

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

Sabbath

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THE FEASTS OF SATURN

BY C. A. S. TEMPLE. NUMBER 3. THE FIR TREE.

The "Christmas tree," now so common among us, was equally common in Rome, in Egypt, and probably in Babylon. "In Egypt it was the palm tree; in Rome it was the fir. The palm tree denoting the pagan Wessiah as 'Baal Tamar,' Lord of the Palm But the same idea, implied in the Palm Tree, "the symbol of victory," was also implied in the Christmas fir; for that covertly symbolized the new-born god as Baal Berith, "Lord of the Covenant." Hislep, p. 158,'9. In a note on the same sub-159) Hislop explains-"Baai iect (p. Bereth," which differs only in one letter from "Baal Berith," signifies "Lord of the Thus, it being a fundamental fir tree." principle in the ancient pagan mythology that Baal and Bacchus were one, indivisible, the use of the fir tree in this festival in honor of Bacchus (Tammuz) became a conspicuous feature in the joint worship of those great divinities. It was simply the worship of Bacchus, in common, or as one, with Baal. As an evergreen, "it shadowed forth the perpetuity and everlasting nature," the eternal youth and vigor of his dominion and power.

Of course, none of these emblems are apwinted, or even recognized, in the gospel of brist. Whatever, therefore, the pretext on which they may be adopted, or in what

their gods, saying, "how did these nations man another, and the grown-up man anserve their gods? even so will I do likewise." | other. The boy has to learn docility, gen-"Thou shalt not do so unto Jehovah tleness of temper, reverence, submission. thy God?" Whatever else this command All of these feelings which are to be transmay mean, it was and is a solemn and ferred afterwards in full cultivation to God, most emphatic interdiction of the use of like plants nursed in a hot bed and then anything pertaining to the heathen worship | planted out, are to be cultivated first in -Christmas included-in their worship of youth; afterwards, these habits which have be, turn the course of a soul downward ?" "Jehovah their God." See Ex. 23:24, been habits of obedience to earthly parents Jer. 10:2. In verse 32 he adds, "What and teachers, are to become religious sub- live my life over again; it would be a better thing soever I command you, observe to do it. Thou shalt not add thereto nor diminish from it." See chap 4:2.

"What thing soever!" This command leaves us no discretion as to the neglect of divine ordinances, and makes the practice of anything-as ordinances-which he has not appointed an act of disobedience, even of rebellion against divine law. This, together with the interdict against "the ordinances of Egypt and the land of Canaan," remains unchanged and in full force to day, making the observance of any pagan festival, or any part thereof, whatever the pretext for such observance, a positive, direct, blas. phemous violation of divine law. It is simply "learning the way of the heathen." Jer. 10:2.

Where, then, is the divine warrant, or even recognition, of this "feast of Saturn," Christmas? Where the justification of the plea that Christians do not celebrate it as a Bacchanalian or pagan observance? We have seen that, through and through and through, its observance is the worship of the sun-BAAL! It is idolatry. In the sight of God "unclean" and "abominable," most solemnly, most peremptorily forbidden a place in his worship, his people commanded to not so much

land of Canaan," that they inquire not after | one set of lessons to learn, and the young that the boy sleeps to the duty of veneration and respect for his parents, and learns only flippancy, insubordination and the

> habit of deceiving his parents and teachers; not. A youth who has slept his life away and hard, cannot make up for that afterwards. You may do something-may even be religious-but you can never be what you might have been. Therefore let it be impressed upon you, Now is a time infinite in value to you, for time and eternity, which will never, can never, come again. Learn that there is a very solemn work of heart youth gives you time, but if not learned

time, treasures of youth, treasures of opportunity that some grown-up men would sacrifice everything they have to possess; but it cannot be, and they must be content to sleep on now and take their rest."

3. The flight of opportunity.

All the opportunities of this year have as surely gone, never to return. You may have like opportunities, but these you cannot nave. It may be, too, that you may never

snared by following" the doings "of the learn it in the next period. The boy has bly written in their consequences, in hearts that are soiled beyond repair, in thoughts that are made turbid and foul, this is sufficient reason for a thoughtful reflection today upon our lives of the past year. But what have your sins done in the way of in- in this place for keeping and teaching the fluence and example to defile innocence, to sully purity, to defame and destroy character, to harden hearts, and forever, it may 5. Perhaps some of us say, "I wish I might | other parties. But I thank God that I have mission to the Heavenly Father. Suppose one." Are you sure? Have you ever really Lord bless his cause in this country and thought what that means? It means, of course, for one thing, that you regret the be saved, daily. past, and would like to have it otherwise. If that is what it means to you, when you can that be repaired in after life? It can- | say, "I wish I might live my life over again," and that regret is worth anything at all. and become idle and selfish and irreverent and is not a mere idle and passing emotion, it will mean amendment of life now. If it

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time on, and doing what we can to make up for lost time and opportunity, it would mean nothing if you could begin life over again. For just look at it a moment. Your wish to have a new chance means that you would like to go back to childhood just as you in your youth which must be learned while once were, innocent, with life all before you. If you could do so, in what respects would you then can never be learned. The treasures be better off, except in the fact that you at your command are infinite-treasures of were young again ? Because your experience would all have to be blotted out, and you be as though you had not lived at all, and then it would simply be a matter of chance whether you were better or worse; and what advantage would there be in that? But this means that we would like to begin life over again with our present experience of its temptations, and our present knowledge of its issues, so as to be able to walk more wisely than we have done. But if we had centive to us to give our best energies to whatever this knowledge, how could we be innocent? There are but two ways of having the knowledge of these things, one is to listen to others, and the other is to learn them for ourselves. We had the chance to learn them from others while we were young, and would not; and learned them by experience, and by this learning we have come to the state we are now in, of guilt and bad habit and evil tendency. If we go back to childhood with our experiences we must take back our bad habits and evil tendencies with us. There is no help for this. But think for a moment of a child seven or ten years of age, with all his innocence gone, with the knowledge and habits of an old man or a middle-aged man: such a child would he be who had his life to be tried over again. Nothing is fresh or untried to him. If we would live differently put back there, we will live differently now. But we know how idle is the wish to go back again. No man ever did, no man ever can, though many a man has longed to do so; and it is in most cases a mere idle and passing feeling which would not be realized if it could be done; for I repeat, a genuine regret is next door neighbor to a genuine repentance, and will bring about a change

I have been in the Sabbath cause for the last ten years. I paid my tithe to the Lord by going from place to place to preach the word of the Lord to all that would come and hear. But last summer I was boycotted Sabbath of the Lord. This stopped all with me, for I could, with difficulty, get work enough to do to live on, without paying house rent; and the house we live in was rented to not been boycotted by the Lord. May the elsewhere and add such to the church as shall

I send the name of a Baptist brother in Arlington, Tarrant county, Texas, who is very much interested in the Sabbath of the Lord. Please write to him and send him some tracts. I have given away all that I had. May the blessing of the Lord rest on does not mean amendment of life from this his people continually.

> FRANK M. MAYES. HOUSLEY, Tex., Jan. 2, 1887.

BESOLUTIONS.

The following resolutions were adopted by the Ladies' Guild of the Seventh-day Baptist Church at Milton Junction, Wis., Jan. 6, 1887:

WHEREAS, through his infinite love, God has seen fit to call home one of his faithful followers, Sister LOVINA R. DAVIS, it is our sincere wish that a fitting recognition of her many virtues be recorded, there

Resolved, That, while we bow with humble submission to the will of our Heavenly Father, we do not the less mourn for her who has been taken from

Resolved. That we, as a society, shall sadly miss her cheerful presence, her wise counsel and her support. and we will endeavor to follow her example of faithfulness in all Christian labor.

Resolved, That we cherish her memory and strive to let her influence, which can never die, be an inwe undertake, that her loving, gentle Christian life be a pattern for each of us, that we, like her, may be ready when the Master calls. Resolved. That the heartfelt sympathy of this society be tendered to the mourning children, in their affliction, earnestly commending them to the merciful Father "who will wipe away all tears com our eyes.

ever way, as sacred symbols, they may be 6:16,17. used, as they were pagan by birth, character

and associations, so pagan they are still. and such, too, they must ever remain, emolems, not of Christ, but of Baal.

Other symbols in use in this festival might re named, but these are sufficient to show that Christmas was instituted for the wor ship and service of Baal. Of course, then all the rites, ceremonies—all the usagespeculiar to the festival were consecrated to the same end, and so, however innocent in themselves, however attractive. must bear their full share in its idolatries.

Although the Word of God uses none of the names of this festival, either ancient or modern, yet, in common with all other idolstries, it was included in those idolatrous "doings" and "ordinances" which that word so emphatically condemned and interdicted.

Let us examine. Lev. 18:3, 4: "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances." (Ver. 4.) "Ye shall do my judgments and keep mine ordinances, to walk therein. I am Jehovah, your God." Rollin, in his history of ancient Greece, shows that "the worship of Bacchus had been brought out of Egypt to Athens, where several feasts had been established in honor of that God.' Hislop intimates that this great birthday festival was celebrated in Egypt, "about the time of the winter solstice." p. 150,'2. Thus it is clear that Christmas, which was then the festival of Bacchus (Baal) was one of those "ordinances of Egypt," against which the thunderbolts of divine denunciation were hurled with such terrific energy and power.

As "the idolatry of the whole earth is one you cannot yet know. Take care that you first concocted in Babylon and do not learn too well Gethsemane's fatal then conveyed to the ends of the earth" sleep. Do you know how you can imitate (Hislop p. 365), (Jer. 51-7), and as every- the disciples in their fatal sleep? You can where the worship of Baal under whatever | suffer your young days to pass idly and usename was the corner stone of that idolatry, | lessly away; you can live as if you had nothit is safe to assume that "the ordinances of ing to do but enjoy yourselves; you can let anything so certainly to-day as the passage the land of Canaan" were essentially the others think for you and nothing to think to the spiritual condition at no very distant same as those of Egypt. The observance of for yourselves, till the business and difficul- day?

Bacchus under its then pagan name, was and you find yourselves like men waking from without seriously thinking of the fact that undoubtedly one of the most conspicuous sleep, hurried, confused, scarcely able to our sins of the year, which cannot now be and important features in the idolatry of stand, with all the faculties bewildered, not helped or changed, even though they may that land, against which God so solemnly knowing right from wrong; led headlong to be or may have been forgiven, are still writ-Warned his people, and for the practice of evil, just because you have not given your- ten down in tendencies and habits and spir- very much for your kindness to me. May which he, in after ages, so severely judged selves in time to learn what is good. And itval conditions. The sins are temporary the Lord bless you all. I know, of a truth,

as "touch the unclean thing." 2 Cor.

Such was the origin, such the consecration and the relationship, and, despite the specious glamour of its present surroundings, such too is the true status and character of Christmas. True to its original, its chief and often almost imperceptible influence (especially among Protestants) has ever been to honor and immortalize, not Christ, but Bacchus, his great enemy and rival! Not to commemorate the angelic announcement-"To you is born this day a Saviour, which is Christ the Lord," but that great pagan, Egyptian *lie*, that on the birth of Horus (Bacchus, Tammuz), "a voice was heard to proclaim: The Lord of all the earth is born !" Wilkinson's Egyptians, vol. 4, p. 189: Hislop, p. 108. With such facts before us, can we suppose that Christ will accept such offerings? Will he consent thus to become indebted to Baal for ordinances or for symbols, with which his people may worship and honor him? or will he share his honors with Bacchus and Baal? The idea is

monstrous. It is blasphemous!

