done that in the class, and by simply reporting to the principal she could bring upon the boy punishment swift and severe. But that was not what she wanted or why she hesitated. There was good in the boy, she knew. Could she say something that would show him to himself in that true light, and waken in him a desire to make the best

night and would surely see him in the morning. Some one came along the hall and opened the door. Miss Thayer looked up and her heart gave a frightened little throb. It was Leonard, and the opportunity which she had felt she must seek and had so much dreaded was thrown in her way. He came up to her desk with his usual indifferent manner.

"Here is a book which Mrs. Means asked me to give you this afternoon, but I forgot to bring it down. Will it make any differ-

"Thank you, no; its all right," she answered, absently. He turned to go, and then, sending up a swift silent prayer for wisdom, Miss Thayer spoke again: "Leonard, wait a minute, please."

The boy came back and stood by the desk,

carelessly twirling his hat. "Leonard," said Miss Thayer, looking "Leonard," said Miss Thayer, looking straight into his face, "are you really satis-

> "Oh, I don't know!" was the indifferent reply. "I haven't thought much about it." "Do you think your manner in the class

"No, I don't suppose it was."

"I do wish you could see," the young teacher went on, still looking into his face with sad, kind eyes, "how unworthily you are acting. I expected better things of you." The boy dropped his eyes and made no

"How old are you, Leonard?"

"Seventeen."

eous?"

"And almost ready to enter college.

"Yes, I suppose so, if it wasn't too much trouble. Miss Thayer flushed a little at the boy's impertinence, and her voice was stern when

"You will find that your life never will man who never thinks of anything but his

own pleasure and ease is the most wretched

"Oh, I didn't mean so bad as that," said "But you've turned around now," began the boy, moving uneasily. "But what is the use of digging away all the time when

> "Do you think it is a noble ambition just to get along' with as little effort as possible?' "I don't think it makes very much differ-

"You will find it does make a great dif-"She's comin' anyway," said his wife ab- ference. If I thought you really meant what you said, I should feel very hopeless "Jehosaphat!" exclaimed the deacon. about you, but I don't believe you do. You have ability enough, and I am sure you have that in you to make a good and useful man. Peaseley, shamefacedly. "We thought we'd It rests with you, my dear boy, whether you will let your indolence and your selfish impulses make you a trouble instead of a help had not the Master crowned the poor efforts to the rest of the world."

Leonard flushed and his hand trembled. Selfishness and indolence were ugly words. "Makin' pies an' pan dowdies," said his He made no answer, and after a little pause of tears and a tremble in her voice.

mother, Leonard, for the sake of the Master who is waiting for your service, show your.

self a man!' She began to gather up her books and the boy left the room without speaking. Miss Thayer waited till she could no longer hear his steps in the building, then put her head down on the desk and cried. She felt that she had utterly failed to reach him, and had done more harm than good by saying too much. In her room that night she opened the book that Leonard had brought her and read this passage: "Every one that is ready the Father brings to Jesus; the disciples is not greater than his Master and must not think to hasten the time or lead one who is not yet given him to lead. One ought not to be miserable about another as if God had forgotten him-only to pray and be ready. Strange helpers must we be for God, if, thinking to do his work, we act as if he were himself neglecting it! To wait for God, be. lieving it his one design to redeem his

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All the year she watched for some improv. ment in Leonard, but matters only went from bad to worse. It seemed sometimes as if the boy were possessed by an evil spirit. Still Miss Thayer's heart yearned over him, and his name was often in her prayers. In the fall, Leonard went to college. There were the usual freshman experiences; getting acquainted with the place and the other fellows, society invitations and initiations, a good deal of playing and not much studying. Leonard was too bright and too good. natured not to become popular very soon. and with not the best class of students. As is often the case with boys whose college fit is thorough, the first year of the curriculum gave him too little work and he had much

card parties and the like. For the first two months he drifted, not caring or realizing how fast he was going down. Then he was startled by a reprimand from the faculty.

