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A Mother's Song-Poetry ...

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

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The Woodman's Little Daughter..... By Their Faults Ye Shall Know Them "..... sures Which a Christian Should Forego......

A MOTHER'S SONG.

Although I roam in dreary ways, 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,

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

This may be all or earth he knows

Where shines his golden head.

FLITTING SUNWARD

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. Ysabel 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 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 buckler, shield and shade. Some are made expressly for flirting—I mean fans, and not ladies—

scarcely call them a less warlike name when he discovers the artillery behind them—are mainly used for reconnoitering, however, darts "to kill," she lowers the fan until her eyes appear above it, en barbette, and then woe be to the heart exposed to the shafts. of ivory and choice sandal or violet wood, covered with fine satin, ornamented by high- are ready for shipment. The choice places are plenty, and the demand for them correspondingly great. These have elaborate lithographs or paintings, according to qualproper thing to have one with the portrait and name of the popular matador. Of 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 carrisges 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 Ysabel 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

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, mammee, 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 Ei Bah and Donna Ysabel.

The morning we left for Cardenas, Donna filthy mess in that kettle. It's too horrid thing has a strange cast to it somehow. for anything. How can we ever eat any

pose the sugar we get is made like this?"

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 crystalizes; so that the refined sugar which we get is quite ladies spent some time, and on leaving each | sugar-muscovado, as we used to call itwas presented with some article as a remem- | because they think it is sweeter, might learn |

having openings for peeping eyes, concealed as many as seventy or eighty thousand of small donkeys that rattle along cheerfully very strange with open-work wheels and light by gauze, so that when seemingly hiding them sometimes on one plantation. The with what would be a load for an ordinary truck to support them, looking almost as if behind her fan in excess of modesty, your coffee plant would grow into a large tree if horse. The number of two-wheeled vehicles mounted on stilts. The ticket office is called in the larger towns. The smaller ones in vis a vis is really inspecting you at her permitted, but they are kept well pruned in one sees here is great, much of the teaming the "booking office," but you merely buy the country were often quite their, and and

The blossoms are a purplish white, and very the seeds which we know as coffee berries exquisitely delicate lace. "Bull-fight" fans | 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 ity, of scenes in the bull-fights. It is the hundred million coffee trees in bearing. Now the quantity exported is hardly worth mentioning, the most of the coffee raised bethe world, producing about one third of the whole supply of one thousand million pounds per annum. Little did that pious Mohamedan Sheik, Djemal eddin-Ebu 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 vears 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!

GLIMPSES OF EUROPE.—No. 3.

BY PROF. H. M. MAXSON.

LIVERPOOL TO LONDON.

A drive about Liverpool showed us a pleas ant, interesting, bustling city, with an unu "Ma Belle," said Senorita, "do look at the | sual number of large, beautiful parks. Every-Even the dirty little street Arabs don't seem quite like ours. There is certainly no lack "Oh dear!" replied she, "I am very of poverty nere. A stranger can't show his much afraid I shall not be able to relish my face outside the hotel, without having a flock French candies' hereafter. Do you sup- of bare headed urchins about him, urging him to buy some "matches such as the Amer "Yes, I suppose it is. But then it is icans 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 clean. But those persons who buy raw brown advertising, nearly every one having "Bryant partment system, and there are some combrance, a silver garter buckle or a flying a wholesome lesson if they could see how it abundance of fine draft horses, some of them ment is not safe for a man or woman travel From the ingenio they drove to a cafetal, | would nearly cover a dinner plate, and they | p-rado, and cut off from the rest of the train as the coffee plantations are called. These form a very interesting sight as they are for a long time on the express trains. The are more agreeable places than the ingenius, gathered about the warehouses on the docks engines are very small, unpretentious affairs, but have kess to be seen. The berries grow in the morning. To go to the other extreme, with a queer looking smoke stack and, not on low trees or shrubs five or six feet high, there are very many Shetland ponies and much, if any cab, while the coal cars seemed leisure. These loop-holes-for one can for convenience in gathering the berries, seeming to be done by that kind of a wagon. | your ticket as at home, and see no books ex- flower beds near these.

pretty. The berries are about the size of a tains the railroad station, and one peculiar two cents. The baggage is not all massed in cherry, containing two grains each, and are thing about it is that the clerks all seem to one car, but there are usually several baggage for when the Senorita wishes to launch her red when ripe. The process of preparing be women. Opposite is St. George's Hall, a compartments on the train, which is a concoffee for market is quite simple. The ripe fine large building containing the courts, venience under their system of requiring berries are macerated in vats with running and having quite a large square in front, every man to look out for his own baggage water until the pulp is all washed away and which seems to be one of the "breathing when he arrives. They do seem to have made Fans vary. There are cheap paper ones the two half round seeds are left in the places" of the city in the evening, and a some progress, however, for we checked our made by lithography, and from them, all the tough skin, known as parchment. After camping ground for the temperance organi-trunks through to London, receiving a paper way up to those highbred aristocrats, made they are dried this skin is broken off and zations and the Salvationists. Towards even-receipt in place of the familiar "check." ing there comes along a strange looking twowheeled vehicle, with a kind of a house at one, through scenery strange in many things, class artists, and trimmed with the most for cafetals are on hillsides, and by running one end from which the steam comes puffing but beautiful. The great white daisies out through a pipe. It seems like a rude at looked like old friends, also the sweet brier. tempt at copying a locomotive, and is drawn | great bushes of which grew in the hedgeby a diminutive pony. On the side is the rows. Not so, the brilliant red poppies legend "Hot Chip Potatoes." The late twilights seem very strange. We attended an organ recital in St. George's Hall this evening, and when we came out at 9.30, it was course some of these were included in the ing used on the island. Brazil now leads possible to read a paper by the natural light pretty they were. The country roads and

> 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 upholstering 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 sisle 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 com-& May's Matches," strung the length of the partments reserved for ladies, but the records car. Being such a commercial city, there is an of the courts show that an English compartare simply enormous, with great feet that ling alone, shut up as he may be with a des-

Our hotel is a large building that also con- cept the bulky time-tables for which you pay

Our ride, though warm, was a delightful 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 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 greensward 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, net one or two, but ten, twenty or more, in pasturage of no large extent; and sleek; handsome cattle they were, too. In many places it seemed to be haying time, while in others they were putting in some kind of crop. The numberof 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 Shakepeare'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 Burn's birth-place.

There are no grade crossings on the railroad. t 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 outery against these railroads, what he would say to one of ours. The stations were large, lightly built and siry, the train running into them

Missions.

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

The Corresponding Secretary having tem porarily changed his place of residence, all com munications not designed for the Treasurer should be addressed, until further notice, A. E. Main Sisco, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednesday in December, March, June and September; and ample time should he 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."
- And grandmamma smiled very fondly, Carressingly stroked the fair head: "I'd rather have this for my birthday Than all else you could give me instead.
- One day to the church on the Sabbath. While eager to hear the belt call. With grandmamma walking beside her, Came Daisy with kerchief and all.
- And then, with her conscious possession, Once seated, 'twas plain to be seen The need of a kerchief was greater, Far greater than ever had been.
- 'Twes smoothed; it was patted and folded; Then so, that the children could see, 'Twas held up, till grandmamma smiled In effort composed to be,
- The minister rose in the pulpit; And when to the children he said. "We have talked so much of the heathen, Now let us try giving instead,
- "God loveth the gifts of the children, Whenever they're cheerful and free, What child has an offering to give him?" Said Daisy, "He's looking at me!"
- 'Twas then by the truths that were uttered The little one's conscience was stirred: 'The heathen he tells us have nothing; Of my kerchief I think he has heard.
- "I love, oh I do love the heathen; But then, they don't need such nice things. The hig people give lots of money, And everything nice money brings."
- With quivering lips, see our Daisy, No sacrifice greater than this; She laid on the plate as 'twas passing Her offering sealed with a kiss.
- And then, while questioning whether This gift to receive from a child, Grandma smiled and bade them go forward, Returning they found the plate piled
- With silver and bank notes abundant; Twas proved that this dainty thing Had opened the heart and the purse strings A liberal offering to bring.
- "Now, grandma, it's gone!" exclaimed Daisy; "I'm glad oh, how much it will please ! I'm so very happy to give it To a child far over the seas."
- And so, as a willing oblation, The perfumed treasure was given; The sigh and the tear, with the struggle, Arising as incense to heaven.

Our readers will be glad with us that letter comes from China, written by Bro. Davis himself, bringing the good news of his own recovery from a serious illness, and of the improving health and strength of his family.

CORRESPONDENCE.

(From a letter written by James M. Carman.)

DUNELLEN, N. J. Please bear with me if I am adding by this letter to the vast amount of reading matter you are burdened with already. Though my time is pretty much occupied for I am farming, nevertheless I am ready to sacrifice a few hours of the night-rest to the pleasure of writing and telling of my joy which is shed in the heart by the neverceasing fountain of the grace of our Lord.

With Elihu, the son of Berackel, I can say, "I am full of words, the spirit within the name of my gracious Lord whenever I great change the Lord was merciful to bring about. "Once, and to-day," is the theme that occupies my mind a great deal. It is not a looking back which makes one unfit for the kingdom of God. I look back to receive instruction and encouragement upon the great goodness my Lord has

Once, and to-day! What a great change! heart before the winter 1885-86, and my aspirations and endeavors now, since that winter. How vastly different! Once I was blind, for a vail was put on my face; to day I see the light of the world, Jesus the light of all nations. Once in the

ner, to make me free; and ordered a special 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 God is merciful and loving, and all those and the everlasting life; and while he opened | that fear him in love are loving and kind. to me the Scriptures, reasoning of them, that come for the purpose told in the book of 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 | hearts are filled with Christ's love pay obeby rationalistic expositions. As a great dience to his last commission, "Go ye into help in searching of the Scriptures, I must acknowledge the letters of Bro. Lucky, creature," that repentance and remission of written in a wonderful Hebrew. They have sins be preached in his name among all nadone a great good, and I can never forget | tions, beginning at Jerusalem, that is, with them. While following the footsteps of the the Jews. Missions have done a great good Master, he was not afraid of painstaking to to mankind. Therefore my heart is filled persuade me with all persuasion to enter the fold of the good Shepherd who gave his You seem to take great interest in missions. life for the sheep. You have heard already of my conversation in time past, in the couragement. I hope also to do all I can Jewish religion, and how I profited in it (in helping missionary enterprises, especially above many of my equals in mine own nation, i those among my own race. being more exceedingly zealous of the traditions of my fathers. A Hebrew of the Hebrews, of the piatistic,

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 condemna tion and of hell fire." (Talmud Babli, Tract Erubin, page 21, comp. Tract Gittin, 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] 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 Zackai, or Zacchæus, confessed before he died, that he had no certainty what his portion was, whether heaven or hell. How could I expect to be betterthan 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.] 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—this vear it fell on the 10th of March-is the feastday of Purim among the Jews, according to me constraineth me." I can't stop praising the book of Esther. What is the signification of that feast? The narrative of the institulook back to my former life and see the tion, 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, for my Christian pilgrimage, marveling so as not to know the difference between cursed is Haman, and blessed is Mardecai (T. B., Tract Meggilah, page 7). Can such commandments be from God? But what do The imaginations of the thoughts of my 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 the re-

vealed will of God! bondage of the follies of Judaism, to day of the same—that this year fell on the 9th south west of Peking. Since his baptism I would have one too. It was a simple affair

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.