SEBMON FOR THE CLOSE OF THE YEAR.

BY REV. W. C. TITSWORTH.

TEXT.-"Sleep on now and take your rest."-Mark 14 : 41.

(Concluded.)

2. The value of youth.

Under this head I cannot do better than to quote the words of Robertson: "My young friends, youth is one of the precious opportunities of life; rich in blessings if you choose to have it so, but having in it the materials of undying remorse if you suffer it to pass unimproved. Your quiet Gethsemane is now. Gethsemane's struggles

Christmas, therefore, as one of the feasts of ties of manhood come upon you unprepared,

have like opportunities: that what you have neglected to do you can never now do. The

money with which you might have done good, or paid your debts, has gone in some pleasure or indulgence," and can never be recalled for any pust 3. The opportunity which ought to have anted for information or discipline, or some better preparation for life, has gone, and we remain as we were, only worse for bad habits fostered and strengthened, and an added weight upon our backs with which to rise. Perhaps the opportunity to rise has gone forever. You have had many opportunities to make your homes happy; and it would not have cos you very much, only a little attention, a little helpfulness and thoughtfulness, a little less selfishness: but these opportunities have gone and have caused pain or labor or trial for those whom you might easily spare these things. My friends, did you ever really think that the sum of those things which

make a home happy and blessed is a sum of very small things, mere trifles, which cost no money, and are at the command of every one? Gold will not make home happy, nor will great gifts, fine furniture and pictures but little acts of thoughtfulness will, little now. self denials, little attentions which cost

nothing but unselfishness. These are little things, and for that very reason within the power of all; but they are the very things that make or destroy life's happiness and comfort, the peace and blessedness of home. But the opportunities of the year are gone and its record must remain as it is forever and nothing we can do can change it. Shal we add another year to this record ? The future, with its opportunities, lies before us. Many of us have neglected and made of little account the spiritual life, and to-day we can never make up the year that has passed for this. My friends, are we counting the spiritual life as we will wish we had fifty years from to-day? Can we not see that we will be impoverished in the spiritual land because we are not enriching ourselves in spiritual things here? Can you count on

4. We ought not to allow this season to pass

Finally. All the lessons of to-day point out clearly that there is such a thing as too late. There is a time when it is too late to sow. too late to be a student, too late to get property, and too late to come back to the Father in Heaven. It is not probable that the last opportunity to be Christians has come to any in this house. No one of us can be what he once might have been; no one can help the state in which he is, but we may do something yet. We need not add another year's record to an evil life. There is always hope of something in the future, if not in the past. The moment for some kind of action has come. There must be no sickly lingering over that which is past mending, while there yet remain resources and opportunities and duties. And so the words of the Lord follow immediately, "Rise, let us be going."



I wish to tender my thanks through the RECORDER to all the dear brethren who have aided me by so promptly and so generously responding to the call made by Bro. Shaw, in our behalf. I thank you, dear brethren, MRS. O. B. WARDNER, MRS. M. C. PARKER, Com MRS. M. B. SPAULDING,

CORRECTION.

To the Editor of the SABBATH RECORDER:

To err is human, but to correct is noble. I feel obliged to call your attention to a misprint in the RECORDER, No. 1, of Vol. 43. In the Home News department of said number, a certain correspondent reported from New Market that Mr. Samuel Griess. a Hungarian, etc., etc. This is a very unfortunate misprint. The name of the Hungarian brother is Samuel Gross. Rev. Samuel Griess is a German, born in the famous city named Posen, and brought up in that city. He has the finest college education of which the German may boast. After having finished the Gymnasium curriculum, he entered the Jewish Theological Seminary in Breslau, and graduated there. He is a perfect scholar, and a fine preacher. The Hungarian brother has been brought up in the Talmudical lore, but besides that he has not been taught any practical knowledge. The Hungarian brother, to be sure, is a very fine, sharp reasoner, and if he had a college education he would certainly have been a great man. But Brother Rev. Samuel Griess is a great man. Please correct your mistake. The misprint crept in, probably, because of the name Samuel. But I thank the Lord for every Samuel he brings us. These are really Samuels because I have asked them of the Lord. 1 Sam. 1: 20. Truly, for these children of God I prayed, and the Lord has given me my petition, which I asked of him. Verse 27. May the Lord bless our efforts, and may the time come when scores of the children of Judah will come to the gates of the Lord, and worship in spirit and in truth. There shall be no Talmudic Judaism nor Reformedstyle Judaism, but the correct, pure and true Judaism which is only the religion of Jesus Christ, foretold by Moses and the prophets, and manifested in the fullness of time by the Son of God, the Saviour of the

CH. TH. LUCKY.

WHAT Jesus has promised us is not exemption or deliverance, but rest. It may some-

world. Yes and amen.

now let us mark it. You cannot repair all things, but the habits are lasting things. If that it is the will of the Lord for me to re- times be rest from our burdens; but if his nd punished them. In Deut. 12: 29-42, God commands his that in after life. Remember that every there were no other reason than the terrible main on this field, by the help he has given love forbids that, then it will be rest under people to "take heed that they be not period of life has its lesson, and you cannot certainty that sins leave themselves indeli- me through you.

Missions.

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

2

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

COBBESPONDENCE.

any longer.

when the glory of God will be spread in all

the four corners of the earth; when all eyes

will behold the lamb and they, also, who

FROM DR. SWINNEY.

A Trip to the Mountains.

When, soon after noon, we were ready to

ascend the mountain, I found the bearers

had taken my bamboo arm chair and placed

long poles in the rings under the arms, and

were waiting in a happy mood outside the

door. Bidding good-bye to the kind preacher

and his wife, we started down the main

street, which was about eight or ten feet

wide. A crowd followed, as usual, anxious

to see the stranger's face and clothing.

passed my goods all along the way deposited

in front of the various eating houses, while

the men were within partaking of their hot

rice, preparatory to their long climb up the

and again at the end of the journey, that

there might be no mistake, each man receiv-

ing the usual rate of one cent for every three

and a half Chinese pounds. These mount-

aineers more than once rejoiced that the

foreigners could not buy food or any sup-

plies on the hills, therefore necessitating so

CH. TH. LUCKY.

SHANGHAI, China, Oct. 7, 1886.

pierced him. Yours in Christ,

The following letter from Brother Huffman is so valuable in its suggestions concerning methods of work that we are glad to receive it, and to have the opportunity of pub lishing it for the consideration of all who are interested in the management and support of our home mission operations.

LOST CREEK, W. Va., Jan. 8, 1887.

Dear Bro. Main,-I take the opportunity of addressing a few lines in regard to the Southern Illinois field. I am very glad the Board has put Brother Threlkeld on that field; he is a good man for that place; he is doing a good work.

I still consider that an important field; it needs much continued labor. The ambition of the people there is such that more time is required to do a good work than among the churches in the North. I think, sometimes, even months of continued labor in one place will be attended with more good than to visit a number of places and only stay a few days in a place.

The Congregationalists are doing a good work in Southern Illinois now in many places. Their way is to send a Missionary into a place and keep him there for six months or a year, and thus work up an interest, organize a church, then help them in supporting a good pastor. They send min isters from the North that are able men. I believe if we could have done that way at hills. Here also they weighed my goods, Villa Ridge, and other places, we could just as well have held the ground as for others to do so. I am certain if I could have remained on the Villa Ridge field, when there the first time, we could have had a good, prosperous church there now. But that opportunity is gone. I believe there are many other such points that are now unoccupied. I hope Brother Threlkeld can be kept on

the field a few years, and kept largely at much being carried up by them. one or two good places until he can have a We soon left the town of Da Tsiau in the chance to work the field up. Hoping the distance, traveling a little way at first Lord will continue to bless you in giving direction to the great work, I am, as ever, J. L. HUFFMAN. yours in Christ,

bottle so hard that the blood ran over all my and how much the goods cost. Understand- to make this sojourn on the mountains one day was stormy and traveling difficult, and the blood ran over all my and how much the goods cost. body. My face is swollen, and pains were ing each other thus far in the different dia- long to be remembered. The scenery indeed that but few of her friends from Norwich excited in my teeth. But, anyhow, the Lord lects, I then spoke to them of the beauties was beautiful with many undulations. We could attend. In view of her approaching will help, and in a few days I will be on my of nature about us, of the great God in were on a plateau near the top of one of the death, Sister Buell had requested us, as he

the light of the day, in the great city of and then of the Saviour and our need of into a very deep and narrow valley wholly being absent at the time of her death, we New York, is a remarkable sign of the times. him. So different were these ideas from terraced on all sides with rice fields. There did not learn of her decease until it was to How is it I was the one to whom it happened? their every-day thoughts that they crowded are terraces above us, a sloping place grow- late to be present at the funeral. It seemed I thank my Lord God that it did not break close about my chair, and asked to be told ing the tea plant, and on the height a field thus very proper that a memorial service me down, and that it was for a good thing. over and over again the same words. When of corn. May the Lord awake the slumbering hearts I saw by the questions they asked, at least of his people, and may they all learn to see those I understood, and by their repeating little, my companion, Miss S., and myself notice was given inviting friends, a goodly what a great injury it is if we suffer the over my sentences to one another, that they desired one day to ascend and sit under the number of whom from the various churche brewing and producing of this cursed stuff were beginning to grasp my meaning in a shade of two beautiful trees which we saw

I wish to make the Jews hear the gospel them was greatly increased. But suddenly preached and taught. I wish to help the the foremost chairman appeared on a rock cause of our Lord, and to hasten the time above us and called out to the women, "Don't trouble this lady, she is from Shang- path that led up to the spot, some children from the obituary notice first contributed to hai, and does not understand a word of the offered to show us. Running on in great the village papers by an anonymous writer. Ningpo dialect; moreover she is sick, don't glee before us like all other children, they But the memorial service and the notices bother her." At almost his first word they would occasionally turn back to caution us which preceded and followed did full justice began retreating, and very quickly passed about carefully going over these or the other to the memory of our dear departed sister. around the curve of the rock; I saw them no stones, or to see that we noticed this or that of whom it was so often said, "that she was more. Understanding every one of his words, gutter where the water from springs above a lovely Christian lady." and astonished at his interference, I looked up at him and saw the pleased look on his we were seated, they played about us or ran face at his success, and so instead of reproof out and gathered wild flowers, some of which without inviting the public to hear us on the was awaiting thanks for the regard he had had for my comfort. How utterly beyond his knowledge were the wishes and hopes of the foreigner he was trying to serve! No of age. We had more trouble with the read our notices on First day morning. conception in his heart of the blessed gospel Ningpo colloquial than we would have had though with characteristic remarks, not at that would seek in the remotest corners of the earth to bring its glad news to any and every one, of whatever class or condition in life!

> The few minutes rest while eating their cold rice was soon over, and the strong-built, ruddy-faced young men, rejoicing in their manhood and strength, gaily lifting up my chair, moved swiftly along the narrow path around the clifts, over the gorges on bamboo bridges, ever on and up. Very often the steps cut in the solid rock were so narrow that the least slip of either man would have precipitated us all from giddy heights to the depths below. The inclined plane made by the poles of my chair was something very great, causing me to cling fast hold with both hands, while the hindermost man, bearing most of my weight, was struggling on

poured down from terrace to terrace. When were very beautiful and new to us. We soon Sabbath question once more. To this end learned they were two brothers and a sister we hired a hall and distributed bills for and two neighbor boys, all under ten years meetings on Dec. 26th. Several churches with grown persons, yet we had a long talk first apprehending the meaning of the subwith them.

