

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$3 A YEAR, IN ADVANCE

VOL. XLIII.—NO. 50.

ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 15, 1887.

WHOLE NO. 2285.

## The Sabbath Recorder.

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

### CONTENTS.

A Mother's Song—Poetry.....	1
Flitting Sunward—No. 30.....	1
Glimpses of Europe.—No. 3.....	1
MISCELLANEOUS.....	2
Daisy's Offering—Poetry.....	2
Paraphrase.....	2
Correspondence.....	2
From D. H. Davis.....	2
The Spiritual History of a Chinaman.....	2
Missionary Society.....	2
SABBATH REFORM.....	3
The Object of Sunday Laws.....	3
EDUCATION.....	3
A College Study of Practical Value.....	3
Bible Study in Colleges.....	3
EDITORIALS.....	4
Paraphrase.....	4
Why not an Evangelist?.....	4
What are the Nine?.....	4
COMMUNICATIONS.....	4
In Memoriam.....	4
Beauregard, Miss.....	4
A Plea for the Sabbath Recorder.....	4
Evangelical Institute.....	4
Wisconsin Churches.....	4
The Organization of the Cumberland Seventh-day Baptist Church.....	4
HOME NEWS.....	5
Alfred Centre, N. Y.....	5
Leonardville, N. Y.....	5
Westerly, R. I.....	5
Walworth, Wis.....	5
MISCELLANEOUS.....	6
A Song of Trust—Poetry.....	6
The Woodman's Little Daughter.....	6
The Martin Goose.....	6
Signal Lights.....	6
"Spare Not".....	6
Studies.....	6
To a Bright Cloud—Poetry.....	6
What Love Is.....	6
"By Their Fruits Ye Shall Know Them".....	6
Heures When a Christian Should Forgo.....	6
POPULAR SCIENCE.....	7
CATALOGUES OF PUBLICATIONS, ETC.....	7
THE SABBATH-SCHOOL.....	7
MARRIAGES AND DEATHS.....	7
SPECIAL NOTICES.....	7
BUSINESS DIRECTORY.....	7

### A MOTHER'S SONG.

BY MRS. M. E. H. EVERETT.

Although I roam in dreary ways,  
And may not reach my home,  
I thank thee, Lord, that little child  
Was sanctified to come!  
That thou hast brought him by thy love,  
And by thy wondrous grace,  
To dwell where he forever more  
Shall look upon thy face.

His little feet ne'er pressed the thorns  
That mark life's desert way,  
Thy hands of pity gathered him  
Among the flowers of May;  
And tears that will not cease to fall,  
Till breath is spent with me,  
So young, so pure, so loved he passed,  
He never lived to know.

A few rebukes with kisses blent,  
The clasp of loving arms;  
A voice that sung sweet lullaby  
To hush his first alarms;  
His mother's eyes that watched so long  
Beside his cradle bed,  
This may be all of earth he knows  
Where shines his golden head.

The moans or human agony  
That surge against my breast,  
Show me too well the Angel's truth,  
Who said, "The dead are blest."  
So tell thy blessings, Lord, on him  
To still life's fever pain;  
I bless thee, for the little child  
I ne'er shall see again.

### FLITTING SUNWARD.

NUMBER XXXVI.

FROM COFFERS TO COFFEE.

When we returned to the hotel we found the rest of the party awaiting us, though they had not been idle during our absence. The morning we left for Cardenas, Donna Yasabel had come around in an elegant carriage to take them shopping, including in the company a gentleman and lady whose acquaintance we had made at Tampa, and who were also stopping at the Hotel Pasaje; and they had bought enough fans and jewelry to last them for the remainder—as well as a reminder—of the trip, at least. Jewelry in Havana is unique, and it would never do to leave Cuba and not have any of it, so the ladies had each laid in one or more *souvenirs*. But they had paid, fully as much as the same quality would have cost in New York. The principal jewelry store is that of Hierro, on Obispo Street, and it is one of the sights of the city. Here our ladies spent some time, and on leaving each was presented with some article as a remembrance, a silver garter buckle or a flying angel, for instance.

Havana is noted for its fans, as all Cuban ladies use them constantly, not only as a means of raising the wind, but as a shield and shade. Some are made expressly for flirting—I mean fans, and not ladies—having openings for peeping eyes, concealed by gauze, so that when seemingly hiding behind her fan in excess of modesty, your *vis a vis* is really inspecting you at her leisure. These loop-holes—for one could

scarcely call them a less warlike name when he discovers the artillery behind them—are mainly used for reconnoitering, however, for when the *Senorita* wishes to launch her darts "to kill," she lowers the fan until her eyes appear above it, *en barbette*, and then we be to the heart exposed to the shafts. Fans vary. There are cheap paper ones made by lithography, and from them, all the way up to those highbred aristocrats, made of ivory and choice sandal or violet wood, covered with fine satin, ornamented by high-class artists, and trimmed with the most exquisitely delicate lace. "Bull-fight" fans are plenty, and the demand for them correspondingly great. These have elaborate lithographs or paintings, according to quality, of scenes in the bull-fights. It is the proper thing to have one with the portrait and name of the popular *matador*. Of course some of these were included in the morning's purchases.

After breakfast they all made a trip to an *ingenio*, and a *cafetal*, or coffee estate. Hiring one of the numerous "guides" who are always at hand for such purposes, they took the train for Mariano, a few miles west of Havana. Here they were to take carriages about six or seven miles to the *ingenio*. The guide, as usual ordered these, and as usual, to "turn an honest penny," he got old dilapidated carriages and half dead horses, with which the party were expected to be satisfied, while there were plenty of good vehicles in sight. But if he reckoned on their being Americans, who usually submit to almost any imposition rather than to have trouble, he reckoned without his host, for Donna Yasabel rose to the occasion, and with a few words of musical but vigorous Spanish, scattered the motley crowd, and ordered carriages suited to the company. The guide was glum for the rest of the journey, but evidently stood in awe of one who knew her rights and was able to enforce them.

The way was over a well made road of crushed lime-stone, and through charming scenery of palms and flowers, tall cacti, banana groves, pine-apple fields, orchards of olive, mamme, and sapodilla trees. But everything was *dry* for want of rain, and the white dust from the road gave the party the appearance of millers. Perhaps this explains why so many people here wear white clothes. It cannot be for the same reason that the miller wears a white coat, for that is said to be to keep himself warm. Clothes are not needed for that purpose in this climate.

Arrived at the plantation, they dismounted and walked up a rough, narrow lane, past negro huts from which peeped out the bright eyes of little black urchins in primal costume, while the carriages went by another way, after which a ride over rough fields brought them to the sugar house where they saw much the same processes that have before been described in these papers, not omitting the filthiness and dirt. It was new however, to all the party except El Bah and Donna Yasabel.

"*Ma Belle*," said *Senorita*, "do look at the filthy mess in that kettle. It's too horrid for anything. How can we ever eat any more sugar?"

"Oh dear!" replied she, "I am very much afraid I shall not be able to relish my 'French candies' hereafter. Do you suppose the sugar we get is made like this?"

"Yes, I suppose it is. But then it is refined before we eat it, and I presume the dirt is all taken out."

"You need not worry much about that matter," said Don Carlos. "In the processes of refining the dirt and contamination of every kind is removed, much of it by the filtering, and the rest when it crystallizes; so that the refined sugar which we get is quite clean. But those persons who buy raw brown sugar—*muscovado*, as we used to call it—because they think it is sweeter, might learn a wholesome lesson if they could see how it is made."

From the *ingenio* they drove to a *cafetal*, as the coffee plantations are called. These are more agreeable places than the *ingenios*, but have less to be seen. The berries grow on low trees or shrubs five or six feet high, as many as seventy or eighty thousand of them sometimes on one plantation. The coffee plant would grow into a large tree if permitted, but they are kept well pruned, for convenience in gathering the berries.

The blossoms are a purplish white, and very pretty. The berries are about the size of a cherry, containing two grains each, and are red when ripe. The process of preparing coffee for market is quite simple. The ripe berries are macerated in vats with running water until the pulp is all washed away and the two half round seeds are left in the tough skin, known as parchment. After they are dried this skin is broken off and the seeds which we know as coffee berries are ready for shipment. The choice places for *cafetals* are on hillsides, and by running streams, and fruit trees and flower gardens are their usual accompaniment. But the glory of coffee-raising has departed from Cuba. Sixty years ago there were over one hundred million coffee trees in bearing. Now the quantity exported is hardly worth mentioning, the most of the coffee raised being used on the island. Brazil now leads the world, producing about one third of the whole supply of one thousand million pounds per annum. Little did that pious Mohammedan Sheik, Djemal eddin-Ebn Abou-Alfagger, think when he introduced the delicious beverage into Arabia, one thousand years ago, that it would so spread over the world. But alas! his name has not become a household word, even if his favorite drink has come to be almost a household necessity. Such is fate! Men who have done far less for their fellowmen have achieved immortality, while this pious Arab with the long name is almost wholly unknown. Let us drink a cup of coffee to his memory.

The Dutch who first introduced coffee to Europe, use the most of it *per capita*, while the United States use far the most in quantity of all nations. If we should add chicory and burnt beans to the amount, there is no knowing to what enormous dimensions the sum might attain. Two hundred years ago a single coffee plant stood in the botanical garden in Amsterdam, the only specimen of its kind in Europe. To-day its descendants produce more coffee than all the other plants in the world; a fact which, doubtless, would cause its pith to swell with pride, if it could only know it.

These few facts are some the guide did not tell the party as he hurried them over the estate and back to the station, and from there to Havana. If he knew them he was in no mood to impart his knowledge. But there is a fact which probably he did not know, which I will tell you in confidence, and on which you may meditate over your next cup of "pure mocha." It is that probably not a grain of real mocha ever came to the United States, unless it was brought by some traveler. Very little if any ever gets west of Constantinople, yet large quantities are sold daily in this country! G. H. B.

### GLIMPSES OF EUROPE.—No. 3.

BY PROF. H. M. MAXSON.

LIVERPOOL TO LONDON.

A drive about Liverpool showed us a pleasant, interesting, bustling city, with an unusual number of large, beautiful parks. Everything has a strange cast to it somehow. Even the dirty little street Arabs don't seem quite like ours. There is certainly no lack of poverty here. A stranger can't show his face outside the hotel, without having a flock of bare headed urchins about him, urging him to buy some "matches such as the Americans use," and they stick to you and follow along worse than flies. One of the first things that strikes a stranger is the queer street-cars, with a stair case at the end which leads to the top, on which are two seats, arranged back to back along the middle. For these the fare is about half what it is "inside," though in fair weather they are much more desirable. They are much used for advertising, nearly every one having "Bryant & May's Matches," strung the length of the car. Being such a commercial city, there is an abundance of fine draft horses, some of them are simply enormous, with great feet that would nearly cover a dinner plate, and they form a very interesting sight as they are gathered about the warehouses on the docks in the morning. To go to the other extreme, there are very many Shetland ponies and small donkeys that rattle along cheerfully with what would be a load for an ordinary horse. The number of two-wheeled vehicles one sees here is great, much of the teaming seeming to be done by that kind of a wagon.

Our hotel is a large building that also contains the railroad station, and one peculiar thing about it is that the clerks all seem to be women. Opposite is St. George's Hall, a fine large building containing the courts, and having quite a large square in front, which seems to be one of the "breathing places" of the city in the evening, and a camping ground for the temperance organizations and the Salvationists. Towards evening there comes along a strange looking two-wheeled vehicle, with a kind of a house at one end from which the steam comes puffing out through a pipe. It seems like a rude attempt at copying a locomotive, and is drawn by a diminutive pony. On the side is the legend "Hot Chip Potatoes." The late twilight seems very strange. We attended an organ recital in St. George's Hall this evening, and when we came out at 9.30, it was possible to read a paper by the natural light with ease.

The most characteristic feature of Liverpool is the docks, which line the river on both sides for several miles. The rise of the tide is so great, that all vessels are taken within the docks at high tide, and kept at a uniform level, after the manner of locks in a canal. There are said to be over a hundred acres of this enclosed water surface, and the works are of the most substantial character, while near them are the great warehouses.

Friday we are off for London, making our first acquaintance with "compartment" cars. For the younger readers, to whom it may not be familiar, a few words of description may not be amiss. As the railway took the place of the coach, the cars seem to be an adaptation of the coach to railway uses; but the English do not seem to have developed it very far. Imagine a car made of four or five coaches, placed side by side, with the ends toward the side of the track, and you get a fair idea of the car. Each end of these imaginary coaches has a door, but there is no connection between them. There are no water cans, and no closets, and half the passengers, if the compartment is full, must ride backward. The same car may contain all three classes of compartments, though usually there are but two classes in the same car. The chief difference in the classes seems to be in the elegance of the upholstery and the number expected to occupy a given amount of space, being six in first class, eight in second, and ten in third. The first class is very finely upholstered, the second not quite so finely, but still very comfortable, while some of the third have no cushions. There are three small windows in each end of the compartments, but an American at once becomes intolerably warm, when he discovers that but one can be opened. We rode to London in a "Pullman" which had two large compartments, large windows, and some modern conveniences. They have no conductors, the man who takes the tickets being called a guard. When the train is approaching a large city, it stops at some little station of no importance, and waits until the guard has gone to every door, and examined the tickets. Fancy one of our trains stopping, for a like purpose, at some little station just out of New York, and you get some idea of the absurdity of it. We found the cars on the continent, as a rule, much in advance of the English, many of them being arranged with compartments opening into an aisle along one side of the car, and the tickets were usually collected without holding the train. It seems strange that the Englishman, usually so strenuous in insisting on his rights, will visit other countries, see the greater conveniences of travel used there, and then come home and submit to the rough, inconvenient accommodations so often given him on car and boat. To be sure there are some who say they prefer the English compartment system, and there are some compartments reserved for ladies, but the records of the courts show that an English compartment is not safe for a man or woman traveling alone, shut up as he may be with a despatch, and cut off from the rest of the train for a long time on the express trains. The engines are very small, unpretentious affairs, with a queer looking smoke stack and, not much, if any cab, while the coal cars seemed very strange with open-work wheels and light trucks to support them, looking almost as if mounted on stilts. The ticket office is called the "booking office," but you merely buy your ticket as at home, and see no books or

cept the bulky time-tables for which you pay two cents. The baggage is not all massed in one car, but there are usually several baggage compartments on the train, which is a convenience under their system of requiring every man to look out for his own baggage when he arrives. They do seem to have made some progress, however, for we checked our trunks through to London, receiving a paper receipt in place of the familiar "check."

Our ride, though warm, was a delightful one, through scenery strange in many things, but beautiful. The great white daisies, looked like old friends, also the sweet brier, great bushes of which grew in the hedge-rows. Not so, the brilliant red poppies which grew along the road side, and in some places made the fields a bed of crimson. One feature of the landscape was the use of hedges of hawthorne in place of walls, and very pretty they were. The country roads and lanes everywhere, and even the railroad nearly all the distance between Liverpool and London, were lined with these beautiful hedge-rows. I now see why it is that the English girls are such famous walkers. Fancy a girl walking four miles across our rough, rock hills and roads to take tea with a friend. But when it is through a very level and thickly settled country, with no stones nor rough hillsides, no dense woods nor underbrush, but with smooth fields, level, hard roads and frequent cross paths with stiles over the hedges, walking is a pleasure and safe even for a lady alone.

There are many trees—many more than I expected to see, but they are scattered, many of them being in the hedge, some in broken rows in the fields, as if along the line of some ancient fence, others scattered at random through the meadows, with sleek cattle lying in their grateful shade. We saw no brush or low growth, no "huckle-berry pasture," no swamps, no boulders and seldom a stone; every inch of ground seemed to be utilized, and very fertile, though we did once see something that faintly resembled our woods. It is a smiling country with no harsh lines in its landscape. The streams seem to be quiet, well behaved streams that always fill their banks just so full, but never run over nor wash out the foundation of the thick greenward that comes to the very edge.

