

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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FLITTING SUNWARD.

NUMBER XXXIV.

VISIT TO A SUGAR PLANTATION.

Some 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 then a difficulty had arisen in one of the large ingenios, owing to a thoughtless American 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 next morning to go to a plantation forty miles away.

"How did you get the invitation?" we asked.

"Oh! I didn't get one. I am going on my cheek, as you Yankees do! I know a nice estate out there, and though I do not know the proprietor, and have not been able to get even a letter of introduction to him, yet I am going all the same; so be ready, and I will be at the hotel at half past five for you."

We thought sure enough that was a piece of "cheek," but since we have come to know more of the extreme hospitality of this people, we have not thought it so strange that this good Don was so ready to throw himself upon it. At the time appointed we were ready, and after a cup of coffee with Don Alberto, we took a carriage to the station. El Bah, at first, declined to ride in a "smoking car," but finding there were no others she made a virtue of necessity. It was not long before the sun was so hot that the shady side of the car was much preferable; but we sat in the sun, and, I fear, envied a gentleman opposite who occupied two seats. He appeared to 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. It 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 make an apology for appropriating his place, which he received quite graciously, but insisted that we must not move.

When we arrived at the station where we were to stop, we noticed that he got off also, and Don Alberto, feeling that the affair of the seats had made us acquainted, ventured to ask him if he were acquainted at the *fin-seno Union Mercédita*.

"No, *Senor*," said he, "but I will find someone who is," wherast he called out in

sonorous Spanish, "Is there any one here 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 piazzas. 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 rocking-chairs, 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 drawing 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 "triple 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. The process is similar to that described on a Louisiana plantation, so I need not speak of 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 *vclantes*, or he would gladly have taken us to ride over the estate. But while breakfast was preparing, he would do the next best thing possible, which was to take us on a car, if we would condescend to ride on such a rustic vehicle.

"Of course we would. We would be delighted," etc. So while the car was getting ready he took us through his flower garden, and picked a bouquet for El Bah. The garden was divided into geometrical beds of different heights, each bordered by tiles, and the walks between were paved also with tiles. We cannot now recall all the kinds of flowers, but we remember one tree, eight or ten feet high, of *mignonette*, covered, with the well-known blossoms. Another tree, quite as large, of the common box, such as our grandmothers used for edgings, also covered with bloom. We had not known before that it blossomed. The flowers were white, much like the orange in shape and perfume, but smaller.

Our car, when it drove up, made us smile. It was a low, platform car, on which they carried cane upon the narrow-gauge railway, which connected the various cane fields, and also the neighboring plantations. Its motive power was a mule of so great an age, and so shrunken a form, that there seemed no danger of his running away. His color was once brown, but was now gray, save where he was dyed by contact with the dark-red bosom of mother earth. The driver was an old and grizzled darkey, with a hat and one somewhat scanty garment besides. But he had decked his hat with a band of cane-leaf in honor of the occasion. Chairs were brought for seats, and with umbrellas for shade, we started on one of the most enjoyable trips of our experience. It was well worthy the brush of an artist, and if you will call upon El Bah, she will show you a fine picture of it by Dan Beard, which, as she had not long been married at that time, he has named "A bridal trip in Cuba."

We made the rounds of the plantation,

past fields of growing cane, beneath palms and bananas, and by the side of rippling brooks, watching the busy cane gatherers, and now and then jumping the track to let a loaded car pass us, without further accident than an occasional broken part of the rope harness, and a few balks interspersed by vigorous kicks from our high-pressure locomotive.

On our return to the house we found breakfast ready, and such a breakfast! There were no less than seven courses, each elaborate enough for a club dinner, but our host was 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 occasion. We tremble to think what might have been our fate, had we been obliged to do justice to any more elaborate spread. Wines there were in variety, and while we were debating between our temperance principles and our fear of giving offense, he, apparently seeing our hesitancy, directed Don Alberto to say to us that there would be no offense if we did not wish to drink the wine, which was a great relief—to El Bah. During the meal, we were fanned with long feather brushes by little darkey children, and between the courses our host would light a cigarette and smoke, while with his genial smile and limited English he tried to make us at home.

Soon after breakfast we took the train and returned to Havana, according to previous arrangements, notwithstanding our host insisted upon our staying over night, when the ladies would be home; and his offer to take us over the neighboring plantations on the morrow.

GLIMPSSES OF EUROPE.

Dear Mr. Platts,—Some of my letters to Mrs. Maxson, describing my foreign trip, having come to 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 removed.

The two knights in the old story, approaching a shield from opposite sides maintained, one that it 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 observation. So I may have seen as silver much that time for a closer acquaintance would have given a lining of gold. If they will in any way aid the Recorder, however, I am glad to place them at your service.

Sincerely yours,
HENRY M. MAXSON.

THE VOYAGE.

The bar at Sandy Hook makes it necessary for ocean steamer to time their departure according to the tide. In our case it was appointed at 6 A. M., Wednesday, so we came aboard the City of Rome, Tuesday afternoon. One who goes on for the first time steps into a scene that is novel and bewildering. Everywhere is bustle and confusion, and all parts of the ship are apparently thrown wide open. Numberless people are passing to and fro, baggage is constantly arriving and being dropped onto the dock, lighters are alongside unloading coal, cheese and boxes of merchandise, while teams are pouring their loads of freight onto the wharf. Up and down the gangways from the wharf swarm the people, while from both sides of the vessel the freight is drawn up and poured down four hatchways into the hold of the ship. The front of the deck seems to be full of steam windlasses for loading and unloading this freight, and lowering the numberless trunks into the hold. Great cases are drawn up two at a time while cheeses come up by the score, in a huge net of ropes. A look down into one of these hatchways impresses one with the great size of our vessel. Great shafts ten or fifteen feet square, and fifty feet deep, make it seem hardly possible that one is looking down into a ship. Their depth is a serious matter to one who falls down, as one poor fellow did yesterday. As you go up to the promenade deck, the size of the boat again impresses you when you look down a long awning covered walk, with a blank wall on one side and an iron

railing on the other, seeming to afford unlimited opportunities for "constitutional." When you think that in five trips "from stem to stern" and back, one would cover a mile, you get some idea of the distance. To night (Tuesday) the deck is full of passengers and their friends having a farewell visit, and of baggage, bundles, chairs and boxes. One of the first duties of the passenger is to single out from this mass the particular trunk in which he has packed the winter clothing and other necessities intended for steamer use. A man stands ready to paste on all such a label which says "wanted" that it may be saved out when the rest of the baggage goes into the hold. Your other trunks have your initials pasted on them before they are stowed in the hold. When you land at Liverpool you look for it in the Custom House in the pile of trunks bearing that letter. A quarter "wisely invested" enables you to find your trunks in your room before retiring provided you can point them out to the steward. About 5 o'clock bouquets and flowers begin to arrive from the florists, with cards of kind friends who sent them. Such beautiful floral! Such elaborate pieces! One sent to Beatty, the organ builder, was a piano about three feet high, of pinks, yellow and white daisies and roses. In all, there were about fifty of these beautiful bouquets and pieces, mostly the latter, displayed on the saloon table. In the evening a general reception is held and the deck is filled with passengers and their friends, till a late hour. On the upper deck there seems to be a church delegation 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-place many weary hours before we bid it good-bye. Very narrow it seems, but, as one 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.