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It made him angry, and after growling about it awhile he went out to the room of a man whose vice was so open that even he had shunned him before. Two of the other fellows were in, and there was gambling and drinking and much low talk. Leonard joined with the others and played and drank recklessly. By and-by, one noisy youth proposed a walk. The fresh cool air sobered Leonard a little, and he began to feel ashamed of himself. He had never been drunk before. Still he went on with the hilarious group who were all too far out of their senses to realize the danger of detection. and joined in their low talk and songs. Presently, one of the boys proposed an adventure from which Leonard, half-drunk as he was, shrank with disgust.

"What's the matter, Harvey?" cried one of his companions. "You going to turn baby? Come on, and be a man!

Like a flash, there came back to Leonard the memory of that talk in the dark schoolroom, and he heard Miss Thayer's words as though some one spoke them at his side:

"A man, earnest and brave and pure. For the sake of your dead mother, for the sake of the Master, who is waiting for your service, show yourself a man!"

He was sober now, but his cheeks were burning with shame. He turned abruptly. walked rapidly back to his room and locked the door. For hours he paced the floor, while the good and bad in his nature fought desperately. To change his life now involved more than he had realized. All the indolence, the pernicious habits, the low tastes in which he had indulged, had taken strong hold upon him. He knew that to make himself a true man, fit for the presence of his mother and God's service, he must give up all these things and turn his back upon the companions he had chosen. Had he the strength or the courage to "right about face," and to keep on steadily?

In all the shame and distress that overwhelmed him in those night hours he clung to the gracious memory of his mother's teaching and prayers. He knew that her love and patience would never fail, and gradually he came to see that there was a higher love, which was waiting to forgive and help

It was a hard struggle, but at last, when the first light was showing itself in the east, Leonard turned to the only true source of strength, and falling upon his knees prayed, humbly:

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One dreary November afternoon, Miss Thayer received a letter which she opened with trembling hands, and read with thank-

"DEAR MISS THAYER," the letter rall, "Do you remeber what you said to me in the school-room that night, last November? 1 want to tell you that that talk and the thought of my mother have saved me from -nobody knows what. God helping me, I will, really, after this, show myself a man. Gratefully yours,

LEONARD HARVEY."

And so Miss Thayer went on with her work with new courage and hope. Teaching meant more to her than ever now, for of his fellow-worker with the most blessed

And her faith took hold as never before of one of his promises which kept saying itself as if a man should cast seed into the ground; ooked at her mother.

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I WILL FOLL The world is ver And full of jo

The sun shines On everything I know I shall t While in the For I will follow Will follow a I'm but a little

My journey's They say I shall Before my jou The world is ful And suffering But I will follow Will follow a Then, like a litt

Whatever I m I'll take it—joy And lay at Je He'll comfort m He'll wipe my With joy I ll fol Will follow a

CLOTHES-LINE BY SUSAN O.

It was washing-day I as well as clothes-line husband. And the I every man his work," too, met and blessed e cording to their indithe duty of the hour. of such conviction and

The husband was a l had been struggling on life for two or three discouragement, for l and with the disadvant religious training. S the light, and striving ly, though sometimes: But, in the course of a she saw plainly that her "by the way of pressed it." This is story :-"It was a terrible

take it up? But I right in my path. I r it. I must set up the fallen down. I could husband to help. I boy, ten years old, say ''Now, Randall, w it? You and mother

differently; but how sl strength given us, wi "'But,' said he, 'v "'I don't know,' must do right, whatev " 'Well, mamma,

you.' Oh, how glad that! "Next day was Mo do. But I must not

est work of all. Afte and opened my Bible. little chair close to r chapter of First John verse, 'If we confess and just to forgive us from all unrighteous "All the time my

the greatest noise, banging them down door, and then begin water. I didn't ki mext; but I turned t read a few verses, a fell upon my knees, band, with a pail of l stood still, as if d heard but my own vo

"Then I went to v mothing, but went ab and groaning once dared to hope that upon him. Pretty s "'Oh, I wish I wa

a word to him, but on the conviction! "By and by, when ing off, I got time ar and run as fast as I and say :-