"Do you know of the great God in heaven?" "Do not know." "Have you heard of Buddha?" "Very many times."

"This one God in heaven is very great, far above Buddha."

"What do I say?" They then repeated this that we might be

sure they understood us. "The great God above made heaven and earth, he made you and me. Does not that

show great power?" "Great power."

"He created the first man and woman, Adam and Eve. They sinned and God was displeased with them, but he sent his son to, be a 'go between' (mediator). Have you heard of his name?"

"Never have heard." "His name is Jesus, the Son of God."

feet again. But that this could be done in heaven who made the world and all things, hills, fronting the south and looking down pastor, to preach her funeral sermon; but should be held. It was accordingly arranged

After awhile, when able to walk about a for Sabbath, December 18th, and public were present, several contributing testimony measure, the enjoyment of thus speaking to high above us. As all the rice grows in to the excellent character of the deceased water, there were only certain terraces with She was a constituent member of the Seventh. walks on the edge between the wall and the day Baptist Church of Norwich, and faithful water. So, when inquiring of a woman the to the last. This fact had been omitted

> We could not well conclude our labors in this place (Norwich), for the present at least, ject announced, viz., "The Bible Sabbath." One minister went so far as to come in to his Sunday-school and apologize for having given the notice, intending thereby to take back the notice, which answered, however, the purpose of a double notice. At another church, a presiding elder read the notice, when the pastor, who knew us, interrupted his amens at the prospect of a meeting in the interest of the "Bible Sabbath," by informing him that the preacher was a Seventhday man. The elder recalled his amens, but not the notice. A goodly number from this congregation as well as from others came in to our meeting at three o'clock P. M. At the close of the evening service the proprietor of the hotel, being well pleased with our

discourses, very generously offered us the use

"Remember the Sabbath-day, to keep it he Six days shalt thou labor, and do all thy work;" the seventh day is the Sabbath of the Lord thy Go OUTLOOK COBBESPONDENCE. The Sabbath and the Lord's-day.

Sabbath Beform.

Mr. Editor,-As you kindly make roo for the opinions of various corresponden will you allow me to state what I hold on t subject to which your able journal is dev

1. I hold, of course, that Saturday was t Jewish Sabbath.

2. I hold that there is no other Sabba than Saturday, whether Jewish or Christia 3. I hold that there has never been a transfer of the Sabbath to Sunday, or to other day. The Christian Scriptures even where use the word Sabbath for Saturd

4. I hold that when Christianity appeare only. the Sabbath was entirely done away wit however much its observance, among Jewi converts to Christ, may have been for a tin tolerated.

5. I hold that the apostles plainly she this in their Epistles. To the Colossia (3: 16, 17), St. Paul says, "Let no m therefore judge you in meat, or in drink, in respect of an holy day, or of the new mod or of the sabbath days : which are a shadow things to come; but the body of Christ And to the Romans (14: 5), "One man teemeth one day above another; another teemeth every day alike. Let every man be f ly persuaded in his own opinion." And to t Corinthians (2 Cor. 3: 7), "But if the mi istration of death, written and engraven stones," etc. But what is to be said of t "first day of the week?"

6. After the resurrection, not to speak our Lord's appearing "after eight day (John 15: 25) to his disciples, we find th 'upon the first day of the week" the dis ples "came together to break bread." At 20: 7. It was no doubt this octave of t resurrection that is called in the Revelation "the Lord's-day." I hold, both from Scrip ure and tradition, that Sunday, the Lord day was, pre-eminently, the day for t "breaking of bread;" and that, as such has remained with the majority of Christia to this day. What command, or wheth any on this subject, may have been given the apostles during the "forty days" befo the ascension, I know not. But in t church universal, for ages, the Lord's d

NEW MARKET, N. J., Dec. 28, 1886.

Again I am writing from New Market; though you did not answer yet my letters the first halting place, one mile from the that have gone before, I feel like writing to day. My report for this month is a short others on the way, built of stone, covered one. I worked as much as I could here at | with a roof and open toward the south like New Market: I held regular prayer-meetings | a shed, having benches within, while far with the Hebrew Christians nearly every day; back against the wall was the table with the four members into the Piscataway Church I the trees, where all rested until the retold you already; of the fifth that is to be baptized I told you also. Next Sabbath, the New-Year's day, he, I hope, will be baptized | men spoke only the Ningpo dialect, I directed without any longer delay. My letter had my servant to keep along by my chair, which just stopped when I was about to give a he had great difficulty in doing, even though more accurate description of this brother. | he carried no load, having soon given up to His name is Samuel Gross; he is a Hunga- one of the carriers the trifle he hoped to rian by birth; a good fellow; was brought up | keep near him-his little basket of tobacco in Talmudical lore; has in possion a few and dearly beloved pipe. note-books full of notes about the Talmud. and saw me entering the house. Then she thought it was a cold day, if my dress was various regions, the hours of prayer and respect to our sister Buell, lately deceased. better weather; there are many places want-

through cultivated fields, in the hot August sun, then ascending by a path through bamboo groves, we began climbing upward, every greater heights to be attained. As the chairmen moved along rapidly we soon came to paths.

town. This rest-house was, like all the mainder of the party came up.

As the journey was new to me, and the

In a few minutes we were off again, when, He has good ideas. A few notes he made suddenly, the men away out on the verge of this day, traveling in a strange region and upon the New Testament have made me feel a cliff commenced turning my chair around, very delighted. He has relatives in this and to my exclamations of "Po! po!" they distance, but my friends soon stepped back country as well as befriended countrymen, said very quickly, "Lady, no cause for fear." in the narrow path and allowed the chair to but he forsook and forsakes them all and suf- I went down backwards by a steep descent pass, saying the men were very fleet of foot fers-rather wants-for Christ's sake. There to a mountain stream, where we crossed over and were anxious to hasten on. After this is promise enough that a few more will in a boat in the deep water below a rapids, come. Within these few weeks that I gave and commenced ascending on the other side. of the hot rice awaiting them at their homes, up preaching a few that used to listen to We followed along in sight of this stream the preaching have been brought into the much of the way, and many times that after- and out and around the curves, still mountchurch by other people. The one soweth, noon did I look to see a space of even ten or ing upward, until finally we passed a foreign the other reapeth; this is the course of the fifteen feet where it might be flowing smoothworld. I pray the Lord may enable me very | ly along, yet seldom saw it. The rush of another. Afterwards we moved around the soon to return to the work more zealous waters, mighty from the recent freshet, head of a valley, and could look away down and more earnest. I had already returned, seemed all the way to be leaping down rocky but I met with a serious accident and was | steeps or dashing from bowlders to those benearly killed. I entered a house in Essex low. The beauties of these narrow valleys glowing in the western sun. When we had street, New York City, to look for some- burst upon us at every turn, as we climbed thing. In the front part of this house there up and around, now high on a narrow ledge, is a liquor saloon, the keeper of which is not cut out of the bare rocks, or along a grassy above, and entered the gate leading into the short tarry at Norwich, Chenango county, on good footing with me, at the bottom of slope beneath a bamboo grove, with the hills the heart, because I am known in this house all about us wooded or terraced with rice to as one who hates drinking and drunkards. their tops. At last we turned a sharp corner and below. Here the Rev. Mr. and Mrs. I used to express my opinion very often, and | and came to quite an extensive open space quite fearlessly. I did not know at all that in the curve of the rock upon which a dwell- me until Dr. and Mrs. Lord should come maters had changed in this house, and that ing was built. Beyond this in the narrow up. there had moved from it all those persons | path, with a steep precipice at the left and

below, and the foremost man was mounting feet of the forward one in these perilous places, but did not see the least false step, turn along the mountain's edge showing still hesitancy or slip in any way, so sure are these mountaince in their accustomed

At the next resting place they scarcely put down my chair before they were taking it up again; at this place I left my tired servant down at the water's edge bathing his weary feet, no longer able to keep pace with the men. I had sometime since unstrapped my I made, also, many visits to New York City, customary idols upon it. The men instantly shawl, and now was continually drawing it though I am disabled. Of the reception of threw themselves down on the grass under closer about my shoulders from the coldness of the mountain air, the great change causing me to think we were nearing the end,

when at last we ascended a height and came suddenly upon a plateau with a large temple and a house attached. Greatly to my surprise, the venerable Dr. Lord and his wife came forward from the court within to welcome me, having come a mile down the mountain side to meet me in my journey up. It is pleasant to meet friends under any circumstances, and especially did it prove so alone. We moved on together for a little

I heard the bearers speaking to one another and so quickening their pace we moved in house high above us, then another and again at our left upon terrace after terrace of rice, almost exactly like fields of green wheat, now made this complete circuit to the other side, 8th, to meet appointments in Jefferson and we mounted a number of steps to a plateau large yard of the Baptist Sanitarium, a fine building with a veranda all around above ting out of Pennsylvania made it impossible Goddard, of Ningpo, came out to welcome

who used to like the Word of God, and that, high rocks at the right, my chair was set sultry plans I had left below was refreshing, time remaining to us before the close of the even the house-keeper is now a godless, down for another rest. While counting the and the days of quiet rest here amid such year, and of our engagement with the Misdrunken woman, instead of the God-fearing number of falls below me within sight, a beautiful scenery were eventually conducive sionary Board. Our little church at Norman that had served there formerly. The woman and two girls came along from the to the best results in convalescing. The wich we found were desirous that we should the work is growing. The weather is now wife of the saloon-keeper stood in the door, house to see the stranger. They asked if I companionship of devoted missionaries from preach a memorial sermon as a tribute of exceedingly bad, and I can't do much till

"Oh yes, we have heard this name from of the hall free of cost for the following step by step above. I could but watch the the lady who came to our home to talk with Sunday.

us." "Do you remember what she said?" Here they had much debating among themselves and some of their answers we did not understand, but one said. "He loves

"That is right," we said, "that is the main thing, Jesus loves us?" Then we had them repeat over and over

again and also try to sing with us the chorus, Jesus loves me.

	oo kin tsn ae ngoo,
Ya so	oo kin tsn ae ngoo,
Ya 80	oo kin tsn ae ngoo,
Yu s	ung su kan soo ngoo."

It was something of a task to keep them together in singing, but after going over it a great many times they did no small credit to themselves. Several times we bid them play awhile under the trees, when, coming again to us, perhaps with flowers, they would want to sing as before. In the meantime we would tell as much about the Saviour as we could make plain to them.

As we sat there under the shade with the beautiful scenery spread out before us, and the bright-eyed little children near intently listening or singing with us, while the tender words of Christ's love in this strange language floated out upon the air, we could but lift up our hearts silently to our Heavenly Father, praying that these words might abide in their memories, and their meaning made known to them in after years by the enlightening power of the Holy Spirit.

FROM L. C. ROGERS.