The fields seldom showed a spot too poor to support a herd of cattle, and we frequently saw them contentedly feeding, not one or two, but ten, twenty or more, in pasturage of no large extent; and sleek, handsome cattle there were, too. In many places it seemed to be haying time, while in others they were putting in some kind of crop. The number of hay cocks that dotted a field would have astonished some of our New England farmers, I think. Most of the grain had the appearance of having been put in drills, so that a wheat field, in looking across it in one direction, seemed to have sprung up in rows, like corn, only closer together. We passed some large manufacturing establishments, and the train stopped at Rugby, though we saw nothing of the school Tom Brown attended.

Here, as in Ireland, we noticed the houses were clustered in hamlets, some of them resembling pictures we have seen of Shakespeare's home. They are invariably built of brick, but now and then one shows a skeleton of timber on the outside. Sometimes the bricks are colored and arranged symmetrically, but are often put in without any order, giving the house a mottled appearance. Not even a shed for the cattle is built of anything but brick or stone. The windows are small, and the roofs either slated or, especially in the country, thatched like the pictures of Barn's birth-place.

There are no grade crossings on the railroad, it usually being depressed in cuts so that the carriage way goes over it. As we were coming out of Liverpool, while we were still in the city, we were in a deep cut with brick walls so high that the top could hardly be seen from the car windows. The bridges are substantially built, and the sloping banks of the cuts are usually seeded down when they are not steep enough to brick. There are no ragged cuts with loose sliding banks of stone and sand, as with us, and I could not but wonder if Ruskin made such an outcry against these railroads, what he would say to one of ours. The stations were large, lightly built and airy, the train running into them in the larger towns. The smaller ones in the country were often quite tidy, and had flower beds near them.

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, Blaco, 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.

DAISY'S OFFERING.

A TRUE INCIDENT.

"Did you make it for me, dear grandma, And is it really mine? With lace on the hem for a border, And stitches so small and fine? ... With truly my name on the border! And out of my pocket they'll see, While folded up ever so nicely, You made it on purpose for me."

ner, to make me free; and ordered a special messenger to go calling, "Return, O thou son of Israel, to thy Lord." For it appears to me as if the Lord especially directed Bro. Lucky to Galicia, to become an instrument for my conversion. I can never forget that day when he met me on the river Dniester. Did not my heart burn within me, while he talked with me of the way and the truth and the everlasting life; and while he opened to me the Scriptures, reasoning of them, that the Messiah must have come, and that Jesus of Nazareth is the Messiah, who has come for the purpose told in the book of Daniel, to finish the transgressions, and make an end of sins, and to make a reconciliation for iniquity, and to bring everlasting righteousness. Since that day my mind was turned to the study of the Scriptures, which were overshadowed till then by either the rabbinical mystical teachings, or by rationalistic expositions. As a great help in searching of the Scriptures, I must acknowledge the letters of Bro. Lucky, written in a wonderful Hebrew. They have done a great good, and I can never forget them. While following the footsteps of the Master, he was not afraid of painstaking to persuade me with all persuasion to enter the fold of the good Shepherd who gave his life for the sheep. You have heard already of my conversation in time past, in the Jewish religion, and how I profited in it above many of my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

A Hebrew of the Hebrews, of the pietistic, Chassidic (orthodox) class, I was blameless touching the righteousness, which is in the works of the law. I tried to keep all the 613 commandments, called Tharyaz Mitzwoths. I used to spend the days and most of the nights in the study of the rabbinical teachings. I could not spare even the smallest portion of time for the study of the Scriptures. For the rabbis, the authors of the Talmud, exalted their teachings above the Scriptures. So they taught us: "My son, take more heed about the words of scribes than about words of Scriptures... for whosoever transgresses the words of the scribes is in danger of everlasting condemnation and of hell fire." (Talmud Babli, Tract Erubin, page 21, comp. Tract Gitin, page 75). Or, "If a scholar turns back from rabbinical teachings to the Scriptures, he has no peace any more." (T. B., Tract Haggigah, page 10). But I must confess to you that it was not thus with me. As long as I adhered to that principle, I had no peace. To be sure, I was zealous in good works, but I did not know for certain whether I would inherit everlasting life by it. What wonder? The greatest man of the Talmud, the greatest scribe himself, did not have any certainty, as it is told in Talmud Babli (Tract Berackoth, page 68) that the great rabbi Johannon, son of Zaakai, or Zaccchaeus, confessed before he died, that he had no certainty what his portion was, whether heaven or hell. How could I expect to be better than Rabbi Johannon? But, thanks be to the gracious Lord, now I made peace with my Father in heaven, through the blood of my Saviour, which gives me assurance and certainty. Christ died for all those who accept his offering in the truth; his blood was shed for the remission of my sins also. O, how happy I am! Since I turned to the word of God, to the Scriptures of the Old Testament, I was led by the grace of God to see the light that shineth in the darkness. I found him of whom Moses and the prophets spoke.

Now I see how the rabbis of the Talmud have perverted the Scriptures, and have taught doctrines adverse to the Word of God. The 14th of the month Adar—is this year it fell on the 10th of March—is the feast-day of Purim among the Jews, according to the book of Esther. What is the signification of that feast? The narrative of the institution, as contained in the Bible, is a signal proof and illustration of the providence of God, instructive to all the world, but calling peculiarly for the gratitude and praise of the Jewish nation, whose forefathers were then delivered. But they taught: "A man is bound to get drunk with wine at Purim, so as not to know the difference between cursed is Haman, and blessed is Mardecai" (T. B., Tract Meggillah, page 7). Can such commandments be from God? But what do I see written in the New Testament. "Be not drunk with wine wherein is excess." Ephesians 5: 18. "Neither murderers nor drunkards shall inherit the kingdom of God." 1 Cor. 6: 9, 10. These are evidently revealed will of God!

The 14th of the month Nisan, to the 21st of the same—that this year fell on the 9th to the 16th of April—is the Passover of the feast of the Jews. But to-day I know certainly that Messiah, our Passover, is sacrificed for

us; the lamb of God has taken away the sin of the world; through him we are marching upward to Zion, the heavenly Jerusalem, the beautiful city of God.

Once I saw a cold world, a hard-punishing God, a hard-judging and persecuting humanity; now I see the love of God shed abroad upon all those that walk in his ways. God is merciful and loving, and all those that fear him in love are loving and kind.

Once life was terrible, death a fear; to-day all's peace, because the Lord gives peace to his people. The English language, which I picked up in a few months, refuses me still its help to express all the abundance of my heart, the thoughts of my mind, when I look on "once, and to-day."

If I might ask, how came this change, what is the source of it, I find that the love of God has caused it. Those whose hearts are filled with Christ's love pay obedience to his last commission, "Go ye into all the world and preach the gospel to every creature," that repentance and remission of sins be preached in his name among all nations, beginning at Jerusalem, that is, with the Jews. Missions have done a great good to mankind. Therefore my heart is filled with thanks to God, and with love to you. You seem to take great interest in missions. The Lord be with you and give you all encouragement. I hope also to do all I can in helping missionary enterprises, especially those among my own race.

Since the Hebrew paper is now come into effect, I am able to do much good, because I can set the trumpet to my mouth and tell to the brethren after the flesh all that the Lord has done for me. I will try to become a member of the Missionary Society, and if the Lord will enable me, I hope to do much.

But I must close the letter, the hour is late and I must indulge in a few hours of sleep, in order to be able, with the Lord's help, to work to-morrow. Now accept my best regards.

FROM D. H. DAVIS.

SHANGHAI, China, Oct. 20th, 1887.

My Dear Brother Main.—I am glad to be able to write you a few words, to inform you that I am now recovering from my long illness. I suppose Dr. Swinney informed you regarding my disease, that it was fever and liver difficulty. I believe she thinks there were one or two abscesses on the liver, which was very much enlarged. For many days the pain in the liver and stomach was very great. I was confined to my bed for a little over three weeks. I am very weak, but each day I can see that I am gaining. I hope within a few weeks to be strong again. I felt very sorry to be laid aside from my work; perhaps the Lord saw that it was necessary. When I remember that I have been twenty-five years this fall that I have enjoyed good health, only having been a little unwell now and then a day, but always being able to be about and continue work—remembering this, I feel that I should not complain. I do not, but I pray the Lord may now give me another twenty-five years of good health, and that I may serve his cause during these years far better than during the past. I had been planning to do much itinerating country work this fall, but I fear that it would not be prudent for me to attempt doing any of this kind of work until I am thoroughly recovered. I am also glad to say to you that Mrs. Davis is steadily gaining in strength; she is now able to be about the house. The two baby boys are also doing well. Their united weight was sixteen pounds when about three weeks old; one weighing 8½, the other 7½ pounds. It is our prayer that he who has given them to us may preserve their lives, and make them in time a great blessing to his cause. During my own sickness and that of Mrs. Davis we found in Dr. Swinney not only a physician, but also a kind Christian sympathizer, comforter and helper and friend. I am invited to spend two weeks with my friends Mr. and Mrs. Dazliels. They think I need a little change to help me get strong. I have consented to accept of their kindness, and may go to-day if nothing prevents. We are anxiously waiting to hear what was done at Conference. The Lord be with you and all the dear people of God.

THE SPIRITUAL HISTORY OF A CHINAMAN.

BY REV. G. OWEN, PEKING.

Among the names added to our church roll, in 1883, appears the name of Hai-yung-cheng, a respectable farmer, living in the district of Ku-an, about thirty five miles south-west of Peking. Since his baptism I have visited him three times at his home, and he has come three or four times to Peking. He has a history quite worth recording. I heard some of it at the time of his

baptism, but recently I got a pretty full account from his own lips, and I will tell it to you just as he told it to me.

"As a boy I was decidedly dull, and made very slow progress in my lessons, but I was fond of learning, so gradually got ahead of my brighter school-mates, though that did not mean much. I now see the hand of God helping me in those early years. To-day my bit of learning is a precious treasure. I can read God's Word for myself, and am not dependent on what I can hear from others. And well for me that it is so, for I am alone here; there is not another Christian within many miles.

"I was always of a devout turn of mind, and when I grew to manhood I took a leading part in the management of idol processions, and in the building and repairing of temples in my neighborhood. I spent much time and much money on these objects, and looked on myself as a good man. Besides, I had always lived a moral life. Still I had no inner peace, no real joy.

"Thus years passed, till one day I saw a foreigner preaching on the street in my native city. I listened attentively, and liked what I heard. When he had finished, I followed him to the inn and had a short talk with him. I did not ask his name, and do not know who he was. He gave me a copy of the New Testament and of the 'Peep of Day.' These I read with more or less attention, but I did not understand very much. I went on with my heathenism as before. Still, parts of those books haunted me.

"About eight years afterwards—one night in August, 1883—I dreamed that some one came to me and admonished me to cease building and repairing temples; that they were unclean—no better than pig-sties; and that on the 27th of the seventh moon I should meet with one who would tell me what I ought to do. I was much impressed, and the dream lingered in my mind. On the day mentioned, being market-day, I went as usual into the city to do a little business, and there I saw a colporteur selling books and preaching. Here was the fulfillment of my dream. I spoke to him, and invited him to my house. He came. I told him of my dream, and I found that he, too, had dreamed that the Lord had special work for him to do in that place. He stayed with me three days, and expounded to me the precious truths of the gospel. They went right home to my heart. I believed them at once, and became a new man. When the colporteur left I shut myself up in a back room of the little village temple that I might be alone with God, and there I stayed the greater part of three months, studying the New Testament and praying. My mind was so engrossed that I was incapable of thinking or doing anything else.

"Towards the end of the three months the colporteur came again on his way to Peking. I resolved to go with him, and be baptized. Of course I had to tell my family; and what a scene followed! They begged and implored me not to go. The neighbors came singly and in groups, remonstrating with me on my rash resolve. I should never return. The foreigners would certainly make away with me. How could I, a sensible man, be so mad? Had I no regard for my family? On account of the war with France, the wildest stories were in circulation. I should be seized as a traitor, and be beheaded as soon as I entered Peking. Of course my family would be involved, and possibly my innocent fellow-villagers! I smiled at this petty array of horrors, and tried to allay their fears by putting things in their right light; but in vain. My death was certain. I was a doomed man. They would never see me again. This being the state of things, I did not tell them when I intended starting, lest they should try to stop me. But my wife, seeing me making a few preparations, and suspecting that I was about to be off, renewed her remonstrances and entreaties, and finally, seizing hold of me, began weeping piteously, imploring me not to go. I stood this for a long time, but at last got impatient, and shook her off, telling her that I was determined to go. It was then quite late at night. I knew that my only chance of getting away was to slip away in the dark when my neighbors were asleep; so, putting the few things I needed into a bundle, I stole away shortly after midnight as a thief might steal away! The Christians in Peking had heard of me from the colporteur, and I received a friendly welcome. After a few days, to my great joy, I was baptized.

"I longed to remain a time and enjoy a little Christian fellowship and instruction; but I knew how anxious about me my family were, and hastened home. When I returned, friends and neighbors regarded me as one risen from the dead, so sure were they that I should be killed. I told them of my baptism, of the numbers of Christians I had seen at a united service at Peking, of the chapels and the preaching there. But they gravely shook their heads, saying I had done a fatally foolish thing, and should soon have bitter cause to repent. Any day the police might pounce upon me, or the soldiers surround my house and carry me off. Better recant at once. I thanked them for their kind interest in me, and, turning the tables on them, I spoke of their danger and their need of immediate repentance.

"I did plenty of talking, now to the old and now to the young. Daily I gathered a group of the village children around me, and taught them a text of Scripture, a verse of a hymn, or a bit of the catechism—had, in fact, a sort of day-school. Seeing you had a pulpit in the chapel at Peking, I thought I would have one too. It was a simple affair—you have seen it—just a board on three legs. This rude pulpit or lectern I carried out every evening to an open space in the village, and, placing my New Testament there-

on, read and expounded some portion. I seldom lacked hearers; but if anyone showed anything like real interest his friends were promptly down upon him. Still I talked and preached everywhere and to everybody.

"I especially labored to win the members of my own family, but without success at first. My eldest son, who was my late brother's adopted heir, disgusted at my becoming a Christian and at my trying to make him one, refused to live with me, and demanded his share of the estate. I gave him all the old estate, keeping only what I myself had added while the estate was under my management, which was not much. I acted thus for the sake of peace, but my wife and second son were very wroth with me for sacrificing, as they considered it, their interests and mine. If Christianity led men to act thus, they would have none of it. The neighbors, too, laughed at my strange generosity, and thought it another proof of my madness. But I had done what I thought right, and went on bearing my testimony for the Master. But it was uphill work. You know, the first time you visited me, my wife and children avoided you, and that I could not ask you to stay with me.

"It was discouraging, certainly; but I continued working, and gradually I saw a change. They listened more willingly to my Scripture stories and exhortations; then they joined me in family prayer; and finally, began learning the Catechism. Some of the neighbors also became interested, and one put down her name as a candidate for baptism. Thus light broke at last, and I was filled with gladness. When you visited me the second time I could ask you to stay with me. That visit did much good. The preaching and talking indoors and out, cleared the air. Things have not been the same since, either in my home or in the village.

"The evangelist stayed a day longer than you did, and had an earnest talk with my wife. She told him one of her difficulties. She has a strong will and a bad temper, and feared she could never endure the petty annoyances and persecutions to which I have been subjected. She asked the evangelist if Christians were expected to be patient like me. 'Yes,' he said, 'the followers of Jesus must suffer persecution.' 'Even if people annoy and slander you beyond human endurance, you must not say a word?' 'Well, perhaps in such an extreme case, you might relieve your mind a little.' This was a crumb of comfort, but not enough; still, she went on learning her Catechism. So did my son and daughter, and I fully expected they would have been baptized during your last visit. But at the last moment she drew back, and the children with her. It was partly through fear. She had never seen any one baptized, and dreaded the unknown operation. But she will come forward soon, and her children with her. I shall then have what I have long prayed and waited for—a Christian home.