"'Pray, pray for nte. I hope the Sp "When I got hom back window, there finishing putting up

clothes line, all nice know that the Spirit o him! For I had him, for months, to s and so I knew that o him touch that cloth "That evening, gether; and, when those to rise who my husband was on home on wings; and at the family altar,

offering such a pra and earnest! And we have had at ou And such liberty pour out my soul many times, that if take down the Bible his little family, I s and ask no more. it would be. And prays, too, wond happy! But 1 had this blessing. Much of the ti

tween me and my 5 go to my closet, an bright again. If I I say to myself:—

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"DEAR MISS THAYER," the letter ran, Do you remeber what you said to me in the school room that night, last November? 1 ant to tell you that that talk and the hought of my mother have saved me from -nobody knows what. God helping me, will, really, after this, show myself a man.

Gratefully yours, LEONARD HARVEY."

And so Miss Thayer went on with her work with new courage and hope. Teaching meant more to her than ever now, for and not the Master crowned the poor efforts of his fellow-worker with the most blessed results?

And her faith took hold as never before of me of his promises which kept saying itself over to her: "And so is the kingdom of God, se if a man should cast seed into the ground; and should sleep, and rise night and day, and

I WILL FOLLOW JESUS.

The world is very beautiful, And full of joy to me; The sun shines out in glery On everything I see. I know I shall be happy While in the world I stay, For I will follow Jesus-Will follow all the way.

I'm but a little pilgrim, My journey's just begun; They say I shall meet sorrow Before my journey's done. The world is full of sorrow And suffering, they say; But I will follow Jesus-Will follow all the way.

Then, like a little pilgrim. Whatever I may meet, I'll take it-joy or sorrow-And lay at Jesus' feet. He'll comfort me in trouble. He'll wipe my tears away; With joy I ll follow Jesus-Will follow all the way.

#### CLOTHES-LINE CONVICTION:

BY SUSAN OAK CURTIS.

It was washing-day religion with the wife as well as clothes line conviction with the of such conviction and religion!

right in my path. I must lift it, or fall over ers."—Translated from De Concordia. it. I must set up the family altar that had fallen down. I could not longer wait for my husband to help. I talked with my little boy, ten years old, saying:-

"'Now, Randall, what shall we do about it? You and mother have promised to live differently; but how shall we have grace and, strength given us, without family prayer?' "'But,' said he, 'what will papa say?'

"'I don't know,' I answered; but we must do right, whatever he says.'

that!

from all unrighteousness.'

"All the time my husband was making the greatest noise, bringing in the tubs, banging them down, and slamming the door, and then beginning to dip out the hot water. I didn't know what was coming next; but I turned to another chapter, and read a few verses, and then, with my boy, fell upon my knees, and prayed. My husband, with a pail of hot water in each hand, stood still, as if dead. Not a sound was heard but my own voice.

"Then I went to washing. Husband said nothing, but went about some odd jobs, pale, and groaning once in a while. I hardly dared to hope that the Spirit was at work | Hatchet. upon him. Pretty soon he cried out,—

"'Oh, I wish I was dead!' I didn't say a word to him, but I prayed, 'O Lord, roll on the conviction!'

"By and by, when my clothes were boiling off, I got time and chance to creep out, and run as fast as I could over to Mrs. B.'s,

"'Pray, pray for my husband every minute. I hope the Spirit is coming near to

him.' "When I got home, and looked out of the back window, there was my husband just finishing putting up the prettiest piece of clothes line, all nice and straight; and then I knew that the Spirit of the Lord had got hold of him! For I had coaxed and begged him, for months, to see to it, and he wouldn't, and so I knew that only the Spirit ever made him touch that clothes line!

"That evening, we went to meeting together; and, when the word was given for those to rise who were burdened with sin, my husband was on his feet at once. I went home on wings; and the next time I bowed at the family altar, he was by my side, and offering such a prayer—so penitent, simple, and earnest! And oh, what blessed seasons we have had at our devotions ever since ! And such liberty as I have in prayer! pour out my soul unto God. I had said, many times, that if I could see my husband take down the Bible, and read and pray with his little family, I should be perfectly happy, and ask no more. It is as good as I thought it would be. And that little boy Randall prays, too, wonderfully. Oh, I am so happy! But I had to humble myself to get

this blessing. "Much of the time there isn't a cloud bebright again. If I tremble before any duty, time. The impulse that has lately been

". Mrs. A., are you going to shirk, now, likely to be felt in the future by many mil-I say to myself :after the Lord has done so much for you and lions of people.

yours? Remember the day when his Spirit worked mightily on your husband's heart, so that he righted up the clothes line, and came back to Jesus!""