UNION DALE, Pa., Dec. 31, 1886. My last quarterly report (Dec. 1st,) left me in Pennsylvania, whither I had come the week previous (Nov. 24th), after a short visit home, it being but a little out of my way so to do. Our visit has seemed to revive the spirits and strengthen the graces of the little band of Sabbath-keepers. Giving them encouragement that we would visit them again after the holidays, we left here, December Lewis counties, intending to make only a on our way. But the delay of trains in getfor us to carry out our plans; and the abundance of snow and the severity of the weather made it unadvisable to renew the effort to make the tour of Jefferson, Lewis, The cold mountain air in contrast to the | Cortland and Madison counties, in the short

follow up the interest there; I think they will contribute some to the work financially I enclose a report of work for December. Sermons, 29; visits and calls, 43; prayer-meetings and other meetings, 5. I formed acquaintance with a number of persons I never heard of before, answered a great many questions concerning our people and our peculiar views on the Sabbath, and found that a large number readily agree with us as to the letter of Scripture. I am successful in getting congregations, good attention, and the good will and confidence of the people everywhere I go, and

was a day for the Lord's Supper.

Thus the weighty pressure from the doctrine of the Bible Sabbath as presented in connection with the gospel tent meetings in 1879, and since, is not in the least diminished, and resistance to it is followed by two marked results; the one is a weakening in resistence on the part of honest souls, and the other an evident loss of spiritual power and grace on the part of individuals and churches that have been most unprincipled and persistent in their resistance to the truth. This we have noted on many other fields we have visited and revisited during the eleven and more years of our missionary labors in various parts of our country. These results will follow our aggressive work. The Sabbath doctrine forcibly and faithfully presented, in the spirit of love to God and man, will prove a means of grace to honest souls, and fix the "mark" of anti-Christ upon those who worship the beast or his image. I trust that the Missionary Society, in taking into its hands the evangelical work of the Tract Society, will accept the responsibility incurred thereby, and organize direct and extended and urgent efforts to herald the Sabbath truths to the ends of the earth, or the guilt of neglect will lie upon our little Zion. I feel that this truth must be emphasized by us, or the results will be as baneful to us as Sabbath-keepers as to others, by the loss of our testimony. I am willing still to bear the cross and the burden of this work. I am not discouraged. The work is God's. He will use anybody that brings to his work sanctified gifts and a consecrated heart. I desire to be remembered in the

prayers of the faithful.

FROM C. W. THRELKELD.

I'believe I wrote you in my last something

of the work I was in at Flat Rock, near Bro.

Bracewells. I worked there two weeks, and

I think there is promise in that field. My

work was broken up by a storm, so I expect

to return there again as soon as I can and

STONE FORT, Ill., Jan. 2, 1887.

7. I hold that we know of no comma from the Lord about the observance of t

remainder of the Lord's-days The chur of Christ, "which is his body," has ma certain appointments; and these I hold to obligatory upon members of Christ. Wh these are duly complied with, all the r remain with the consciences of individual

8. The Jews, on their Sabbath (which now abolished), while they could not wo could give lordly feasts, even wedding feas which our Lord did not scruple to atten Luke 24 : 1–15.

I have no desire to see the "Continen Sunday" introduced among us, on the Lord day. Let Christians in their enjoyment the later hours of this cheerful festival of "first day of the week," choose such relaxation amusements and festivities, as are not inc sistent with a joyful remembrance of glorious resurrection; and not calculated efface from their recollection the fact t early in the morning they received the h supper of the Lord, as was their bounden du CARROLL, Md.

REPLY.

The foregoing is a specimen of that lo no-Sabbathism which has taken possession the popular mind, and is the cause of widespread "desecration" of Sunday. W religious teachers put forth theories in wh there is no restraint, which practically ren the Word of God null as to its authority, no ing less than indifference and total disreg of all sacred time can come. The forego letter assumes that three passages in Epistles of the New Testament are suffic to set aside the authority of the fourth c mandment, the words of Christ when he clared that he came " not to destroy the la and the practice of Christ throughout entire life. All this, too, in the face of fact that the passages referred to have a c and distinct application to the ceremo parts of Judaism, and not to the fourth c mandment, which is a part of the ful mental law of God's government. For stance, the passage quoted from Colossi (3: 16, 17) simply forbids men to "jud each other-evidently in the same man that Christ forbade judgment, that is kind criticisms-in regard to the ceremon including certain ceremonial Sabbaths w were a shadow of things to come; that they were typical of Christ. Thus the sage defines distinctly what it means. Sabbath of the fourth commandment was typical of Christ. For this reason alon ¹⁰r no other, it cannot be included in passage quoted. The passage from Act 7 is not submitted to any exegesis, but arbitrary statement is made that this "

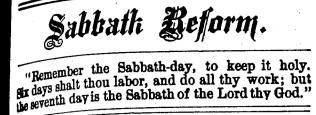
no doubt the octave of the resurrection

is called, in the Revelation, the Lord's d The further argument(?) suggested by

gave a hint to the drunken house-keeper, and warm, if my clothing was bought in the praise, and the prospect of regaining health Her funeral services attended at her late ing work. I hope you are improving in the latter watched and smote me with a foreign country or in the middle kingdom, and returning to work again, all combined residence were five miles from town, and the health.

was stormy and traveling difficult, so but few of her friends from Norwich id attend. In view of her approaching th, Sister Buell had requested us, as her tor, to preach her funeral sermon; but ng absent at the time of her death, we not learn of her decease until it was too to be present at the funeral. It seemed very proper that a memorial service ald be held. It was accordingly arranged Sabbath, December 18th, and public to was given inviting friends, a goodly aber of whom from the various churches present, several contributing testimony he excellent character of the deceased. was a constituent member of the Seventh. Baptist Church of Norwich, and faithful he last. This fact had been omitted the obituary notice first contributed to village papers by an anonymous writer. the memorial service and the notices ch preceded and followed did full justice he memory of our dear departed sister. whom it was so often said, " that she was vely Christian lady."

Te could not well conclude our labors in place (Norwich), for the present at least, nout inviting the public to hear us on the bath question once more. To this end hired a hall and distributed bills for tings on Dec. 26th. Several churches our notices on First day morning, igh with characteristic remarks, not at spprehending the meaning of the subannounced, viz., "The Bible Sabbath." minister went so far as to come in to his day-school and apologize for having n the notice, intending thereby to take the notice, which answered, however, purpose of a double notice. At another rch, a presiding elder read the notice, n the pastor, who knew us, interrupted mens at the prospect of a meeting in interest of the "Bible Sabbath," by ining him that the preacher was a Seventhman. The elder recalled his amens, but the notice. A goodly number from this gregation as well as from others came in ar meeting at three o'clock P. M. At close of the evening service the proprieof the hotel, being well pleased with our oursee, very generously offered us the use hall free of cost for the following the weighty pressure from the docof the Bible Sabbath as presented in ection with the gospel tent meetings and since, is not in the least diminand resistance to it is followed by two ked results; the one is a weakening in tence on the part of honest souls, and other an evident loss of spiritual power grace on the part of individuals and thes that have been most unprincipled persistent in their resistance to the This we have noted on many other we have visited and revisited during leven and more years of our missionary in various parts of our country. These ts will follow our aggressive work. The ath doctrine forcibly and faithfully pred, in the spirit of love to God and will prove a means of grace to honest and fix the "mark" of anti-Christ those who worship the beast or his I trust that the Missionary Society, king into its hands the evangelical work • Tract Society, will accept the responsiincurred thereby, and organize direct extended and urgent efforts to herald Sabbath truths to the ends of the earth, guilt of neglect will lie upon our little I feel that this truth must be emphaby us, or the results will be as baneful **Sabbath-keepers as to others, by** ces of our testimony. I am willing still ar the cross and the burden of this I am not discouraged. The work is He will use anybody that brings to ork sanctified gifts and a consecrated I desire to be remembered in the



OUTLOOK COBBESPONDENCE.

The Sabbath and the Lord's-day.

Mr. Editor,-As you kindly make room for the opinions of various correspondents, will you allow me to state what I hold on the expect our readers to offset his "holding" win you and which your able journal is devot- against the plain statements of the Word of best product secured by the higher education Life.

1. I hold, of course, that Saturday was the Jewish Sabbath.

2 I hold that there is no other Sabbath than Saturday, whether Jewish or Christian. 3. I hold that there has never been any transfer of the Sabbath to Sunday, or to an other day. The Christian Scriptures every where use the word Sabbath for Saturday

only. 4. I hold that when Christianity appeared. the Sabbath was entirely done away with however much its observance, among Jewish converts to Christ, may have been for atime tolerated.

5. I hold that the apostles plainly show this in their Epistles. To the Colossians (3: 16, 17), St. Paul says, "Let no man therefore judge you in meat, or in drink, or things to come; but the body of Christ." And to the Romans (14: 5), "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own opinion." And to the Corinthians (2 Cor. 3: 7), "But if the ministration of death, written and engraven in stones," etc. But what is to be said of the "first day of the week?"

our Lord's appearing "after eight days" | ized the early church; but it is the same in (John 15: 25) to his disciples, we find that nature and effect, the same poison in a more upon the first day of the week" the disciples "came together to break bread." Acts 20: 7. It was no doubt this octave of the resurrection that is called in the Revelation "the Lord's day." I hold, both from Script | Sabbath reform along the line of Sunday-obure and tradition, that Sunday, the Lord'sday was, pre-eminently, the day for the "breaking of bread;" and that, as such it has remained with the majority of Christians | man who is not inclined to give a part of the to this day. What command, or whether day to some public religious service free to any on this subject, may have been given to treat the entire day in any way his choice or the ascension, I know not. But in the

before the ascension, perhaps Christ taught something concerning the observance of Sunday, of which we have neither hint nor recexegesis and all Scriptural authority. Of course our correspondent can say, "I hold these things are so and so." If that satis- slightly affect for good the biases, affections

What our correspondent says concerning the absence of any commandment or any di change of the Sablath is true, and this ad-

in respect of an holy day, or of the new moon, ings of the Son of God should forever silence his own "holding."

which is naturally suggested by the claims of our correspondent. His letter is of greater value in showing to what extent of lawless ness the erroneous assumptions lead. It is a lawlessness expressed less rudely than when 6. After the resurrection, not to speak of first set forth by the influences which paganfinely finished package. While we do not question the sincerity of the writer, we procest that all such teaching, not only forbids servance, but it puts a premium on the total disregard of all sacred time. It leaves every

ments.

most perfect and lasting fruitage, must on an upright and reverential spirit, will in our schools.

1. The young student should be habituated to unvarying diligence. Early should he rect authority in the Scriptures for the learn to devote himself assiduously to his own physical and mental improvement. mission virtually destroys all the other claims | Earnest and often repeated action on the made by him. The change of the Sabbath play-ground or in the gymnastic exercises is no small matter. If it was intended by should be encouraged in order to strengthen Christ, it is impossible to conceive of the the muscles and to give suppleness to the discipline of the academy or college which yet heartless familiarity with the mere facts. perfect Teacher leaving his followers in any whole frame. Whatever the hand finds to permitted his attendance upon its classes to doubt concerning a matter so important. do should be done with the same applica-But our correspondent truthfully asserts that | tion, perseverance and zeal, as the darling there is no intimation, even, of any change objects of the heart are sought after. It of the Sabbath in the teachings of Christ should be a care in all our schools to see that himself. The absence of this in the teach- the bodily powers of the pupils are not neglected, while greater attention is directed to or of the sabbath days: which are a shadow of such claims as our correspondent makes upon the growth of their intellects. Every calling to be followed successfully requires the

We do not care to pursue the argument | healthy body and a certain degree of skill in | is not fully aroused at once; but, being inphysical labor. Our frames should be pregreatly on a vigorous body. A brilliant a single, but persistent, effort; and this has and elasticity of the earthly tabernacle. whatever might be his future employment or | traverse the whole, as far as possible. position, was required to learn industry in law incorporated into man's physical system, the apostles during the "forty days" before fancy may lead. It leaves even the most re- the sweat of his brow man shall eat his and ten thousand inquiries concerning them

cious and bubbling water; giving living for the abode of man.