"But I want my neighbors saved too. They know a good deal about the truth; so do many in the adjacent villages. Cannot you send me an evangelist for at least a month or two to drive home the truth and bring them to decision? I am a novice and a blunderer; but a skilled hand with God's blessing might gather in many precious sheaves. Will you not send me one?"

To me this is an interesting bit of spiritual history. It shows how bread cast upon the waters is seen after many days; how, when there is need, God speaks to man in dreams and in visions of the night just as of old; how, cut off from human help, the soul finds abundant help in God; how faith in Christ makes us like Christ; how love to Christ makes us long that all may love him, especially our kindred and friends; and how strong the likeness is between the children of God in all lands—"one family in earth and heaven."—Chronicle of the London Missionary Society.

MISSIONARY SOCIETY.

Receipts in November.

Table with columns for names and amounts. Includes entries like Delos C. Burdick and wife, Nortonville, Kan., J. M., \$25 00; W. H. Hurley, Washington Ter., C. M. #1 \$1 00; Mrs. W. H. Hurley, " " " 50; Delwin O. Hurley, " " " 50; Estelle C. Hurley, " " " 25-3 25; Dodge Center Sabbath-school, " " " 5 00; Eld. Joshua Clarke, Rockville, R. I., " " " 5 00.

### Sabbath Reform.

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

#### THE OBJECT OF SUNDAY LAWS.

We are often told that Sunday laws are merely civil laws, designed only to promote the good order of society, and are not designed to enforce religious beliefs or practices. The following argument shows, we think truthfully, that at the bottom, all Sunday laws are designed to bolster up the religious character of Sunday. We quote it from tract by J. Logan Marquis, of Chicago, Ill.:

Religion is essential to man. It is an in-born principle, and however debauched it may be with superstition, no race has yet been found without it. Its value as a factor in the state cannot be over-estimated. It is the great educating and refining power. It is the foundation of all morality and virtue, and the enemy of vice. For this reason religion and its institutions were strictly guarded by the ancient Roman law. Her best emperors viewed with horror the rising infidelity of her later years, and sought by every means to restore the old religion. For this end they inaugurated their violent persecutions of the Christians, believing that without religion Rome would soon be lost in vice and wickedness.

Their theory was correct, but persecution failed, as it always will fail, either to establish the old or kill the new. Instead of being blown out, the little spark was fanned into a vigorous flame, and now gives light to all the world. "The rise of the Christian religion was the era of civil liberty," says one of our noted writers, and Christianity and liberty indeed seem to have kept pace with one another. In America its position scarcely needs to be defined. Religion is the guardian of our freedom. A stranger to the law, it is enthroned in the hearts of the people. It forms public opinion, the only source of power in our system of government. If religion was necessary to despotic Rome, how much more is it needed in this land of popular rule.

With religion goes its institutions; and among these, almost as important as the groundwork on which it rests, is the Sabbath. Peace and godliness mark its sacred influence upon the nation. Blessings, many and great, follow its proper observance. To all this we fully and heartily assent. But we do deny that any of these blessings or a proper observance of the Sabbath can be obtained through its enforcement by the law.

By previous agreement the term "public observance" is here used merely in distinction from private, as it is conceded that the law has no jurisdiction in strictly private life. It is defined as observance by the people generally, and "in all those acts which may come under the notice of others, or affect them in any way." Sabbath-observance means the strict keeping of our laws and statutes in regard to the Sabbath in accordance with both letter and spirit, whether they are now so enforced or not.

Under Sabbath laws are not included those against public disturbance, disorders in churches, against tipping houses, rioting, quarrelling, etc., on Sunday. As says the American Bar Association, "These are of general import and applicable to all lawful assemblages of citizens and to all holidays." Laws closing liquor houses on Sunday do the same on election days, and are not Sabbath laws. Any picture of unrestrained lawlessness and vice is therefore unwarranted. It has been claimed that the law enforces the Sabbath as a mere holiday regulation without regard to religion.

First then in opposition to this claim, I will prove that—

The Sabbath is a purely religious institution, enforced as such.

And secondly, that—

The observance of no religious institution should be enforced by civil law.

From those two propositions it must necessarily follow that the observance of the Sabbath should not be enforced by the civil law. And just here I would draw a distinction between the words Sabbath and Sunday. The Sabbath is the sacred day of rest and worship ordained by God himself, being formerly the seventh day of the week, but now, with most people, the first. Sunday is the old Roman name for a specific day of the week, the first, with no reference to special rest and worship. It is found in old Roman documents designated as *dies Solis*, and associated with *dies Saturni* and *dies Lunæ*. Thus the Sabbath is not the same as Sunday though it is observed on that day, and any proof that Sunday was originally a secular day does not affect the religious nature of the Sabbath.

That the Sabbath is a purely religious institution can scarcely be questioned. Its origin and history prove its nature. It derives its authority direct from God himself. Amid the thunders of Sinai he spake unto his chosen people, urging them to "Remember the Sabbath day to keep it holy." From that sacred mount he proclaimed his will—proclaimed that in commemoration of his example, all who believe in him should observe one day in seven as sacred to his holy service, and in it do no work.

By the Christian Church the first day of the week was sanctified to the service of their Lord, though several sects still observe the seventh day as the Sabbath. But

whether we regard the Lord's day as the Sabbath transferred, or as a new institution, it is still purely religious, a sacred day of worship and rest, based on the resurrection of Christ. In the fourth century we find the first instance of Sabbath legislation. Constantine then became Emperor, and almost immediately adopted Christianity as the state religion. In 321 A. D. he proclaimed a Sabbath rest. "The Lord's day was to be consecrated to prayer. Christian soldiers were allowed freely to frequent the churches. Others of the army he commanded to repair to the fields, and join together in acts of devotion. He even prescribed a form of prayer, which he required all his soldiers to use on the first day of the week and in their private devotion." Gilfillan, 394.

Thus in the beginning of Sabbath legislation, it was enforced as a purely religious institution, a day of rest and prayer, by one who claimed to be head of the church as well as of the Roman Empire.

In England the Sabbath has always been religiously enforced. The laws of Alfred the Great based their authority on its divine appointment. Blackstone declares that profanation of the Lord's day is immediately injurious to God and his holy religion, and therefore injurious to civil society and punishable by the laws of England. The principal reason given for its observance is that "it imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens."

Queen Elizabeth refused to sanction a bill passed by Parliament for the better observance of the Sabbath, under the plea that they were meddling with matters of religion which were her special prerogative. This certainly shows that the Sabbath laws of England were to enforce what was regarded as a purely religious institution, to aid religion. Even non-attendance at church was fined, and Chitty, in his "Criminal Law," notes that this is still an indictable offense.

During the time of the Commonwealth, the observance of the Lord's day was enforced with a rigor never before known in the history of the church. But the Cromwellian power being overthrown, Puritanism transferred itself to America, carrying with it all its characteristics. Let us then consider the Sabbath in this country.

Our colonies sprang directly from England, and it is natural that they should possess some of her features. It is well-known, however, that under our Puritan colonial government, church and state were not merely united, but the state was inside the church.

New England was an example of a complete theocracy, with grand aims, but sad mistakes. It was organized on the theory that the church ought to dictate all civil legislation. The Blue Laws, the result of this theory, are too notorious to need quoting. They are now universally condemned, but they were the legitimate offspring of the union of church and state, and clearly show the religious nature of the Sabbath they enforce.

But to come nearer home. Pennsylvania differed from New England in that the avowed object of its founder, Wm. Penn, was to plant here the Christian Church in its purity, with civil liberty and the rights of conscience secured alike to all. The "Great Law" of 1682 recognized the Christian religion, and commanded, but with no penalty, the strict observance of the Lord's day as a day of sacred rest and religious adoration, giving a its purpose that men "may better dispose themselves to read the Scriptures of the truth at home, or to frequent meetings of religious worship abroad." Its avowed object was that "looseness, irreligion and atheism may not creep in." From his own words, then, could Penn have regarded the Sabbath as of anything but a religious nature? Twenty-three years later another act, using almost the same language, was passed with a penalty for its violation; and this down to 1794 with slight variations continued to be the law. Thus in the colonies the common law of England still operated; and wherever the Sabbath was enforced, it was a purely religious institution.

History shows that all legislation from Constantine to Penn was based on the fact that the Lord's day is the divinely appointed Christian Sabbath, and its object was to preserve the holy day from desecration. But it is claimed that the law of April 22, 1794, passed soon after the revolution, enforces the Sabbath-day as a mere civil regulation with no regard to its religious nature. Where then came the change? I have shown that under the colonies its observance was professedly enforced to aid religion. What was there then in the crisis through which the country passed to alter its nature? What is there in the language of the act itself to indicate that its framers intended to take from the "Lord's day, commonly called Sunday," its sacred character and make it "a mere civil regulation to give rest to mankind;" to degrade it from its holiness to a mere secular holiday? Are we to suppose that our fathers lost their religion when they found their independence? that they were any the less Christians after their successful revolution? The act itself is of the same general tenor as the earlier legislation. Its language, "If any person shall do or perform any worldly employment or business whatsoever on the Lord's day," acknowledges the religious claim. Again it speaks of the punishment of "all persons who shall profane the Lord's day." Why should a person be punished for profaning a secular holiday? The very term "profane" requires something sacred as an object; and the name "Lord's day" further proclaims the religious character of the enactment.

The title of the act—"to prevent vice and immorality"—is also decidedly against the claim that it is purely civil. Idleness always produces vice, and did our legislators suppose that enforced idleness would prevent it? The French Revolutionists adopted this theory. They thought that a mere rest day, a civil sabbath, was the proper thing to enforce, and selected every tenth day. In them we have the very position in which the affirmative would place our early Sabbath legislators—enforcing a rest day devoid of religion. And what was the result, did it prevent vice? Every one knows that licentiousness and wickedness never attained such glaring proportions in France, before or since, and these holidays served rather to augment than remedy the evil. And this result is in accordance with reason, for pure idleness was never productive of good. A strong moral and religious sentiment among the people is the best safeguard against vice, and the inculcation of this sentiment was the object sought by our fathers when they legislated against profaning the Lord's day. How then can it be denied that the makers of the law intended to protect the Lord's day from profanation because of its sacred and religious character?

But what say our Judges in regard to it? "Every one of them who has spoken authoritatively from the bench declares his allegiance to the day as the divinely instituted Sabbath, except two."

In Sparhawk vs. Union Passenger R. W. (4 Smith 406), Judge Strong says, "The old common law of England is part of the common law of this country. . . . But if Christianity is part of the common law, it carries with it the civil obligation to abstain on the Lord's day from all worldly labor and business, except works of necessity and charity. . . . Christianity without a Sabbath would be no Christianity."

Judge Yeates says (Com. vs. Wolfe, 3 S and R, 20), "Laws cannot be administered in any civilized government unless the people are taught to revere the sanctity of an oath, and look forward to a future state of rewards and punishments for the deeds of this life. It is of the utmost importance therefore that they should be reminded of their religious duties at stated periods."

Do either of these decisions savor of a mere civil regulation void of religion? In the Sparhawk case Judge Tompson assents to the above opinion of Judge Yeates, and in Commonwealth vs. Jaehdell (2 Grant 511), uses this language, "Although Christians of all denominations look upon the institution of the Sabbath as of divine origin, yet it requires statutes to protect its observance, and the act of 1794 was undoubtedly passed for that purpose. It establishes what might be called the peace of the Sabbath." The act of 1794 was undoubtedly passed for that purpose. For what purpose? To protect the observance of the Sabbath as of divine origin.

Says Judge Woodward in Johnson vs. the Commonwealth (10 Harris 109), the Sabbath "is a day set apart by divine command and human legislation as a day of rest;" and after citing authorities, he adds, "It is apparent from these authorities, as well as from the whole history of an instituted Sabbath. . . . that rest and the public worship of Almighty God were the primary objects of the institution both as a divine and civil appointment." Judge Strong (4 Smith 405), asserts the same thing in saying, "The very purpose of the Sabbath laws as declared in the earlier statutes, and as shown by our authorities, was that the people may devote the day to rest and the worship of God."

Are not these explicit? Can it be claimed in the face of these authorities and all his tory that the enforced observance of the Sabbath is merely a civil regulation void of religion?

But it may be more convincing in showing the falsity of this claim to admit it for a moment. If that day which has always been regarded as sacred to religion by Christians, is to be degraded into a mere holiday; if, as Judge Bell says, "its sole mission is to inculcate a temporary weekly cessation from toil, but it adds not to this any religious obligation;" by what authority then does the state deem its profanation a penal offense? Has the law right to fix my hours of sleep, apportion periods of rest and labor, tell me when I shall work and when I shall play? Does it own my body and brain that I must thus be her unmurmuring slave? Yet this is what is meant when it is said that "the legislature can fix the time of the stated return of rest-days and enforce obedience to their direction."

If there is no religious obligation in the observance of the Sabbath, what injury can be found in those recreations which at other times are acknowledged to be of the greatest benefit? Why should the poor man be denied the privilege of taking the railway or street car—the poor man's carriage—to the country that he may enjoy a few hours' communion with nature and nature's God? Why should his water excursions, so refreshing after a week's hard labor, be prohibited? If his physical health is the only consideration in this enforced rest, why should he often be compelled to remain in filth and squalor, in an atmosphere saturated with the germs of pestilence and disease? Only too often his idleness leads to crime, and his coveted rest becomes a curse. The statistics of crime in New York city average more cases on Saturday-night and Sunday than for all the rest of the week. What does this say for the influence of enforced absolute rest on the irreligious? It surely cannot be claimed that it is essential to his happiness and morality.

No, the Sabbath is not a mere civil holiday, nor could its strict observance be defended as such. Its origin and history prove

its purely religious nature. Our statutes and courts recognize it as such, and avowedly enforce it "that people may devote the day to rest and the public worship of Almighty God." It is then a purely religious institution enforced as such.

### Education.

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

#### A COLLEGE EDUCATION OF PRACTICAL VALUE.

PROF. GEO. G. GROFF, LL. D.

There is a wide spread feeling among a very large number of most substantial and most intelligent people that a college education is impractical, and, in reality, unfit for a man for the practical, every-day duties of life, and hence, that "it does not pay" to send boys, and much less girls, to the higher institutions of learning. This error, like many other errors, is fostered by those whose interests, it would seem, would be best served by its complete overthrow. The persons referred to are none other than educators in grades of schools below the colleges. Thus *The Practical Teacher*, a public-school organ, not very long ago said, "In truth, except a skinned cel or a boiled lobster, few things are worse prepared for the struggle of life than the average graduate." And in Pennsylvania, recently, the principal of a popular State Normal School advertised, "Attention is paid mainly to practical studies, which are most thoroughly taught," the implication being that in the highest schools (or possibly in other schools of the same grade) there were taught "impractical" studies; while a few years ago, another principal of one of these schools advertised that his institution could do as well for those who would enter as could the colleges of the state. The one course has often been completed in a single year, is commonly completed in less than two years; while a college course, including preparation, requires from five to seven years of time.

We must affirm that the long years of training in mental discipline cannot but be of the greatest value to every young man or young woman who has the inclination or aptitude to profit by this training. It is to those who have the earnest desire and longing for the best education which the schools can give that we desire to address a few words:

In a paper read in 1885 before the National Educational Association, by Dr. S. N. Fellows, of the Iowa University, we find that one-half of one per cent of the young men of the United States attend college, while ninety-nine and a half per cent do not attend, or, at least, do not graduate; and yet this one-half of one per cent attain to fifty-eight per cent of the most important offices under the government, while the ninety-nine and a half per cent who do not graduate, only secure forty-two per cent of the higher offices. According to Dr. Fellows, in the Fortieth, Forty-first and Forty-second Congresses, thirty-two per cent of the House of Representatives and forty-six per cent of the Senate were college graduates, and these all come from one-half of one per cent of the men in the country. From the foundation of our government to the present, the following table will show the number and the per cent of college graduates.