# WHAT IS FAITH!

friend, a merchant, in whose room both or oak ties are used, it does not take so good were quietly sitting during an evening. a diagram. The cedar ties with which these "Yes, what is faith?" And the tone of his roads are largely laid are so much softer question involuntarily called to mind Pilate's | than oak or chestnut that when an inequalquestion, "What is truth?" "My boy," ity exists it extends over a longer portion of said the merchant smiling to his son, a the rail. Thus the bends in the rails are merry little lad of eight years who had with longer, which is better for the rails, but the much pains arranged a whole army of leaden | surface of the rails is not so good; and when soldiers, and now as an important general in a point begins to get low, it not only wears his own estimation stood up to command into the tie faster on account of its greater them to engage in battle, "My boy, carry softness, but it begins to cut into adjoining back your hussars to the barrack box and go | ties, which are not firm enough to resist the to bed; and be quick and do it without ob additional strain a low tie next to a high one jection; it is high time." The poor boy! produces. It would therefore seem to be a It came so hard upon him to leave his favor | question not yet conclusively settled whether ite play! Who could blame him for it! He cedar ties are so economical as their greater threw a beseeching glance towards his father, durability would seem to imply. The but at once he saw unbending sterness on greater amount of labor required to keep the his countenance. He swallowed down his surface in good condition, or the greater cost tears, carried his soldiers back to their quart- of hauling freight over the track when it is ers, embraced his father and went. "See, not so, may in the end balance the supposed husband. And the Lord, who giveth "to doctor, that is faith," said the merchant. gain in using a wood which does not decay every man his work," and to every woman, Then, calling back his child, he whispered quickly, but is very soft.—Railroad Gazette. 100, met and blessed each one of them ac- in his ear, "Listen, my child, since assurcording to their individual faithfulness in ance now is as good as a permission when the the duty of the hour. Would there were more | time comes. I will take you with me to the f such conviction and religion!

The husband was a backslider. The wife joy, the lad left the room. It came to him had been struggling on towards a Christian by anticipation as though he were already on life for two or three years, but with much | the way to Hamburg. For a long time after | discouragement, for lack of help at home, they heard him singing in his sleeping and with the disadvantage of deficient early chamber. And again the father said, adreligious training. Still, she was seeking dressing his friend, "that is called faith, the light, and striving for holiness, sincere- | doctor In this boy is planted the germ of ly, though sometimes ill-informed as to duty. | faith in man. May he yield himself to his | unmasked, throwing downward an intense But, in the course of some revival meetings, heavenly Father with like humility and love, light with much greater range. The insect In the Hebrew language, devoted to the Christianization of the Jews. she saw plainly that release was coming to with like obedience and trust, and his faith her "by the way of the cross, as she ex- will be as complete as the faith of Abraham, pressed it." This is the way she told the the father of the believing ones." The doc tor was clearly answered. After a moment "It was a terrible cross. How could I of silence he said, "Now I know more of take it up? But I must do it, for it was faith than I had learned from many preach-

#### ONE OF LINCOLN'S PRAYERS.

The following touching story of Lincoln is related to me by Colonel Dayton, to whom morsels of reminiscence:

Shortly after the battle of Gettysburg, "'Well, mamma, do, and I'll stand by General Sickles, badly wounded, was brought you.' Oh, how glad I was to hear him say to Washington by some members of his staff, and was taken to the private house of a Mr. "Next day was Monday, and so much to Dule, on F street, opposite, or nearly oppo do. But I must not put it off,—this great- site, the Ebbitt House, The brave hero of est work of all. After breakfast, I sat down many a hard-won field was very near his and opened my Bible. Randall brought his last muster. The morning after his arrival little chair close to mine. I read the first President Lincoln, with his boy Tad, was chapter of First John. It had the precious announced. He walked with solemn step verse, 'If we confess our sins, he is faithful into the room where the General lay hardly and just to forgive us our sins, and cleanse us gasping. We all thought he was dying. Dr. Simms was holding his pulse, and as Mr. Lincoln approached his bedside with Tad he was much affected. He raised his head to heaven while big drops of tears fell from his eyes, and offered up the most fervent prayer I ever heard. Not a dry eye was in that room; all, even Tad, was sobbing. I cannot remember the exact words of the prayer, but this portion will never be effaced from my memory: "Oh God, let me not lose all my friends in this war." Mr Lincoln was very fond of General Sickles, and visited him almost every day, and sent flowers of the choicest kind to his room daily from the White House conservatory. - Washington

> It is easy to confess Christ before Christians, in church, in prayer-meeting, in Sabbath-school. It is not always difficult to confess Christ before his outspoken opponents, where sides are taken, and lines are sharply drawn. But it is not so easy to confess Christ where he is neither confessed nor opposed by others, but where he is simply ignored;—in business circles, in social life, in the ordinary private conversation between believers and unbelievers. It costs something to express one's loving loyalty to Christ, one's conscious dependence on him, in the presence of those who seem never to give him a thought. It is so much easier to speak in public of what we owe to our country, or how we honor and love a distinguished general or a political leader, than it is to tell of what we owe to the Lord Jesus Christ, and how we love him because of his love for us. It is easier, indeed, to refer in a general way to our responsibility to God, and to our dependence in an overruling Providence, than it is to speak specifically of our personal Saviour as our Saviour. And, be-

Father in heaven.—Dr. H. Clay Trumbull. THE influence of Christian missions upon the condition of woman in pagan lands is a 52 pp. matter of great interest and importance. In no country in the world is more that is hopeful to be attached to this idea than in the tween me and my Saviour. If one arises, I revolution that is going on in the woman's go to my closet, and stay praying till all is world in the empire of Japan at the present given to female education in that country is

cause of this very difficulty in the way of our

confessing Christ freely and frankly before

men, our Lord says that he will confess

every such faithful disciple of his before his

# Hopular Science.

Among the interesting questions which are brought out in Mr. Dudley's dynagraph inspections, some of the most important have been those relating to the life of ties. He has observed that on the Old Colony and on the Boston & Maine, although the road So asked an unbelieving physician of his looks in better surface than where chestnut

LUMINOUS ORGANS OF AN INSECT.—Dr.

Dubois has investigated the light emitting organs of the cucuyo, or Pyrophorus noctilucus. They are three in number-two prothoracic and one ventral. The prothoracic plates give a good illumination in front, laterally, and above, and serve when the insect walks in the dark; when it flies or swims, its fine abdominal lantern is seems to be guided by its own light. If the protheracic apparatus is quenched on one side with a little black wax, the cucuyo walks in a curve, turning toward the side of the light. If both sides are quenched, it walks hesitatingly and irregularly, feeling the ground with its antennæ, and soon stops. The light gives a pretty long spectrum, from the red to the first blue rays, is more green than the light of Lampyris noctiluca, and is capable of photography, but does not develop chlorophyl. No distinct electric 75 action could be traced to the organs. The luminosity does not depend upon oxygen, am already indebted for several excellent for it is the same in pure oxygen, in air, in pressures under one atmosphere, and in compound oxygen. The organs are still brilliant when separated from the body, but the power of emission appears to depend upon a supply of water, and it is recoverable, after thorough drying, upon putting the organs again in water. Dr. Dubois found that the photogenic substance is an albuminoid, soluble in water and coagulable with heat, it entering into contact with another substance of the diastase group. Part of the energy liberated appears as light. - Scientific Amer

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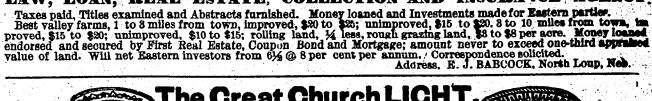
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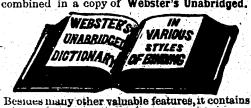
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# INTERNATIONAL LESSONS, 1887.