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, the captain shouts "Let her go," and a few 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 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 seen now and then during the whole of the first day.

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 keeps 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 says, "It is half past seven," and we have it impressed upon us that we are going eastward and leaving even Father Time behind. The day is beautiful and after yesterday's

fog the sun seems doubly pleasant, and the sea is so smooth that one could easily imagine himself on the Sound, except that there is no land to be seen, no sail—nothing but ourselves, whichever direction one looks. All day long the beautiful weather continues and as we sit on deck without wraps we find the sun uncomfortably warm. In the evening a diversion occurs in the form of a discussion between two Englishmen, which drifted into a political vein, one supporting Gladstone, the other opposing him. It was 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 gave a crusade against this new fad, and I copy this article entire that my readers may have the benefit of the wise words:

"Don't have in every room a beautiful lamp, softened and shaded so that it is 'just light enough to see how dark it is.' The 'dim religious light' is becoming and aesthetic, 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 helplessly around, from one shaded, lace-trimmed lamp to another, trying 'to find a lamp without 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's-eyes of colored glass. Beware of it! It is fair to look on but difficult to read by. First, 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 yellow crepe. They were just big circles of the crepe with a hole out in the middle for the chimney and top of the shade. The lower edge was trimmed with lace. They fell in soft folds, and shaded a lamp without extinguishing it. Now a 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."

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 it 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 abut a lump of coal there, so that both shall catch fire. Then he must put one or 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 religion? 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 holy 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 fire.—*Congregational Magazine*.

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All communications, whether on business or otherwise, should be addressed to THE EDITOR.

Missions.

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

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

The 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 position 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 says that sometimes her work looks very insignificant—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 become, feels more than satisfied, and is grateful for needed patience and grace.

THE NATURE AND RELATION OF HOME AND FOREIGN MISSIONS.

BY REV. W. C. DALAND.

This subject is a very plain and simple one, and would apparently involve no difficulty. 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 "good news" 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 work of missions is thus the work of the church itself. The missionary spirit of modern times is the essential spirit of Christianity. Christianity and missionary enterprise are identical. The Christian Church and its ordinances rest upon the same authority as do missions. If we do away with the establishment of missions, we do away with 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 clear.

What is the idea which more than any other animates the minds of men to-day? What conception more than another is before them? As we look at the magnitude of the social problems which force their attention upon us, and compel recognition whether we will or not, we might say that human liberty and equality are the most prominent ideas of the age, that those are the princi-

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 is 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 to Deity 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 off, and whether felt or not, its influence is present. And in the Christian thought of 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 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 of sorrows, despised and rejected of men, in his weakness upon the cross, has swayed the destinies of men and nations as no ruler, be he Alexander, Cæsar, or Napoleon, has ever done or can ever do. And to-day in this the most prosaic and matter-of-fact of centuries, should the occasion demand it, millions of loyal subjects of our King, the once crucified Nazarene, would willingly die a martyr death for his sake. What fact in all human history can compare for its influence to the life and death of our Lord? "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 and power for fight and against wrong. Other forces disintegrate and destroy; she unites and builds up. Other forces produce 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 missionaries. Business houses send forth theirs; we call them "commercial travelers." The idea has become fixed that if we would reach man we must go out after them. We prepare our supper and they come not. Then we must "go out into the highways and hedges and compel them to come in." A business man who does not avail himself of the missionary principle will have indifferent success, and so will a church. This idea was the one which animated the saintly cobbler, Carey, who while at his bench studied the map of India, and longed to bring the gospel light into that darkness. And that idea was the germ of the whole system of modern missionary effort. The thought that if we would reach men, we must go forth among them, even as Christ we die for them, is the regnant idea of all modern enterprise. Furthermore it is the one necessary idea which alone can complete our social and economic science, and which if applied will settle many of the vexed questions of the day, and our troubles in this respect would be well nigh over. But it is in religion, unfortunately, that the animating idea of this last of the centuries is most

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 wonder.

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 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 only way out of many of the moral and social dilemmas, the Mormon problem for example. To all these apply missions zealously, practically, and with a will, and presto! you have the answer.

Now take these two ideas and these two facts, and they are soon to be one. Real 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 of the Christian Church. Individualize it and you have the same result. A Christian who is not in some respect a missionary is in 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 in the newer parts of our own land, or to 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, whether pagans, frontiers men, or the "starving poor" at our own doors. This last is however generally undertaken by individual churches. Home-mission churches would be such as are not self-supporting or are under the care of some stronger church. Missions then are missions. Foreign missions are foreign missions. Home missions are home missions. So much for the nature. The essential nature of each is that of the Christian religion as established by Christ. Both are necessary to the fulfillment of the Christ-given injunction, "Go ye into all the world, and preach the gospel to every creature." Mark. 16: 15. The question of ways and means does not come within my province to-day.

2. As to their relation. With regard to this there are many misconceptions, and before deciding this question let us consider what the relation is not. Here we shall employ somewhat the line of argument habitually employed by those who select incumbents for the mission fields. Only we shall do more than they do. You know it is frequently asserted that if a man is good for nothing else, they say, "Send him as a foreign missionary," after the reasoning of the man who sold a dog, recommending him as a remarkable 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 rabbits, and he is simply good for nothing at hunting rabbits." "Is that so?" was the rejoinder. "That is very strange. I had 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 line of argument to pursue in matters of investigation, and in order to dispose of a few misconceptions let us consider what the 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 is a very common misconception. People think there is something antagonistic between home and foreign missions. They are considered to be rivals, at least, if not enemies. Advocates of home missions are opposed to foreign missions. Advocates of foreign missions are opposed to home missions. Ardent friends of home missions say foreign missions are all foolishness. Ardent friends of foreign missions are jealous of the claims of home missions. If they do not fight like cats and dogs, they certainly manifest very strongly the odium theologorum. Now this is not so. Home and foreign missions are not enemies. Their advo-

ates should not be enemies. They ought to be the warmest friends and the most sincere allies. The relation is not one of enmity, because all departments of work in Christ's kingdom should be in sympathy one with another. This might be shown by Jesus' illustration of a house divided against itself. 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, the harsh recriminations, the imputation of base and unworthy motives without due reason, compel those that are without to 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 management 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 the Divine Will. Were we at the center, 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 insignificance. 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! The world for the pure and undefiled worship of God in his own appointed way. The world for our Master, whether New York City or Shanghai, whether our great country with all its latent and active energies for good or ill, or the lands of the earth, the islands of the sea, the Flowery Kingdom, or the Dark Continent—all for Christ! And it is not for us to weigh or measure the relative worth of souls or of nations. The word of our King hath been spoken, and can his subjects falter? "If a man love me," says Christ, "he will keep my words."