	Whole No.	Known College Graduates	Per cent of College Graduates
Presidents of the U. S.	17	11	65
Vice Pres. of the U. S.	20	10	50
Secretaries of State	29	19	65
of Treas.	33	16	48
of War.	81	19	23
of Navy.	30	14	47
of Interior	14	7	50
Attorneys-general	38	21	55
Postmasters-general	38	16	42
Speakers of the House of Representatives	26	16	61
Associate Judges, U. S. Supreme Court	41	30	73
Chief Justices, U. S. Supreme Court	6	5	83
	315	184	58

A matter which will hardly fail to be observed is that the higher the office the greater is the per cent of those who are college graduates. We give the table written from the lowest to the highest:

House of Representatives	32	
U. S. Senate	46	
Vice Presidents of U. S.	50	
Speakers of the House of Representatives	61	
Presidents of the U. S.	65	
Associate Justices, Supreme Court	73	
Chief Justices of U. S.	83	

Dr. Fellows remarks, "It is evident to all careful observers that college students, under the stimulating influence of college life, grow more rapidly, mature earlier, and reach eminence in the state and nation sooner than the non-college man. Indeed, it is estimated that graduates attain a position and success at thirty-five years of age, which non-graduates do not reach until they are forty-five. If this observation is correct, then a college training adds ten years to a man's life—ten years, not of childhood or of dotage, but of vigorous, manly life. The college graduate having ten years more in which to grow and ably; easily rises to the highest positions and bears away the brightest honors."

Lincoln was not a college graduate; but of his cabinet, his counselors, every man except one was a college graduate. We urge upon the young men who are thinking of entering the learned professions the importance of pondering well the need of prolonged mental discipline before rushing off to the law-school, the medical college, to the theological seminary, or even to the normal school to

prepare for teaching. Never in the history of the world was the demand for thoroughly trained men and women greater than it is to-day. In law, in medicine, in theology, in journalism, in the school-room, everywhere, competent men are needed. To parents, guardians, to pastors, to teachers, having bright young minds under their care, how pleasant and important a duty it is to show them the need of this careful preparation and the great mistake of entering life unprepared.

But one man says, "I cannot possibly raise the money; it costs so much to go to college." It is true, students spend a great deal of money; but after all, a considerable portion is spent for luxuries. At most of the colleges in Pennsylvania, a young man can study a year for \$200, and possibly for \$150. This does not include clothing or traveling expenses, but everything else. Indeed, a young man who has once struggled to gain an entrance into College Hall, will always in some way or other, be aided to complete his course, if he proves himself worthy of aid.

"But after all, will it pay in dollars and cents to take a college course?" The writer recently saw a statement that the members of last year's class of Lafayette College who are teaching this year, receive an average compensation of \$660. The writer has carefully examined into the income of our normal school graduates, and does not think it can reach over \$250 or \$300 a year at the outside. In some of the best counties of the state, it will go over these figures; but in most of the state, under them. The young man can for himself figure the profits of the college course. No young person who expects to make teaching a life work should think of stopping short of the fullest preparation.

"A college education is a safe as well as a profitable investment. It cannot be carried away by robbers, sold under a mortgage, destroyed by fire or tornado, and is sure to repay large dividends. But this is not all; wealth and honor are good if rightly used—good, if sought for not as ends, but as means—means to a higher end; and a higher education pays if it brings to its possessor only material success. It does this and more; yes, almost infinitely more. It tends to heighten intellectual enjoyments, enhances social influence, increases personal refinement, awakens purer aspirations and develops a nobler manhood."

What we have here written, we mean to apply to young women as well as to young men. It is a crying shame that any parents even at the close of this nineteenth century, think, or at least are willing, that their daughters should close their schooling just when their sons commence. To-day, women need as fair mental training as do men. It is a matter for thought. We are falling behind the progress of the age, if we act otherwise.—*National Baptist*.

#### BIBLE STUDY IN COLLEGES.

BY PROF. THOMAS HILL RICH.

The Bible gives us a cosmogony far superior to any other. It recounts the history of a people led of God; in it are the laws he gave to them through Moses; there we read of men who walked with God, who were not only great, but good,—greater for their goodness, and better for their great capacity; there we have not only history and biography, but poetry,—epic, dramatic, and lyric, and all of the choicest sort, given by the inspiration of God. The contents of the Bible are rich, and its language rare; and so it is justly called "The Book,"—a book standing above all others. Now, what stands in the first class is classic.

Milton, in his great work, drew largely from the Greek and Latin classics, but still more from the Bible. It is worth while to study them, for they pervade all literature; and it is worth while to study the Bible, for it is far more pervasive than the Greek and Latin classics. They have treasures, for which it is worth while to seek. The Bible gives out its wealth so freely, that docile minds win from it its strength and culture and wisdom, to direct through the mazes of this earthly life. But there are treasures in the Bible that repay the most earnest searching. Shall those who seek broad culture neglect the selectest literature? Shall they be untainted in the Book divine? Let there be Bible study in the college. And, since no translation is adequate, let it be studied in its originals. Let not only those who look toward the ministry study the Bible, but every one who seeks the highest rule of life, and the deepest lore.

The work of Prof. Harper in *The Old Testament Student* deals with the true foundation of Bible study. Any good translation of the Bible—as that into the German, by Luther, and that into the French, by Martin—throws light upon the sacred volume,—is like a commentary upon it. But the original is a commentary better still. And, since the Hebrew can be grasped by any patient student, may be fairly mastered in no great length of time, it deserves to be generally pursued. It is not only the language of the Old Testament which prepares the way for the New Testament, but its idioms abound in the Greek of the New Testament. Therefore, if any one desires to be at all profound in his knowledge of the New Testament, he must not disregard the Old Testament. Nay, he must search into its writings, and not refuse the invaluable aid of the Hebrew.

I have rejoiced, and do rejoice, in Prof. Harper's work. It promises a more intelligent Christianity. And when Christians—ministers and laymen—know the Bible by heart, the kingdom of heaven will have come in very deed.—*Ed.*

#### MISSIONARY SOCIETY.

##### Receipts in November.

Joe C. Burdick and wife, Nortonville, Kan. J. M.	\$ 25 00
H. Hurley, Washington Ter., C. M. #1	00
W. H. Hurley, " "	1 00
W. O. Hurley, " "	50
Elynn C. Hurley, " "	25
Miss J. Hurley, " "	50
Age Center Sabbath-school	5 00
Joshua Clarke, Rockville, R. I.	5 00
Receipts per G. Velthuisen:	
Hannah Hamilton, Milton, Hol. M. #5	00
Judson Wells, " "	1 00
Junction Mission Band, " "	7 00
Fanny Wells, Milton, Hol. M. #1	00
C. Dausett, " "	1 00
and Lottie Baldwin, " "	1 00
J. Wells, " "	5 00
Wardner, " "	9 00—30 00

##### For Eld. Bakker:

Dan A. Collins, Westerly, R. I., pledge for re-enforcement of C. M.	5 00
Receipts through Woman's Board:	
D. P. Rogers, New London, Ct., toward L. M. of Mrs. Joshua C. Marston	5 00
Manville Sabbath school	4 81
Brookfield Church, G. F.	59 54
" " " "	50—10 04
Frank Reynolds, Verona, N. Y.	1 00
" " " "	1 00

##### Receipts per A. E. Main:

Everlast Seventh-day Baptist Church, Sayreville, N. C.	5 00
" " " "	20 25
" " " "	12 75
" " " "	51 05
" " " "	1 10
" " " "	2 40

##### Balances in Treasury, Oct. 31st.

	\$201 22
	718 87
	\$919 17
	28 75
	\$947 92

##### Payments in November.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Dec. 15, 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.

TERMS: \$3 per year in advance.

Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

"Nothing I have is rightly called my own, But what I make my own by using well. Those deeds of charity which we have done, Shall stay forever with us: only the wealth Which we have so bestowed we truly keep; The others not ours."

NEXT Sabbath, December 17th, is the time appointed for the collection to aid the brethren at Lost Creek, W. Va., in rebuilding their house of worship. We hope all will remember it.

AN order for one hundred copies of Eduth le Israel, with the money for the same has just been received from Leipzig, Germany; and there is promise of further orders from the same source. Truly, the field is the world, and its gates are wide open to any and all earnest souls who will enter in and sow and reap. In no other way can we, a small people, so effectually obey the command of the departing Lord to his disciples, "Go ye into all the world, and preach the gospel to every creature," as by means of our publications. Let us increase their issue, and send them forth with prayers to God for his blessing upon them.

BROTHER John M. Mosher, whose departure from this office is mentioned by our Home News correspondent, in another column of this paper, writes from his new home: "In coming to Belmont I found several Seventh-day Baptists living in town, and last Sabbath afternoon I had them come together, and we had an interesting Sabbath school. We felt that it would do us all good thus to meet, and agreed to do so every week." That was a good thing to do. We hope that this little Sabbath-school will be the instrument in the hands of God for the accomplishment of much good. Are there not other little groups of Sabbath-keepers who might profitably go and do likewise?

In the experience of becoming a Christian there are certain essential things that are absolutely the same in all who are the subjects of that experience. There is only one possible way to be saved, and that is through the blood of Jesus Christ, "for there is none other name under heaven given among men, whereby we must be saved." Whoever is the subject of that salvation has become so by a personal act of faith in the one only Saviour. In respect, then, to the Author of our salvation, and in respect to the mode of receiving and appropriating it, there is absolutely but one way of salvation. All men are saved alike. But the experiences of men in coming to Christ are almost as varied as are the different temperaments of men, the kind of lives they have lived, and the varying circumstances under which they are made to feel their need of Jesus, and diverse influences under which they are brought to him. Jesus saw Matthew sitting at the receipt of custom, and said to him, "Follow me," and the sacred narrative says that he arose and followed him, and that is all that we know about his conversion. On the other hand, Saul of Tarsus was brought to Christ under the most striking experience which it has ever been permitted to mortal to know. Both Matthew and Paul were, without doubt, true disciples of Jesus. This fact is instructive. As religious teachers and leaders, we ought to insist that, by nature, all men are sinners; that from their sins they can be saved only through the one Saviour, Jesus, and that faith in him is the only hand by which they can lay hold on him; but while thus insisting, we ought to look for wide margins in the experiences of men on account of their individual characters, previous habits of life, and the circumstances attending their conviction and conversion. That men should be loyal and lovingly on the side of Jesus, is a matter of paramount importance; what kind of experiences they may have had in getting there is of very little consequence.

WHY NOT AN EVANGELIST?

In three former articles we have been discussing the subject of revivals from the stand-point of needs. In those articles we have seen that, taking the churches as they to-day exist, there is great need of revivals; that this revival is needed along the three-fold line of doctrinal, experimental and practical religion; and that the agencies best adapted to the promotion of such a revival are the church herself, her regular ministry and her regular appointments for religious worship and work, and possibly some extra appointments, under certain circumstances and conditions, but still appointments of the church under her regular and divinely constituted authority and leadership.

In this article we aim to discuss the question of employing evangelists or revivalists, for promoting revivals in churches fully organized and officered. The Apostle Paul, in his letter to the Ephesians, enumerates the "gifts" of God "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," on this wise: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Now, apostles, as the name indicates, were men sent forth to herald the gospel message; prophets, in New Testament times, were men who spoke, under some peculiar divine impulse, words of warning and instruction; evangelists went from place to place preaching the word, but probably without that measure of the divine inspiration and guidance which was enjoyed by apostles and prophets; while pastors and teachers were men in the local church, whose duty it was to care for the spiritual welfare and attend to the proper instruction of the church. Thus, in the divine plan for reaching and saving men, there were some whose duty it was to go out into the world and labor with men to bring them to Christ for salvation, and to gather them into groups or churches for their mutual benefit; they were pioneers in gospel work, missionaries, forerunners of the church, the agents by means of whom the church extended herself out into the regions beyond. Among this general class of workers, divinely instituted, were evangelists. In the New Testament church, there was another class of servants, who were to remain in the local church for her shepherding and edification. These two classes of laborers are as distinct from each other in their fields of labor, as they are in the kinds of work they are called to do. As between two distinct lines of work, both necessary, it is not in our province to say which is of more importance, nor is it necessary that we should. We believe, however, that the need of the hour is more evangelists. We want, not fewer pastors in the churches, but more men from the churches, full of the spirit of the gospel, going out into the open fields to gather golden sheaves for Christ and his church. May the Lord send such laborers into his harvest! But an evangelist going from church to church, in the nature of the case, is out of his place, unless, indeed, the church, with her pastorate, altogether, has become again missionary ground, an alternative which we are by no means prepared to take. The truth of this proposition is abundantly confirmed by actual experience.

1. The work of the evangelist in a church with a pastor is more or less detrimental to the influence and work of the pastor. This is not because of any intention on the part of the evangelist to be a hindrance to the pastor, but because of the nature of the case. No evangelist of whom we have any knowledge will undertake to do a work in any church unless the management of the meetings, etc., can be placed in his hands, that is, unless he can practically, for the time, become the pastor of the church. Experience has shown that he cannot do his best work unless this is so. Now, let it be remembered that the pastor has stood in his place in the church through sunshine and storm, he has taught, exhorted and led the flock on and up to the very verge of the revival; he has cultivated and sowed the fields, and watched the growth of the grain until the harvest begins to brighten, and then he is expected to stand aside while another, who has had no part in breaking up the fallow ground, in sowing the seed, or in cultivating the growing grain, gathers the harvest. If this were the best way, and if this were all there is of it, doubtless the true pastor, who loves his flock, would willingly consent to thus temporarily abdicate his position; but it is not the best way, nor is this all there is of it. When the revival is over, and when the revivalist has gone, and the people have settled back into the customary routine, this same pastor has to take up the work again, and is compelled to do his work against the reactionary lethargy which almost inevitably

follows an overstrain of enthusiasm, or an abnormal excitement. In spite of his best efforts, the interest runs down on his hands, not because it is he, but because it is time for the reactionary influences to come. Unfortunately, the majority of the people do not study the philosophy of the case. They simply see that the "revival" did not come until the pastor, for the time, put the work into the hands of the revivalist, and that when it came back to him, it relapsed into substantially the old ruts. In this superficial comparison, the pastor loses the respect and moral support of those whose respect and moral support are essential to his greatest success. As we have already said, without any intention to make it so, but in the nature of the case, the pastor is made to suffer loss by the work of an evangelist in the church over which the Holy Spirit has made him overseer.

2. The work of an evangelist in the church, while it always bears some immediate good fruits, is always attended with influences that work detriment to the church, in its after effects. We have already shown how it works detriment to the influence and efficiency of the pastor; and since he is the servant of the church, whatever works harm to his influence and efficiency works harm to the church whose servant he is. But in a more general way it tends to cultivate the feeling that revivals cannot be had except through the labors of an evangelist, and that the growth of the church depends largely upon these revival seasons. Thus the place and importance of the regular appointments and agencies of the church are reduced to the minimum, while the spasmodic, irregular and sometimes over-exciting seasons of revival effort are unduly exalted. The result of this is irregular attendance upon, if not absolute indifference to, the regular and divinely appointed means of grace; the young converts, many of them, fall away or become silent partners in the affairs of the church, and even the older and more interested members wonder why the minister fails to interest the young folks; and if he undertakes to rouse the members to activity and to hold them steadily to their place of work, the general feeling goes back to the revival, and the general inquiry, expressed or implied, is, who can we get to lead us in another revival effort?

This, we say, is the tendency of such a method of work. We have no hesitancy in saying that it is all wrong. God places pastors in the churches for the care of the churches. He calls every man who comes into the membership of the church to be a fellow helper in the common work. If pastors are true to their sacred calling, and the membership of the churches will stand by them and second their work as faithfully as the pastors do their part, evangelists would soon find their place in the destitute fields, and the demands for them and their work would be greatly increased. If the membership will stand by the pastor with the same zeal and devotion that they expect to give to the work when conducted by an evangelist, the church will live in a wholesome atmosphere of revival all the year round, God's people will rejoice in him, and sinners will steadily be converted to Christ. This is God's plan of regular church work. We believe in evangelists and their work, but their place is not in a church with all the regular appointments for church work.

WHERE ARE THE NINE?