## FOURTH QUARTER.

Oct. 1. The Centurion's Faith Mait. 8: 5-18. Get. 8. The Tempest Stilled. Matt. 8: 18-27. Oct. 15. Power to Forgive Sins. Matt. 9: 1-8. Oct. 22. Three Miracles. Matt. 9: 18-81.

Nov. 12. Christ's Witness to John Matt 11: 2-15.

Oct. 29. The Harvest and the Laborers. Matt. 9: 35 38, and 10: 1-8. Nov. 5. Confessing Christ. Matt. 10: 32-42.

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. 16. Parable of the Tares. Matt. 18: 24-80. Dec. 17. Other Parables. Matt. 13: 31-33, and 44-5%.

LESSON XI.—PARABLE OF THE TARES.

BY THOMAS R. WILLIAMS, D. D.

For Sabbath-day, Dec. 10, 1887.

SCRIPTURE LESSON.-MATTHEW 18: 24 80.

24. Another parable put he forth unto them, saying, The

singdom of heaven is likened unto a man which sowed good seed in his field:

26. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

28. But when the blade was sprung up, and brought forth

fruit, then appeared the tares also.

77. So the setvants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28. He said unto them. An enemy hath done this, The servants said unto him, Wilt thou then that we go and gath-

er them up?
29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but

TIME.—A. D. 28. PLACE.—Capernaum, on the sea shore.

# OUTLINE.

L. The sowing. v. 24, 25. II. The growing. v. 26-30.

III. The reaping. v. 30.

## BIBLE READINGS.

Sunday.—The wheat and the tares. Matt. 13:24-30; 37-43.

Monday.—The seed is the word. John. 1: 1-10. Tuesday.—The field is the world. Rom. 10: 1-18. Wednesday.—The adversary. Gen. 3: 1-15. Thursday.—Growing together. Matt. 25: 1-18. Friday.—The separation. Matt. 25: 31-46. Sabbath.—The glory of the saints. Rev. 21:1-14.

## INTRODUCTION.

To the question of the disciples. "Why speakest thou unto them in parables?" Jesus as swered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.' The time had come when it was necessary to reveal the true nature of the kingdom of heaven, of the new order of things which he had come to establish. It was necessary that the apostles should understand these things of which they were to have charge after his death. But it had been clearly demonstrated that the Jews would not accept this view of the Messiah's work and reign. To have declared that he was not to overthrow the Roman power by a stroke of omnipotence, and to establish the sovereignty of Israel over the world, would have been to declare, as from the housetop, to the minds of these people, that he was not the Messiah. So that what it was necessary to reveal to some, it was necessary to conceal from others. This object he attains by teaching in parables. Accordingly, while the people see and hear, they do not perceive nor understand. But to the disciples, he explains the parable. After the ex planation, he puts forth another parable, the one of the tares. This he also explains to his disciples. Verses 36-43.—Rev. A. B. Prentice, in Helping Hand.

# EXPLANATORY NOTES.

V. 24. [Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. After the previous lesson, Jesus explained the Parable of the Sower, to the disciples, who were with him in the boat. Then he addressed this second parable to the multitudes who stood on the shore. This Parable of the Tares is peculiar to Matthew. In this parable, he sets forth another [distinct characteristic of the kingdom of heaven. The comparison is found in the clause, "sowed good seed in his field." The kingdom of heaven is represented as having a beginning, as hav ing an author, who established this beginning, as having a field wherein he established this beginning; this field is the world of human beings.

V. 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way. Here is a second sowing in the same field where the good seed had been sown. It is represented as having been done while men slept. As if the husbandman had left men to watch the field where good seed had been sown, and these men had fallen asleep, and while they were thus asleep, the enemy came and sowed this foul seed. The hearers of this parable could very readily understand the reference here made. It was a very common method taken by an enemy to injure one whom he hated. He would watch his opportunity and come stealthily upon his new-sown field, and scatter the bad seed and hasten away. In the early growth of the two kinds of seed. there was so much resemblance that the difference would not be observed.