Once life was terrible, death a fear; to-day the Messiah must have come, and that all's peace, because the Lord gives peace to Jesus of Nazareth is the Messiah, who has his people. The English language, which I picked up in a few months, refuses me still Daniel, to finish the transgressions, and 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 all the world and preach the gospel to every with thanks to God, and with love to you. The Lord be with you and give you all en-

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 | Testament and praying. My mind was so | back, and the children with her. It was 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 it has 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. Dalziels. I hey 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 anx iously waiting to hear what was done at

THE SPIRITUAL HISTORY OF A CHINAMAN.

Conference. The Lord be with you and all

BY REV. G. OWEN, PEKING.

the dear people of God.

Among the names added to our church roll. in 1883, appears the name of Hsie-yungcheng, a respectable farmer, living in the fact, a sort of day-school. Seeing you had a The 14th of the month Nisan, to the 21st district of Ku an, about thirty five miles pulpit in the chapel at Peking, I thought I bondage of the follies of Judaism, to-day of the same—that this year fell on the 9th have visited him three times at his home, —you have seen it—just a board on three and he has come three or four times to Pelegs. This rude pulpit or lecturn I carried king. He has a history quite worth record—out every evening to an open space in the vilgracious Lord sought for me, wretched sin- ly that Messiah, our Passover, is sacrificed for ling. I heard some of it at the time of his lage, and, placing my New Testament there-

us; the lamb of God has taken away the sin baptism, but recently I got a pretty full ac- on, read and expounded some portion. messenger to go calling, "Return, O thou of the world; through him we are marching count from his own lips, and I will tell it to seldom lacked hearers; but if anyone showed

you just as he told it to me.

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 of my own family, but without success at mean much. I now see the hand of God first. My eldest son, who was my late broth. helping me in those early years. To-day my er's adopted heir, disgusted at my becoming bit of learning is a precious treasure. I can a Christian and at my trying to make him read Gad'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

"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 proces- as they considered it, their interests and sions, and in the building and repairing of mine. If Christianity led men to act thus, 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 I had done what I thought right, and went on

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 must suffer persecution.' 'Even if people him to do in that place. He stayed with me annoy and slander you beyond human endurthree days, and expounded to me the prec | ance, you must not say a word?' 'Well. ious truths of the gospel. They went right | perhaps in such an extreme case, you might home to my heart. I believed them at once, | relieve your mind a little.' This was a crumb and became a new man. When the colpor- of comfort, but not enough; still, she went teur left I shut myself up in a back room of on learning her Catechism. So did my son the little village temple that I might be alone and daugnter, and I fully expected they with God, and there I stayed the greater | would have been baptized during your last part of three months, studying the New visit. But at the last moment she drew engrossed that I was incapable of thinking partly through fear. She had never seen

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, 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

anything like real interest his friends were "As a boy I was decidedly dull, and made promptly down upon him. Still I talked and preached everywhere and to everybody.

"I especially labored to win the member 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, they would have none of it. The neighborn too, laughed at my strange generosity, and thought it another proof of my madness. But 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 stav 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 in. doors 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 an. novances 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 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—s

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 spirititual 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. Delos C. Burdick and wife, Nortonville, Kan. J. M.
W. H. Hurley, Washington Ter., C. M \$1 00
Mrs. W. H. Hurley, "1 00 Delwin O. Hurley, Ethelyn C. Hurley, Bessie J. Hurley, " 25-Dodge Center Sabbath-school..... Eld. Joshua Clarke, Rockville, R. I...... Receipts per G. Velthuysen: Mrs. Hannah Hamilton, Milton, Hol. M\$5 00 Mrs. Judson Wells Milton Junction Mission Band, Miss Fanny Wells, Milton, Hol. M. 1 00 Miss C Dausett. Jas. and Lottie Ba'dwin " F. J. Wells, 5 00 N. Wardner, For Eld. Bakker: Nathan A. Collins, Westerly, R. I., pledge for're-enforcement of C. M..... Receipts through Woman's Board: Mrs. D. P. Rogers, New London, Ct., toward L. M. of Mrs. Joshua C. Maxson, Greenmanville Sabbath school..... Mrs. Frank Reynolds, Verona, N. Y...... Receipts per A. E. Main: Cumberland Seventh-day Baptist Church, Fayetteville, N. C..... Milton Church.

Plainfield Sabbath school, S. M. S..... S. A. Millikin, Sherman, Texas..... Balance in Treasury, Oct. 31st... Payments in November 43 75 **\$**870 43

A. L. CHESTER, Treas.

E. & O. E.

WHEREALT, R. L., Nov. 80, 1887.

days shalt thou labor the seventh day is the Sa

THE OBJECT O

Sabbath

We are often told merely civil laws, mote the good order designed to enforce tices. The following think truthfully, th Sunday laws are desi religious character of from tract by J. Lo cago, Ill.: Religion is essentia

born principle, and may be with supersti been found without it in the state cannot be the great educating a is the foundation of a and the enemy of vice ligion and its inst guarded by the ancie best emperors viewe ing infidelity of her l by every means to re For this end they ins persecutions of the Cl without religion Ro in vice and wickedner Their theory was c

failed, as it always w lish the old or kill being blown out, the into a vigorous f light to all the worl Christian religion wa ty." says one of ou Christianity and liber kept pace with one its position scarcely Religion is the guard stranger to the law, i hearts of the people. ion, the only source of government. If to despotic Rome, needed in this land o

With religion goe among these, almos groundwork on which bath. Peace and good influence upon the na and great, follow its all this we fully an proper observance obtained through i

By previous agreer observanca" is here tion from private, as law has no jurisdict life. It is defined people generally, a which may come und or affect them in any ance means the stric and statutes in res accordance with be

whether they are no Under Sabbath those against public in churches, against quarreling, etc., or American Bar Asso general import and assemblages of citize Laws closing liquor same on election day laws. Any picture ness and vice is ther It has been claime

the Sabbath as a without regard to re First then in opp will prove that-The Sabbath is a tion, enforced as su

And secondly, th The observance o should be enforced From those tw necessarily follow t Sabbath should not

And just here I between the word The Sabbath is the worship ordained formerly the seven now, with most p is the old Roman r the week, the fir special rest and old Roman docu Solis, and associate dies Luna. Thus same as Sunday that day, and any originally a secular religious nature of

institution can sca origin and history rives its authority Amid the thunder his chosen people, ber the Sabbath d that sacred mount proclaimed that example, all who serve one day in so vervice, and in it of By the Christia the week was as their Lord, thong the ayeath day

That the Sabb

on, read and expounded some portion. 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 latered 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

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MISSIONARY SOC	CIETY.
Receipts in Nove	mber.
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Millikin, Sherman, Texas.	
Balance in Treasury, Oct.	114 TI 87
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Sabbath Beform.

"Remember the Sabbath-day, to keep it holy. Bix 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.

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 inborn 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 Chrisians, 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

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, whether they are now so enforced or not.

general import and applicable to all lawful laws. Any picture of unrestrained lawless-

ness and vice is therefore unwarrented. 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 institu-

tion, 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

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 old Roman documents designated as dies Solis, and associated with dies Saturni and dies Lunce. 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-

Sabbath transferred, or as a new institution, of Christ. In the fourth century we find the first instance of Sabbath legislation. Con-We are often told that Sunday laws are be consecrated to prayer. Christian soldiers affirmative would place our early Sabbath form of prayer, which he required all his proportions in France, before or since, and soldiers to use on the first day of the week these holidays served rather to augment and in their private devotion." Gilfillan, | than remedy the evil. And this result is in

tion, it was enforced as a purely religious moral and religious sentiment among the well as of the Roman Empire.

appointment. Blackstone declares that prof- | day from profanation because of its sacred anation of the Lord's day is immediately and religious character? 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 | Sabbath, except two." 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 Christianity is part of the common law, it they were meddling with matters of religion | carries with it the civil obligation to abstain which were her special prerogative. This on the Lord's day from all worldly labor and certainly shows that the Sabbath laws of Eng- | business, except works of necessity and and were to enforce what was regarded as 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.

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

Our collonies sprang directly from England, and it is natural that they should known, however, that under our Puritan not merely united, but the state was inside the church.

mistakes. It was organized on the theory establishes what might be called the peace of that the church ought to dictate all civil the Sabbath." The act of 1794 was uning. They are now universally condemned, of the Sabbath as of divine origin. but they were the legitimate offspring of the they enforce.

or affect them in any way." Sabbath-observ avowed object of its founder, Wm. Penn, from the whole history of an instituted Sabance means the strict keeping of our laws was to plant here the Christian Church in bath, . . . that rest and the public worship of and forty-six per cent of the Senate were and statutes in regard to the Sabbath in its purity, with civil liberty and the rights Almighty God were the primary objects of college graduates, and these all come from accordance with both letter and spirit, of conscience secured alike to all. The the institution both as a divine and civil ap- one-half of one per cent of the men in the only great, but good,—greater for their Under Sabbath laws are not included tian religion, and commanded, but with no asserts the same thing in saying, "The very ernment to the present, the following table there we have not only history and biograthose against public disturbance, disorders penalty, the strict observance of the Lord's- purpose of the Sabbath laws as declared in will show the number and the per cent of phy, but poetry,—epic, dramatic, and lyric, in churches, against tippling houses, rioting, day as a day of sacred rest and religious the earlier statutes, and as shown by our college graduates. quarreling, etc., on Sunday. As says the adoration, giving a its purpose that men authorities, was that the people may devote American Bar Association, "These are of "may better dispose themselves to read the the day to rest and the worship of God." Scriptures of the truth at home, or to freassemblages of citizens and to all holidays." quent meetings of religious worship abroad." in the face of these authorities and all his Laws closing liquor houses on Sunday do the lts avowed object was that "looseness, tory that the enforced observance of the Sabsame on election days, and are not Sabbath irreligion and atheism may not creep in." bath is merely a civil regulation void of re-From his own words, then, could Penn have ligion? 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 institu-