3d. It is not a relation of mutual exclusiveness. 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 pastors and teachers, some to be evangelists, and some to be the instructors of teachers, and I suppose some to be missionary secretaries and treasurers, etc. Division of labor is all right. But for individuals to fancy 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 to the evangelical catholicity of the individual and the church alike. We are to carry 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 fulfillment of the command of Jesus. The Seventh-day Baptist Church claims to be the church of Christ in its purest form. She must make that claim good. To confess that she cannot keep burning a feeble light in a dark place in the Eastern continent, were in this age to avow a most lament-

able weakness. We must emphasize the truth as we hold it, and spread it. Well and good. That is our mission *μαρτυρεῖτε*. Without a doubt. But we fail in developing an apostolic Christianity if we withhold our dollars or our prayers from the interests of a part of the world far away. Retrenchment 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 long run retrenchment in one direction would not be followed by retrenchment in the others. So far from being mutually exclusive, home and foreign missions are mutually dependent. The fakir, who holds one arm still for years till it becomes withered, finds the other weaker and his whole body enfeebled. Home and foreign missions 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 is 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 relatively 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 exclusiveness 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 destroyed. 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 avert!

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 Pawcatuck Seventh-day Baptist church, Westerly, R. I., Nov. 16, 1887, at 9 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. Velthuisen, the following preamble and resolution were unanimously passed, and the Recording Secretary was instructed to communicate the same to Mr. Velthuisen.

WHEREAS, the Missionary Board having learned that it is necessary for Bro. G. Velthuisen, our missionary in Holland, to have rest and change for the recovery of his health; therefore,

Resolved, That we extend a cordial invitation to him and some member of his family to come to this country for said rest and change, and that all expenses 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 semi-annual 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. GEO. B. CARPENTER, Chairman. O. U. WHITFORD, Recording Secretary.

Sabbath

"Remember the Sabbath-day, that thou shalt labor, and the seventh day is the Sabbath."

FREE FROM THE

It is so common a thing to speak of being under great law as though that meant all law, that it is refreshing a sentiment and so vivid the following, which *Christian Standard*, by Calvin S. Blackwell's not school lesson, Jesus and

Six times is Christ's critics for the letter of the 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—Sabbath. Christ's teacher put man above the law—bath for man." The one and a master; the other's—to minister to man's physical, social, and spiritual liberty, beneficent joyful liberty, beneficent healthful rest and recreation and fellowship and comar with God.

Christ did not come to but made the most prominent entrance into his churchmen to live as if there were by obeying it so willingly more of a pleasure than who is always galling against the law, and its intelligence and willing above the law, and its man as the great emancipator shall know the truth make you free." That obeying the truth as it is be a law unto yourself. tion: Here is a man who the physical laws of his morant of the laws of his wholesome food at unreasonably quantities. iology and of health rise and put him in the pen and punish him with m perhaps with impaired is under the law. Another of the best things, enjoy eat, and sleeps all night not knowing he ever has stomach. He lives above law unto himself. The cashier of a bank, and to himself, as he counts money, "Now, if I could dred dollar bill into my false entry, perhaps I would out," that man is a slaver, which forbids the who counts money as if in brown paper, and never penny, has so wrought into the habit of life that so far as theft is concerned

It seems that Christians that his people should Sabbath—or seventh ordinance, on the line above the law principle reason that this Sabbath race on more practical of God's commandment was not only written on mountain, but upon the universe as a law of old masters put their fresh, damp plaster of ening together, picture so fibered in the need the law of the Sabbath

Educ

"Wisdom is the principal thing; and with all the

ALFRED U

BY PROF.

The growth of college the present time is ph for educational purposes Men of means are put it will bear fruit in det. This money is v ing the facilities of the given, and they are v in activity and usef Does Alfred Univers perity? What is our

In the last decade stood still. There h every direction.

I BUILDINGS. T lege buildings have purchase of the "G Kenyon Memorial H cently been refitted a accommodation for tory and Normal I Memorial Hall is the campus. It is simpl

Sabbath Reform.

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

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 Sabbath-school lesson, Jesus and the Sabbath:

Six times is Christ criticized 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 put man above the law—making the "Sabbath 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 law—but made the most positive conditions of entrance into his church. Yet he taught 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 fullest, 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 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 anxious 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, hardening 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 understanding."

ALFRED UNIVERSITY.

BY PROF. GEO. SCOTT.

The growth of colleges and universities at the present time is phenomenal. Large gifts for educational purposes are daily announced. Men of means are putting their money where 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 vying with one another 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 Kenyon Memorial Hall. The Gothic has recently been refitted and now furnishes ample accommodation for the Business, Preparatory and Normal Departments. Kenyon Memorial Hall is the chief ornament of the campus. It is simple justice to the memory

of a great man to say, that Alfred owes the existence 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 death.

II. FINANCIAL GROWTH. A debt of nearly \$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.....	\$5,000
Debt paid or secured.....	40,000
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 ten 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 Theological Department, also, steadily growing in power.

In the College all the different departments are more efficient. In many, additional teachers have been employed as the work has grown and demands increased. At times, during this decade, no regular Normal Department has been maintained, and the Preparatory Department has been in the hands of tutors with little experience. Now these departments are perfectly organized and manned by teachers of great ability. The Principal, Prof. D. A. Blakeslee, has 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 Mathematics, formerly filled by one man, who was able to meet all the demands in these lines, now occupy nearly the whole time and attention of two professors.

Physics and chemistry are in much greater demand, and the facilities in these lines have 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 his supervision. With him at the head of the Greek school, no wonder that the interest in this study grows so rapidly. Surely, Alfred is fortunate in having such a man.

Prof. Titsworth, just elected to the Chair of Latin, brings to that subject a thorough preparation, accurate scholarship, and considerable experience in teaching. His advent will secure increased enthusiasm in this department. With the Prof. T.'s in charge, the outlook for classical study at Alfred is 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 of the village and college campus has greatly improved.