Every educational effort, to secure the green, by the rills which flow from it, to the ord. This effort to build upon the silence practice the methods of the divine Master. ing the source of a larger stream which every-day appearances and workings of of the Scripture is destructive of all true | The fund of knowledge in the mind and the | turns, in its descent, the machinery of many | nature, and feels a genial appreciation of acute powers of reasoning, unless based up- shops and factories. The illustrious ex- the beautiful and practical lessons taught by fies him, he must be left to settle the matter and choices of the individual. This brings qualities and ever-remembered discoveries be inspired by the loveliness of the flowers with God and his Word. He can scarcely us to the consideration of our subject-the beyond his habitual activity. The leading arrayed in greater glory than was Solomon, prominent traits of character which form the spirits in our vast business enterprises ac the cheerful freshness of the verdant fields,

> be irregular, his pursuit of a study to be fickle, his recitations to be a system of guessing, his haste not restrained in leaving the elementary branches for the higher ones, caprice or convenience?

2, Ardent desire for knowledge is another trait to be cultivated. This thirst to learn herent in our natures, it grows with the pared for frequent and large drafts of frequency and intensity of its exercise. In strength to be used by the toiling mind. the mind of the active child it is an in-Force and weight of thought often depend satiable longing or an irresistable impulse, which plies the many questions to parents, reputation in any business pursuit or in some | well informed acquaintances and the accomliterary achievement is frequently gained by plished teacher. A thought gained excites the desire to know other thoughts. Curiosity, been won largely through the reserved vigor once thoroughly awakened, is not easily quieted. A partial view of the realm of Among the ancient Jews every young man, learning often creates the resolution to

The primary aim of a well managed school the practice of some useful trade. He must | is to stimulate the student's mind so that it be inured to manual toil. Doubtless, the will demand wholesome knowledge. A happy mode of effecting this is to direct him to oband written in the revelation of God, "In serve the many forms and objects of nature; ligious free to "choose such relaxations and bread"-the prime requisition to health of will arise in his thoughts. Under the in-

correspondent is that during the forty days of his words, and obedience to his require- as he quaffs, in a hot summer noon, its deli- foundations of the earth, and in fitting it

З

Let his heart be thrilled with delight as pastures lying in the valley below, and form- he acquires an intimate knowledge of the ponent of physical science in the last century | them. These are the objects intended to be modestly claimed no merit for his personal secured by scientific investigation. Let him quired their methods of intense diligence in the calm solemnity of the golden sunsets, the hard study, close thinking and prompt the refreshing benevolence of the copious action required of them in our higher showers, the melodious sympathy of the schools. Any educational training which sighing breezes, the impassionate energy of does not nourish and develop this trait, so the impetuous streams and the soul-filling necessary to success in life, is an imperti- devotion awakened by grand old woodlands nence and a sham. What youth, in reaching and mountain tops. Better this spirit to manhood and feeling its stern responsibilities, enjoy the scenes of the outer world and be would not condemn unsparingly the slovenly | instructed by them than the profound and

and principles of physical science. Sometimes the interest of the mind in knowing has to be aroused by appealing to the latent curiosity. This demand is often satisfied by old-fashioned stories, by some and every duty remitted, unless it suited his sayings of the wise, by narratives of bold adventures and holy deeds, by delving into solid science, by solving the difficult probleme in numbers, and by acquiring the thoughts which have made others famous and beloved. An ardent enthusiasm excited to understand one subject will propel the intellect, often with great force, to investigate others. A mind constantly alive to close observation will gain a vast fund of useful information from familiar objects and scenes. Without this craving for knowledge, no success in scholarship need be expected. It is the fundamental design of our schools to arouse and foster this impulse, since their maintenance is an effort to satisfy the desire for learning in others, such as are felt by their patrons and teachers.

(Concluded next week).

GARFIELD AT COLLEGE.

He had a wonderful capacity for study, a genuine love for work, and the ability to "keep it up." His mental activity was far from being limited to the requirements of the regular college work. He was just as earnest in the debates and other literary exercises of the Philologian; he read widely and thoroughstudies than were in the regular course, was editor-in chief of the college magazine, taught a writing-school, and engaged in various other literary work, and all with a hearty tion of the field of effort. It was not in him to do anything by halves. Whatever his hand found to do he did with his might. There was remarkable balance and svmmetry in his mental constitution, not amazby amazing weakness on another. Gifts ordinarily considered at variance were happily combined in him. He could excel in pure mathematics, and in poetry; in strict logic, and in the beauties of rhetoric; in the patient study of minute and numerous facts, and in masterly grouping and generalization; in clear conception of a plan of action, and practical ability for its execution. His energies were never expended in aimless efforts. They were guided by good judgment and thoroughly under controleof his will. Indeed, of all his magnificent intellectual endowments, the grandest was this, the ability to concentrate all his force when and where he would. And this ability he kept always in exercise, so that his powers were ever in process of development. Intellectually and morally, he never stopped growing. Where others lagged or were lost in the intricacies of the plain, he would go on and gain a commanding height. A noble thing ward march of human powers. A nobler thing by far is the will subordinated always to the supreme right. And this last crowning glory must in all justice be awarded to him, that he recognized and obeyed what was rightfully dominant. Nor did this obedience result from a mere cold and severesense of duty. His unflinching courage was united with the most loving tenderness.-Brooklyn Magazine.

THE SABBATH RECORDER, JANUARY 27, 1887.

FROM C. W. THRELKELD.

ors of the faithful.

STONE FORT, Ill., Jan. 2, 1887. elieve I wrote you in my last something work I was in at Flat Rock, near Bro. wells. I worked there two weeks, and **It there** is promise in that field. My was broken up by a storm, so I expect arn there again as soon as I can and up the interest there; I think they entribute some to the work financially. close a report of work for December: one, 29; visits and calls, 43; prayer-meetad other meetings, 5. I formed actence with a number of persons I never of before, answered a great many quesconcerning our people and our peculiar on the Sabbath, and found that a large er readily agree with us as to the letter of ture. I am successful in getting congregood attention, and the good -will and ance of the people everywhere I go, and the growing. The weather is now tingly bad, and I can't do much till weather; there are many places want-

church universal, for ages, the Lord's de was a day for the Lord's Supper.

from the Lord about the observance of the remainder of the Lord's-day. The church of Christ, "which is his body," has made certain appointments; and these I hold to be obligatory upon members of Christ. When these are duly complied with, all' the rest to-day. Our correspondent would not like the long fastings, and night watchings, remain with the consciences of individuals. 8. The Jews, on their Sabbath (which is now abolished), while they could not work, could give lordly feasts, even wedding feasts; which our Lord did not scruple to attend. our correspondent enunciates. Given time Luke 24 : 1-15.

I have no desire to see the "Continental Sunday" introduced among us, on the Lord's day. Let Christians in their enjoyment of "first day of the week," choose such relaxation, amusements and festivities, as are not inconeistent with a joyful remembrance of the glorious resurrection; and not calculated to efface from their recollection the fact that early in the morning they received the holy supper of the Lord, as was their bounden duty. CARROLL, Md.

REPLY.

The foregoing is a specimen of that loose 10-Sabbathism which has taken possession of the popular mind, and is the cause of the widespread "desecration" of Sunday. When religious teachers put forth theories in which there is no restraint, which practically render the Word of God null as to its authority, nothing less than indifference and total disregard of all sacred time can come. The foregoing the Society. letter assumes that three passages in the Epistles of the New Testament are sufficient to set aside the authority of the fourth commandment, the words of Christ when he declared that he came " not to destroy the law," Luke 6 : 47, 48. and the practice of Christ throughout his entire life. All this, too, in the face of the fact that the passages referred to have a clear and distinct application to the ceremonial parts of Judaism, and not to the fourth commandment, which is a part of the fundamental law of God's government. For instance, the passage quoted from Colossians, (3: 16, 17) simply forbids men to "judge" each other-evidently in the same manner that Christ forbade judgment, that is unkind criticisms—in regard to the ceremonies,

arbitrary statement is made that this "was ends, as the text indicates, our Saviour en- of a clear and perennial spring at the bottom den away in the coal dug from the mount-

amusements and festivities as are not incon-

to "see the Continental Sunday introduced tedious and constant journeyings, and freto produce their fruit, it will be the same in

America as it is in Europe. The question is not whether the Continental Sunday shall be the later hours of this cheerful festival of the introduced here, but how soon such seedwill produce like harvest.

Education.

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

CHARACTER AS THE BEST PRODUCT OF HIGHER EDUCATION.

Annual Sermon, presented before the Annual Session of the Seventh-day Baptist Education Society, Sept. 25, 1886, at Milton, Wis., and published by the request of the Executive Board of

"Whosoever cometh to me and heareth my say-ings, and doeth them, I will show you to whom he s like; he is like a man who built a house, and ligged deep, and laid the foundation on a rock.

The author of these words is the Great Teacher, who came from heaven to present a new system of invaluable truths. These he taught to his special followers, calling them the disciples, or the learners. His supremely practical mind and the dominant object of his instruction both demanded that these persons should be trained to receive the highest and most permanent results in their mental and religious culture. No shallow and transient study does he tolerate. This work must be like the erection of a substanincluding certain ceremonial Sabbaths which | tial building, whose foundation is laid deep were a shadow of things to come; that is, in the ground upon the native underlying they were typical of Christ. Thus the pas- rock. Christ did not furnish his informasage defines distinctly what it means. The tion to be hidden away in books or in the On all ordinary occasions it may be used as Sabbath of the fourth commandment was not capacious memories of men. He designed it a substitute. It gives vigor and elasticity to typical of Christ. For this reason alone, if to be used in the establishment of such en- the mind. It overcomes the toughest diffifor no other, it cannot be included in the during qualities of the soul as right habits of culties. It wins the most substantial fame. passage quoted. The passage from Acts 20: thinking, loving and trusting impulses, and It effects the most general and permanent ⁷ is not submitted to any exegesis, but the governing purposes of life. To reach these good. Its results are as varied as the uses

body-suggested this custom. Christ ac- | fluence of the appearances and agencies of 7. I hold that we know of no command sistent with the joyful remembrance of the quired the habits of diligence in the car- the material world, nearly every faculty and glorious resurrection." That is exactly what penter's trade. He thus gained the bodily generous impulse can be aroused and grati-Continental Europe has done, or pretended strength and endurance needed for the stir- fied. Innumerable beauties will spring from to do, for the last fifteen hundred years. The ring and incessant labors and hardships of almost every scene in the landscape above fruitage of it is seen in Sabbathless Europe his public ministry le was prepared for us. In communion with the spirit the soul ly, pursued with practical diligence more

and unusual expenditure of physical energy.

qualified for the responsible places of life. extent of our capacities and the tendency of

marked out with becoming foresight. While the school furnishes the preparation comwhich he will appropriate to supplying the

future wants of his chosen occupation. Bestudy. New zest will be added to the readened for the anticipated encounters of stern and active service.

pursuit is sometimes regarded as synonymous with genius. At least, much usually attributed to the latter belongs to the former.

must be quickened and elevated.