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.

lation with no regard to its religious nature. | their direction. Where then came the change? I have now, with most people, the first. Sunday shown that under the colonies its observance observance of the Sabbath, what injury can is the old Roman name for a specific day of was professedly enforced to aid religion. be found in those recreations which at other the week, the first, with no reference to What was there then in the crisis through special rest and worship. It is found in which the country passed to alter its nature? benefit? Why should the poor man be deexample, 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 Christian Church the Christian Church the course of the punishment of "all persons one was a college graduate. We urge upon one was a college graduate. We urge upon one was a college graduate. We urge upon the influence of enforced absolute rest on the influence of enforced absolute rest on the week. What are the courselors, every man except and the capinet, his c By the Christian Church the first day of secular holiday? The very term "profane" the week was sanctified to the service of the name "Lord's day" further read to the name "Lord's day " further read to the name " the name "

whether we regard the Lord's day as the The title of the act to prevent vice and its purely religious nature. Our statutes The French Revolutionists adopted this institution enforced as such. stantine then became Emperor, and almost | theory. They thought that a mere rest day, immediately adopted Christianity as the a civil sabbath, was the proper thing to enstate religion. In 321 A. D. he proclaimed force, and selected every tenth day. In a Sabbath rest. "The Lord's day was to them we have the very position in which the were allowed freely to frequent the churches. | legislators-enforcing a rest day devoid of | Others of the army he commanded to re- | religion. And what was the result, did it | pair to the fields, and join together in prevent vice? Every one knows that licence acts of devotion. He even prescribed a and wickedness never atained such glaring accordance with reason, for pure idleness Thus in the beginning of Sabbath legisla- was never productive of good. A strong institution, a day of rest and prayer, by one | people is the best safeguard against vice, and who claimed to be head of the church as | the inculcation of this sentiment was the object sought by our fathers when they legis-In England the Sabbath has always been lated against profaning the Lord's day. religiously enforced. The laws of Alfred | How then can it be denied that the makers the Great based their authority on its divine of the law intended to protect the Lord's

> But what say our Judges in regard to it 'Every one of them who has spoken authori tatively from the bench declares his allegi ance to the day as the divinely instituted

In Sparhawk vs. Union Passenger R. W (4 Smith 406), Judge Strong says, "Th old common law of England is part of th common law of this country. . . But i charity. . . Christianity without a Sabbath would be no Christianity."

Judge Yeates says (Com. vs. Wolfe, S and R, 20), "Laws cannot be administered in any civilized government unless the people During the time of the Commonweath, 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. the history of the church. But the Crom- 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 mere civil regulation void of religion?

In the Sparhawk case Judge Tompson assents to the above opinion of Judge possess some of her features. It is well- | Yeates, and in Commonwealth vs. Jaendel (2 Grant 511), uses this language, "Al colonial government, church and state were though Christians of all denominations look upon the institution of the Sabbath as of divine origin, yet it requires statutes to pro-New England was an example of a com- | tect its observance, and the act of 1794 was plete theocarcy, with grand aims, but sad | undoubtedly passed for that purpose. It legislation. The Blue Laws, the result of doubtedly passed for that purpose. For this theory, are too notorious to need quot- what purpose? To protect the observance at least, do not graduate; and yet this one-

Says Judge Woodward in Johnson vs. the union of church and state, and clearly Commonwealth (10 Harris 109), the Sabshow the religious nature of the Sabbath bath "is a day set apart by divine command and human legislation as a day of rest;" But to come nearer home. Pennsylvania and after citing authorities, he adds, "It is differed from New England in that the apparent from these authorities, as well as

Are not these explicit? Can it be claimed

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 But it is claimed that the law of April 22, | is what is meant when it is said that "the 1794, passed soon after the revolution, en- legislature can fix the time of the stated reforces the Sabbath-day as a mere civil regu- turn of rest-days and enforce obedience to

If there is no religious obligation in the times are acknowledged to be of the greatest What is there in the language of the act nied the privilege of taking the railway or the stimulating influence of college life, grow itself to indicate that its framers intended street car—the poor man's carriage—to the more rapidly, mature earlier, and reach emito take from the "Lord's-day, commonly country that he may enjoy a few hour's comcalled Sunday," its sacred character and munion with nature and nature's God? non-college man. Indeed, it is estimated the original is a commentary better still. make it "a mere civil regulation to give rest | Why should his water excursions, so refresh- that graduates attain a position and success | And, since the Hebrew can be grasped by to mankind;" to degrade it from its holyoffice ing after a week's hard labor, be prohibited? at thirty-five years of age, which non-gradu- any patient student, may be fairly mastered at thirty-five years of age, which non-graduto a mere secular holiday? Are we to sup- If his physical health is the only considera- ates do not reach until they are forty-five. in no great length of time, it deserves to be pose that our fathers lost their religion when tion in this enforced rest, why should be oftthey found their independence? that they en be compelled to remain in filth and training adds ten years to a man's life—ten guage of the Old Testament which prepares were any the less Christians after their squalor, in an atmosphere saturated with the years, not of childhood or of dotage, but of the way for the New Testament, but its idsuccessful revolution? The act itself is of germs of pestilence and disease? Only too vigorous, manly life. The college graduate ioms abound in the Greek of the New Testaoften his idleness leads to crime, and his having ten years more in which to grow and ment. Therefore, if any one desires to be at tion. Its language, "If any person shall vaunted rest becomes a curse. The statistics abor, easily rises to the highest positions and all profound in his knowledge of the New door, easily rises to the highest positions and Tootsmant he must not discovered the do or perform any worldly employment or of crime in New York city average more bears away the brightest honors." business whatsoever on the Lord's day," cases on Saturday night and Sunday than for acknowledges the religious claim. Again it all the rest of the week. What does this say his cabinet, his courselors, every man except its writings, and not refuse the invaluable his cabinet, his courselors, every man except its writings, and not refuse the invaluable

the seventh day as the Sabbath. But the religious character of the enactment. fended as such. Its origin and history prove seminary, or even to the normal school to in very deed.—Ex.

immorality "-is also decidedly against the and courts recognize it as such, and avowedit is still purely religious, a sacred day of claim that it is purely civil. Idleness always ly enforce it "that people may devote the worship and rest, based on the resurrection produces vice, and did our legislators sup- day to rest and the public worship of Alpose that enforced idleness would prevent it? mighty God." It is then a purely religious

Education.

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

A COLLEGE EDUCATION OF PRACTICAL VALUE.

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

There is a wide spread feeling among very large number of most substantial and most intelligent people that a college education is impractical, and, in reality, unfits 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 others 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 eel 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

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 develops a nobler manhood." those who have the earnest desire and longing for the best education which the schools can give that we desire to address a few

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 women need as fair mental training as do the United States attend college, while ninetynine and a half per cent do not attend, or, 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, thirtytwo per cent of the House of Representatives

	Known	Per cent
Whole No.	College	of College
	Graduates	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 .	4 8
" of War 31	19	61
" of Navy 30	14	47
of Interior 14	7	50
Attorneys general 38	21	53
Postmasters general 30	16	53
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	
A matter which will h	nardiv fail	to be ob-

A matter which will hardly fail to be ob served 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 Bible study in the college. And, since no lowest to the highest:

Dr. Fellows remarks, "It is evident to all careful observers that college students, under

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

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 prepa-

"A college education is a safe as well as 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; aye, almost infinitely more. It tends to heighten intellectual enjoyments, enhances social influence, increases personal refinement, awakens purer aspirations and

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, 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 BICH.

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 "Great Law" of 1682 recognized the Chris | pointment." Judge Strong (4 Smith 405), | country. From the foundation of our gov- | goodness, and better for their great capacity; 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 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 untaught in the Book divine? Let there be translation is adequate, let it be studied in

> > tion of Bible study. Any good translation of the Bible—as that into the German, by Luther, and that into the French, by

pondering well the need of prolonged mental gent Christianity. And when Christians

The Sabbath Becorder.

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.

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" 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 other is not ours."

NEXT Sabbath, December 17th, is the time appointed for the collection to aid the brethren at Lost Creek, W. Va., in rebuild ing 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 Leipsig, 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, 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 depart ure from this office is mentioned by our Home News correspondent, in another col umn of this paper, writes from his new home: "In coming to Belmont I found several Seventh-day Baptists living in town, together, and we had an interesting Sabbath school. We felt that it would do us al 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 like wise?

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 | from church to church, in the nature of the the blood of Jesus Christ, "for there is none church, with her pastorate, altogether, has other name under heaven given among men, whereby we must be saved." Whoever is become again missionary ground, an alternathe subject of that salvation has become so tive which we are by no means prepared to by a personal act of faith in the one only take. The truth of this proposition is 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 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 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 loyally and lovingly on the side of Jesus, is a matter of paramount importance; what kind of expeof 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 threefold 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 regularly 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 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 "Go ye into all the world, and preach the 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 her self 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 neces. sary 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 case, is out of his place, unless, indeed, the

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 me," and the sacred narrative says that he 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 only hand by which they can lay hold on this were the best way, and if this were all are not found that returned to give glory to

abundantly confirmed by actual experience.

1. The work of the evangelist in a church

with a pastor is more or less detrimental to

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. Un fortunately, the majority of the people do not study the philosophy of the case. They erto been one of the nine, we will no longer to do, that measured his efforts, but what he simply see that the "revival" did not come until the pastor, for the time, put the work | the ten who were not only cleansed, but who | constant, and faithful attendant upon pub. into the hands of the revivalist, and that when it came back to him, it relapsed into to God for his mercy to us demands this; the meetings. Summer or winter, rain or shine. substantially the old ruts. In this superfi cial comparison, the pastor loses the respect | do calls loudly upon us for it; loyalty to our | place. He was a true and loyal friend, and and moral support of those whose respect and moral support are essential to his greatest success. As we have already said, with nature of the case, the pastor is made to soul, if it can be truthfully said of him that suffer loss by the work of an evangelist in the | the largest place he fills in the church is on church over which the Holy Spirit has made its list of members. In the public service of him overseer.

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 la bors 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

This, we say, is the tendency of such a 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 a the regular appointments for church work.

WHERE ARE THE NINE!

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."