Our Treasurer, Mr. W. H. Crandall, is a host in himself, and is working hard for the prosperity of the College in every way. The new Executive Board is very efficient, and

by looking after the business matters in a 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 Kenyon Memorial, and placed in new cases. In a few months it will be a source of pride 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 Physics, Prof. Tomlinson in Greek, Prof. Kenyon in Mathematics, and others in their own departments, Pres. Allen is *ubique potens*—strong in every direction—the right man in the right place; his whole soul is in his work. For Alfred, he has deprived himself of many of the comforts of life, and refused positions of honor and emolument 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 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 speech, and accuracy and forcibleness in the use of language, are of great advantage to the pulpit speaker. It is my purpose, by a few brief statements, to show that the study of the ancient languages contributes to the improvement of these desirable qualities of public speaking.

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

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 painstaking.

Our authors produce volumes in a few months, whilst it took Virgil eleven of his ripest years to write his great epic, the *Æneid*, seven of which were spent on the first half, averaging less than two lines a day. Now, it is impossible for one to read and critically study such compositions, without breathing in the spirit of learning, and cultivating a ready and effective power of utterance.

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 taste are called into requisition—judgment, 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 severity of drill and training, and cannot fail to infuse into one's style an improved element, 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—the genuine classic scholar opens his mouth, and the impress of Homer and Virgil is on his lips. He speaks, and, if versed in the grand old Hebrew, the strains of David's rapturous harp, and the tread of Isaiah's stately measures, come back to us from the sepulchre of the ages. But it is objected that these studies, in the midst of cares and struggles of active life, are easily forgotten. As much as I deprecate the neglect that renders this possible, I may say that, so far as my present purpose is concerned, if one does

not wish to pursue them for further improvement, let them be forgotten. If the house be built, what care we for the scaffolding?

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

Whilst the pulpit is the first place of all where sound learning should be found, it is the very last place where it should be put on exhibition. The element of good public speaking, of which I have been treating, attained in the way described, is so insidiously infused in one's habit of thought and form of expression, that he is unconscious both of its existence and source; and so does not ostentatiously exhibit it, unless, in an unlucky moment, he quotes Hebrew or Greek in the presence of an audience innocent of letters, thus, "speaking in an unknown tongue," and in Paul's estimation, making a sheer "barbarian" of himself.

4. Opposition to the study of the ancient languages, on the part of these who have enjoyed its advantages, is especially reprehensible.

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 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, "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 excellencies have been largely infused into English literature.

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*.

Temperance.

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

ALCOHOL'S LATITUDES.

General Greely, the most distinguished Arctic traveler we have among us, tells us that in high latitudes the effect of alcohol shows itself in "diminished power for work," and in "impaired resistance to cold." For this conclusion he gives facts of his own observation and those set down by previous 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 cause a rise in temperature. The blood vessels of the brain are congested, the heart is stimulated. The secondary effect is to lower the temperature slightly. But you never find alcohol used in moderation; people who use it invariably use it to excess. When taken to excess, nothing could be used that would produce sunstroke or heat exhaustion quicker. Lager beer and ale open the pores and cause perspiration. These drinks are 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 those who want to "keep cool and well in summer" is to let alcohol alone. He who drinks freely of it, remarks Dr. Parker, is "tempting Providence," and according to Dr. Edson, those who drink at all, are apt to drink to excess.

The truth is becoming more and more clearly recognized that alcohol taken as a beverage is always injurious and never helpful. If taken at all it should be taken as a medicine. Those who disobey the rules which science lays down as the result of her

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

But the physical results, bad as they are, unfortunately are not the worst. The past five weeks of the "heated term" have been shockingly fruitful of crimes of personal violence, all inspired by the free use of alcohol. A father, maddened with drink, stabs his daughter to the heart; a husband, fitted for the work in the saloons, kills his wife; two drunken men attend a christening party, and life is taken and serious wounds given in the affray which follows; in a drunken frenzy a laborer stabs an old man 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 sends out its patrons to do crimes that make the heart of society sick.

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 have yet been found where it is anything but 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, for Dan Briggs was known to be often violent 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 to them?

"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 boys.

"Not in the first place," said Dan. "I began by sucking the new cider through a straw, 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 moment's pause, George Hill said:

"Boys, I, for one, am not going to drink any more new cider. It is cider anyway, and it 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 cider-drinking before we get his appetite for strong drink."

Mark Smith, the owner of the mill, who was standing near had heard all the conversation, 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 a saw-mill."

STEAM ON BOTH WHEELS.

It requires two wheels to propel a ferry-boat. If one is clogged, the boat simply revolves in the water, without progress. Every cart needs two wheels; and if one is out 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 both wheels! We want law, and love, also—persuasion not to drink liquor, as well as prohibition of selling liquor. Shutting the saloons is not all; we must smash the jugg also.—*T. L. Cuyler*.

able weakness. We must emphasize the truth as we hold it, and spread it. Well and good. That is our mission *κατ' εὐαγγέλιον*. Without a doubt. But we fail in developing an apostolic Christianity if we withhold our dollars or our prayers from the interests of a part of the world far away. Retrenchment 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 long run retrenchment in one direction would not be followed by retrenchment in the others. So far from being mutually exclusive, home and foreign missions are mutually dependent. The fakir, who holds one arm still for years till it becomes withered, finds the other weaker and his whole body enfeebled. Home and foreign missions 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 is 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 relatively 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 exclusiveness 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 destroyed. 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 avert!

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 Pawcatuck Seventh-day Baptist church, Westerly, R. I., Nov. 16, 1887, at 9 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. Velthuisen, the following preamble and resolution were unanimously passed, and the Recording Secretary was instructed to communicate the same to Mr. Velthuisen.

WHEREAS, the Missionary Board, having learned that it is necessary for Bro. G. Velthuisen, our missionary in Holland, to have rest and change for the recovery of his health; therefore,

Resolved, That we extend a cordial invitation to him and some member of his family to come to this country for said rest and change, and that all expenses 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 semi-annual 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.
Geo. B. Carpenter, Chairman.
O. U. Warren, Recording Secretary.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Dec. 1, 1887.

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

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

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

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"LITTLE by little, sure and slow.
We fashion our future of bliss or woe
As the present passes away.
Our feet as climbing the stairway bright,
Or gliding downward into the night,
Little by little, day by day.

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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 Chinaman 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 Sabbath-keeping 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 not yet begin to appreciate. Every point of this nature gained ought to be filled as full as it can hold with our publications, both those that present the truth of the Sabbath 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 laborers can come only with deeper consecration to God and his service.