To secure this mental eagerness, it is not into America." The Continental Sunday is quent addresses, sometimes to thousands at positively needful that a critical knowledge the unavoidable product of such theories as once, which required vast compass of voice should be acquired of all the subjects dis- thoroughness that would not slight any porcussed in our scientific treatises; but their The possession of vigorous powers or most obvious and experimental uses should brilliant talents does not excuse arduous and be somewhat understood. Here we learn prolonged activity in fitting for any calling. | our alliance to the valley clod, and the uni-There is no easy, as well as no royal, road to versal administration of our Maker over the ing strength on one side counterbalanced sowing as our correspondent is engaged in liberal culture. Every mind, filled with affairs of the world, even in the falling of valuable thoughts, must secure them by the sparrow to the ground. Here the desire personal research. Upon all rests the need | to trace events to their sources, a most valuaof close observation in their rambles. Care- | ble exercise of the mind, will be satisfied in ful attention in their readings, patient in- the study of the primal and stupendous quiry in conversation, enthusiastic interest forces operating in the physical realm. In in recitations, unwavering resolution in hard | our schools the search of the youth for knowlstudy, and incessant application in the mere | edge can be rewarded by the observations of drudgery of ordinary work, in order to be the universal traveler. From these he will learn the countless variety of objects so As an incentive to youthful industry, a pleasing to the mind and the multitude of congenial pursuit for manhood should be supplies in nature so gratifying to human early selected. This may be done when the | wants. He will dwell upon the geographical position and the natural features of different our inclinations are understood and the countries. Eager will be listen to the demain boundaries of our future career can be scription of far-reaching rivers, arid plains, restless seas, beautiful islands, snow-covered mountains and destructive volcanoes-all monly required for all useful employments, filling the mind with an absorbing interest to see is the human will directing the onit is the business of the student to acquire in the human race and with sublime ideas. the knowledge and the personal culture of earth's extensive boundaries and of the mighty agencies at work upon it.

Let his thoughts turn toward the starry fore him is placed a standard to determine heavens, led on by intelligent and appreciathe particular labors and duties of each day's | tive guides. In close intercourse with the shepherd founders of astronomical science, ings and the reflections of each hour, as he will gaze, with humble and wondering some product of these, it is known, may be awe, upon the dome of earth's magnificent used when most needed in future emergen- | temple. and upon the ever changing and cies. Those faculties of the mind, naturally panoramic views of its brilliant orbs and weak are patiently exercised and strength- majestic constellations. His mind will be filled with thoughts tinged by the rich and gorgeous imagery of the heavens, with emo-Constant industry applied to some special tions of inexpressible grandeur with aspirations for greatness of soul and with desires to commune with the Holy One who inhabits eternity.

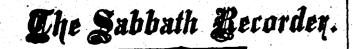
Let him read the world's physical history in our rocky records, and behold the remains of kingdoms in nature which flourished and decayed ages since. As we, in our furnaces, evoke and employ the heat which was caught from the burning sun centuries ago and hid-

HOW TO BEAD.

Nobody can be sure that he has got clear ideas on a subject unless he has tried to put them down on a piece of paper in independent words of his own. It is an excellent plan, too, when you have read a good book. to sit down and write a short abstract of what you can remember of it. It is a still better plan, if you can make up your mind to a slight extra labor, to do what Lord Stafford and Gibbon and Daniel Webster did. After glancing over the title, subject, or design of a book, these emineut men would take a pen and write roughly what questions they expected to find answered in it, what difficulties solved, what kind of information imparted. Such practices keep us from reading with the eye only, gliding

BY REV. W. C. WHITFORD, D. D.

no doubt the octave of the resurrection that joined the strict observance of these essential of a hillslope, invigorating to the weary ains, so will he search out, from the ledges vaguely over the page, and they help us to "s called, in the Revelation, the Lord's day." conditions: earnest pursuit of knowledge, traveler as he slakes his thirst at its brim- of rock and the rich soil, the thoughts and place our new acquisitions in relation with The further argument(?) suggested by our humbleness of spirit, faithful comprehension ming sides, refreshing to the beast of burden operations of the Infinite Mind in laying the what we knew before.-John Morley.



Alfred Centre, N. Y., Fifth-day, January 27, 1887.

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

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

" LABOR is sweeter, for thou hast toiled; And care is light, for thou hast cared; Let not our works with self be soiled, Nor in unsimple ways ensnared. Through life's long day and death's dark night, O gentle Jeaus! be our light."

CONSIDERABLE interesting matter crowded out from our columns this week, which will appear in due time.

An employee of the New York, Lake Erie and Western Railroad says that he has made the trip from New York to Chicago every week for the past fifteen years, and that he state; H. B. Lewis is soon to remove from has never been over the road when there was good sleighing at all points along the line, until this winter.

ELD. C. W. THRELKELD writes from Stone Fort. Illinois, that the interest on the Southern Illinois field is steadily growing We are glad to learn that, after a short visit to Alfred, which he expects soon to make, he is to be continued on that field. It will pay, we think, to work the ground thoroughly as we go along.

IT is said that China will pay \$25,000 to N. Y., West Hallock, Ill., Albion, Wis., and the American missionaries who met with Dodge Centre, Minn., destitute of pastoral losses during the riots at Ching Kings. We labor. These are four good churches, offerhave not vet seen any statement of the ing as many inviting and promising fields of labor to as many good, well equipped, con- hast been faithful over a few things, I will influence of the Sabbath school started amount which the American government will pay to the Chinese who sustained losses secrated Christian workmen. Where shall in the riots in California, Colorado, etc., a | the men be found ? year or two ago. But then, China is a great

the details of murders, slugging matches, and the like, an inestimable blessing would image of its Creator and Redeemer.

be conferred upon the whole country. That The perpetual round of labor to get somethere is any taste for such reading, in any thing to eat to prolong existence, to do more class of our population, is bad enough; that | work to get more to eat to prolong existence, our newspaper men are willing to gratify etc., is the life of the selfish, worldly man; the use of means put into our hands to make but found fine wheeling in Kansas. The their perverted taste, and, by gratifying. cultivate it by furnishing just that kind of reading, is cause for deepest regret. The true living. The one is of the earth earthy; which made the weather seem colder than newspaper is one of the most potent implethe other is born of the spirit of God. The ments for forming the tastes, and, so, the one is a narrow round of selfish endeavor; service was a sad one as it was the funeral inability was a sufficient excuse for a failure characters of the people now known. When the other is the beginning of an endless life. properly conducted, its power to lift up, purify, enlighten and ennoble is incalculable; we are now making, and the use to which died on the last day of the old year, and in results of hasty conclusions, but of patient when it lends itself to the detailing and re- | we put the gifts of God in Christ Jesus.

> Communications. ENDINGS AND BEGINNINGS. THE OLD; THE NEW.

What sudden and complete changes ar A NUMBER of changes in the location of our ministers has occurred, or is about to effected in a week of time. Christmas time was to us a time of endings, New Year's occur, at or near the beginning of this year. time of beginnings. 'Twas farewell to the W. H. Ernst has removed from Farina, Ill., old friends and associations and introduction to Alden, Minn., and C. A. Burdick goes to the new. How impressive and well refrom Nile, N. Y., to fill the vacancy at Famembered are the last things-the "last rina; G. M. Cottrell goes from West Hallock, supper," the last words, the last meeting! Ill.. to Nortonville, Kan.; S. H. Babcock, of These last events stretched over three or Albion, Wis., goes to Walworth, in the same four days before our departure from good old West Hallock. There was first the last Dodge Centre, Minn., to Berea (the Ritchie Sixth-day evening prayer-meeting, with its Church), W. Va.; H. D. Clarke, of Verona, deep and tender feelings part subdued, part N. Y., is now settled at Independence, in tearfully expressed, with its prayers for two the same state, and J. E. N. Backus, of Inhomes and the future of two fields. Sabbath dependence, has become the pastor of the afternoon was the last young people's prayer-First Verona Church; a little earlier in the meeting, with an attendance of twenty-five, season, but since the Anniversaries in September, J. L. Huffman removed from Jackson and fourteen to take part in prayer; and Centre, O., to Lost Crcek, W. Va., thus fillafter the conference, exhortations and counsel for the future came the closing song: "Shall of his age, Jan. 7, 1887, of apoplexy, being ing the vacancy caused by the removal of L. we gather at the river?" Sabbath morning suddenly attacked, and, with very little or no R. Swinney to DeRuyter, N.Y.; L. D. Seager, an unusually good audience was present at a resident of Jackson Centre, was called to the last preaching service. Besides an He was the son of Capt. Clarke and Sarah and accepted the pastorate vacated by Brc. anthem by the choir, numbers 307 and 308 Rogers Saunders, and grandson of Capt. Huffman. This leaves the churches at Nile. in Gospel IIymns were sung: "I know not | Peleg and Mary Clarke Saunders. Some of what awaits me, God kindly veils mine eyes," | you have heard him, when relating his and "When we get home," etc. Text: experience, state that he was first in-"Well done, good and faithful servant, thou | duced to become a Christian through the

ing to others, and a bright reflection of the keeping. And a beautiful home it is the hold up the triumphs of a life that has strug. church has provided for its pastors. Large, gled for more than a half century to mold two-storied, well arranged and finished, large itself, or to be molded, into the likeness of cellar, two acres of land and good barn. I Christ, is but to hold up the reflected light wish all our preachers were as comfortably of him who is the light of the world.

First, then, his honesty and integrity may homed. We left good sleighing in Illinois be regarded as the very foundation rock of our life Christlike in character and service is first few days were cold with high winds his character. No bond or legal form could add to the binding force of a moral obliga. tion in his estimation, and nothing but utter that which we had left. The first Sabbath to meet such obligations. His convictions of the young daughter of Bro. Delos Bab-Which shall be ours depends upon the choice cock, who had been sick for seven weeks and of duty as to right and wrong were not the resignation was offered up by her parents as and careful investigation, and when his a New Year's gift to the Lord. We under- judgment had been convinced, it was the stood they intended giving the pastor and end of controversy. He was broad and family a reception at the church Seventh- | liberal in his views, in so far as he could day evening, but on account of the funeral make them agree with a rigid comparison and the cold it was postponed. Among with the Bible. Tolerant of other men's other things in these annals of endings and opinions, he did not shrink from the most beginnings is the fact that with December | rigid criticism of his own, which he was ever ended a seven years' series of Sabbath-school | ready, firmly, though courteously, to defend lessons, which ended with the last verses of with courage and dignity. With what he the last book of the Bible; with the New believed to be evil he could not, nor would Year begins a new series in the first chapter he, parley or compromise. His cheery good nature, his fund of inin the beginning of books, Genesis. May

G. M. C.

the pages of this open account between us formation on many subjects (which was far and before us, in this new relationship in above the average), his good taste and tact, this book of beginnings, be so filled that and, not least, his real sense of the humor. there shall be no blots nor need of erasures, ous, with his high order of pleasantry and but at its close may be justly merited by all | enjoyment, made him companionable to all classes except the actually vicious. No one could indulge in profane or impure language in his presence without being made aware that it was distasteful to him.