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. expected to stand aside while another, who Jesus expressed his sorrow at their ingrati- think it ever entered his head to be ashamed has had no part in breaking up the fallow tude in words which ought to pierce every of any principle he had adopted, or to be lect correctly, about 2,000 inhabitants. Its ground, in sowing the seed, or in cultivating indifferent soul: "Were there not ten the growing grain, gathers the harvest. If cleansed? But where are the nine? There silent about it. He was ever counted among factory known as the "Mississippi Mills," In there is of it, doubtless the true pastor, who God, save this stranger." Is this a true to be one incurred not only contempt and ridiloves his flock, would willingly consent to picture of the church? Is it so that only cule, but persecution and personal violence. thus temporarily abdicate his position; but one in ten of those who have felt the power. He was a life-long opposer of the dramshop, it is not the best way, nor is this all there of the Lord in their hearts is earnestly enis of it. When the revival is over, and when gaged in his service? My brother, are you to the polls, more a dying than a living Subbath keepers. Mr. Hewitt, formely a the revivalist has gone, and the people have that one? Or are you one of the nine who. settled back into the customary routine, this having received the mercy of God, are going traffic and nearly the last time he signed his Orleans turned to keep the Sabbath through same pastor has to take up the work again, indifferently and thanklessly on in your own hame when raised from his couch of sufferriences they may have had in getting there is and is compelled to do his work against the way? Let us not say that, since it has alling, was to a protest against granting li reactionary lethargy which almost inevitably | ways been true that only about one in ten | cences in our village. He was an ardent | gard to labor there. But, after awhile, he

has been actively and earnestly engaged in advocate of peace and arbitration, to settle the Lord's service, therefore it must always all difficulties, personal, neighborhood, and be so. If it has been and still is so, it is national. 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 hithtrain in that company, but will be one of felt to be his duty and privilege. He was a returned to give God the glory. Gratitude lic worship, and a participater in conference magnitude of the work which God gives us to heat or cold, Bro. Greenman was always in his Christian vows should hold us joyfully to a kind neighbor. His sickness was long and this spirit of consecration. Any man bearing the name of a Christian ought to be cast out any intention to make it so, but in the down to the depths of humiliation in his own God or the Sabbath, in the prayer meeting. 2. The work of an evangelist in the church, | in the Bible-school, in the general religious while it always bears some immediate good atmosphere of his own home and of the comfruits, is always attended with influences munity, in works of mercy and deeds of love, that work detriment to the church, in its after | in the counsels of those who plan and pray effects. We have already shown how it works | for the spread of the gospel in all the world, in every movement for social, moral and religious reforms, in the contribution box rep resenting 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?

Lommunications.

IN MEMORIAM.

THOMAS S. GREENMAN.

Thomas S. Greenman was born in the town of Westerly, 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 his wife moved into the town of Otselic, and Esther Stillman. Like most Rhode N. Y., sixty one years ago. He went from Island boys of his time, he was educated in the school of poverty and honest industry with but very little school facilities. H 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.

Charateristics. Endowed by nature with a be with Christ," he feit that for him "to An exchange says, "It is surprising how splendid physique, and wonderful vital powers, and indomitable will, and great independence of thought and action, it was inevitable | Church, Dec. 3, 1887. Text, Phil. 1:23. that he should become a power and a leaven among his fellow men. He was a man of con victions. 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 | Illinois Central Railroad. It is quite an old get down to the root of the matter. Ho was Strange as this may seem, it is nothing a man who had in a rare degree the courage but it has suffered much from fires and a of his convictions. Whatever to him was truth, that he adopted and advocated. Majorities did not count with him. I do not built up since the war, one and one half moved by fear or cajoled by flattery to be reformers. He was an abolitionist, when and the last vote he gave when he was taken of Rev. R. B. Hewitt, and by the other man, was his verdict against the unholy Campbellite minister, while residing in New

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 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 ray; 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!

0. D. 8.

DEACON SILAS CHURCH.

Dea. Silas Church, Jr., was born in Salisbury, 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 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 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 Bro. Greenman was a man of marked sufferings. He was anxious "to depart and die was gain." His memorial services were held at the Otselic Seventh-day Baptist PERIE R. BURDICK.

BEAUREGARD, MISSISSIPPI.

Beauregard, Copiah county, Miss., is about 140 miles north from New Orleans, on the town, with a high and healthful situation; very destructive cyclone. It now has a population of a few hundreds. Wesson, a town miles south of Beauregard, has, if we recolleading business interest is the great cotton which several hundreds of people find emplovment

We arrived at Beauregard, November 17th, and received a hearty welcome at the home Seventh day Adventist labors, and, as a preacher of that faith, went up to Beaureconcluded that he coul entiously preach the Ba and seeing no other cou come an independent About this time, coming of the RECORDER, he tre, and received from of the "Hand Book." he saw his way clear to day Baptist. As the re several months past, of eleven members, b adherents. A few other the church before long, planning to close their reference to that step. young deacon of the We who is highly respecte citizen. His desire is to way, for promoting the experiences are, in som trying, and he should he sympathy. It is expected that wo

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A PLBA FOR "THE SAI

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

tional paper more beca cally my paper, but I de it because it contained the family and such Christian to feast u kindly suggest to any yo make the SABBATH REC gift to his wife, that the all the years of their life. RECORDER is increasing Power, as God's great w over the land. I do not People who love God's along without it. So I to any of the old ones ried, that they also beg aubscribing for the RE their minds interested s in the great reform wo tion. Oh what migh 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

Bro. Greenman was no shirker, he was bound to do his part in life's great battle. It was not what others were loing, 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 participater in conference meetings. Summer or winter, rain or shine. heat or cold, Bro. Greenman was always in his olace. He was a true and loyal friend, and kind neighbor. His sickness was long and painful, but he fought disease and death ieroically, never giving up, or relaxing his abors until so weak that he could not rise vithout assistance. And then like a soldier on the field of battle, with riven shield and roken, worn-out sword, he yielded, trustng in Jesus as a Saviour, and dying at eace with God and men. Such a man will e missed in any community; but especially vill our brother be missed in our little hurch and community of Greenmanville.

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Beauregard, Copiah county, Miss., is about miles north from New Orleans, on the nois Central Railroad. It is quite an old n, with a high and healthful situation; it has suffered much from fires and a y destructive cyclone. It now has a popuon of a few hundreds. Wesson, a town t up since the war, one and one half es south of Beauregard, has, if we recolcorrectly, about 2,000 inhabitants. Its ing business interest is the great cotton ory known as the "Mississippi Mills," in ch several hundreds of people find em-

earrived at Beauregard, November 17th, received a hearty welcome at the home lev. R. B. Hewitt, and by the other bath keepers. Mr. Hewitt, formely . pbellite minister, while residing in New ans turned to keep the Sabbath through ath day Adventist labors, and, as cher of that faith, went up to Beaute to labor there. But, after availe, he

concluded that he could no longer consci- cation of our youth. Where are the helpentiously 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 Seventhday Baptist. As the result of his efforts for geveral 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

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 asmall 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 Beaure gard 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

The soil is not rich, but land is now very low in price, and, under proper cultivation, good and profitable crops of fruit and veg etables 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 bit ter. This intensity and bitterness are giving way, and people are coming to acknowl edge 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 mis-

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 to preach the gospel and to teach all things the Lord commanded. Mr. Hewitt has invitations to preach the Sabbath doc trine 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 every

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 hus band remarked that he did not see how we could take the Protestant Sentinel, for we must have the county paper and an agriculafford. Finally he said that I might take it | Clarke, D. E. Maxson, L. A. Platts. if I wanted to. I did so, and when it was changed to the SABBATH RECORDER We took that, and have continued till the pres-

Now it may be that I prize our denominational paper more because it was emphati cally 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 Subbath 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

ers? 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 730 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 pa pers of brethren G. W. Hills and G. H. F. Randolph, H. D. Clarke read a paper on 'Daily Study of the Bible." This was folowed 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 divid ed, 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 foltural paper, and that would be all we could lows: T. R. Williams, L. C. Rogers, H. D.

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

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 interesting one. From the first meeting there was an evident desire, upon the part of brother in Hornellaville. Jewish mission, the missionary work in the the attendants, that the Holy Spirit might

remain and assist during the following week. soon, bringing out more of the younger pupils No doubt Bro. Morton will give a full ac- of the department. count 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

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. S. L. Maxson. What does God say concerning the church in the Id Testament Scriptures? S. H. Babcock What relation has B ble geography and Bible his-

tory 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. McLearn. What is the "abomination of desolution," men tioned in Matt. 24: 15? Has the civil magis rate any divine authority to enforce any of the commands of the first table of the J. W. Morton.

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

THE ORGANIZATION OF THE CUMBERLAND SEV ENTH-DAY BAPTIST CHURCH.

On the 14th of November, 1887, a few brethern and sisters, six in all, met in the house of Mr. George Newton, Cumberland 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 brethern 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 book, both of which were adopted after a short consideration. Eld. R. Newton was then recognized as an ordained minister by 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 respectve order received the hearty vote of the church:

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

2. That Bro. Main be and is hereby asked, in be half of the church, to tender our thanks to the Mis sionary Board of the Seventh day Baptist denomi nation 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 D. N. NEWTON, Sec.

DECEMBER 1, 1887.

Home Aews.

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.

Mr. Mosher entered the office of the SAB-BATH RECORDER as errand boy when that paper was published in Spruce Street, New York, under the management of Geo. B. of the stores which are to use the lights are many valuable hints on Sabbath-school Utter, and the joint editorship of Mr. Utter and the late Rev. Thomas B. Brown. When The attendance was fair, but it is to be 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 was the preacher, and gave one of the ablest has made many friends in Alfred during and most stirring discourses upon our nahis fifteen years of residence here, all of tional prosperity, stability, and future proswhom wish him success in his new position. | pects that we have ever heard. His utter-He moved his family to Belmont last week.

the church at Albion, Wis., was a deeply Wis. was in our village for a few hours, Dec. 1st., called this way by the death of a

cious revival follow. At the last meeting of session is good. A concert given by some of sumed such proportions that it was thought | local talent, just before the close of the fall best to continue the meetings longer, and | term was a decided success. We understand | Bro. Morton was invited and consented to that Prof. Williams intends to give another

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

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 sea. son advances. For the current quarter they have been studying the Epistle to the Hebrews. After January 1st tney 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 the brick graded school building of this Co., N. C., for the purpose of organizing a privileges of the social prayer circle. At these meetings we study the Sabbath-school a very short time it was completely demollesson for the Sabbath following. At the lahed. Prof. Lewis Bassett was in charge of Sabbath evening service (Sixth-day night) the school, and when he left at night all was the pastor gives an exposition of a chapter safe and secure as usual. The fire was first in the minor epistles of St. Paul, taking seen in the entryway and beneath the stairs them up conscecutively, and at the close of leading from the lower to the upper aparteach epistle devotes one Sabbath evening to ments. The flames advanced so rapidly that the consideration of some phase of missions. It was impossible to check them. Books, to We have had one missionary service, at the amount of a hundred dollars, were saved which Bro. J. E. Coon gave an interesting and a few other things. It was insured for talk on the missionary work of the apostles, some \$2,000. It was found that a window Sister Ethel A. Haven a well prepared his on one side of the house had been opened printed in the Seventh day Baptist Hand. | tory of medieval missions, Bro. Dell W. | and by means of a box some one had ent-red eral, and Sister E. L. Burdick a brief sketch of our own work. We are now in the Epistle the Moderator, whereupon officers were 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 full 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 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 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, ances upon Socialism, and the supremacy of Eld. Nathan Wardner, of Milton Junction, 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, The winter term of school opens Wednes of New York, Thursday evening, Dec. 1st. without the express order of HARPER & BROTHERS foreign and in the home lands, and the edu- quicken the hearts of the people and a gra- day of this week. The prospect for a full Subject, "Clear Grit." It was practical, in- Address, HARPER & BROTHERS, New York.

structive, and witty. We expect a rare trea the quarterly gathering, the interest had as- the members of the music class, assisted by | 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 brethern 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 Sabbathschool, 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. 22ud, 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

Wisconsin. CARTWRIGHT.