V. 26. But when the blade sprang up and brought forth fruit, then appeared the tares also. As the grain began to mature, the distinction between the the 23d, testified to the high regard in which she was wheat and the tares became evident. The servants. with great concern, are represented as coming to the husbandman and telling him of their discovery.

V. 27. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy fold? from whence then hath it tares? They could not doubt that he had sown good seed there, but the

They could not understand that strange fact. They could understand very well that tares ought not to be there. Hence they sought an explanation.

V. 28. He said unto them. An enemy hath done this. He recognized at once the source of this great mischief. The servants said unto him, Wilt thou then hat we go and gather them up? The very first suggestion to the minds of those servants was, that they should root up these tares and destroy them at once, and in that way preserve the wheat. They were ready to do that service if the master should so di-

V. 29. But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. While the master regretted the presence of the tares among the wheat, yet he knew that it was not best for the wheat that the tares should be hastily rooted up; it might destroy much of the wheat in the violent pro cess. His chief concern was to preserve all the real wheat, and by no means to injures its growth by rooting up the tares in the milst of the wheat, until the wheat was fully ripe.

V. 30. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. If this separation had been left to the servants to make before the harvest was ripe, they might have mistaken, and pulled up much of the wheat for tares. But leaving the work until the time of harvest, when the grain is fully ripe, there would be no chance for making the separation.

In the application of this parable, we may observe that this field spoken of represents the world; that the good seed represents the children of the kingdom; that the bad seed rep resents the children of the evil one. The children of the kingdom have been planted there by the Mas GOLDEN TEXT.—The harvest is the end of life that is in them; that brings forth good fruit in ling the Sabbath in Hornellsville are especially in the harvest. The children of the critical fruit in the harvest. The children of the critical fruit in the sabbath in Hornellsville are especially in the harvest. planted in this field, without the consent of the Master, secretly. They have derived their character from the adversary; their life is evil, and the fruits of their life, when matured, are evil, and only evil. But the separation between the good and the bad, the righteous and the unrighteous, must be reserved for the final judgment. The figures used here clearly indicate that that final separation is to be complete and radical, after which there is to be no more mingling of the good and the bad. It is a separation as by fire. This parable, though it may closely fol low the preceding, is very distinct from it. That parable represents good seed as sownein all condi tions of evil, or, as implied in the figure, in all con ditions of the human leart, and bringing forth according to the condition of the heart in which it was sown. In this parable, the good seed sown in the king dom represents the children of God, and the tares, the children of the evil one. They are represented as growing up together in this world, until the time of the final harvest, when they are separated forever.

# MARRIED.

In Independence, N. Y., Nov. 24, 1887, by Eld. J. Kenyon, at his residence, WILLIAM E. DENSMORE, of Oswayo, Pa., and Miss IDA M. STOUT, of Inde-

At Ashaway, R. I., Nov. 19, 1887, at the home of the bride, by Rev. I L. Cottrell, Mr. EDMUND S. WILCOX, of Westerly, and Miss Frances M. An In Hopkinton City, R. I., Nov. 22, 1887, by Rev. L.

F. Randolph, Mr. BENJAMIN E. PENDLETON and Miss MARY E. BABBER, both of the town of Hop-

At the home of the bride's parents, near Hopkinton City. R. I., Nov. 24, 1887, by Rev. L. F. Randolph, Mr. JOHN S. CLARK, of Westerly, and Miss HATTIE M. LANGWORTHY, of Hopkinton.

In Taney, Nez Perces Co., Idaho, Nov. 5, 1887, by Rev. O. D. Williams, at his home, Mr. AARON T. SMITH and Miss HANNAH E. MOORE, all of Ta-

# DIED.

At his residence in the town of Verona, N. Y. Nov. 3, 1887, of consumption, Mr. Franklin S. GARDINER, aged 40 years, 1 month and 18 days. He received an injury while working on the railroad about a year ago, and has been in poor health, unable to do any hard work since. For the last five weeks of his life he was a very great sufferer from hemorrhage of the ungs. He leaves a wife and six children to moure their loss. Funeral services were held at the First Verona Seventh-day Baptist church, on Sunday afternoon, the 6th inst., the pastor of the church officiating.