THE Helping Hand for the first quarter of 1888 will be ready for distribution about the middle of December. We have adopted the plan of not sending this magazine beyond 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 number of subscriptions expire with the close of the current year. It is important, therefore, that all who want the Helping Hand for next year renew their subscriptions at once. This is important to us, in order that we may know how large an edition to print; it is important to the subscriber, in order that he may be sure of getting his paper. The price will be as heretofore;

25 cents per copy, per year; 7 cents for a single copy for one quarter. We hope all our schools will order generous supplies, and do it promptly. When it is practicable for any school we prefer to send all copies to one address, rather than to individuals. Send 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, retiring from that position of hard and responsible 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 us most needed.

1. We need a revival of doctrinal religion. We are not disposed to say that, religiously, the days of Jonathan Edwards and the Puritans were, in every respect, or even as a 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 it is 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 manifest. 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 to give each man an equal right to his own opinions, it speedily confounded men's thoughts about truth with the truth itself, 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 believe anything with a faith that is worth maintaining at any cost. Vagueness of conception, effeminacy of conviction, spiritual lassitude, and finally a general indifference 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 faith in the fundamental facts of the gospel. There are many things respecting the mode of gospel truths, which men may never know. A thousand unanswerable questions may be asked about the why and the how of things revealed, about which men may reason, and differ, and remain in perpetual doubt; but in respect to the facts themselves there should be positive convictions,

and in them there should be unflinching faith. The person, attributes, and works of God; the existence, nature, and possible destiny of man; the nature and work of Jesus Christ; the person, office, and ministry of the 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 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 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 experimental 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. Corresponding 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 complete Christian character than either can make without the other. The experience of God's love and of his grace in Christ awakens 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, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." This is experimental religion. Through lack of this the church of God languishes, and the cause of God in the world moves slowly. We want, then, a revival of experimental religion, a revival that will set our hearts aglow 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 possessors 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 salvation 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 the students, has spoken some things that are highly suggestive to all Christian workers.

In labors for young men in his own country who are in revolt against religion, he has found that three-fourths of their diffi-

culties are about the lives of Christians, and the narrowness of their dogmas. They cannot directly assail Christianity in its essential features, but rebel against the forms in which they find it wrapped up. The experimental 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 Christianity, and the other is the life of Christ."

A large proportion of converted young men are of pious parentage. When we find a very clear case of conversion, we almost always find that he had a praying mother.

It seems that while Christians do not find it easy ways 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 Testament; and he became a Christian. Wishing 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 history. He said, "If I had known Christians before I knew Christ, I should not have been a Christian; but fortunately I knew Christ first." He expected to find the sermon on the Mount lived by disciples now. He was saved from his deep doubt by making the acquaintance of men who reflected 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 more like Christ; then we shall not lack the one best evidence that the Holy Spirit is with us; and we shall be filled with that divine energy, which, like the sunshine, needs no proof of its power, apart from its own brightness; and then many will believe on the Son of God as he that "taketh away the sin of the world."

J. B. C.

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 company of Sabbath-keepers in North Carolina, and is now on his way to Mississippi and Louisiana.

We reached Fayetteville, Cumberland Co., N. C., Thursday evening, Nov. 10th. It being County Fair week, hotels were crowded; but we obtained a single cot, in a 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 from the town, and five from Manchester, up the Cape Fear and Garkin Valley Railroad. Arrangements had been made for my conveyance out to the home of Mr. Geo. Newton, on Friday; but, through no fault of the friends however, I did not learn of it until in the afternoon, and was not able to get away until toward night. Z. B. Newton, 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; 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 followed. Otherwise I had intended to apply at the first house for a guide. The possibility of having to "camp out" was not altogether pleasant; but still it furnished variety in traveling experiences.

Arriving at Mr. Newton's, I was cordially welcomed, and during my stay was most kindly and hospitably entertained. There were preaching services on the Sabbath and the night following, at Mr. Newton's house, and twice on Sunday, in a Baptist meeting house near by. On Monday a church of six members was organized, an account of which will be furnished the RECORDER by the church clerk, Rev. D. N. Newton. The Sabbath question and other points of denominational faith and practice were the principal subjects of conversation between the meetings, and until eleven or twelve o'clock at night. But as this was on the line of Sherman's march, and as the people had suffered much at the hands of cruel soldiers who robbed and destroyed until there was almost nothing left to eat or with which to cultivate the soil, we could not but talk of these things. There are still hearts intensely loyal to the Southern cause; and

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 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 page 23 of the "Hand Book" deacons are also called elders. In our opinion this is neither denominational nor Scriptural usage, and we think the statement must be an error of pen or type. 2. The "Hand Book" says, on page 25, "Seventh-day Baptists do not rebaptize those who have been immersed;" and on page 29, "Persons coming from other denominations, and having been immersed, are received into membership," etc. Now our Southern brethren believe that no baptism is valid which is not administered by one who himself believes that immersion is the Bible-appointed mode; i. e., that immersion by a Pedobaptist minister is not true baptism; and they consider this to be a question of very great importance; indeed, that their view is essential to true New Testament and Baptist order. The above statements of the "Hand Book" were, therefore, quite a stumbling-block, and were looked upon by Sunday-keeping friends, now interested in the Sabbath question, as a sign of denominational laxity of opinion and practice with reference to the sacred ordinance of Christian baptism. We replied that the "Hand Book" set forth a custom, not a law; that the instances where such "irregular" baptisms had been recognized 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; and, according to their wish, we here ask for a historical and doctrinal discussion, in the RECORDER, of the question, What have been and what are our denominational views and practices with reference to the validity of immersion when performed by a Pedobaptist minister? 3. They do not believe that woman should be allowed to take part in business meetings of the church, or that she should be ordained to the work of the ministry. They are willing she should speak in public, for Christ and religion, but are not willing she should be ordained, so as to administer the ordinance of the church, believing this to be without warrant in any New Testament example or precept. We 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 sentiment among our people on this point; that some of us, while far from being enthusiasts in such matters, dare not say "no," when the woman feels herself called to labor in the gospel, and by her instrumentality Christians are edified and sinners converted; and suggested that if the movement be not in accord with the gospel it will come to naught, but that if it be, we would do well not to hinder it. 4. They inquired as to our manner of keeping the Sabbath day. We confessed that the day was not observed by us as it ought to be; but testified that we were striving after better things in this regard. Brethren, greater obedience to God, all along the line of his requirements, would be our best credentials, when we ask the world to hear our witness for the gospel, or in behalf of the law of Jehovah. In general, we said that it was not in harmony with the history, spirit or belief of Seventh-day Baptists to have many enacted rules and regulations, or creeds great in length and minute in particulars; but that, as the fruit of free discussion, carried on with increasing kindness and brotherliness of temper, as the result of great independence of thought and action, and of intense individuality, guided by growing intelligence and increasingly sanctified by the grace of God, and by the power of an endless life dwelling in us through the power of the Holy Spirit of

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As helping to balance features they find in us, of the things respecting the condition of morals in our room must be allowed differences of opinion and the use and definition of tobacco by some of our people which is an occasion of many of us. We believe to be one of the greatest ought to be discarded by especially by every Christian according to our under-standings and Biblical principles, the use of, and trad-some other errors in practice must still be kept in the exhortation and example in the sphere of church government. And as our bounds extend into the people of strong Southern ideas, questions will arise relating with, and laboring that will require on the part of our worker great tact, some due regard for the toms of the Christian South.