An exchange says, "It is surprising how few members are active in maintaining the services of the ordinary church. In a church of one hundred members, seventy-five could be picked out whose death would not put a check to any one department of the work. On the other hand, the death of a selected ten would break up the prayer-meeting, the Sunday-school, and the finances. How the idlers can be content with themselves we do not understand."

Strange as this may seem, it is nothing new. We remember that of the ten lepers whom Jesus cleansed only one turned back to thank him for it, and he was a Samaritan. Jesus expressed his sorrow at their ingratitude in words which ought to pierce every indifferent soul: "Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger." Is this a true picture of the church? Is it so that only one in ten of those who have felt the power of the Lord in their hearts is earnestly engaged in his service? My brother, are you that one? Or are you one of the nine who, having received the mercy of God, are going indifferently and thanklessly on in your own way? Let us not say that, since it has always been true that only about one in ten

has been actively and earnestly engaged in the Lord's service, therefore it must always be so. If it has been and still is so, it is contrary to the will and purpose of Jesus, and might better be changed at once. Let every one of us resolve that, if we have hitherto been one of the nine, we will no longer train in that company, but will be one of the ten who were not only cleansed, but who returned to give God the glory. Gratitude to God for his mercy to us demands this; the magnitude of the work which God gives us to do calls loudly upon us for it; loyalty to our Christian vows should hold us joyfully to this spirit of consecration. Any man bearing the name of a Christian ought to be cast down to the depths of humiliation in his own soul, if it can be truthfully said of him that the largest place he fills in the church is on its list of members. In the public service of God or the Sabbath, in the prayer meeting, in the Bible-school, in the general religious atmosphere of his own home and of the community, in works of mercy and deeds of love, in the counsels of those who plan and pray for the spread of the gospel in all the world, in every movement for social, moral and religious reforms, in the contribution box representing the backbone of all progressive work,—in some or all of these places and ways there is certainly room for every consecrated, earnest Christian worker to make himself felt; and every Christian should aim to be such a Christian.

Especially ought Seventh-day Baptists to be such Christians. The fields are large and white for the harvest, but the laborers are few, Oh, so few! Let every man, woman and child among us who has been cleansed by the wonder-working power of the love of God, return and give glory to God, and then remain in that attitude of grateful praise by seeking some line of joyful Christian service. Where are the nine?

Communications.

IN MEMORIAM.

THOMAS S. GREENMAN.

Thomas S. Greenman was born in the town of Westery, R. I. Oct. 5, 1810, and died at his home in Mystic Bridge, Conn., Nov. 27, 1887, having passed his 77th year. He was the son of Silas Greenman, Jr., and his mother was Mary, daughter of George and Esther Stillman. Like most Rhode Island boys of his time, he was educated in the school of poverty and honest industry, with but very little school facilities. He learned the trade of ship-carpenter, and was an earnest and efficient worker.

In 1836 he became junior partner in the well-known firm of Geo. Greenman & Co. Nov. 21, 1842, he was married to Charlotte, daughter of Daniel Rogers, of Waterford, Conn. For over fifty years, Bro. Greenman was closely identified with the business interest, growth and prosperity of Mystic valley and the town of Stonington. He has held many offices of public trust, representing the town in the State Legislature in 1866, and holding the office of Justice of the Peace and grand juror for over twenty five years, and until disqualified by age.

He made a profession of religion in early life, was a member of the Hopkinton, and Pawcatuck, Churches and one of the Constituent members of the Greenmanville Church.

Bro. Greenman was a man of marked characteristics. Endowed by nature with a splendid physique, and wonderful vital powers, and indomitable will, and great independence of thought and action, it was inevitable that he should become a power and a leaven among his fellow men. He was a man of convictions. Whatever principle of belief or action he adopted he wrought out for himself. He supplemented the meager education of youth by being a life-long student. He was a great reader, a deep thinker, always striving to get down to the root of the matter. He was a man who had in a rare degree the courage of his convictions. Whatever to him was truth, that he adopted and advocated. Majorities did not count with him. I do not think it ever entered his head to be ashamed of any principle he had adopted, or to be moved by fear or cajoled by flattery to be silent about it. He was ever counted among reformers. He was an abolitionist, when to be one incurred not only contempt and ridicule, but persecution and personal violence. He was a life-long opposer of the dramshop, and the last vote he gave when he was taken to the polls, more a dying than a living man, was his verdict against the unholy traffic and nearly the last time he signed his name when raised from his couch of suffering, was to a protest against granting licenses in our village. He was an ardent

advocate of peace and arbitration, to settle all difficulties, personal, neighborhood, and national.

Bro. Greenman was no shirker, he was bound to do his part in life's great battle. It was not what others were doing, or failed to do, that measured his efforts, but what he felt to be his duty and privilege. He was a constant, and faithful attendant upon public worship, and a participator in conference meetings. Summer or winter, rain or shine, heat or cold, Bro. Greenman was always in his place. He was a true and loyal friend, and a kind neighbor. His sickness was long and painful, but he fought disease and death heroically, never giving up, or relaxing his labors until so weak that he could not rise without assistance. And then like a soldier on the field of battle, with riven shield and broken, worn-out sword, he yielded, trusting in Jesus as a Saviour, and dying at peace with God and men. Such a man will be missed in any community; but especially will our brother be missed in our little church and community of Greenmanville.

We shall miss thee, when the morning Gilds the east, with golden rays; For with bird, and flower, and sunshine, Thou wert busy on the way.

We shall miss thee, when the noon tide Throws its burden on the hour, For thou bore full well its toiling; And thy heart ne'er lost its power.

We shall miss thee when the shadows, Of the evening, dusky fall, For thy hand was ever ready, And thy feet, at duty's call.

We shall miss thee when we gather, Where the psalms of life are sung, We shall miss thee, yes, wherever Truth has ears; and Right a tongue!

O. D. S.

DEACON SILAS CHURCH.

Dea. Silas Church, Jr., was born in Salisbury, Vermont, June 25, 1793 or '93, and died October 13, 1887, at the home of his daughter, Mandy Smith, in Meredith, Delaware Co., N. Y., aged 94 or 95 last June. He was one of a large family and the last one to leave the shores of time.

During his young manhood he consecrated his life to the service of God. At the time of his conversion he became interested in the subject of the true Sabbath, and would have begun the observance of the Seventh-day had he not been opposed by his friends. In 1817 he was married to Betsey West, of Madison Co., N. Y., who, four years ago this winter, entered the spirit land. He and his wife moved into the town of Otselic, N. Y., sixty one years ago. He went from Otselic but a few months before his death. He was the father of thirteen children, ten of whom still live. For nearly fifty-eight years he has kept the Sabbath. He was one of the constituent members of the Otselic Seventh-day Baptist Church, being ordained deacon of that church at its organization. He continued a faithful member and a true servant of this church till released by death. Truly a Father in Israel has dropped his earthly mantle. He had a Christian experience of over seventy years, more than fifty-seven years a deacon. He was an enthusiastic man, and carried all his earnestness and enthusiasm into his religious work and Christian life. He had been an invalid for many years, being a great sufferer, so that he was deprived of the privilege (one he greatly prized) of public worship. He lost none of his interest for the cause, nor his love for the brotherhood. He often prayed and praised the Lord in the midst of his sufferings. He was anxious "to depart and be with Christ," he felt that for him "to die was gain." His memorial services were held at the Otselic Seventh-day Baptist Church, Dec. 3, 1887. Text, Phil. 1:23. PERIE R. BURDICK.

BEAUREGARD, MISSISSIPPI.

Beauregard, Copiah county, Miss., is about 140 miles north from New Orleans, on the Illinois Central Railroad. It is quite an old town, with a high and healthful situation; but it has suffered much from fires and a very destructive cyclone. It now has a population of a few hundreds. Wesson, a town built up since the war, one and one half miles south of Beauregard, has, if we recollect correctly, about 2,000 inhabitants. Its leading business interest is the great cotton factory known as the "Mississippi Mills," in which several hundreds of people find employment.

We arrived at Beauregard, November 17th, and received a hearty welcome at the home of Rev. R. B. Hewitt, and by the other Sabbath keepers. Mr. Hewitt, formerly a Campbellite minister, while residing in New Orleans turned to keep the Sabbath through Seventh-day Adventist labors, and, as a preacher of that faith, went up to Beauregard to labor there. But, after awhile, he

concluded that he could not intentionally preach the Sabbath, and seeing no other course, he came an independent member of the RECORDER, he was treated, and received from the "Hand Book." He saw his way clear to day Baptist. As the result of several months past, of eleven members, but adherents. A few others of the church before long, planning to close their reference to that step. Young deacon of the Wesson, who is highly respected citizen. His desire is to way, for promoting the experiences are, in some trying, and he should have sympathy.

It is expected that we a new meeting-house. church and parsonage has a small cost, and much work has already been put it is quite confident that the Baptist Academy could be a start that would not only Beauregard and Wesson around, but also from especially during the warm cause of education in of the South, needs and eradication of Christian men North.

The soil is not rich, but low in price, and under good and profitable crop, estates can no doubt be Western markets are east of the Illinois Central Railroad. The Mississippi State strict; and the opposition the Sabbath cause has been ter. This intensity and ing way, and people are edge their respect for Mr. tian man, though they doctrines he preaches.

We preached twice twice at Wesson to several congregations, and in last discourse at Wesson, our denominational his and a brief account of the lines of publication, sions.

Along with real and Sabbath question, there and prejudice with reference doctrine and people. one more open door of u profess to preach the go things the Lord commands has invitations to preach trine at one or two points and we commend him the people and interest Wesson, to the prayers where.

A PLEA FOR "THE SABBATH"

About 50 years ago, when I began to keep house, several papers; but near when the time came to did not then ask for it. band remarked that he could take the Protest must have the county p tural paper, and that w afford. Finally he said if I wanted to. I did changed to the SABB took that; and have content time.

Now it may be that I tional paper more because ally my paper, but I do it because it contained the family and such g Christian to feast u kindly suggest to any o make the SABBATH REC gift to his wife, that the all the years of his life. RECORDER is increasing power, as God's great w over the land, I do not People who love God's b along without it. So I to any of the old ones tried; that they also began subscribing for the RE their minds interested a in the great reform w tion. Oh what might about us as a people! Jewish mission, the m foreign and in the hom

advocate of peace and arbitration, to settle all difficulties, personal, neighborhood, and national.

Bro. Greenman was no shirker, he was bound to do his part in life's great battle. It was not what others were doing, or failed to do, that measured his efforts, but what he felt to be his duty and privilege. He was a constant, and faithful attendant upon public worship, and a participator in conference meetings. Summer or winter, rain or shine, heat or cold, Bro. Greenman was always in his place. He was a true and loyal friend, and a kind neighbor. His sickness was long and painful, but he fought disease and death heroically, never giving up, or relaxing his labors until so weak that he could not rise without assistance. And then like a soldier on the field of battle, with risen shield and broken, worn-out sword, he yielded, trusting in Jesus as a Saviour, and dying at peace with God and men. Such a man will be missed in any community; but especially will our brother be missed in our little church and community of Greenmanville.

We shall miss thee, when the morning glows the east, with golden rays; For with bird, and flower, and sunshine, Thou wert busy on the way.  
We shall miss thee, when the noon tide Throws its burden on the hour, For thou borest full well its toiling; And thy heart never lost its power.  
We shall miss thee when the shadows, Of the evening, dusky fall, For thy hand was ever ready, And thy feet, at duty's call.  
We shall miss thee when we gather, Where the psalms of life are sung, We shall miss thee, yes, wherever Truth has ears; and Right a tongue!

O. D. S.

DEACON SILAS CHURCH.

Dea. Silas Church, Jr., was born in Salaray, Vermont, June 25, 1792 or '93, and died October 13, 1887, at the home of his daughter, Mandy Smith, in Meredith, Delaware Co., N. Y., aged 94 or 95 last June. He was one of a large family and the last one to leave the shores of time.

During his young manhood he consecrated his life to the service of God. At the time of his conversion he became interested in the object of the true Sabbath, and would have begun the observance of the Seventh-day had he not been opposed by his friends. In 1817 he was married to Betsey West, of Madison Co., N. Y., who, four years ago in winter, entered the spiritland. He and his wife moved into the town of Otselec, N. Y., sixty one years ago. He went from Otselec but a few months before his death. He was the father of thirteen children, ten of whom still live. For nearly fifty-eight years he has kept the Sabbath. He was one of the constituent members of the Otselec Seventh-day Baptist Church, being ordained deacon of that church at its organization. He continued a faithful member and a true servant of this church till released by death. Truly a father in Israel has dropped his earthly mantle. He had a Christian experience of over seventy years, more than fifty-seven years a deacon. He was an enthusiastic and enthusiastic into his religious work and Christian life. He had been an invalid for many years, being a great sufferer, so that he was deprived of the privilege (one he highly prized) of public worship. He lost much of his interest for the cause, nor his love for the brotherhood. He often prayed and praised the Lord in the midst of his sufferings. He was anxious "to depart and be with Christ," he felt that for him "to be gain." His memorial services were held at the Otselec Seventh-day Baptist Church, Dec. 3, 1887. Text, Phil. 1:23.

PERIE R. BURDICK.

BEAUREGARD, MISSISSIPPI.

Beauregard, Copiah county, Miss., is about 100 miles north from New Orleans, on the Illinois Central Railroad. It is quite an old town, with a high and healthful situation; it has suffered much from fires and a very destructive cyclone. It now has a population of a few hundreds. Wesson, a town set up since the war, one and one half miles south of Beauregard, has, if we recollect correctly, about 2,000 inhabitants. Its leading business interest is the great cotton ginning known as the "Mississippi Mills," in which several hundreds of people find employment.

We arrived at Beauregard, November 17th, and received a hearty welcome at the home of Rev. R. B. Hewitt, and by the other Sabbath keepers. Mr. Hewitt, formerly a Episcopalian minister, while residing in New Orleans turned to keep the Sabbath through his Seventh-day Adventist labors, and as a member of that faith, went up to Beauregard to labor there. But, after awhile, he

concluded that he could no longer conscientiously preach the Battle Creek doctrines, and seeing no other course, decided to become an independent Sabbath worker. About this time, coming across the address of the RECORDER, he wrote to Alfred Centre, and received from Bro. Platts a copy of the "Hand Book." Upon reading that he saw his way clear to become a Seventh-day Baptist. As the result of his efforts for several months past, I found a church of eleven members, besides about twenty adherents. A few others are likely to join the church before long, and some are now planning to close their present business with reference to that step. Among these is a young deacon of the Wesson Baptist Church, who is highly respected business man and citizen. His desire is to labor, in some direct way, for promoting the cause of truth. His experiences are, in some respects, peculiarly trying, and he should have our prayers and sympathy.

It is expected that work will soon begin on a new meeting-house. A fine site for a church and parsonage has been purchased at a small cost, and much of the lumber and work has already been promised. Mr. Hewitt is quite confident that a Seventh-day Baptist Academy could be built up at Beauregard that would not only draw students from Beauregard and Wesson, and the country around, but also from New Orleans, especially during the warm season. At any rate, the cause of education here, as in other parts of the South, needs and deserves the co-operation of Christian men and women at the North.

The soil is not rich, but land is now very low in price, and, under proper cultivation, good and profitable crops of fruit and vegetables can no doubt be raised. The great Western markets are easily accessible by way of the Illinois Central Railroad.

The Mississippi Sunday laws are very strict; and the opposition to Mr. Hewitt and the Sabbath cause has been intense and bitter. This intensity and bitterness are giving way, and people are coming to acknowledge their respect for Mr. Hewitt as a Christian man, though they may not accept the doctrines he preaches.

We preached twice at Beauregard, and twice at Wesson to small but attentive congregations, and in connection with the last discourse at Wesson, gave an outline of our denominational history and doctrine, and a brief account of our present work in the lines of publication, education and missions.

Along with real and deep interest in the Sabbath question, there are also ignorance and prejudice with reference to this "new" doctrine and people. Altogether, here is one more open door of usefulness for us who profess the Lord commanded. Mr. Hewitt has invitations to preach the Sabbath doctrine at one or two points near Beauregard, and we commend him and his labors, and the people and interest at Beauregard and Wesson, to the prayers of our people everywhere.