The cultured, the unlearned, the youth, and the child alike, found in him an entertaining host. His friendship was a thing to be sought after, for it was loyal and true. His regard and interest for the welfare of the church was deep and intense, as well as his appreciation of public education. The pastor and teacher found in him a valuable counsellor and adviser. His veneration of, and his reverence for, God and the Bible, his loyalty to his highest conceptions of right, his devotion to family and friends, his hope in the Redeemer, his charity for and to men, and, underneath and overtopping all, his piety, were not the work of any human philosophy, but were, we believe,

the same time. The church at one numbered over one hundred members; it has gradually declined in members through removals to other localities deaths, until, at the time of his death, 22. 1886, he and his faithful wife were only remaining members.

Des. Babcock was a most conscient and exemplary man. His neighbors, had been intimately acquainted with for many years, seemed anxious to bear t mony to his remarkable integrity of cha ter, his uniform kindness and genero Incidents were related in which these qu ties had been severely tested, but n found wanting. He had held several of in the town, showing the confidence of people in him as well as his supe qualifications. Most of the former pas of the Persia Church, with whom he labe as an earnest friend and supporter, preceded him to the spirit land. Rev. Green, Rev. W. B. Gillette, Rev. N. V. H Rev. T. E. Babcock, Rev. Henry Gr Rev. Ray Green, former pastors, have nassed on before. Bro. L. M. Cottrel believe, 18 the only living former pas Several others now living have labored n or less in Persia, making their home Dea. Babcock, where they were always come. There have been fifteen children his family, seven sons and eight daught only six of whom, four sons and two day ters, are still living. Cyrus Babcock, M. a former student of Alfred University, now a prominent physician in Buffald one of the remaining sons. Geo. C. Babc who lives on the old homestead, is a high esteemed citizen. The two other sons near by, all of whom, with their families tended the funeral. The two daughters liv in the West were unable to be present. For two years before his death, Dea. oock had been as helpless as a child, but was cared for with great tenderness b loving companion and affectionate child On the 22d of Dec., 1886, he quietly pa to his heavenly rest. Truly, "The men of the just is blessed."

L. E. LIVERMOR

Rebecca Maxson Davis.

This excellent woman, the widow of late Eld. Lewis A. Davis, departed this at North Loup, Nebraska, Jan. 4, 1887 the 81st year of her age. Sister Davis the daughter of Deacon Simeon Maxson Harrison county, W. Va., and was man to Brother Davis in February, 1824. life work of this couple was that of from missionaries; beginning in West Virg and extending to Port Jefferson, Jac 'Uentre, and Stokes, in Ohio; thence to Fi ington, Illinois; thence to Welton, Id After Brother Davis' death, Sister Davi the family of her son, moved to Long Bra Nebraska, and from there to this plac that her entire life has been among the h ships of new settlements. Thirteen yea Brother Davis' life was spent in the pra of medicine in connection with his min rial labors, thereby taking him much home, and, consequently, throwing mu the burdens of the care of the family Sister Davis. Her life has, therefore, one of great labor, and in all this her has been in God. She has been a fai witness for the Master, bearing frequen timony to the blessings of the religio Jesus Christ. Her last days, though mind was somewhat beclouded by di and age, have been comparatively clea bright in her hopes and prospects of the ure life. She has been waiting, and chief anxiety has been that she might patiently till the Master came. Her lif been for Christ, and her death is gain.

heathen country, anyway!

A LONG STORY.

tailing of domestic scandals, brutal prize

fights, etc., it becomes a mighty agent in

the formation of the material out of which

such scandals and barbarities are made. Oh,

for some power to purify the daily news-

paper.

THE edition of the Helping Hand for the first quarter-January, February, and March -is exhausted. We asked that orders be which, he thinks, might be interminable. sent in early so that we might know how He gave a sample. A man, taking his morn many to print, and then printed more than ing walk, comes upon an acquaintance who twice as many as were ordered; but orders is earnestly engaged upon some piece of have continued to come in until we can no handicraft, and asks him why he is always longer fill them. We will, however, enter at work; he receives in reply this answer: them on our books and begin with the second quarter, and carry them to the corresponding point in next volume. We are glad to note this increase in the numbers of those who are using our own lesson helps, and we shall be glad, next quarter, to en large the edition by as many hundred copies as may he necessary to supply all demands. Only let us know your wants early, and we will gladly supply them.

THOSE of our readers who have been interested in the articles which have been appearing regularly in the Forum, will be glad to learn that the two series, "How I was Educated," and "Confessions" of members of several religious denominations, which have attracted a good deal of attention, are to be followed soon by two other series. In one of these will be presented the views of many different schools of thought, as the Agnostic, the Evolutionist, the Positivist, as well as those of Christian theology, Protestant and Catholic, upon the question, "What is the Object of Life?" In the other, many of the most notable men of the day will contribute instructive and interesting chapters out of the history of their own lives, under the title, "Books That Have Been Useful to Me."



It is reported that the customs officials of and body to its accomplishment. It takes Toronto, Canada, have seized a large quan-

We read the other day of a man who is strongly tempted to write a story of life.

"I am always at work to get money to buy food to give me strength to do more work that I may get more money to buy more food to get more strength to do more do more work to get more money to buy-'

Life has no meaning to them; it can have no gifts will be prized (and the donors be day. significance to others.

is one way to change it; and, so far as we know, only one way: that is to live for some worthy object and bend the energies of mind

the drudgery out of the most commonplace tity of obscene literature consigned to Toronto | work to feel that out of it is coming somebook-sellers, and that the stuff is a verbatim | thing in the shape of wages, or of personal report of the Colin-Campbell divorce pro- discipline, or of preparation for usefulness, ceedings. Now we are not familiar with the | by means of which some little spot in earth's details of the proceedings referred to, but desert will blossom more abundantly and we venture to say that the books will do far | fragrantly for our having lived in it. Only | ing, ourselves following the next afternoon. less harm in the hands of the Toronto officient the life of the unselfish man gets above the On account of a derailed freight we missed cials than they would have done, had they narrow round suggested by the endless story our connections and did not arrive in Norfallen into the hands for which they were of working to eat and eating to work. And ultimately designed. We commend the that life is expanded mightily in its signifi- We were met at the train by Dea. O. W. Babdiligence of those who thus promptly and cance when it is seen to stand related to the cock with whom we domiciled that night, unkind criticism; but a fair and truthful Green, and thus became a member. Three summarily disposed of the dangerous trash. life eternal. Its deeds of love, its thoughts and the morrow brought together several statement of the qualities and principles that others were baptized at the same time, mak-If there were some power which could, and of purity are all the while making a char- teams and friends, who rushed our goods are woven into the web of such a life as was ing twelve members. Forty-three years ago

make thee ruler over many things, enter and conducted by Miss Sally Knowles, thou into the joy of thy Lord." Theme: who at the time was teaching the district "Service and reward."

joyed, then another round of good-byes, thew Stillman was assisted by Eld. Nathan Sabbath, a farewell reception was given the Of that number one became a minister of the pastor's family at the beautiful home of gospel and three deacons. Thirteen of the Bro. John Simpson. Notwithstanding the 144 survive him. stormy evening, about seventy five were in attendance, and a very pleasant evening was Lewis were called to be deacons of this work to get more money to buy more food to enjoyed, save a tinge of sadness given it for church, and with a deep sense of unworthisome by the circumstances of the occasion. | ness, accepted this second call, and were or-This, the proposed author says, is the | The evening was not without its surprises. | dained at the Yearly Meeting of the Rhode beginning of a story, founded on facts, | The pastor and his bride of six summers were | Island and Connecticut churches. At once which may run on indefinitely, since the unceremoniously arranged in a row against upon entering into communion with the facts upon which it is based are also without the wall, the people gathering around in a church, he became an active member, taking end. Of many persons, alas, this is a faith- semi-circle, when Mrs. Lilla Ayres, the a deep interest in the welfare of the church, ful life sketch. Or, if the round be lifted | Vice-President, presented Mrs. Cottrell, in | and was faithful in attending its business and above the bare struggle for existence, it does | behalf of the Ladies' Society, with a beauti- | devotional services. But there came a time not get above the ceaseless, unsatisfactory | ful album Scripture quilt, in red and white, | of darkness, and he seemed spiritually to be routine. The beginning and ending of every | containing the names of all the women folk, personal effort and ambition is in self. Men old and young, in church and society, with emerged, and publicly expressed, during the toil to get wealth to get fame, to get more their favorite passages of Scripture. Followwealth to get more fame, etc. Or if pleasure ing her acknowledgments, came forward Dea. is the ambition, it is the same unsatisfactory | Daniel Hakes, with a fine levant morocco go round. And so life is, to many men, a Oxford teacher's Bible containing copious a renewed hope, had been steadily advanccame into it, receives nothing from them the Ladies' Society and the Sabbath-school.

> cherished) in the years to come, both for wilderness pilgrimage, as narrated in the years near Boom Bridge, where he erected Book, lead all who had a hand in the above a machine shop. For the past eighteen works through life's pilgrimage and give a victorious entrance into the promised Canaan.

Monday morning registered 27° below zero, a cold morning for the moving of goods to the railroad, in which many kind neigh bors assisted, and the car started that eventonville until 11 o'clock, P. M., Wednesday,

school. This Sabbath school was the first Sunday morning brought another farewell one organized in this church. I think I service with the Presbyterian Church at have heard some of our older people say this Princeville, for which which was one of 144 was in 1827. Bro. Saunders was one of 144 for three months. Inis consisted of a who were baptized and united with the First Christmas service of song: "The Star of Seventh-day Baptist Church of Hopkinton Promise," which was well attended and en- during the revival of 1834, when Eld. Matwith most pleasant acquaintances that had V. Hull. He was one of forty one who were been formed. The evening following the baptized at the first baptism, Aug. 16, 1834.

the plaudit, "Well done."

OBITUABIES.

Dea. Nathan Saunders.

Descon Nathan Saunders was born at th

family homestead in the town of Westerly,

R. I., Dec. 5, 1817, and died in the 70th year

conscious pain, passing away in fifteen hours.

JAN. 5, 1887.

In 1854, Nathan Saunders and Nathan K. passing under a cloud, from which finally he revival meetings conducted by Elders A. E.

years he had lived on the old homestead. During his early life he spent considerable | Babcock possessed.

time in teaching school. He taught in the school-house then standing near his home, in the one south of Ashaway, in the one with Elder Solomon Carpenter.

the work of the Holy Spirit to bring men back into the image and likeness of God. It is this characteristic in men that makes their lives most valuable. Standing by our side, a little above us it may be, all unconscious of the fact, and pointing to the heights above, where Christ stands, they inspire us to climb at least to their level, and so upward toward our Lord.

In all this it must not be understood for a moment that Bro. Saunders was a perfect man, or above the weaknesses and frailties of our common humanity. And no man was so sensible of them as he himself, nor deplored them so much. But over these we

lovingly draw the veil of Christian charity, believing, as we most certainly do, that the blood of Christ has washed away every stain, and his soul is spotless and pure in the presence of the loving Eather, in whom he trusted. O! that God would raise up some one on whom the mantle of this good man may fall, and who shall possess a double portion of the spirit that was the inspiration of his life. I. L. O.

Oliver C. Babcock.