Last evening, Dec. 2d, about seven o'clock village was discovered to be on fire, and in and, it is believed, set the fire and th caped 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 thera is fine sleighing. It is quite warm to day and thawing considerably.

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

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A SONG OF TRUST.

BY LETITIA N. WILLEY TODD.

The Lord is my helper, No ill need I fear, For this promise was given To solace and cheer The soul that is tempted, The heart that is tried— Each one with their sorrow, In him may confide.

If Christ I am trusting, My steps he will guide, And through the deep waters Be close at my side; For all of life's changes, My heart he'll prepare, Be they sad or if j yous, I still am his care.

The Lord is my helper, Assurance most blest: Oh, how safe and securely The soul may here rest; The strong arm of Jesus Will vanquish each foe While leading me whither 'Tis best I should go.

And when the last conflict So grim draweth near, In Christ safely hiding, I've nothing to fear; He entered death's portals, Dispelling its gloom; His presence will brighten My path through the tomb. - Christian Eccretary.

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, with his wife and seven children. He named eyes, and rough yellow hair.

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. It was

There is no spring or autumn in Sweden. Summer changes to winter almost in a day. When the singing birds had taken wing, and flown across the sea to the warm south, little Christine murmured like the dying storm, and imitated the soughing of the wind among the trees.

Her infant soul was filled with nature's always singing to herself.

happy owner of a fiddle. It was small and old, but to the woodman's children it was a prize and treasure. How Christine loved to sisted, with all her resolute will, that they stand by her brother's knee, and sing to his must run off home directly, as fast as they fiddle? The door and window of the low | could, to put the money there. brown hut were half blocked with snow. All

in the depth of that iron winter.

Nothing delighted the children so much their talk by day and their dream by night. In short, they set their little hearts on visit ing this wonderful fair, which was only a of Snugge. few miles from their hut. They must not think of spending money there. Oh, no; would sing. Christine entered into this of Christine Nilsson a little better known. project heart and soul. Like wise children, for such a glorious adventure.

drew forth sweeter notes than he could | darling.

Wexio, the nearest town; but when Christine grew tired, she bathed her naked feet in the mountain stream, and on they went, refreshed. As the trees grew thinner, they saw the brown roofs of the village of Ljungby, and here, also, there was a little fair.

brother, and began to sing one of the national Swedish songs. More than one kindsinger, as they listened to the dear, familiar new friend and teacher made amends for all.

With what unmeasured pride and satisfacpenny, more than the baby hand could exercises. Step by step she went on and on,

might be awaiting them at Wexio fair!

It was a serious question, which worried baby singer's hand, and laid the foundation them very much. They were so poor that of her fortune. And now, when every listeven little Christine knew the value of ener was admiring, and every lip was praismoney, and felt, with her brother, that ing her, do you think that little Christine goose in death. In that state it is, like a sinners to trifle with sin with such a single they could not be too careful. A pocket was forgot the dear father and mother in the

mother put their money in a stocking. They sisted upon running home to put her treaslooked at their bare feet, and laughed; they | ure in her "father's hat." had no stocking in which they could hide it. road! With a coin in each hand, and a that case a little peasant's frock, of coarse weight of responsibility at their hearts, they check—the very one she wore in Wexio fair; trudged on, gathering all their courage as they entered Wexio.

ercise, and their eyes danced with excitement, as the wee violonist began to play her very best. The baby and the fiddle became one of the "attractions," until a crowd gathered around the children. For people were saying, "How is this? Did you ever see such a mite of a child play and sing like this before?"

And there were some so overwise that they began to ask, "Does Christine play the fiddle, or does the fiddle play Christine?" So the crowd grew bigger and bigger, but the to a rural congregation, in the Suabian diabrave child sang on.

It was so great a crowd at last, that the judge of the district, Mr. Tornerhjelm, began to wonder what was the matter. Like many others, he joined the throng to try and singing, that made him appreciate this little wild bird from the woods, as no one else had

caught the echo of Christine's singing, he saint of the fields. thought it was the sweetest, the most enchanting voice he had ever heard.

Now, the judge was a man of great inhis baby girl Christine. She had large blue | sight. When he sat in court, all sorts of people were brought before him. He was so | His hiding place, however, was betrayed by used to reading faces, that he could tell a a flock of cackling geese. This is given as

man's character and capability by his look. the bright and beautiful Swedish summer, so poured forth in her song; and, as he glanced onization, when his day began to be celedoors nearly all day long. The birds were little brother and sister, he grew more and

had ceased with the end of the song, he came into use, and when the same day atmade his way through the crowd, and spoke | tained additional importance from being the to them,—first to the boy, and then to his designated period, at which rents and titles tiny sister. But little could he find out from | fell due, it gave rise to the usage of special their replies, for the gift he placed in the thank-offerings to the clergy in the shape of we might be wrecked." baby hand completely overwhelmed them | poultry, especially of the "Martin Goose." both,—a Swedish coin, about the value of a It follows, moreover, that in a country she ran away and seemed to forget all about music, for she heard no other in the lonely sixpence. Christine was thoroughly fright where the goose is the national festal bird, the signal lights; but she did not as was hut in which she lived. You must not think ened. The responsibility of carrying such the consumption of geese at Martinmas is as afterwards shown. Christine could not talk. She would | unimagined wealth, with all the pennies answer when she was spoken to, but she was which the good-natured villagers at Ljungby had given to her, was too much for the The winter before Christine was three little creature. She thought there was but years old, her eldest brother became the one safe place in the world, and that was "father's hat."

She would play and sing no more, but in-

It seemed to the judge that the children without was wild and drear. Father sat by had vanished; and how was he to find them the fire and told them tales of the towns they again? No one in Wexio knew anything had never seen, for no work could be done about the little towheaded singer; but the judge never rested until he had traced his wee wild birdie to her home in the woods. as a description of the summer fair at He found out at last that a woodman, named Wexio, the nearest town, until it became Nilsson, with a family of boys and girls, lived in a hut in a large pine forest on Count Hamilton's estate, not far from the hamlet

One day, when the brother and sister were planning a second expedition with the precbut could not they earn a very little some- lious fiddle, a stranger came straight upon how among so many people? For these lit- their father while he was at work, and asked tle foresters thought in their simplicity that | him if he would let his honor the provincial Wexio must be a magnificient place indeed. | judge take his youngest child; and, if she At last a delightful idea occurred to the really were as intelligent and gifted as she eldest brother. He and Christine would go seemed to be, he would give her an educainto partnership. He would fiddle, and she tion which would, perhaps, make the name

Can you fancy the astonishment of the they did their best to prepare themselves hard-working, forester as he poised his axe on | polite. his shoulder, and listened? But, when he Not only did the persevering child learn found this stranger was no stranger to his by heart the words of one or two of the old little pet, but the same, the very same kind Swedish songs, but she coaxed her brother gentleman who had given her the silver coin to teach her to fiddle. When the joyous in Wexio fair, he felt that he must not stand summer returned, Christine excelled her in the way of his child's good, hard as it teacher. The fiddle bow in her tiny fingers | must have been to part with his youngest | ebriety and greediness, all of which you | justice in God's nature, and in certain | who get up statistics in regard to magazines

The judge was not slow in interesting his It was a long walk through the forest to friend the Baronne do Leuhusen in the erb is only too liberally applied to women. "new Swedish miracle" he had found singing in a fair at the early age of three years. This lady was herself highly gifted. She they try to put the enemy to flight, and must deal with it. He deals with it in two took Christine home with her, and taught having succeeded in their effort and perhaps ways, and in two ways only,—he forgives it, her until she was thirteen.

Could they do better than to rest awhile at when she awoke the first morning in the note either expression of thanksgiving for judgment. The phrase, "spared not," is a minute. this by ("by" is Swedish for village), and well-furnished house of the Baronne de deliverance, or the communication of obser-graphic way of expressing the actual inflictry their fortune with the simple folk, who Leuhusen, at Halmstad, and found new vations made in the encounter; this is surely tion of suffering, or judgment; and the were more like their own father and mother? | shoes and stockings waiting for her little | an evidence of their power of combination. The baby violinist took the fiddle from her feet! No doubt she missed the arching forests, so full of nature's music. Perhaps she geese fancy that they must drink likewise; let his hand smite the object of his penal prompts it. Frankness may be a result of felt at times as if she had been caught and this they might omit, but do you act more justice. Taking these instances in the one's egotism, or even of one's hatefulness; hearted villager gave a coin to the infant | caged; but the daily singing lesson with her | wisely? One calls the other to the tavern.

always learning, always excelling. How With such a beginning, what untold wealth | proud was Judge Tornerhjelm, when he | Away they started, elated with success, | young voice drew crowds to listen, until the and embuldened by praise. But, once again | name of Christine Nilsson was known not upon the road to Wexio, a new difficulty only in her native Sweden, but throughout

De sale while they were singing in the fair? ish judge dropped the silver coin into the truly deplorable condition. What

an unknown convenience to either of them. | woodman's hut? Oh, no, no! Her Christine remembered that father and heart was as warm and true as when she in-

If you saw her in her beautiful home, you And oh, if they should meet a robber on the would find a glass case in the hall, and in and among her most cherished treasures you would find the portraits of the honest wood-Their sheeks glowed with health and ex- man and his hard-working wife.—Eleanor Stredder.

THE MARTIN GOOSE.

BY REV. J. ISIDOR MOMBERT, D. D.

Some introductory notices are necessary to the due appreciation of the subjoined remarkable sermon. It was actually preached and celebrated pulpit orator of the eightthal, in Suabia.