A. E. M.

A PLEA FOR "THE SABBATH RECORDER."

About 50 years ago, when my husband and I began to keep house, we commenced taking several papers; but near the end of the year when the time came to pay for them, (they did not then ask for it in advance) my husband remarked that he did not see how we could take the Protestant Sentinel, for we must have the county paper and an agricultural paper, and that would be all we could afford. Finally he said that I might take it if I wanted to. I did so, and when it was changed to the SABBATH RECORDER we took that, and have continued till the present time.

Now it may be that I prize our denominational paper more because it was emphatically my paper, but I do think that I valued it because it contained such good articles for the family and such good reading for the Christian to feast upon. And I would kindly suggest to any young husband that he make the SABBATH RECORDER a New Year's gift to his wife, that they may have it to read all the years of their life. And as the SABBATH RECORDER is increasing in interest and power, as God's great work of reform spreads over the land, I do not see how any of our people who love God's holy Sabbath can get along without it. So I would kindly suggest to any of the old ones, married or unmarried, that they also begin the New Year by subscribing for the RECORDER, and so keep their minds interested and their hearts warm in the great reform work of our denomination. Oh what mighty interests cluster about us as a people! The Sabbath reform, Jewish mission, the missionary work in the foreign and in the home lands, and the edu-

cation of our youth. Where are the helpers? The old hands will soon fall down, but thank God the work will go right on.

May God bless the faithful workers and help us as to feel our responsibility.

MRS. E. F. SWINNEY.

SABBATH SCHOOL INSTITUTE.

Pursuant to the call of the President, H. C. Coon, the Institute of the Western Association convened with the First Alfred Church, Monday evening, Dec. 5, 1887, at 7:30 o'clock. G. W. Lewis was elected Secretary, and after Scripture-reading and prayer by J. Summerbell and J. Kenyon, L. C. Rogers delivered the opening address on "How to Understand the Sacred Scripture."

At the Tuesday forenoon session, after devotional exercises, Dr. T. R. Williams opened the session by remarks on "The Importance of Bible Study in Youth," after which, the address of the previous evening was taken up and considered.

A paper by Mrs. G. H. F. Randolph, on "Influence of Home Life on the Sabbath-school," a paper on "Consecration Necessary to the Success of the Sabbath school Teacher," by J. M. Mosher, read by G. H. F. Randolph; and a paper on "The Relation of the Sabbath school to the Government," by Prof. H. C. Coon, completed the morning session.

The afternoon session consisted of devotional exercises; a paper by Dr. D. E. Maxson, on "Reason in Religion;" an exceptionally interesting paper by Miss Flora Randolph, on "Methods and Objects in Teaching;" and the opening of a question box.

At the evening session, after devotional exercises, the topics considered were: "Physical Geography of Palestine," by E. P. Saunders; "Character and Work of the Sabbath school Teacher," by G. W. Lewis; "Our Sabbath Visitor," by G. W. Hills; and "Importance of Spiritual Application of the Lesson," by G. H. F. Randolph.

On Wednesday morning, after singing and prayer, the papers of the previous evening were considered. The paper by Mr. Saunders was the subject of extended remarks, digressing somewhat from the topic, taking in the idea of the providence of God in selecting Palestine as the central point in introducing the kingdom of God to the world. After considering the paper of G. W. Lewis, it was decided to omit the other two until afternoon, and L. C. Rogers was called upon to answer the following question: "How best to make the spiritual application to the class," the question being closely related to, and arising from the subject presented by Bro. Randolph the previous evening.

In the afternoon, after remarks on the papers of brethren G. W. Hills and G. H. F. Randolph, H. D. Clarke read a paper on "Daily Study of the Bible." This was followed by W. C. Titsworth with a paper on "Uses to which Sabbath school Money shall be put," and this by J. P. Landow on "The Training of Jewish Children."

The question box was again opened, and the following questions were considered: 1. What is the best method of choosing teachers? Answered by D. E. Maxson. 2. Upon what basis shall a class be divided, so as to be satisfactory to the members attached to each other? Answered by G. W. Lewis.

Voted to appoint a committee of five to prepare a programme, and decide upon place and time of meeting of next Institute. The President appointed the committee as follows: T. R. Williams, L. C. Rogers, H. D. Clarke, D. E. Maxson, L. A. Platts.

The evening session, after an anthem by the choir, and Scripture reading and prayer by W. C. Titsworth, was given to an address by Dr. Maxson, on "Martin Luther, or The Man for the Hour."

Thus closed a very interesting and instructive two-days' gathering. The addresses and papers, together with the discussions that followed, as well as the question box, gave many valuable hints on Sabbath-school work.

The attendance was fair, but it is to be regretted that such exercises do not have the support of the presence of all parents and Sabbath-school workers, thereby getting to themselves great good.

H. C. COON, Pres.

G. W. LEWIS, Sec.

THE WISCONSIN CHURCHES.

The recent session of the Ministerial Conference and Quarterly Meeting held with the church at Albion, Wis., was a deeply interesting one. From the first meeting there was an evident desire, upon the part of the attendants, that the Holy Spirit might quicken the hearts of the people and a gra-

rious revival follow. At the last meeting of the quarterly gathering, the interest had assumed such proportions that it was thought best to continue the meetings longer, and Bro. Morton was invited and consented to remain and assist during the following week. No doubt Bro. Morton will give a full account of the meetings.

One feature, which added to the interest of the Quarterly Meeting, was the examination and ordination of three of the members of the Albion Church to the office of deacon, a much needed acquisition.

The Ministerial Conference was attended with the usual interest awakened by the presentation and discussion of the different topics.

The programme for the next session, which is to be held at Milton Junction, on Sixth-day before the last Sabbath in Feb., 1888, is as follows:

Define the difference between the natural and spiritual body, spoken of by Paul in Cor. 15: 44.

What does God say concerning the church in the Old Testament Scriptures? S. H. Babcock

What relation has Bible geography and Bible history to religious truth as revealed in God's Word? A. C. Burdick.

Define the term "death" as used in the Scriptures with reference to the wicked. A. McLarn.

What is the "abomination of desolation," mentioned in Matt. 24: 15? N. W. Wagner.

Has the civil magistrate any divine authority to enforce any of the commands of the first table of the law? J. W. Morton.

S. H. BABCOCK, Secretary.  
WALWORTH, Wis., Dec. 5, 1887.

THE ORGANIZATION OF THE CUMBERLAND SEVENTH-DAY BAPTIST CHURCH.

On the 14th of November, 1887, a few brethren and sisters, six in all, met in the house of Mr. George Newton, Cumberland Co., N. C., for the purpose of organizing a Seventh-day Baptist Church. Rev. A. E. Main, D. D., was elected Moderator, and D. N. Newton Secretary, pro tem. After engaging in prayer to God that his blessing might rest upon us now and attend us in the future, the brethren and sisters who desired to enter into church covenant proceeded to relate their Christian experience, and also their experience respecting a change of views concerning the Sabbath day. The Moderator then read the "Expose of Faith and Practice and the Church Covenant," as printed in the *Seventh day Baptist Handbook*, both of which were adopted after a short consideration. Eld. R. Newton was then recognized as an ordained minister by the Moderator, whereupon officers were elected as follows: Eld. R. Newton, pastor; Geo. Newton, deacon, and D. N. Newton, secretary. On motion, the name Cumberland was adopted by the church, after which it was duly recognized by the Moderator as the Cumberland Seventh-day Baptist Church.

The following motions were made by Eld. R. Newton, each one of which in its respective order received the hearty vote of the church:

1. That the thanks of this church are due, and are hereby rendered, to Bro. Main for his personal interest in our religious welfare and his pleasant manner while among us.

2. That Bro. Main be and is hereby asked, in behalf of the church, to tender our thanks to the Ministerial Board of the Seventh-day Baptist denomination North for the encouragement and the assistance which the Board has so kindly rendered us in the organization of a church in our midst.

At the close of the above proceedings, the meeting adjourned with benediction by the Moderator. D. N. NEWTON, Sec.  
DECEMBER 1, 1887.

Home News.

New York.

ALFRED CENTRE.

John M. Mosher, for a long time an employee of the RECORDER office, has closed his connection with the Publishing House, and accepted a position in the office of the *Genesee Valley Post*, at Belmont, in this county. Bro. Mosher entered the office of the SABBATH RECORDER as errand boy when that paper was published in Spruce Street, New York, under the management of Geo. B. Utter, and the joint editorship of Mr. Utter and the late Rev. Thomas B. Brown. When the paper was moved to Westerly, Rhode Island, he went with it; and when, in the summer of 1872, the office of the RECORDER was established in Alfred, he was placed in it as foreman and helped to organize its work. He has been a faithful workman, whose place it will be hard to fill. He has made many friends in Alfred during his fifteen years of residence here, all of whom wish him success in his new position. He moved his family to Belmont last week. Eld. Nathan Wardner, of Milton Junction, Wis., was in our village for a few hours, Dec. 1st, called this way by the death of a brother in Hornellsville. The winter term of school opens Wednesday of this week. The prospect for a full

session is good. A concert given by some of the members of the music class, assisted by local talent, just before the close of the fall term was a decided success. We understand that Prof. Williams intends to give another soon, bringing out more of the younger pupils of the department.

LEONARDSVILLE.

Our village is enjoying a fair degree of prosperity in business and in church life. Several new buildings have been erected, and every sign indicates a hopeful tendency in material affairs. Our congregations are steadily good, and all services well supported. Thanksgiving Day was observed by a union service in our church at which the Rev. B. D. Snyder, pastor of the M. E. Church, read the lessons and preached an able sermon. The choir rendered canticles suitable to the day.

Sabbath-day, Nov. 26th, was our regular communion season. Five members were received into the church, two young ladies recently baptized, a brother and sister lately come among us, and one brother restored to membership by vote of the church. The latter had left the Sabbath but is resolved now to live consistently for the future. The season was one of great benefit to us all. Rejoice with us.

Our young people's meetings are growing in interest and attendance as the winter season advances. For the current quarter they have been studying the Epistle to the Hebrews. After January 1st they will begin a course in the Parables of our Lord. The Wednesday evening prayer-meetings, held from house to house, have been a blessing to many who would otherwise be denied the privileges of the social prayer circle. At these meetings we study the Sabbath-school lesson for the Sabbath following. At the Sabbath evening service (Sixth-day night) the pastor gives an exposition of a chapter in the minor epistles of St. Paul, taking them up consecutively, and at the close of each epistle devotes one Sabbath evening to the consideration of some phase of missions. We have had one missionary service, at which Bro. J. E. Coon gave an interesting talk on the missionary work of the apostles. Sister Ethel A. Haven a well prepared history of mediæval missions, Bro. Dell W. Clark an account of modern missions in general, and Sister E. L. Burdick a brief sketch of our own work. We are now in the Epistle to the Galatians, and when we shall have finished, purpose to hold a service of which the theme will be home missions and our relation thereto.

The pastor's lectures, Sabbath afternoons, on the "Christian Church," are of profit to many. A choir of young people assist at a brief service in connection with the lectures, and merit the thanks of the pastor and his auditors for their help in the devotional part of the exercises.

Rhode Island.

WESTERLY.

Westerly, usually, is a busy, stirring town; but business is now very dull. Two of our largest mills are idle because of financial failures. Other mills have temporarily discharged some of their employees, and work in the quarries has so diminished that more men have been discharged from them this fall than usual. The business outlook for the winter in Westerly is, to say the least, not very encouraging. There are many men on the streets and corners, idle, no present prospect of employment, with anxious look, because the question of food and fuel for the winter troubles them. For the sake of their families, we hope times will improve.

Notwithstanding this dull outlook, we shall have something to brighten us up, for electric lights will be in operation in our town this week. The engine and dynamos are in position on the Connecticut side, near the river, the wires are up, and some of the stores which are to use the lights are connected. For a beginning, the prospects for this enterprise are very good. Gas and oil lights will soon be below par.

The Union Thanksgiving service was held with our church. All the pastors were present, and a much larger congregation than usual in attendance. Rev. B. D. Hahn, pastor of the Calvary Baptist Church, was the preacher, and gave one of the ablest and most stirring discourses upon our national prosperity, stability, and future prospects that we have ever heard. His utterances upon Socialism, and the supremacy of law over Anarchy and Anarchists were refreshing and salutary.

The first lecture in the People's Lecture Course was given by the Rev. Robert Collyer, of New York, Thursday evening, Dec. 1st. Subject, "Clear Grit." It was practical, in-

structive, and witty. We expect a rare treat in our next lecture, Tuesday evening, Dec. 13th, by the Rev. Robert Nourse, of Washington, D. C., on "John and Jonathan."

Our Quarterly Meeting, held with the Church at Niantic, R. I., was not attended as well as it deserved; for all the exercises and preaching were excellent in spirit and matter, and the weather and going fine. The brethren and sisters of the churches represented in our Quarterly Meeting should take more interest in it, and make it, just as it is designed to be, a source of spiritual refreshing and quickening.

In church life and work, we, as a church, have nothing unusual to report. The attendance at Sabbath services, the Sabbath-school, and prayer meetings keeps up good, but we need more life and interest. What we need above all things is a thorough revival in Christian work, doing. We have plenty of thought, sentiment, desire, but work is our need. Pray that we all may become earnest, active Christians, ready for any work for the master, and taking great delight in the services and appointments of the church.

The Young People's Societies of Christian Endeavor of Westerly and Ashaway formed a Local Union on the evening of Nov. 22nd, for mutual benefit and for the advancement of the cause they love. They enjoyed and were benefited by an excellent address on the occasion by the Rev. Mr. Huntington, of Providence R. I., President of the State Union.

WISCONSIN.

CARTWRIGHT.

Last evening, Dec. 2d, about seven o'clock the brick graded school building of this village was discovered to be on fire, and in a very short time it was completely demolished. Prof. Lewis Basset was in charge of the school, and when he left at night all was safe and secure as usual. The fire was first seen in the entryway and beneath the stairs leading from the lower to the upper apartments. The flames advanced so rapidly that it was impossible to check them. Books, to the amount of a hundred dollars, were saved and a few other things. It was insured for some \$2,000. It was found that a window on one side of the house had been opened and by means of a box some one had entered and, it is believed, set the fire and then escaped leaving the window open. There is no doubt about the origin of the fire. It was one of the finest buildings in town and a severe loss to the village.

Snow is about six inches deep and there is fine sleighing. It is quite warm to day and thawing considerably. CITIZEN.  
Dec. 2, 1887.

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.

1888.

HARPER'S BAZAR,

ILLUSTRATED

Harper's Bazar is a home Journal. It combines choice literature and fine art illustrations with the latest in elegance regarding the fashions. Each number has clever serial and short stories, practical and timely essays, bright poems, humorous sketches, etc. Its pattern sheet and fashion plate supplements will alone help ladies to save many times the cost of the subscription and papers on social etiquette, decorative art, house keeping in all its branches, cookery, etc., make it useful in every household, and a true promoter of economy. Its editorials are marked by good sense, and no a line is admitted to its columns that could offend the most fastidious taste.

Harper's Periodicals.

Per Year:

Harper's Bazar	4 00
Harper's Magazine	4 00
Harper's Weekly	\$4 00
Harper's Young People	2 00

Postage free to all subscribers in the United States, Canada or Mexico.

The volumes of the *Bazar* begin with the first number for January of each year. When no time is mentioned, subscribers will begin with the number current at time of receipt of order.

Bound volumes of *Harper's Bazar* for three years back, in neat cloth binding, will be sent by mail, postage paid, or by express, free of expense (provided the freight does not exceed one dollar per volume) for \$7 00 per volume.

Cloth cases for each volume, suitable for binding, will be sent by mail, post-paid, on receipt of \$1 00 each.

Remittances should be made by Post-office Money Order, or Draft, to avoid chance of loss.

Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS. Address, HARPER & BROTHERS, New York.

Miscellany.

A SONG OF TRUST.