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God and of truth, who abides in the church and people of Christ, as in a temple, their guide and sanctifier, we are steadily approaching, greater and greater substantial unity in spirit, purpose and work, in doctrine and in life.

As helping to balance the objectionable features they find in us, and as an example of the things respecting which, in the present condition of morals and religion, some room must be allowed in the church for differences of opinion and practice, I mentioned the use and defense of the use of tobacco by some of our Southern ministers, which is an occasion of deep regret to very many of us. We believe the use of tobacco to be one of the greatest of evils; and that it ought to be discarded by every Christian, and especially by every Christian minister. But according to our understanding of the historical and Biblical progress in doctrine and life, the use of, and trade in, tobacco, and some other errors in practice and in faith, must still be kept in the sphere of instruction, exhortation and example, and not yet placed in the sphere of church discipline and government. And as our denominational bounds extend into the South, and among people of strong Southern sympathies and ideas, questions will arise as to ways of associating with, and laboring for, the colored race that will require on the part of the Northern worker great tact and wisdom, and some due regard for the opinions and customs of the Christian South.

The Sabbath truth came to our North 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 regretting 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 hold meetings for the preaching of Christ, to present the doctrine of the Sabbath publicly and especially in conversation, and to organize Bible-schools to be furnished with our own Sabbath-school helps and literature. A few hundred dollars a year will make such work possible; who will provide it? Our life and growth depend on our being wisely aggressive, while always, of course, seeking to advance the cause in the spirit and temper of our Lord and Master. Oh that lips may be sanctified by the Spirit's power, to speak with burning words! Oh that pens may be fired with the same divine might! That our 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 knowledge. Behold our opportunities! They 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 again my childhood home in West Virginia. It is my spiritual as well as natural home, for there I became a child of God, was baptized, and united with the Ritchie Church soon after its organization. After an absence of five years, having made one little visit in the time, there were many changes to be

noted. Some of the fathers and mothers and younger ones had gone to their final home. The union of the Pine Grove and Ritchie Churches had been accomplished, which considerably increased the membership of the Ritchie Church. Their former pastor is now settled in Hopkinton, R. I., and Rev. H. B. Lewis has left his Minnesota field and become their pastor. Brother Lewis is an excellent worker, and is doing a grand work on that very needy field in Ritchie. The church was in a very low spiritual condition when he came among them, but his earnest, practical gospel sermons enforced in his numerous pastoral visits with the Spirit of God; have proven a great means of growth in grace. During the last three weeks of our stay, he was holding a series of meetings, which resulted in great good to that people. Some church troubles were settled, several lukewarm Christians have been quickened into new activities, backsliders have returned and done their first works over, and sinners have sought and found pardon. At the time of our departure, November 15th, the meetings were still continuing with good interest. Baptisms and additions to the church were expected in the near future. May the Spirit continue to bless the earnest, united efforts of pastor and people to the upbuilding of the cause in Ritchie.

PERIE R. BURDICK.

LINKLAEN CENTRE, N. Y., Nov. 22, 1887.

JUMBLES.

All development in the natural world is said to be, and to have been, toward head-development, or cephalization. Such a development often comes in national and social life 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 character are in all parts of the denomination rather than gathered into a few clusters, the general good will be best subserved and the men themselves will not lose honor and opportunity for good.

The sentiment often comes to the surface that Seventh-day Baptists are so peculiarly under the guidance and protection of God that the ordinary watchfulness of Christians is unnecessary. That is not so. Christ's test, "Ye shall know them by their fruits," applies as much to them as to others. If the world does not find in them the Christian virtues and graces, it will have none of them. If to be Seventh-day Baptists demands a lack of charity for those who do not see as 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 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 keenly on some question of reform and treat respectfully those who have no faith, as yet, in their views. Abusive and intemperate language does not help on reforms. When our Saviour instituted the greatest reform that has ever been attempted he commanded his agents to be wise as serpents and harmless

as doves. The nineteenth century has not outgrown the first in the method of carrying reforms to a slow and doubting world.

Home News.

New York.

ALFRED CENTRE.

Some much needed improvements about the University grounds and buildings have recently been made or are still in progress. The grounds and walks about the Kenyon Memorial Hall have been graded, and the walks in other parts of the campus have been put in excellent condition, by the addition of fine gravel. The old shingle roof of the Ladies' Hall is being exchanged for a new slate roof, which, besides affording perfect protection from the storm, adds not a little to the appearance of the building.

Thanksgiving day with us was a very unpleasant one as to weather, but in every other respect a very pleasant day. The services at the church, at 10.30 A. M. consisted of a praise service prepared and conducted by pastor Titoworth, and a thanksgiving address by pastor elect Williams. In the evening the Ladies' Evangelical Society gave their annual public session, presenting an interesting and solid programme. Both sessions were unusually well attended, and at both generous collections were taken, the former in the interest of the church parsonage fund, and the latter for the promotion of the work of the Ladies' Evangelical Society.

Rev. L. E. Livermore has accepted a call to the pastorate of the church at New Market, N. J. Thus, after an absence of nearly five years, he returns to the charge which he left in order to accept the general financial agency of Alfred University. During the past two years he has conducted our local paper, the *Alfred Sun*, served the church at Wellsville upon the Sabbath, and has served the cause of education in our midst, as a trustee of the University, and a member of its executive committee, and as a member of the district school board. It is understood that the management of the *Sun* descends 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. E. R.

INDEPENDENCE.

Sabbath, Nov. 19th, we visited the baptismal waters, where another of our young believers put on Christ by a public profession of religion, and united with the church militant. 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 filled.

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 Lesson. 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 Sattie Potter.
- Song, "Come ye Thankful People."
- Sermon, by the Pastor.
- Song, "Our Native Land."
- Benediction.

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 rain.

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

HORNELLSVILLE.

As we could not well meet on Thanksgiving 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 "Thanksgiving," 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 school, including the subscription for ten copies of the *Helping Hand*, and twenty copies of *Our Sabbath Visitor*, and a half share in the China School Fund. It was accordingly voted that a thank offering be

made from the treasury for the benefit of the Tract Society.

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 at any service was 18, and the largest 30. L. A. P.

DE RUYTER.