The day on which he preached it was find out. Happily for Christine, he was a Martinmas, that is November 11th, consecrarural population of his diocese earned for agriculturists, and, afterwards, the gratitude and thereto I say Amen. He, too, stood still to listen; and, as he of posterity made him the recognized patron

Tradition says, that such was his unwillingness to accept the episcopal dignity, that he hid himself from the clergy and people who with one accord had chosen him. the primary connection of geese with his Her papa was the captain of a big ship, and He saw that the child's whole soul was name; in later times, that is, after his cansinging all around them, and Christine more interested. But no one could tell him of bonfires, expressive of gratitude to the Jim clean the signal lamps. learned to imitate their notes. who they were, or where they lived. When the scraping of the queer old fiddle from destructive storms and noxious insects, universal as that of turkeys in the United States. With these preliminary explanation the lamps, and after he had seated her from the suffering for sin. When God tions the drift of the sermon and its allu- on the coil of rope, be turned to do his work. | made "his soul and offering for sin;" when

'Of all clean birds ye shall eat" (Duet. 14:

"The ancients observed the flight, noise folded paper into his hand. and eating of birds, and you still forecast the cold of the coming winter by the appearance of the breastbone of the goose you write—were these words: "Thou shalt not God "found a ransom," and now he can say, expect to eat to day.

but remain a goose if you do not know all that a goose may teach you.

"We begin, therefore, with considering the goose alive, and the goose dead. "The virtues of a goose are these: socia-

bility, watchfulness, cleanliness, modesty, and, to a certain extent, shrewdness.

"Geese live together in peaceful and Mary. cackling unity; they are diligent, frequenters of the bath, are always cleanly, and more watchful than dogs.

the capitol by storm, they cast meat before | was no bigger than you; and for the future I the dogs and stopped their barking, but the | will hang out my signal lights, for I might geese kept on cackling while they ate.

"Geese are singularly careful of the pro- call those oaths." prieties of life, and in this respect far more commendable than chickens, ducks and turkeys, which are altogether too loud to be

"Wild and uncorrupted geese are remarkably cunning; they are silent in danger and abstain from every kind of food contrary to their nature, which shows that they are more rational than you.

"The vices of geese are: chattering, inling have become proverbial, and the proveled. A careful analysis will show that the reach from New York to California. If the

bitten him in the foot, put their beaks togeth- or he punishes it; he acquits the repenting What a change for the wee wild birdie, er and cackle in a lower key, which may de-sinner in mercy, or he spares him not in around at the rate of eighty-six beats to the

"Their greatest vice is greediness, but

come of you? Let m tell you, you will be fliction of punishment in the roast for the devil.

pig, even more interesting than in life. instance before them of "judgment without And that is exactly what the devil thinks of mercy!"

than roast goose with mugwort, apples, ancient world, but preserved Noah chestnuts, or with only potatoes and a good supply of cabbage salid?

"What can excel in piquant lusciousness a solitary pound of improved goose liver, as when the lawless corruption could not be the children of Israel well know? Is there allowed to go any further. "The end of all more dainty fare than stewed goose giblets flesh" had come before God. The Spirit and dumpling?

"Some have actually received roast goose and Noah was disregarded; and so the 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 drethren, your Martin goose in the fear of God, with the grateful hearts lect, by Sailer, a Præmonstratensian monk and contented minds, and please accept likewise my gratitude for that you sent me, aleenth century. He was settled at March. though 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 very tall man, more than six feet high, so ted to the memory of Saint Martin, Bishop not only of the roast and the sweet wine, that he could see over the other people's of Tours, who died A. D. 400. The great which, by the bye, you forgot to send, but heads; and, more than that, he had a love of interest of Martin in the condition of the above all things remember the virtues of geese. Shame on you, if you allow geese to him the honorable epithet of "apostle" of excel you in virtue; nay, but imitate them,

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. sometimes she went with him to sea; and it was on one of these trips that the incident of that the woodman's children were out of down into the honest, innocent eyes of the brated as a sort of Thanksgiving day for which I am going to tell you happened. One the ingathering of the harvest, the custom | day she sat on a coil of rope, watching old

"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,

Mary watched him for some time, and then

The next day she came to watch old Jim | spare him. Not one iota can be substracted Just then the wind carried away one of his the Lord "laid on him the iniquity of us The preacher chose for his text the words: I cloths and old Jim began to swear awfully.

Mary slipped from her place and ran into | when he was "wounded," "bruised," the cabin; but she soon came back and put a | "smitten," and "afflicted," not a drop

take the name of the Lord thy God in vain; "Deliver from going down to the pit." On "Each of you will eat your goose to-day. for the Lord will not hold him guiltless that the ground of this "ransom for many" taketh his name in vain."

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 | (1 Tim. 2:6), God will not spare, in the day you did not have your signal lights hung out so I thought you had forgotten it," said "spared nots" are given as examples of

Old Jim bowed his head and wept like a little child. At last he said, "You are right trifling to deny "eternal punishment."missy, I had forgotten it. My mother "When the Gauls were preparing to take | taught me that very commandment when be quite wrecked by that bad ship, as you

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."

"SPARED NOT."

It is a solemn fact, but there is such a thing with God as not sparing. There is It has been estimated, that, if all the bores ought to avoid. Their chattering and cack- circumstances that justice must be manifestmanifestations of mercy and the manifesta-"At the approach of strangers geese tions of justice, as recorded in Scriptures, stretch their necks, and hiss like serpents; are well balanced. Sin is a fact, and God type in one column, it would be ninety-nine Scriptures record several instances when "If one goose takes a drink, all the other | God actually "spared not," or when he did order of time, we find the following:

The same quiet and persevering force of it is one of the greatest benefits to ourselves, not human, but angelic. The devil and his and outspoken through thinking only of will which had led Christine to learn to play and without it we might not have this feast angels were sinners before Adam was created. himself; or through an unkind readiness to tion the children counted their gains—in all her brother's fiddle, now led her to throw of Martinmas at all! Such is their inordi- The Scriptures do not wait to satisfy morbid tell another of his faults and lack. equal in English money to threepence half- her whole heart and soul into these singing nate greed, that in the end they grow so fat curiosity as to how angels sinned without a kind of frankness is never pleasing to others. that they cannot fly; but that is your opportempter, or how man sinned by means of a But a person may be frank to another tunity, and all you have to do is to take and tempter; but they record two solemn facts, through his forgetfulness of himself, and roast them. Nevertheless, you ought not namely, that angels sinned and that God through his readiness to speak without fear found that, wherever she sang, her brilliant to do it rashly, but duly reflect that if you spared them not. Thus the apostle Peter or reserve to the one who commands his young voice drew crowds to listen, until the are so inordinately addicted to worldly expressed it: "For if God spared not fullest confidence. That kind of frankness to speak without the speak without th things, and so engrossed with excessive eat angels when they sinned, but cast them hardly ever fails of being attractive. It is ing and drinking that you are as utterly un down to hell, and committed them to pits not enough for you to know that you are presented itself. What should they do with the world.

Their treasure? Where could they put it, to be safe while they were singing in the fair? is indeed described the safe while they were singing in the fair? is indeed described to lift your thoughts to heaven, as a of darkness to be reserved unto judgment." frank and outspoken, the real question is, fat goose is to fly to the roof, you are in a 2 Pet. 2: 4, R. V. This was the first Are you commendably, or objectionably indeed described the side of the safe while they were singing in the fair?

God so far as we know, and that too with "But we have still o consider our Martin out an offer of mercy. How dreadful for

2. Spared not the old world. Again, the "Can you conceive a more delicious dish same apostle writes, "And spared not the when he brought a flood upon the world of the ungodly." Such was God's answer to human corruption. The moment came ceased to strive. The testimony of Enoch judgment day arrived. By a desolating del. uge, God "took them all away," and cleansed the earth. Thus we see that God has already judged men as well as angels, And something similar to the flood judg. ment will happen again, for, "as it was in the days of Noah, so shall it be in the day when the Son of man is revealed." A start. ling comparison! A sad and solemn terminus to an age characterized by the free offer of remission of sins and eternal life. 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)." If God gave Israel many privileges, he also gave her much correction and severe chastisement. There was rich mercy, but also unsparing judgment. He "spared not the natura branches" in the wilderness, for their car. casses fell there. He spared them not when they were carried away captive to Babylon, And he spared them not when the Roman power destroyed their place and nation, and scattered them to the ends of the earth. And now this is our day. The Jew knew not his day of visitation; do we know ours? Do the nations know that this is their day of mercy and privilege? Have the Gentiles acted more wisely with regard to God's grace than the Jews did with regard to his law? If not, the sentence has gone forth, and what hap. pened before will happen again. He "spared not the natural branches," neither will he spare thee. "Thou also shalt be cut off." Unspeakably solemn reflection! God help us to remember that this age is our day of favor!

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. Here is the foundation for God's action and for our faith. Once admit that Christ pledged himself to be the Mediator, the Redeemer, the Surety, the Sacrifice, and all;" "poured out his soul unto death;" could be taken from the bitter contents of Old Jim opened it, and there, printed in that "cup." God spared him not. Such large letters—for Mary was too young to was the cost of our salvation. In Christ (Matt. 20:28), God will, in the day when he makes up his jewels, "spare them 88 8 man spares his own son who serves him." And on the ground of that "ransom for all" of judgment, those who reject it. These time-judgment for our warning; and in the face of these awful inflictions, it is sheer Messenger of Peace.

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; that placed end to end they would stretch 39 miles; that the sheets before folding would cover 300 acres; and that the leaves placed end to end would extend across the continent; which calls forth from another source this bitter paragraph. were placed endways, their coffins would total number of lies which we are inclined to think they tell were set in solid brevier miles and eight furlongs long. If the brains required to produce this nonsense were put in one small wooden head, they would rattle

FRANKNESS in manner and in speech is winsome or is disagreeable, is right or is wrong, according to the spirit which or, again, it may be a result of one's unsus-1. Spared not the angels. Original sin is picious trustfulness. A person may be free TO A BRIGHT

Where art thou going, litt Sailing along the sky?
O bark so fair, high Prithee where is thy destin " Westward, I'm bound." Bright cloud. Life's but A morning beam, A midday gleam, Succeeded by an evening

Where art thou from brigh "I once was rippling in a Watering flowers In earth's sweet bow Or in the sea proud part I I too, am earth-born, litti Yet mount on wing of the Far, far above, In realms of love. When by celestial influe What change awaits thee

A falling shower I'll be And flower will sip With thirsty lip, My pearly throps most gra "Thus shall I change and Till time exists no more, And then shall be, By wise decree,

Nothing-or atoms as befo I, too, shall change bright The thought a rapture give By faith I see Awaiting me Unending joys, for Jesus 1 Farewell bright clouds!

WHAT LOVE

Love is patience. Lo attitude of love normal begin, not in a hurry, hasty, calm, composedwhen the summons com wearing the ornament of spirit.