BY LETITIA K. WILLEY TODD.

The Lord is my helper, No ill need I fear, For this promise was given To solace and cheer...

If Christ I am trusting, My steps he will guide, And through the deep waters Be close at my side...

The Lord is my helper, Assurance most blest, Oh, how safe and securely The soul may here rest...

And when the last conflict So grim draweth near, In Christ safely hiding, I've nothing to fear...

THE WOODMAN'S LITTLE DAUGHTER.

In a little two-roomed hut, in the midst of a vast pine forest, among the mountains of Sweden, there lived an honest woodman...

When she was old enough to take notice, she did not begin to talk as other children do, but sang to herself, like a bird.

There is no spring or autumn in Sweden. Summer changes to winter almost in a day.

Her infant soul was filled with nature's music, for she heard no other in the lonely hut in which she lived.

The winter before Christine was three years old, her eldest brother became the happy owner of a fiddle.

Nothing delighted the children so much as a description of the summer fair at Wexio, the nearest town, until it became their talk by day and their dream by night.

One day, when the brother and sister were planning a second expedition with the precious fiddle, a stranger came straight upon their father while he was at work.

Can you fancy the astonishment of the hard-working forester as he poised his axe on his shoulder, and listened?

The judge was not slow in interesting his friend the Baronne de Leuhusen in the "new Swedish miracle" he had found singing in a fair at the early age of three years.

What a change for the wee wild birdie, when she awoke the first morning in the well-furnished house of the Baronne de Leuhusen, at Halmstad.

With what unmeasured pride and satisfaction the children counted their gains—all equal in English money to threepence half-penny.

With such a beginning, what untold wealth might be awaiting them at Wexio fair!

It was a serious question, which worried them very much. They were so poor that even little Christine knew the value of money, and felt, with her brother, that they could not be too careful.

Christine remembered that father and mother put their money in a stocking. They looked at their bare feet, and laughed; they had no stocking in which they could hide it.

Their cheeks glowed with health and exercise, and their eyes danced with excitement, as the wee violinist began to play her very best.

And there were some so overwise that they began to ask, "Does Christine play the fiddle, or does the fiddle play Christine?"

It was so great a crowd at last, that the judge of the district, Mr. Tornerhjelm, began to wonder what was the matter.

He, too, stood still to listen; and, as he caught the echo of Christine's singing, he thought it was the sweetest, the most enchanting voice he had ever heard.

Now, the judge was a man of great insight. When he sat in court, all sorts of people were brought before him.

He saw that the child's whole soul was poured forth in her song; and, as he glanced down into the honest, innocent eyes of the little brother and sister, he grew more and more interested.

When the scraping of the queer old fiddle had ceased with the end of the song, he made his way through the crowd, and spoke to them,—first to the boy, and then to his tiny sister.

It seemed to the judge that the children had vanished; and how was he to find them again? No one in Wexio knew anything about the little towheaded singer; but the judge never rested until he had traced his wee wild birdie to her home in the woods.

One day, when the brother and sister were planning a second expedition with the precious fiddle, a stranger came straight upon their father while he was at work.

Can you fancy the astonishment of the hard-working forester as he poised his axe on his shoulder, and listened?

The judge was not slow in interesting his friend the Baronne de Leuhusen in the "new Swedish miracle" he had found singing in a fair at the early age of three years.

What a change for the wee wild birdie, when she awoke the first morning in the well-furnished house of the Baronne de Leuhusen, at Halmstad.

With what unmeasured pride and satisfaction the children counted their gains—all equal in English money to threepence half-penny.

With such a beginning, what untold wealth might be awaiting them at Wexio fair!

With such a beginning, what untold wealth might be awaiting them at Wexio fair!

With such a beginning, what untold wealth might be awaiting them at Wexio fair!

come of you? Let me tell you, you will be roast for the devil.

"Can you conceive a more delicious dish than roast goose with mugwort, apples, chestnuts, or with only potatoes and a good supply of cabbage salad?"

"What can excel in piquant lusciousness a solitary pound of improved goose liver, as the children of Israel well know?"

"Some have actually received roast goose stuffed with ducats.

"Could we enjoy sleep, as we do, without goose feathers?"

"Could we write without goose quills? (The only kind of pen then in use.)"

"Geese do not fly high; but think of the high flights not only of the learned, but of the great mass of writers, who only use their feathers!"

"Eat, dear brethren, your Martin goose in the fear of God, with the grateful hearts and contented minds, and please accept likewise my gratitude for that you sent me, although it might have exhibited a greater tendency to fatness."

"The peace of God be with you, and of course with your Martin goose also; think not only of the roast and the sweet wine, which, by the bye, you forgot to send, but above all things remember the virtues of geese.

This sermon has the merits of brevity, clearness, and point, and requires no further explanation.—Observer.

SIGNAL LIGHTS.

I once knew a sweet little girl called Mary. Her papa was the captain of a big ship, and sometimes she went with him to sea; and it was on one of these trips that the incident of which I am going to tell you happened.

"What are you doing?" she asked. "I am trimming the signal lamps, miss," said old Jim.

"What are they for?" asked Mary. "To keep other ships from running into us, miss; if we do not hang out our lights, we might be wrecked."

Mary watched him for some time, and then she ran away and seemed to forget all about the signal lights; but she did not as was afterwards shown.

The next day she came to watch old Jim trim the lamps, and after he had seated her on the coil of rope, he turned to do his work.

The old man looked into her face, and asked, "What is this Miss Mary?" "It is a signal light, please. I saw that a bad ship was running against you, because you did not have your signal lights hung out so I thought you had forgotten it," said Mary.

Old Jim bowed his head and wept like a little child. At last he said, "You are right missy, I had forgotten it. My mother taught me that very commandment when I was no bigger than you; and for the future I will hang out my signal lights, for I might be quite wrecked by that bad ship, as you call those oaths."

Old Jim has a large Bible now which Mary gave him, and on the cover he has painted, "Signal lights for souls bound for heaven."—Sel.

"SPARED NOT"

It is a solemn fact, but there is such a thing with God as not sparing. There is justice in God's nature, and in certain circumstances that justice must be manifested.

1. Spared not the angels. Original sin is not human, but angelic. The devil and his angels were sinners before Adam was created.

fiction of punishment in the God so far as we know, and that too without an offer of mercy.

2. Spared not the old world. Again, the same apostle writes, "And spared not the ancient world, but preserved Noah..."

3. Spared not the natural branches. That means Israel. In Rom. 11:20-22, we read, "Be not high-minded, but fear; for if God spared not the natural branches, neither will he spare thee (the Gentiles)."

4. Spared not his only Son. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" Rom. 8:32.

Statistics. A Boston man has calculated, that of a 250,000 edition of one of the popular magazines, the weight would be 94 tons; that piled over each other they would form a mountain nearly 2,000 feet higher than Mount Washington.

Frankness in manner and in speech is winsome or is disagreeable, is right or is wrong, according to the spirit which prompts it.

Good temper. "Love provoked." Now, we are upon bad temper as a verity. We speak of it as a verity of nature, not a thing serious account in estimation, a kind of accident, a moment, and so on.

Love is patience. Lo normal attitude of love begin, not in a hurry, hasty, calm, composed—when the summons come wearing the ornament of a spirit.

Kindness. Love active noticed now much of Christ in doing kind things, in things? Run over it with you will find that he spent his time simply in making good turns to people one thing greater than world, and that is holiness in our keeping.

Humility. Love hid not itself, is not puffed up, ingredient is a somewhat in this summum bonum.

Courtesy. Love in re "Love doth not behave. Politeness has been defiled. Courtesy has been in little things. And the ness is to love. Love can unseemly. You can take persons and put them they have love as a reserve they will not behave they simply cannot do.

TO A BRIGHT

Where art thou going, lit! Sailing along the sky? O bark so fair, high Prithoe where is thy destin? Westward, I'm bound. A morning beam, A midday gleam, Succeeded by an evening Where art thou from bright? I once was rippling in Watering flowers In earth's sweet bow Or in the sea proud part I too, am earth-born, lit! Yet mount on wing of the Far, far above, In realms of love, When by celestial influx What change awaits thee? A falling shower I'll be, And flower will slip With thirsty lip. My pearly drops moist gra "Thus shall I change and Till time exists no more, And then shall be, Nothing—or atoms as bef I too, shall change bright The thought a rapture give By faith I see Awaiting me Unending joys, for Jesus! Farewell bright clouds!

WHAT LOVE

Love is patience. Lo normal attitude of love begin, not in a hurry, hasty, calm, composed—when the summons come wearing the ornament of a spirit.

Kindness. Love active noticed now much of Christ in doing kind things, in things? Run over it with you will find that he spent his time simply in making good turns to people one thing greater than world, and that is holiness in our keeping.

Humility. Love hid not itself, is not puffed up, ingredient is a somewhat in this summum bonum.

Courtesy. Love in re "Love doth not behave. Politeness has been defiled. Courtesy has been in little things. And the ness is to love. Love can unseemly. You can take persons and put them they have love as a reserve they will not behave they simply cannot do.

Unselfishness. "Love own." Observe: Seeketh her own. In Britain th devoted to his rights. H for his rights, his rig fancy you have the sam ism. You stand up and every man, as an ind ize, feels a sense of prop calls his rights. It is the man to give up even his for the sake of another.

Good temper. "Love provoked." Now, we are upon bad temper as a verity. We speak of it as a verity of nature, not a thing serious account in estimation, a kind of accident, a moment, and so on.

Love is patience. Lo normal attitude of love begin, not in a hurry, hasty, calm, composed—when the summons come wearing the ornament of a spirit.



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. 5. The Tempest Stilled. Matt. 8: 18-27.
Oct. 15. Power to Forgive Sins. Matt. 9: 1-8.
Oct. 22. Three Miracles. Matt. 9: 18-31.
Oct. 29. The Harvest and the Laborers. Matt. 9: 35-38, and 10: 1-8.
Nov. 5. Confessing Christ. Matt. 10: 32-42.
Nov. 12. Christ's Witness to John. Matt. 11: 2-15.
Nov. 19. Judgment and Mercy. Matt. 11: 20-30.
Nov. 26. Jesus and the Sabbath. Matt. 12: 1-14.
Dec. 3. Parable of the Sower. Matt. 13: 1-9.
Dec. 10. Parable of the Tares. Matt. 13: 24-30.
Dec. 17. Other Parables. Matt. 13: 31-33, and 44-48.
Dec. 24. Review.

LESSON XII.—REVIEW SERVICE.

BY PRESTON F. RANDOLPH.

For Sabbath-day, Dec. 24, 1887.

CHRIST TEACHING FAITH, WORKS AND TESTS OF HIS KINGDOM.

INTRODUCTION.

1. Drill upon the Titles and Golden Texts. 2. Name five lessons that relate miracles. Which one tells of the servant healed? The sea rebuked? Palsy cured? The woman made whole? The daughter raised? Eyes opened? Hand restored? What three lessons teach by parables? How many parables in the twelfth lesson? Name the five. 3. Tell the Title of the lesson suggested by each of the following scenes, viz: A sick boy cured at home without the physicians visiting him; a father's corpse awaiting burial; a weary man asleep; men watching around a sick man, and finding fault with the physicians; musicians laughing around a dead child; two men crowding into a house and begging for help; crowds of people hungry at a weary harvest time, attending a revival meeting; talk about family difficulties and about giving drink to a little one; a preacher defending a prisoner; teaching a lesson from history connected with Lot's wife; hungry men eating along the roadside; a meeting with a ship for the pulpit and the bank for pews; birds picking up grain by the road; sowing seed in the night; birds roosting in a plant; people wondering and making ado about a man carrying his bed along the street; two men telling strange news around through the country; a lady making bread; finding buried money; but it is found in a grain; a man looking for a fortune; fishing and throwing some of the fish away.

GEOGRAPHY.

Show upon a map, (1) Capernaum, (2) the sea, and (3) the country of Galilee. Tell three lessons occurring in the city; three on the sea and shore.

OUTLINE.

Jesus teaches of:
1. Faith. Lessons 1-4.
2. Works. Lessons 5-8.
3. Tests of his kingdom. Lessons 9-12.
THE LESSONS—FIRST OF FAITH.
Lesson I.—"The Centurion's Faith" Matt. 8: 5-13.
Topic.—Humble faith rewarded.
How did the centurion esteem himself? How did others regard him? Luke 7: 4. What did Jesus say of him? Golden Text? Was the centurion pleading for his son or for a servant? How did he express faith in Jesus? How was his faith rewarded?
Humble faith brings health and gladness to the lowly and the great.
Lesson II.—"The Tempest Stilled," Matt. 8: 18-27.
Topic.—Need of greater faith.
Who was undisturbed by the storm? Who were afraid? How did they express some faith in Jesus? Of what did he reprove them? Golden Text? What faith should they have had?
Faith in him who controls the storms, should quiet all our fears.
Sing, "Master, the tempest is raging."
Lesson III.—"Power to Forgive Sins." Matt. 9: 1-8.
Topic.—Faith healing soul and body.
What power does the Golden Text ascribe to Jesus? Who was brought to him? What did Jesus see that caused him to say, "Be of good cheer"? Did Jesus direct his healing first to the soul or to the body? What did the man do?
Health of soul first and health of body follows faith in Christ.
Lesson IV.—"Three Miracles." Matt. 9: 18-31.
Topic.—Faith restoring life, health and sight.
What faith did the father, whose daughter was dead, express in Jesus? What was the result? What did Jesus tell the woman had made her whole? What promise did Jesus make to the blind men? Golden Text?
Life, health, sight, and all human wants, are supplied by faith in Jesus.
Sing, "What a friend we have in Jesus."

SECOND—OF WORKS.

Lesson V.—"The Harvest and the Laborers." Matt. 9: 35-38; 10: 1-8.
Topic.—Workers needed and sent.
What wants did Jesus find among the people? For what were his disciples to pray? What did he do to answer such prayer? From what vocations did he choose his laborers? What were they to do? How were they to bestow their labors? Golden Text?
Where there are sin and sickness, there is need of Christian workers from the common vocations of life.
Lesson VI.—"Confessing Christ." Matt. 10: 32-42.
Topic.—Works of Confession, cross-bearing and ministering.
What could be wrong in loving parents? (Love not parents less, but Jesus more.) Do we bear crosses for Jesus alone without reference to others, or is it rather by doing good to others? Matt. 23: 40. In whose name should deeds of kindness be done? What will Jesus do for those whose works

and works show a Christian spirit? Golden Text? There are great rewards for those whose works show not less love for kindred, but more for Christ. Lesson VII.—"Christ's Witness for John." Matt. 11: 2-15.
Topic.—Works of love removing doubt.
Where was John? What doubt troubled him? To whom did he apply in his troubles? What kind works did Jesus do to remove John's doubt? Luke 7: 21. What does the Golden Text say of him who thus went to Jesus?
Going to Jesus and works of love, are trouble's surest solace.
Lesson VIII.—"Judgment and Mercy." Matt. 11: 20-30.
Topic.—Rejected works and laborer's rests.
What great privileges had certain cities enjoyed? What judgments were pronounced against them? Why? What day spoken of, will come to all who, in view of Christ's work for them, do not repent? Whom does Jesus invite? What does he promise? What must be done to obtain the rest of the second promise?