Just across the street from our church in this village lives an aged Christian lady. She has lost her husband many years ago, she is kindly cared for by her children, and with a comfortable income devotes much of her time to the duties of religion. In early womanhood she was brought under deep conviction of sin, and experienced that blessed joy of forgiveness and acceptance with God through Jesus Christ. After careful consideration and much prayer, she united with the Society of Friends. In the course of a few years her rare natural gifts and the evident inducement of the Spirit caused her name to be proposed at the Monthly Meeting, and she was unanimously approved as a minister among her people. For more than half a century Aunt Wealthy Russel has been preaching, as the Spirit prompted her, the blessed gospel of Jesus Christ. And now at the age of eighty four, with rich Christian experience and the manifest unction of the Spirit at funerals and on other occasions, she preaches the good news of salvation. And when, a few weeks ago, the pastor was away at the Quarterly Meeting at Scort, it was the general desire, and seemed fitting, that Aunt Wealthy should again be invited to speak the Word of life to our people. A large congregation gathered to hear her precious testimony of a Saviour's forgiveness and a Saviour's love. And then it seems that the Spirit of the Lord is bringing nearer together the different branches of those who love Jesus, and is calling the sisters and mothers to proclaim publicly the glad tidings of salvation. L. R. S.

West Virginia.

LOST CREEK.

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 Recorder, 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 here are taking hold of the work nobly.

The failure of crops for a few years past, and the financial depression caused by the 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. They have about thirteen hundred dollars 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 be sent.

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

Eld. Huffman, Dear Sir,—It was with the deepest regret I learned of your sad misfortune—the burning of the Brick Church. I am rejoiced to see (through the *Clarkburg News*) that you are taking steps to immediately rebuild. I do not know who your Church Treasurer or Building Committee are. I enclose check for \$25 payable to your order, to be used in the rebuilding of the church. Respectfully, J. F. RANDOLPH.

SALEM, W. Va., Oct. 3, 1887.

Such expressions, coming unasked, do us much good. J. L. HUFFMAN.

NOVEMBER 24, 1887.

WISCONSIN.

MILTON.

Eld. N. Wardner recently repeated his sermon on the National Reform Association. It was an able presentation of the position of the Seventh-day Baptists in regard to the

union of church and state, and ought to appear in the columns of the Recorder and obtain a general reading.

Condensed News.

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 out duck shooting in a boat, Nov. 19th.

Assistant Postmaster General Knott says he is convinced that the government will establish a postal telegraph system within the next three years.

Five hundred and twenty five bales of cotton, including the twelve cars upon which it was loaded, burned near Bryan, Texas, Nov. 23d, on the Texas Central road. Loss \$40,000.

About fifty warrants alleging violations of the factory laws, in respect of employment of children under thirteen years of age, have been issued at Cohoes, N. Y., on complaint 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 authority or supervision of the Interior Department, 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 christened Victoria Eugenie Julia Eva.

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

It is rumored that the king of Italy and the king of Wurtemberg 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 continent.

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 himself as his successor.

Archbishop Fabre has issued a mandement asking all Roman Catholics in Montreal to offer prayers for the restoration of the Pope's temporal power, when all evil will disappear, and appointing Christmas as a special day for the offering of prayers in honor of the Pope's jubilee.

The Salvation Army was attacked at Quebec, 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 emigration scheme. The Pope proposes to utilize parish priests for the double purpose of 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 simply to say that God is the lawgiver for 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 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 as Book-keeper, Clerk, or in the Mercantile business. For reference, address the Editor of this paper.

Holiday Goods.

LARGER STOCK to select from

than ever before, at

SHAW'S Jewelry Store,

ALFRED CENTRE, N. Y.

Miscellany.

THE BETTER LOVE.

BY AUGUSTA MOORE.

Human love is very sweet, But uncertain 'tis, and fleet As a changeful vision...

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 think of sellin' anythin'. Well, I shall be glad to do it," and she breathed a sigh of relief, "for I declare if I ain't been afraid that Susan would die before we'd made a stroke to help her...

came in rubbing his cold hands thoughtfully, and sat down to his weekly paper. But in and out between the lines he kept seeing Susan's thin face, flushed with gratitude...

BE MERCIFUL UNTO ME. Psalm 26: 11. Invisible and Infinite! A creation of the dust Would lowly at thy footstool sit...

mother, Leonard, for the sake of the Master who is waiting for your service, show yourself a man!" She began to gather up her books and the boy left the room without speaking...

I WILL FOLL The world is ver And full of joy The sun shines o On everything I know I shall be While in the v For I will foll Will follow al I'm but a little I My journey's They say I shall Before my jou The world is fu And sufferin But I will foll Will follow a Then, like a lit Whatever I m I'll take it—joy And lay at Je He'll comfort m He'll wipe my With joy I'll fo Will follow a CLOTHES-LINE BY SUSAN O. It was washing-day as well as clothes-line husband. And the I every man his work," too, met and blessed e cording to their indi the duty of the hour. I of such conviction and The husband was a l had been struggling on life for two or three y discouragement, for I and with the disadvan religious training. S the light, and striving ly, though sometimes! But, in the course of she saw plainly that her "by the way of pressed it." This is story:—"It was a terrible take it up? But I r right in my path. I n it. I must set up the fallen door. I could husband to help. I boy, ten years old, say it? You and mother differently; but how sl strength given us, wit "But," said he, "I don't know," must do right, what "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 n chapter of First Joh 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 kn next; but I turned t read a few verses, an fell upon my knees, and band, with a pail of h stood still, as if de heard but my own vo "Then I went to w nothing, but went ab and groaning once dared to hope that t upon him. Pretty so "Oh, I wish I wa a word to him, but I on the conviction! "By and by, when ing off, I got time an and ran as fast as I c and say:—"Pray, pray for ute. I hope the Sp him." "When I got hom back window, there finishing putting up clothes line, all nice knew that the Spirit of him! For I had him, for months, to s and so I knew that o him touch that cloth "That evening, w together; and when those to rise who my husband was on home on wings; and at the family altar, offering such a pray and earnest! And we have had at ou And such liberty p pour out my soul many times, that if take down the Bible his little family, I sl and ask no more. I it would be. And prays, too, wond happy! But I had this blessing. "Much of the tim tween me and my S go to my closet, an bright again. If I say to myself:—"Mr. A, are y after the Lord has

mother, Leonard, for the sake of the Master who is waiting for your service, show yourself a man!

She began to gather up her books and the boy left the room without speaking.

It made him angry, and after growling about it while he went out to the room of a man whose vice was so open that even he had shunned him before.

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

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

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:

"Help me, O God, to show myself a man!"