Kindness. Love active noticed now much of Chr in doing kind things, in things? Run over it with you will find that he spent his time simply in making doing good turns to peop one thing greater than world, and that is holines in our keeping, God rese self: but what he has put happiness of our fellow-cr is to be secured by our bei

Generosity. That is lo with others. Whenever good turn, done a good w other men doing the san Envy them not. Envy is to that man who is in the selves; a feeling of ill-will, selves for cherishing it. up the moment you get to in this land or in any other have learned generositythen, after having learned learn the other thing, to g to hide, and not let your

what your left hand has d 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 del trifles. Courtesy has b in little things. And th ness is to love. Love ca unseemly. You can take t persons and put them they have love as a reserv they will not behave the They simply cannot do it

Unselfishness. "Love

own." Observe: Seeketh her own. In Britain t devoted to his rights. H for his rights, his rig his rights as an Eng fancy you have the san ism. You stand up and every man, as an ind izen, feels a sense of prop calls his rights. It is th man to give up even his for the sake of another. own." It is easy to give are not quite certain are things that are obviously gally yours, that you ha by years of labor and sac money, to give up those your own, that is the ha the most obvious lesson there is no happiness in but only in giving. I sa piness in having or in g giving; and half the wor scent in the pursuit of think it consists in havi in being served by other giving and in serving ot

Good temper. "Lov voked." Now, we are o upon bad temper as a ve ity. We speak of it as ity of nature, not a thin serious account in estim ter, a kind of accident, ment, and so on. And in the middle of this a plants that thing; and t again comes to that lit call it, and makes a goo not a little infirmity to liarity of ill-temper is the the virtuous. It is the wise noble character:

The next ingredient is

You know men who and who would be alm

fliction of punishment in the God so far as we know, and that too with. out an offer of mercy. How dreadful for sinners to trifle with sin with such a single instance before them of "judgment without mercy!"

2. Spared not the old world. Again, the same apostle writes, "And spared not the ancient world, but preserved Noah when he brought a flood upon the world of the ungodly." Such was God's answer to human corruption. The moment came when the lawless corruption could not be allowed to go any further. "The end of all flesh" had come before God. The Spirit ceased to strive. The testimony of Enoch and Noah was disregarded; and so the judgment day arrived. By a desolating deluge, God "took them all away," and cleansed the earth. Thus we see that God has already judged men as well as angels. And something similar to the flood-judgment will happen again, for, "as it was in the days of Noah, so shall it be in the day when the Son of man is revealed." A start. ling comparison! A sad and solemn terminus to an age characterized by the free offer of remission of sins and eternal life.

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)." If God gave Israel many privileges, he also gave her much correction and severe chastisement. There was rich mercy, but also unsparing judgment. He "spared not the natural branches" in the wilderness, for their carcasses fell there. He spared them not when they were carried away captive to Babylon. And he spared them not when the Roman power destroyed their place and nation, and scattered them to the ends of the earth. And now this is our day. The Jew knew not his day of visitation; do we know ours? Do the nations know that this is their day of mercy and privilege? Have the Gentiles acted more wisely with regard to God's grace than the Jews did with regard to his law? If not. the sentence has gone forth, and what happened before will happen again. He "spared not the natural branches," neither will he spare thee. "Thou also shalt be cut off." Unspeakably solemn reflection! God help us to remember that this age is our day of

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. Here is the foundation for God's action and for our faith. Once admit that Christ pledged himself to be the Mediator, the Redeemer, the Surety, the Sacrifice, and what follows? It follows that God could not spare him. Not one iota can be substracted from the suffering for sin. When God made "his soul and offering for sin;" when the Lord "laid on him the iniquity of us all;" "poured out his soul unto death;" when he was "wounded," "bruised," "smitten," and "afflicted," not a drop could be taken from the bitter contents of that "cup." God spared him not. Such was the cost of our salvation. In Christ God "found a ransom," and now he can say, "Deliver from going down to the pit." On the ground of this "ransom for many" (Matt. 20:28), God will, in the day when he makes up his jewels, "spare them as a man spares his own son who serves him." And on the ground of that "ransom for all" (1 Tim. 2:6), God will not spare, in the day of judgment, those who reject it. These "spared nots" are given as examples of time-judgment for our warning; and in the face of these awful inflictions, it is sheer trifling to deny "eternal punishment."-Messenger of Peace.

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; that placed end to end they would stretch 39 miles; that the sheets before folding would cover 300 acres; and that the leaves placed end to end would extend across the continent; which calls forth from another source this bitter paragraph. It has been estimated, that, if all the bores who get up statistics in regard to magazines were placed endways, their coffins would reach from New York to California. If the total number of lies which we are inclined to think they tell were set in solid brevier type in one column, it would be ninety-nine miles and eight furlongs long. If the brains required to produce this nonsense were put n one small wooden head, they would rattle around at the rate of eighty-six beats to the minute.

winsome or is disagreeable, is right or is vrong, according to the spirit which prompts it. Frankness may be a result of one's egotism, or even of one's hatefulness; r, again, it may be a result of one's unsuspicious trustfulness. A person may be free ind outspoken through thinking only of imself; or through an unkind readiness to ell another of his faults and lack. That and of frankness is never pleasing to others. But a person may be frank to another brough his forgetfulness of himself, and brough his readiness to speak without fear or reserve to the one who commands his ullest confidence. That kind of frankness ment confidence. That kind of frame in the confidence is the confidence. It is not enough for you to know that you are frank and outspoken, the real question is Are you commendably, or objectionably trank?—8.8.75mm.

FRANKNESS in manner and in speech 1

TO A BRIGHT CLOUD.

Where art thou going, little cloud, Sailing along the sky? O bark so fair, high up in air, Prithee where is thy destiny? "Westward, I'm bound." And so am I,

Bright cloud. Life's but a day, A morning beam, A midday gleam, Succeeded by an evening ray.

Where art thou from bright cloud? I once was rippling in the brook, Watering flowers In earth's sweet bowers Or in the sea proud part I took."

1 too, am earth-born, little cloud, Yet mount on wing of thought Far, far above, In realms of love, When by celestial influence taught. What change awaits thee next, bright cloud

A falling shower I'll be.

By wise decree,

Farewell bright clouds !

And flower will sip, With thirsty lip, My pearly drops most gratefully, "Thus shall I change and change again, Till time exists no more, And then shall be.

Nothing-or atoms as before." I, too, shall change bright cloud; but, oh ! The thought a rapture gives, By faith I see Awaiting me Unending joys, for Jesus lives.

WHAT LOVE IS.

Love is patience. Love passive. The normal attitude of love-love waiting to begin, not in a hurry, not petulant, not hasty, calm, composed—waiting to begin when the summons comes, but meantime wearing the ornament of a meek and quiet

Kindness. Love active. Have you ever noticed now much of Christ's life was spent in doing kind things, in merely doing kind things? Run over it with that in view, and you will find that he spent a great portion of his time simply in making people happy, in one thing greater than happiness in the world, and that is holiness; and that is not in our keeping, God reserves that for himself; but what he has put in our power is the happiness of our fellow-creatures, and that is to be secured by our being kind.

Generosity. That is love in competition with others. Whenever you have done a good turn, done a good work, you will find other men doing the same kind of work. to that man who is in the same line as our- characteristics. selves; a feeling of ill-will, and we hate ourselves for cherishing it. That will spring up the moment you get to your field. be it in this land or in any other land, unless you have learned generosity—to envy not. And learn the other thing, to go into the shade, what your left hand has done.

Humility. Love hiding, "Vaunteth not itself, is not puffed up." And the fifth ingredient is a somewhat strange one to find in this summum bonum.

Courtesy. Love in relation to etiquette "Love doth not behave itself unseemly." Politeness has been defined as love in trifles. Courtesy has been defined as love in little things. And the secret of politeness is to love. Love cannot behave itself unseemly. You can take the most untutored persons and put them in society, and if they will not behave themselves unseemly. They simply cannot do it.

Unselfishness. "Love seeketh not her own." Observe: Seeketh not that which is her own. In Britain the Englishman is for his rights, his rights as a man and faults?—Christian Advocate. his rights as an Englishman. And I fancy you have the same kind of patriot-You stand up for your rights; and every man, as an individual or as a citizen, feels a sense of property over what he calls his rights. It is the privilege of that man to give up even his rights, if necessary, for the sake of another. "Seeketh not his own." It is easy to give up things that we are not quite certain are our own; but the things that are obviously yours, that are legally yours, that you have earned, perhaps, by years of labor and sacrifice of trouble or money, to give up those things which are your own, that is the hard thing. And yet the most obvious lesson of the gospel is that there is no happiness in having and getting, but only in giving. I say, there is no happiness in having or in getting, but only in giving; and half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and in serving others.

The next ingredient is also a remarkable

Good temper. "Love is not easily provoked." Now, we are often inclined to look upon bad temper as a very harmless infirm-We speak of it as being a mere infirmity of nature, not a thing to take into very serious account in estimating a man's character, a kind of accident, a matter of temperament, and so on. And yet right here, right in the middle of this analysis of love, Paul plants that thing; and the Bible again and again comes to that little infirmity, as we call it, and makes a good deal of it. It is not a little infirmity to smile at. The peculiarity of ill-temper is that it is the vice of the virtuous. It is the one blot on an other-

wise noble character. You know men who are all but perfect, and who would be almost entirely perfect, but you say they are hasty, they are touchy, they are ill-tempered. Now, there is noth-

ing that a Christian has to take more trouble to eradicate forever from his being than illtemper. It requires the struggle of years, perhaps of a life-time, but it has to be done. It is not to be looked upon as an accident of temperament; but it is a sin, one of the blackest of all the sins. It is the symptom of an unloving nature at bottom; a want of patience, a want of kindness, a want of generosity, a want of humility, a want of courtesy, a want of unselfishness, all are symbolized in one flash of evil temper. It is the revelation of what is inside a man, and therefore the man who has that must have his whole nature sweetened.

It is not enough to deal with the temper. You must go to the root and sweeten the whole nature, and then temper will die away of itself. But how can a man who has not had a victory over that part of his nature have a part with God's people in this world or in the next world? How is it possible? Why, a man with a temper such as I have described would make Heaven miserable for all the people who are in it; and except such a man be born again he cannot enter into the kingdom of God. Christ says: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love.—Prof. Henry Drummond.

"BY THEIR FAULTS YE SHALL KNOW THEM."