There are woes for neglecting Christ's works, and rests for willing submissive laborers.
THIRD—TESTS OF HIS KINGDOM.
Lesson IX.—"Jesus and the Sabbath." Matt. 12: 1-14.
Topic.—Test of Sabbath keeping.
What complaint was made to Jesus about the law of the Sabbath? Was it a Jewish, or the Lord's Sabbath? What claim did Jesus assert about it? What day is his Sabbath? Was it the law of the Lord or the Jewish law that he had been violated? To what place of worship did Jesus go on the Sabbath? What two things did he do there? What is it right to do on the Sabbath? Golden Text?
By precept and example the Lord restores his Sabbath to its true place and purpose.
Lesson X.—"Parable of the Sower." Matt. 13: 1-9.
Topic.—Test of Bible study.
In how many kinds of places does the seed fall? What is the seed? Golden Text? In the interpretation, verses 19-23, what receives the seed? Where is it received (1) by those who hear, but think little about Bible teachings? (2) By those who are religious in times of revival only? (3) By those who, from business, pleasure, or difficulties, neglect religion? (4) By those who practice Bible teachings? Are these the more fruitful or unfruitful Bible hearers? How should we receive the word? How improve our Bible lessons?
In neglecting or improving Bible study, each one places himself in one of three classes lost, or one saved.
Lesson XI.—"Parable of the Tares." Matt. 13: 24-30.
Topic.—Commencing growth and testing time.
What two kinds of seed were sown? Who sowed each? What two kinds of people are represented? For whose sake are the tares permitted to grow? When and in what does the difference appear? When will they be separated? What will be done with each?

Together the good are tried, and the evil spared in time, but at its end an unerring test awaits them both.
Lesson XII.—"Other Parables." Matt. 13: 31-33, 44-52.
Topic.—Increase, worth and cleansing tests.
How is the great growth of the kingdom shown? How, its secret pervading influence? Its worth above all else? Its final cleansing from the wicked? When and by whom will the cleansing test be applied? Golden Text?
The love of Jesus grows wondrously, mysteriously, is beyond all estimate, and survives all else.
CHRISTMAS SUMMARY.
During how much of this year have our lessons been about Jesus? What is the Title of the first of these lessons? On what day is the birth of that infant celebrated? When does the day, Sabbath day and all other days, begin, according to Bible reckoning? What is this evening, the evening after December 24th, called? Why is it so called? How many of the lessons of last quarter relate to the preparation of Jesus for his ministry? How many were of his teachings? (Note.—The lessons of last quarter may be briefly reviewed by the superintendent, giving the Topic or Lesson Thought in the "Review Service" in the Helping Hand, and the school responding by giving the Title, thus.

Superintendent. What lessons refers to Training from birth?
School. "The Infant Jesus."
Superintendent. What lesson teaches that "without baptism, no one is fitted for his life work"?
School. "The Baptism of Jesus."
In what lesson of the Fourth Quarter is Faith mentioned in the Title, the Golden Text, and the lesson? What lesson and Golden Text rebuke for want of Faith? Which lesson says that "Jesus, seeing their faith, said, 'Son be of good cheer'?" Which one says, according to your faith be it unto you"? How many lessons are thus on Faith?
What lesson is about laborers? About works of cross-bearing and ministering? Which one is about works removing doubt? About rejected works and offered rests?
What lesson tests the lawfulness of work upon the Sabbath? Which one, the right bearing of the Word? What other lessons teaches that the world is to be tested by its fruits?

How many lessons upon Faith? Upon Works? Upon Tests? In the last lesson who asks concerning his teaching, "Have ye understood all these things"? How did his disciples answer? How should we be able to answer? Who rewards everyone? How? Golden Text of the Review?

MARRIED.

At the Aiken House, in Richburg, N. Y., Nov. 24, 1887, by Rev. B. E. Fisk, Mr. BRADFORD C. PETERSON and Miss BELLE BLISS, both of Friend ship.

At the Clark House, in Bolivar, N. Y., Nov. 15, 1887, by Rev. B. E. Fisk, Mr. WILLIS E. HALE and Miss ELLA DALY, both of Olean.

On Wednesday, November 30, 1887, at the Fourth Presbyterian Church, Syracuse, N. Y., by the Rev. William A. Rice, assisted by the Rev. A. H. Lewis, D. D., ANTHONY LOUIS TITZWORTH, of Plainfield, N. J., and FRANCES STRELLA VAN HORNAN, of Syracuse.

At his home, in Shiloh, N. J., by Rev. T. L. Gardiner, Nov. 1, 1887, Mr. WILLIAM B. HOLMES, of Bridgeton, and Miss LIZZIE DAVIS, of Shiloh.
At the home of the bride's father, Mr. James R. Rainey, in Shiloh, N. J., Dec. 8, 1887, by Rev. T. L. Gardiner, Mr. H. ELLSWORTH HOFFMAN, of Shiloh, and Miss RACHEL R. RAINEAR.

DIED.

GEORGE P. MILLER, of West Union, N. Y., was found lying on the floor in his bedroom dead, on the morning of Nov. 27, 1887. The previous evening he left the house of one of his neighbors for home about nine o'clock, apparently in common health. A rupture of a blood vessel in the head, was the cause of his death. He was in the seventy-first year of his age. He lost his wife two years ago last July, and has lived alone ever since. He had five children, with whom he could have lived, but he chose the lonely life and as the result a sad death. J. K.

At her residence in the town of Verona, N. Y., on the morning of November 23, 1887, of consumption, Mrs. LYDIA PERRY, in the 80th year of her age. Sister Perry's maiden name was Jewell. She was born in the town of Vienna, August 5, 1808, and was one of quite a large family of children, only one of whom, an elder brother, now remains. She was united by marriage to Mr. Thomas Perry, on the 29th day of August, 1829, and they have traveled life's pathway side by side for over 58 years. Early in life she was converted to God, uniting, at first with the Methodist church at New London; but soon after, she was baptized and united with the First Verona Seventh day Baptist Church, of which she was a worthy and acceptable member for more than half a century, until her death. For many years past, being a great sufferer herself, she was yet a patient and constant attendant upon her invalid husband. Besides this invalid husband, three sons, a daughter, a brother, and numerous other relatives tarry behind a little loner to ride the storms of life. Sister Perry was not only resigned to death, but felt that it was "best" that she should depart and be with Christ. Funeral services were held at the house on Thanksgiving day, Nov. 24, h. Text, Isaiah 64: 6, "We all do fade as a leaf."

In Brookfield, N. Y., Nov. 18, 1887, Mrs. OLIVE BURDICK, aged eighty-one years seven months, and twenty three days. She lived a Christian life, and was a member of the Seventh day Baptist Church of West Edmeston. She died at her daughter's home, at Delany Corners, where the funeral services were conducted by the writer, and the remains were laid to rest beside her husband in the cemetery at West Edmeston. J. M. T.

ANSALOM BREEZE, died at the house of his son, C. M. Beebe, in Brookfield, N. Y., Nov. 29, 1887, in the eighty fifth year of his age. Some years ago, he made profession of faith in Christ, was baptized in to the fellowship of the Second Brookfield Church, and our hope is that he died trusting in the Saviour of men. Public services were held at his son's home and the mortal part was laid to rest in his kindred dust. J. M. T.

In Brookfield, N. Y., Dec. 3, 1887, very suddenly, Mrs. ANNIE N. SATTLEBORN, wife of Charles M. Sattlerlee, aged 26 years and 8 months. She deceased was a Christian woman, and member of the Second Seventh day Baptist Church, and our belief is that our loss is her eternal gain. She was the daughter of George W. and Sophia Stillman of this town, who, with four brothers, a sorrowing husband, and two little boys, too young to know their great loss, remain to mourn her early departure.

"Home from work when day is done, Pass the rapid, willing feet; Home from work at set of sun; Go the toilers through the street, Each tired face becoming bright As it sees the soft home light."

"Weary eyes that looked all day, Where the busy hands have wrought, Now in leisure glance away, While the mind grows glad with thought, Seeing in the light and shade How serene God's world is made."

"Yet they have not lagged feet, These tired workers; love impels; They can hear while in the street Music sweet as 'Sabbath bells, And their dear one's welcome song, Seems to urge their steps along."

"So they linger not outside, But pass through the friendly door, For they know with even stride All the toil and pain are o'er; Home is bright at set of sun, Home is dear when work is done."

"Little children climb their knees, \_Widely eyes look up with smiles, Loving spirits strive to please, Happy talk the time bequeils, And while darker grows the west, Thankful hearts bless God for rest."

"Home from work when day is done, Pass we all with rapid feet; Home from work at set of sun, Till we gain the golden street. This shall be our lot at last, When life's toiling time is past."

"May God grant the joy to see The familiar portals shine, And our loved ones long set free, Waiting in the light divine, So that all together blest In our Father's house may rest." J. M. T.

In Richmond, R. I., near Woodville, Nov. 28, 1887, very suddenly of heart disease, Miss LYDIA BURD. She was a faithful and consistent member of the Woodville Church, and although called away suddenly, she left bright evidence of her readiness to depart. Her last words were, "Come Lord Jesus." H. B.

Near Berea, Ritchie Co., W. Va., Dec. 4, 1887, of diphtheria, HENRY RAY, son of Wm. H. and Dianah Batson, in the 12th year of his age. He was a very attentive scholar in his class in the Sabbath school, and was regarded as a good boy. It seemed very hard for the parents to give him up. The pastor spoke comforting words at the funeral from the language of Job, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." H. B. L.

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. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF BEQUEST.

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

SPECIAL NOTICES.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougall Protective Association, on Broad St., every Sabbath, at 10.30 o'clock A. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

THE New York Seventh day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

JOHN M. MOSKIR wishes his correspondents to address him at Belmont, Allegany county, N. Y., box 46.

ROYAL BAKING POWDER Absolutely Pure.
The powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., New York.

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

CHEAP EXCURSIONS CALIFORNIA TO VIA Missouri Pacific Ry., and Iron Mountain Route. All the chief coupon offices in the United States and Canada will have on sale excursion tickets at greatly reduced rates to Los Angeles, San Diego, and San Francisco for excursions leaving St. Louis Wednesday, Dec. 26, 27 and 28, via Iron Mountain Route; and Kansas City, Thursday, Dec. 15, 22 and 23, via Missouri Pacific Ry.

Business Directory. Alfred Centre, N. Y.
ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Winter Term begins Wednesday, Dec. 14, 1887. Rev. J. ALLEN, D. D., LL.D., Ph. D., PRESIDENT.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms: \$1 per year.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President, WILL H. CRANDALL, Vice President, E. E. HAMILTON, Cashier.

This Institution offers to the public absolute security, it is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

HERBERT ROGERS, PRACTICAL MACHINIST. Models and Experimental Machinery. Alfred Centre, N. Y.

W. W. COON, D. D. S., ALFRED CENTRE, DENTIST. OFFICE HOURS.—9 A. M. to 12 M.; 1 to 4 P. M.

M. BOURDON COTTRELL, DENTIST. HORNELLSVILLE and ALFRED CENTRE, N. Y. At Alfred Centre Mondays.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. A. SHAW, JEWELER, AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

J. M. HUFF, PIANO TUNER, will be in town J. once in three months. Charges reasonable. Satisfaction guaranteed. Leave orders at Shaw's.

BURDICK and GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

BUSINESS DEPARTMENT, ALFRED UNIVERSITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. E. LIVERMORE, President, Alfred Centre, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis. W. C. TITZWORTH, Recording Secretary, Alfred Centre, N. Y. W. C. BURDICK, Treasurer, Alfred Centre, N. Y.

THE SEVENTH-DAY BAPTIST QUARTERLY. A Repository of Biography, History, Literature, and Doctrine. \$2 per year. Alfred Centre, N. Y. Alfred, N. Y.

J. C. BURDICK, WATCHMAKER and ENGRAVER. AURORA WATCHES A SPECIALTY.

ANDOVER, N. Y.

A. B. WOODWARD, DENTIST, is making RUBBER Plates by a new process, His own invention. The best thing out. Send for circular.

E. A. COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of eight exhibits. Berlin, N. Y.

E. R. GREEN & SON, DEALERS IN GENERAL MERCHANDISE. Drugs and Paints. New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. Geo. H. BABCOCK, Pres. 30 Cortlandt St.

R. M. TITZWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITZWORTH, 300 Canal St.

U. PUFFER, JR. & CO., PRINTING PRESSES. 12 & 14 Spruce St.

C. POTTER, JR. H. W. FISH. Jos. M. TITZWORTH. Leonardsville, N. Y.

ARMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER CO., Leonardsville, N. Y.

PLAINFIELD, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas. D. E. TITZWORTH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. E. H. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR. & Co., Proprietors.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc. Westerly, R. I.

L. BARBOUR & CO., DRUGGISTS and PHARMACISTS. No. 1, Bridge Block.

N. DENISON & CO., JEWELERS. RELIABLE GOODS at FAIR PRICES. Finest Repairing Solicited. PAID TRY us.

J. F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly, R. I.

A. E. MAIN, Corresponding Secretary, Sisco, Fla. ALBERT L. CHESTER, Treasurer, Westerly, R. I. Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS. 205 West Madison St.

FRED D. ROGERS, M. D., PHYSICIAN and PHARMACIST. Office, 2334 Prairie av. Store, 2406 Cottage Grove av.

C. B. COTTRELL & SONS, CYLINDERS PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

MILTON, Wis.

MILTON COLLEGE, Milton, Wis. The Fall Term opens Aug. 31, 1887. Rev. W. C. WHITFORD, D. D., President.

W. W. CLARKE, DEALER IN BOOKS. Stationery, Jewels, Musical Instruments, FANCY and HOLIDAY GOODS. Milton, Wis.

W. P. CLARKE, REGISTERED PHARMACIST. Post-Office Building. Milton, Wis.

T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis.

The Sabbath Recorder, PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION. Per year, in advance \$2.00. Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents per inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Local advertisements inserted at legal rates. Yearly advertisements may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch. ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER," Alfred Centre, Allegany Co., N. Y.

PUBLISHED BY THE AL

VOL. XLIV.—NO.

The Sabbath

Entered as second-class office at Alfred Centre, N.

CONTENTS. A Grave—Poetry—No. 1. Fitting Gunward—No. 2. Mother's Brother—Love—No. 3. Poetry—Try to God—The Grand Old Man—MISCELLANEOUS.

ALL Things to All Men—From F. M. Mayes. Missionary Board Meeting—Missionary Society—From E. A. Witter. Jews in Morocco—SABBATH REPORTS.

Sabbath Memory—Poetry. The Law and the Sabbath. EDUCATION. The English Public School. Current Topics. Report of Treasurer of A.

CONFERENCE ITEMS. EDITORIALS. Paragraphs. Communications.

Glimpses of Europe—No. Family—No. 2. Wayside Notes—Correspondence—Washington Letter—A Testimonial.

HOME NEWS. Alfred Centre, N. Y. Independence, N. Y. Berea, W. Va. CONDENSED NEWS.

MISCELLANEOUS. A New Year Song—Poetry. Speciously Tempted. Christmas Experience. Popular Preachers. SERMONS AND ESSAYS.

How to Understand the Bible. MISCELLANEOUS. Do What is Next to Thee.—The Lost Ring Or, Judge Manning's Confession. The Boy Jesus.—Right Good Advice.

POPULAR SCIENCE. CATALOGUE OF PUBLICATIONS. THE SABBATH-SCHOOL. BOOKS and MASKETTES. MARSHALS and DEATERS.

SPECIAL NOTICES. BUSINESS DIRECTORY. A U.S.A. (FROM THE IRISH—REARRANGE RECORD.

There's a plot of ground More dear than the war. A gleaming marble man Who sleeps there, never There are memories for—

Round that marble and That health, nor power Can hide or chase away 'Tis there our own sweet 'Tis there in that grave Line our dearest one, our 'Tis the shadow we're in In the shadow of death, 'With God—with him my But for me there's a shadow Till I, too, hear the ang

For my life is empty, my Gone to that far off clime Where pain or sorrow me Nor grief, nor sickness 'Tis there in that bright l 'Midst that glittering ho My darling waits till I at To that glorious promi

NORTONVILLE, Kan., 18

FITTING I NUMBER HOMEWARD

The next morning "fixed" matters at th that the Senoritas cou Just how it was do There are two ways of The most common way though sometimes the preamse, in this case, ble statement from a bring the understrapp edge that they could n nonally by withholding did not and our annoy chased tickets by the had enough of the " not come in on time, that she had remained for repairs, and the v place. This finally l ate in the day we v stoness was ready. I committed our baggage stowed ourselves in vi where. On the way General's city residen ate the chapel and m This the Temple was been erected on the ve knee to celebrate t shows. It is opened the 13th of San Ori teacher, when a man and of his st