In the town of Lincklaen, N. Y., after years of decline. BETSY BURDICK COON, widow of Clarke Coon, departed this life Nov. 16, 1887. She was the daughter of Kenyon and Nancy Hiscox Burdick Sister Coon was born in Westerly, R. I., April 16, 1799. She was one of eleven children, only one sister survives her. At the age of sixteen, she gave her life to the service of God, was baptized by Eld. Satterlee, and united with the DeRuyter Seventh-day Baptist Church. Fifty-four years ago, she, with her husband, united with the Liucklaen Church, of which she remained a faithful member till called up higher. She was the mother of five children—two boys and three girls. One boy died in childhood. Pres. W. C. Whitford's first wife; her daughter, died in her young womanhood. Sister Coon has been an earnest worker in her home, in the community and in the church. She was always faithful in sickness. During her Christian experi ence of nearly seventy three years, she was ready to testify of the love of God. Six years last May she bade adieu to the companion of her earthly pilgrim age, since which time she has had the tender care of her two devoted daughters. The church has lost a mother in Israel, the community a true friend, and the children a kind and loving mother. Her funeral was held at her home, Sabbath, 19th inst. Text, Rev. 14: 13. The crowd of sampathizing friends showed their appreciation of the departed.

At New Market, N. J., Nov. 20, 1887, after an hour's illness from heart disease, MARGARET SMALL-Ex, wife of Jacob R. Titsworth, in the 67th year of her age. She had been a worthy member of the Seventh day Baptist Church of New Market for many years, and was abundant in good works. The re spect which was evinced at her funeral service. on held throughout a large circle of friends. The comforting assurance, that "Precious in the sight of the sight of the Lord is the death of his saints," softens the grief, and sustains the hope of the stricken husband and sorrowing friends.

"Blessed are those whom he Lord finds watching, In his glory they shall share; If he shall come at dawn or midnight. Will he find us watching there?

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:

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#### SPECIAL NOTICES.

SABBATH SCHOOL INSTITUTE.—A Sabbath school Institute will be held at Alfred Centre, com mencing Monday evening. Dec. 5th, and closing Wednesday evening, Dec. 7th. Rev. L. C. Rogers will deliver an address on Monday evening, and Rev. D. E. Maxson on Wednesday evening. A programme has been prepared, made up of papers and discussions on themes of vital importance to Sabbath. school workers. Teachers and friends of the work mistake, and no possibility of injury to the wheat, in lare earnestly requested to be present and take part in the exercises and discussions.

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

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 school folvited to attend. All strangers will be most cordially welcomed.

THE New York Seventh day Baptist Church olds 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.



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

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> For the RECO THE STUI BY EDITH G

As moonbeams quivering i Bo seemed the setting sur The tall ship spires were co A giorious naio for a shr The glimmering lake, like: Moved up and down as t

While from its banks the Their crowns with dark The sun sank low into the A breeze sprang up and That the boatmen rose up Knowing it sang a warn

They plied their oars with How far off seemed the The wind through the rigg And louder did the brea

They seemed to dance and Laughing in their middle To think that strong men Were helpless on a ragio The lurid flash of the light A sickening horror to the For neath each heavy, for

Were yawning depths so And then the desfening th And the frightened sex While over the deck the w Then trembling Hope as

Of this is a time when stro When every hope of life O. Muster! Awake! Awa We perish! O. Master! Thus cry the men to their

Through the roar of the

The Master arote from bis

And rebuked the wave O, and then there came a The wreck fluited over The stars looked down fro The sileut, glassy Galile

The Master said. "Why d Ye must have little faitl Put the people marveled, That a man could calm Tis s id that on the sea o Whenever the an ry tel

And the maddened billow Hide the beacon light u The people oft are sore af And the wild waves to-

All unprepared in the gra For they will not call u He is awake; he pleads th May be allowed to save O, sluner, li-ten to the ple Do not neglect the grace

O, sinner, put your trust And then his sweetness He'll free you from the p

As he stilled the waves

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BUNDAY The road from Melen through a level country of its vegetation and read to the regotati

Meria deservot readily