Dr. Allen's story of the ignorant preacher who exhorted his hearers with great earnestness upon the subject of "Spurious days shall come," is familiar to us all. He only blundered in one word, and blundered upon a truth. How often we come across some blunders into truth. A few days ago, during family prayer, a child had to read Matt. 7: 20, and he read it, "By their faults ye shall know them." Did he not blunder upon an unhappy truth? Do we not too doing good turns to people. There is only often know each other by the characteristic faults, rather than by the equally characteristic virtues?

Oliver Cromwell said to the portrait painter "Paint me as I am, warts and all." Bu even Oliver Cromwell would hardly wish to be known as the man with the warts. Anyone who knew the sturdy honesty and indomitable courage of the great protector could easily pass by the warts as of no consequence in the make-up of the man. They were blem-Envy them not. Envy is a feeling of ill-will ishes, but they were not the predominant

Neighbor A. is a good husband, father and citizen, and better than all, because including all, a good Christian; but he has one fault—in prayer-meeting he makes very long prayers. A stranger comes along, and in then, after having learned that, you have to the course of conversation asks you what kind of a man neighbor A. is. Not only to hide, and not let your right hand know | Christian charity but common honesty would require that we should say all the good we can so easily say, and withhold the one fault which perhaps annoys us. Yet how many would forget the excellence of character, and simply remember the one weakness which is so apparent. Evidently, they read this verse like the little boy, "By their faults ye shall

know them." There is a partial eclipse of the sun. You say to a little child, "Is that the sun?" He says. "Yes." "But how do you know that it is?" "I know it by the dark mark upon it." In reality the brightness and glory were they have love as a reservoir in their hearts | the fruits to be recognized, the partial eclipse was exceptional. But that child knew it by

its faults. Illustrations might be multiplied, but the plain, practical question is, How are we knowing our friends and relatives—our feldevoted to his rights. He likes to stand up low Christians—by their fruits or by their

PLEASURES WHICH A CURISTIAN SHOULD FOREGO.

1. Those as to the propriety of which he is in doubt. Rom. 14: 23.

2. Those in which he cannot indulge without danger that his example may lead others into sin. Rom. 14: 15, 1 Cor. 8: 9.

3. Even those in which, if he engage, he will grieve weak Christians, who disapprove them; much more those which Christians universally condemn. 1 Cor. 8: 12, 13, Rom. 14: 15, Mark 9: 42.

4. Those which have the taint of sin upon

them. Jude 23. 5. Those which, if indulged in, would place him in a false position (1 Thess. 5: 22, 52 pp. 2 Cor. 8: 21), and seem to identify him in taste and life with a sinful world, from which he should be separate. 2 Cor. 6: 14-17, Rom. 12: 2.

6. Those which might gain the mastery over him, and which would interfere with anything of more importance. Eph. 5: 18. l Čor. 7: 31, Phil. 4: 5.

7. Those into which he cannot carry his religion without incongruity (1 Cor. 10:31): on which he cannot ask God's blessing (Col. 3:17): in which he cannot show forth the shining graces of a Christian character, to the honor of God (Matt. 5: 16); and in which he cannot breathe the atmosphere of Christ's presence.—American.

A POETIC REPLY.—As Dr. Watts was standing one day in a coffee-house, he observed a gentleman looking very steadfastly at him, and presently heard him say to his friend, "That is Dr. Watts." "It is?" replied the other; "then he is a very little fellow!" On which Dr. Watts turned to them and said:

"Were I so tall to reach the sky, Or grasp the ocean with a span. I would be measured by my soul-The mind's the standard of the man."

Hoynlar Science.

A NEW British industry is the preparation of basic slag for agricultural manure. The material is pulverized by machinery to such an extent that the finished product will pass through a sieve of ten thousand holes to the square inch. The fertilizing properties of this slag are due to the large proportion of iron and phosphoric acid which it contains. to tracts equal in value to one-half the amount of their an-

THE plan of signaling accurate time from on application, to all who wish to investigate the subject. sea-coasts was first adopted by Great Britain about thirty years ago. That country now has on its coasts fourteen time-balls; France four time-balls and two other signals; Sweden and Norway, Austria, Hungary, Holland with Belgium, and the United States, have five time balls each; Denmark has two; Spain and Portugal, one each; and Italy none.

the problem of boring a square hole, and he has succeeded. A company is organized to put his invention on the market. It is simply an oscillating head with chisel edges and projecting lips, which cut out the corners in advance of the chisel. The balance of the machine is an almost exact counterpart | Single copies the machine is an almost exact counterpart of the old style boring machine. It will cut 30 copies to one address 100 copies to one address 200 copies 200 copie a two-by four mortice in from four to five | 50 "minutes—and do it with perfect accuracy— | 100 " that a carpenter can not complete in less than half an hour.

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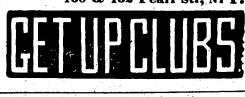




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The Sabbath School.

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

TATERNATIONAL LESSONS, 1887

FOURTH QUARTER.

9ct. 1. The Centurion's Faith Matt. 8: 5-18. Oct. 8. The Tempest Stilled. Matt. 8: 18-27. Oct. 15. Power to Forgive Sins. Matt. 9: 1-8.

Oct. 22. Three Miracles. Matt. 9: 18-31. Oct. 29. The Harvest and the Laborers. Matt. 9: 35-38 and 10: 1-8. Nov. 5 Confessing Christ. Matt. 10: 82-42.

Nov. 12. Christ's Witness to John Matt 11: 2-15. Nov. 19. Judgment and Mercy. Matt. 11: 20-30. Nov. 26. Jesus and the Sabbath. Matt. 12: 1-14. Dec. 8 Parable of the Sower. Matt. 13: 1-9. Dec. 10. Parable of the Tares. Matt. 13: 24-30. Dec. 17. Other Parables. Matt. 13: 81-83, and 44-82.

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 cure 1? 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 Tittle 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 watchi g 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 and weary in harvest time, attending a revival meeting; talk about family diffi culties 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 road ide; 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; bur it bundles of 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. Fuith. Lessons 1-4.

2. Works. Lessons 5-8.

3 Tests of his king lom. Lessons 9-12. THE LESSONS-FIRST, OF FAITH.

Lesson 1.—"The Centurion's Faith" Matt. 8:

Topic -Humble faith rewarded.

How did the cen urion est em 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 reward-

Humble faith brings health and gladness to the lowly and the great.

Lesson II.—"The Tempest Stilled," Matt. 8:

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 reging."

Lesson III—"Power to Forgive Sins." Matt. 9:

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 wom in had made her whole? What promise did Jesus make to the blind men? | you"? How many lessons are thus on Faith? 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 ne choose his laborers? What were they to do? How were they to bestow their labors? Golden should we be able to answer? Who rewards every

Where there are sin and sickness, there is need of Christian workers from the common vocations of

32-42. Topic. - Works of Confession, cross-bearing and

What could be wrong in loving parents? (hove Miss Ella Daly, both of Olean. do e ? What will Jesus do for those whose words | cuse;

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.

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:

Topic—Test of Sabbath keeping.

What complaint was made to Jesus about the 'aw of the Sabbath? Was it a Jewish, or the Lord's Subbath? What claim did Jesus assert about it? What day is his Sabbath? Was it the law of the Lord or the Jewish law that I ad 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:

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.

Topic—Commingling 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

Together the good are tried, and the evil spared in time, but at its end an unerring test awaits them

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, mysterious ly, 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 In fant celebrated? When does the day, Sabbath day and all other Jays, begin, according to Bible reck oning? 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 superinten dent, giving the Topic or Lesson Thought in the "Re view 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 flited 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 he it unto

What lesson is about laborers? About works of cross bearing and ministering? Which one is about works removing doubt? About rejected works and

What lesson tests the lawfulness of work upon the Sabbath? Which one, the right hearing of the Word? What other lessons teaches that the world is to be tested by its fruits?

How many les ons upon Faith? Upon Works? Upon Tes's? In the last lesson who asks concerning his teaching. "Have ye understood all these things"? How did his disciples answer? How one? How? Golden Text of the Review?

MARRIED.

At the Aiken House, in Richburg, N. Y., Nov. Lesson VI.-"Confessing Christ." Matt. 10: 24, 1887, by Rev. B. E. Fisk, Mr. BRADFORD, C. PETERSON and Miss BELLE BLISS, both of Friend

At the Clarke House, in Bolivar, N. Y., Nov. 15 1887 by Rev. B. E. Fisk, Mr. WILLIS E. HALE and

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. Rainear, in Shiloh, N. J., Dec. 8, 1887, by Rev. T L. Gardiner, Mr. H ELLSWORTH HOFFMAN, of Shi loh, and Miss RACHEL R. RAINEAR.

DIED.

GEORGE P. MILLER, of West Union, N. Y., was found lying on the floor in his hedroom 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 cau-e of his death. He was in the seventy-first year of his age. He lost his wi'e two years ago last July and has lived alone ever since. He had five chil 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 22, 1887, of consump tion, 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 balf a century, until her death. For many years past being a great sufferer herself, she was yet a patient and constant attendant upon her inva lid husband. Besides this invalid husband, three sons, a daughter, a brother, and tumerous other relatives tarry behind a little longer 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 he with Christ." Funeral services were held at the house on Thankegiving day, Nov Text, Isaiah 64: 6, "We all do fade as a

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 Delaney 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

ABSALOM BEEBE, 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 yea s 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 its kin

In Brookfield, N. Y., Dec. 3 1887, very suddenly, Mrs. Annie N Satterlee, wife of Charles M. Sat terlee, aged 26 years and 8 months. The deceased was a Christian woman, and member of the Second Lesson XI.—"Parable of the Tares." Matt. 13: 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 laggard 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 tide 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, Wifely eyes look up with smiles, Loving spiri's strive to please, Happy talk the time beguiles, And while darker grows the west, Tnankful 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 la-t.

When life's toiling time is past. "May God grant the j y 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 BUNDY. She was a faithful and consistent member of the Woodville Church, and although called away suddenly, she left bright eviden e of her readiness to depart. Her last words were, "Come Lord

Near Berea, Ritchie Co., W. Va., Dec. 4, 1887, of diphtheria, HENRY RAY, son of Wm. H. and Dianna 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 pasfor 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."

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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 dren, with whom he could have lived but he chose; Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially wel comed, and any friends in the city over the Sabbath are especially invited to attend the service.

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To that glorious prom NORTONVILLE, Kan., 18 PLITTING

NUMBER

HOMEWAR 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 presume, in this case, ble statement from a bring the understrappe edge that they could I sonally by withholding did not end our anno chased tickets by the had amough of the " not come in on time, that she had remained for repairs, and the place. This finally late in the day we Steamer was ready. committed our bagga

stowed enrue ves in v where On the way General's city residen is the chapel and m This the Templete Sas bear erapted on the ve kasis to celebrate t there It is opened

Ban Crie

beller when a mea talls and of his a