One dreary November afternoon, Miss Thayer received a letter, which she opened with trembling hands, and read with thankful tears:

"DEAR MISS THAYER," the letter ran, "Do you remember what you said to me in the school-room that night, last November? I 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.

And her faith took hold as never before of one of his promises which kept saying itself over to her: "And so is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

I WILL FOLLOW JESUS.

The world is very beautiful, And full of joy to me; The sun shines out in glory On everything I see.

I'm but a little pilgrim, My journey's just begun; They say I shall meet sorrow Before my journey's done.

Then, like a little pilgrim, Whatever I may meet, I'll take it—joy or sorrow—And lay at Jesus' feet.

CLOTHES-LINE CONVICTION.

BY SUSAN OAK CURTIS.

It was washing-day religion with the wife as well as clothes-line conviction with the husband.

The husband was a backslider. The wife had been struggling on towards a Christian life for two or three years, but with much discouragement, for lack of help at home, and with the disadvantage of deficient early religious training.

"It was a terrible cross. How could I take it up? But I must do it, for it was right in my path. I must lift it, or fall over it.

"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?"

"Well, mamma, do, and I'll stand by you." Oh, how glad I was to hear him say that!

"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.

"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 upon him.

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

"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!

"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.

"Do you remember what you said to me in the school-room that night, last November? I 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."

And so Miss Thayer went on with her work with new courage and hope.

And her faith took hold as never before of one of his promises which kept saying itself over to her: "And so is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

your? 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?

So asked an unbelieving physician of his friend, a merchant, in whose room both were quietly sitting during an evening.

ONE OF LINCOLN'S PRAYERS.

The following touching story of Lincoln is related to me by Colonel Dayton, to whom I am already indebted for several excellent morsels of reminiscence:

Shortly after the battle of Gettysburg, General Sickles, badly wounded, was brought to Washington by some members of his staff, and was taken to the private house of a Mr. Dule, on F street, opposite, or nearly opposite, the Ebbitt House.

"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.

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, because 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 Father in heaven.—Dr. H. Clay Trumbull.

The influence of Christian missions upon the condition of woman in pagan lands is a matter of great interest and importance. In no country in the world is more than is hopeful to be attached to this idea than in the revolution that is going on in the woman's world in the empire of Japan at the present time.

Popular Science.

Among the interesting questions which are brought out in Mr. Dudley's dynamograph inspections, some of the most important have been those relating to the life of ties.

LUMINOUS ORGANS OF AN INSECT.

Dr. Dubois has investigated the light-emitting organs of the cucuyo, or Pyrophorus noctiluca. They are three in number—two prothoracic and one ventral.

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- VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Price, in fine binding, 60 cents. Paper, 30 cents. 166 pages.
- VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in fine binding, \$1.25. Twenty-five per cent discount to clergy members. 588 pages. (Volume Three not yet ready.)
- TRIBUTES SUBMITTED BY THE PRESBYTERIAL AND OTHER ANTI-SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 128 pp. Fine Cloth, 50 cents. Paper, 10 cents.
- THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri. 22 pp. 7 cents.
- A PASTOR'S LETTER TO AN ARMY MINISTER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.
- SUNDAY: IS IT GOD'S SABBATH OR MAN'S? A letter addressed to Chicago Ministers. By Rev. E. Bonayre. 13 pp.
- Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
- Religious Liberty Endangered by Legislative Enactments. 16 pp.
- An Appeal for the Restoration of the Bible Sabbath. 40 pp.
- The Sabbath and its Lord. 28 pp.
- The True Sabbath Embraced and Observed. 16 pp.
- The Bible Doctrine of the Weekly Sabbath. 30 pp.
- The last two Tracts in this list are also published in the Swedish language.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

FOURTH QUARTER.

- Oct. 1. The Centurion's Faith. Matt. 8: 5-13.
Oct. 8. The Tempest Stilled. Matt. 8: 18-27.
Oct. 15. Power to Forgive Sins. Matt. 9: 1-8.
Oct. 22. Three Miracles. Matt. 9: 18-31.
Oct. 29. The Harvest and the Laborers. Matt. 9: 35-38, and 10: 1-8.

LESSON XI.—PARABLE OF THE TARES.

By THOMAS R. WILLIAMS, D. D. For Sabbath-day, Dec. 10, 1887.

SCRIPTURE LESSON.—MATTHEW 13: 24-30.

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.

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

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants 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, Will thou then that we go and gather 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 gather the wheat into my barn.

31. So shall it be at the end of the world: the angels shall separate out them which shall be evil, and shall cast them into a furnace of fire: there shall they weep and gnash their teeth.

32. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

33. And he said, Unto you is given the mystery of the kingdom of heaven: but unto them they are not given, because they see not, neither hear, neither understand.

34. And he said unto them, Whoso hath ears to hear, let him hear.

35. And he said, Unto you is given the mystery of the kingdom of heaven: but unto them they are not given, because they see not, neither hear, neither understand.

36. And he said, Unto you is given the mystery of the kingdom of heaven: but unto them they are not given, because they see not, neither hear, neither understand.

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59. And he said, Unto you is given the mystery of the kingdom of heaven: but unto them they are not given, because they see not, neither hear, neither understand.

60. And he said, Unto you is given the mystery of the kingdom of heaven: but unto them they are not given, because they see not, neither hear, neither understand.

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, Will thou then that we go and gather them up?

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 process.

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.

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 represents the children of the evil one.

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.

That parable represents good seed as sown in all conditions of evil, or, as implied in the figure, in all conditions of the human heart, and bringing forth according to the condition of the heart in which it was sown. In this parable, the good seed sown in the kingdom represents the children of God, and the tares, the children of the evil one.

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

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. ANDREWS.

In Hopkinton City, R. I., Nov. 22, 1887, by Rev. L. F. Randolph, Mr. BENJAMIN E. PENDLETON and Miss MARY E. BARBER, both of the town of Hopkinton.

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 Tancy, 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 Tancy.

At his residence in the town of Verona, N. Y., Nov. 3, 1887, of consumption, Mr. FRANKLIN S. GARDNER, 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.

At New Market, N. J., Nov. 20, 1887, after an hour's illness from heart disease, MARGARET SMALLER, 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.

REQUESTS 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.

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

SPECIAL NOTICES.

SABBATH SCHOOL INSTITUTE.—A Sabbath school Institute will be held at Alfred Centre, commencing Monday evening, Dec. 5th, and closing Wednesday evening, Dec. 7th. Rev. L. C. Rogers will deliver an address on Monday evening, and Rev. D. E. Maxson on Wednesday evening.

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 follows the preaching service.

THE New York Seventh day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St., entrance on 23d St. (Take elevator.) Meeting for Bible study at 10.30 A. M., followed by the regular preaching services.

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