The subject of this sketch was born in Brookfield, Madison Co., N. Y., June 8, 1807. In November, 1827, he was married Main and C. M. Lewis in 1873, his former to Emma Langworthy, who has been a most trials; and from that time, apparently with | faithful and devoted wife, and who still survives him. In February, 1830, they, in treadmill from the cradle to the grave. The helps, and after appropriate remarks pre- ing, until he had the highest appreciation of company with Hosea Whitford, who died world got along without them before they sented the same to the preacher in behalf of the Christian religion, and a sustaining trust about forty years ago, removed to Persia, in the goodness and mercy of God. This he Cattaraugus Co., N. Y. They made this while they are in it, and will shed no tears To this the pastor replied the best he could edifyingly expressed to the brethren in journey with an ox team, and were on the for them after they shall have gone from it. | under the circumstances. Both of these | covenant meeting only on last Christmas | road fourteen days. The most of Western New York was, at that time, a "howling

Bro. Saunders was married to Lucy Bar- wilderness." The sturdy pioneers had It may be thought that this is a somber their intrinsic value and for the pleasant ber, October 9, 1848, and they lived at many difficulties to encounter. Beginning picture. But is it not true to life? There friendships and remembrances they will re- Woodville about five years, where he was in in poverty, with few of the comforts of life call. May he who led Israel through the business. After this he lived about twelve about him, the forests to be subdued, society and the civilizing agencies of school and churches to be established, it required just the properties of mind and heart that Mr.

> On arriving at Persia he had only \$13 in money and a few household goods. Two years after settling in Persia, it was decided near Niantic on the north, at Potter Hill, to organize a Seventh-day Baptist church, in North Stonington, in the district north of there being eight persons there ready to unite Westerly, and in the Academy at Westerly in such an organization. Bro. Babcock had not, up to that time, made a public An indiscriminate and extravagant eulogy profession of religion. The church was orof the dead is repulsive to the thoroughly ganized on Friday, and the following day candid mind, and not infrequently provokes Bro. Babcock was baptized by Eld. Joel

TRACT SOCIETY.

G. J.

The regular monthly meeting of th ecutive Board of the American Sabbath Society was held at the Seventh-day B Ohurch, Plainfield, N. J., January 11, The President in the chair, twelve me and one visitor being present. Praye offered by J. G. Burdick. In the abse the Recording Secretary, J. M. Tits was chosen secretary pro tem.

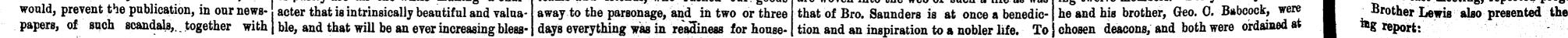
Letters were read from the followin

L. A. Platts and E. P. Saunders, rate of insurance on Publishing Hou of names for Light of Home, Conf Minutes, etc.

D. C. Burdick, concerning the promission of Mr. Griess.

Mrs. Mary D. Tomlinson, referring position of the W. C. T. U. on the Sa or Sunday question. The subject ma Mrs. Tomlinson's letter was referred Corresponding Secretary for further mation and suggestions as to best m of dealing with the question.

Rev. Wm. M. Jones, giving descript cost of his "Chart of Weeks." A. H. the committee to whom this matter ferred at last meeting, reported progr



d up the triumphs of a life that has strug.					
for more than a half century to mold	the same time. The church at one time	Your committee to whom was referred the	Brother Daland preached Friday, at 2 o'clock	It is stated on the best authority that Jay	conducted by the Superintendent of the First Hop-
for to be molded	numbered over one hundred members; but	i matter of printing an article which lately an-	P. M. Brother Todd in the evening and	Gould is about to have a direct line of mail	kinton Sabbath-school.
THE TY NU LIVIUMU THIN THE A LI	thas gradually declined in memoership,	peared in the Providence Journal. of Provi-	Brother Daland again on Sabhath morning	road from Denver to Newnort News.	Evening after the Sabbath, 7.80, preaching, O. U.
The Post of Hully In the Post of and	through removals to other localities and	dence, R. I., begs leave to report as follows:	At this last gossion we had as morning.	Goodyear's India Rubber Glove Manufac-	Whitford.
	hothe until at the time of his death. Dec.	I have traced out the authorship of the ar-	house could not the the state of the state o	turing company has been compelled to shut	First day at 10.80, preaching, E. Darrow.
LEG, LDen, his homesty and interest	dealus, untry it has faithful wife were the	ticle and compared it with a tract he De	nouse could seat. This is the last one of	down for want of coal. One thousand hands	First-day at 2 o'clock, discussion of the following
THE WOLL OD UNIT VETY TOTAL	only remaining members.	ticle, and compared it with a tract by Dr. Wardner, covering essentially the same	these meetings, as the churches here voted	are thus thrown out of employment.	questions:
					1. How can parents hold their children to the Sab-
	Des. Babcock was a most conscientious	ground, and do not see that the article is in	of them there is a movement on fact for	on was soluce heat hoyal Hailia, 18.,	bath ? I. L. Cottrell.
	and exemplary man. It is neighbors, who	any way superior to the one from the pen of	annual meeting with a more extensive me	has assed work out it it it.	w. now can our churches hold their young people
ality was a sufficient excuse for a failure	had been intrimatory acquaritood with mini		gramma We have the social and Obviction	Westmoreland county as it onon any more	
cet such obligations II:	for many years, seemed anxious to bear testi-	in tract form. Your committee does not.	relationship botwoon the three shares and	field.	3. How can our business men help our young peo-
neet such obligations. His convictions	mony to his remarkable integrity of charac-	therefore, deem it best to recommend its	in some way he strangthened instead of de	Professor Edward Livingstone Youmans,	ple in keeping the Sabbath? L. F. Raudolph.
THE WORLD SHILL SHILL WE AND A TRANS	ter, his uniform kindness and generosity.	publication.	oncore J	the distinguished writer and lecturer on scien-	Followed by general discussion.
The second secon	Incidents were related in which these quali-		C. A. B.	tific subjects, died in New York, last week, of	First-day, 7.30 P. M., preaching, O. D. Sherman.
wasciul investigation and when	ties had been severely tested, but never			lung disease. He was born at Cooperstown.	O. U. WHITFORD, Clerk of Com.
MICHU HAU DEED CONVINCED 14	found wanting. He had held several offices		Rhode Teland	N. Y., in 1831.	THE New York Seventh day Bantist Church
			WESTERT	The New York German socialists are collect-	holds regular Sabbath services in Room No 9 V M
THE HIS VIEWS, IN SO FOR OR L	in the town, showing the confidence of the	-		ing monor which will be sent to down the	
whom agree with a rigid come	people in him as well as his superior	WHEREAS, Mrs. Geo. H. Babcock has expressed		oe useu in electing men opposed to Kismark's	trance on 00d St. (Thebe alamater) Dist.
the Bible. Tolerant of other men's	qualifications. Most of the former pastors	the wish to be relieved from the work of editing the Household Department of the Light of Home;			at 11 A. M. Sabbath school at 10.15 A. M. Stran-
ions, he did not shrink of other men's	of the reisin of area, when when he inserved			raisea.	gers are cordially welcomed, and any friends in the
ions, he did not shrink from the most	ss an earnest friend and supporter, have	WHEREAS, the Woman's Executive Board of the	sleighing on three inches of snow, which	Investigations by persons who were ap-	city over the Sabbath are especially invited to at.
criticism of his own, which he was ever	preceded him to the spirit land. Rev. Joel	General Conference, through the Corresponding Sec.	came on an icy foundation. The people are	proached to invest in the celebrated Alabama	tend the service.
y urmiy, unough courteonaly to dot	Green, Rev. W. B. Gillette, Rev. N. V. Hull,	retary. Miss Mary F. Bailey, has accepted the work of editing the same department: therefore	Anioning it and alough middle and a	Desement hand belience shows the shall to be	CHICAGO MISSIONMission Bible school at
courage and dignity. With -Lat	Por T. E. Bahcock, Rev. Henry Green	Resolved. That the Board hereby tender its thanks	terest among pleasure-seekers	a fraud. The thousands of acres of alleged mineral lands were found to be poor pine	the Pacific Garden Mission Rooms, corner of Van
you to be evil he could not nor menti	Rev. Ray Green, former pastors, have all		Mr. John G. Vaughan, after he had just	lands.	Buren St. and 4th Avenue, every Sabbath afternoon,
Friey or compromise.	nassed on before. Bro. L. M. Cottrell, I	manner in which she has conducted the depart- ment up to this time.	returned home from church, Sabbath-day,		at 2 o'clock. Preaching at 8 o'clock. All Sabbath-
cheery good nature, his fund of a	believe, is the only living former pastor.		January 8th, started to go down cellar, and	Professor Edward Olney, LL. D., the em- inent mathematician, was fund dead in his	keepers in the city, over the Sabbath, are cordially
ation on many subjects (which was far	Several others now living have labored more	After an informal discussion of the matter		bed at Ann Arbor, Mich., Jan. 16th, death	man A a A A a A A A A A A A A A A A A A A
e the average), his good taste and tact,	or less in Persia, making their home with	LOT THE HENROW haner it was resolved that we	fell from the first step to the bottom. The	having resulted from heart disease. He was	
not least, his real sense of the humor-	Dea. Babcock, where they were always wel-	appropriate \$25 from the money furnished	laminy, nearing the fall, went to ascertain		Conference to committee appointed by the General
With his high order of the humor.	come. There have been fifteen children in	1 94 101000001 17. U. DUFGICK INF & RMARAW NSA			Conference to correspond with interested persons in reference to the Sabbath question, and with refer-
with his high order of pleasantry and	his family, seven sons and eight daughters,	per to Brother Ch. Th. Lucky to publish	cellar stairs, and aided him up to his bed. Be-	The building on East Fifteenth street	ence to our work as Sabbath reformers, is as fol-
ment, made him companionable to all	only six of whom, four sous and two daugn-	and circulate an edition of a thousand copies	fore the doctor arrived he became uncon-	New York City, erected by the Young Wom-	lows:
except the actually vicious. No one	ters, are still living. Cyrus Babcock, M. D.,	of the first number of such a paper. It be-	scious, and remained in a stupid condition	en's Christian Association, at a cost of \$125	O. U. Whitford, Westerly, R. I.
Indulge in profane or impure language		ing understood that the Board assumes no	until he died. last Thursday evening. January	000, has been formally opened. The build-	Perie F. Randolph, Lincklaen Centre, N. Y.
presence without being made aware	now a prominent physician in Bullaio, is	responsibility in the publication of the paper,	13th. The concussion of the brain produced	ing is free from debt. The library contains	L. A. Platts, Alfred Centre, N. Y.
was distasteful to him.	who lives on the old homestead, is a highly	and that the same shall not bear, at present,	paralysis of the left side and congestion of	10,000 volumes.	E. M. Dunn, Milton, W18.
e cultured, the unlearned, the worth	esteemed citizen. The two other sons live		the brain. The family feel news deeple this	Botetourt county, Virginia. is excited over	Preston F. Randolph, Salem, W. Va.
he child alike, found in him an enter-	near by, all of whom, with their families. at-	our imprint.	the brain. The family feel very deeply this	the line of the Shenandoah Valley Railroad.	It will be seen that this committee is made up of
ig host. His friendship was a thing to	tended the funeral. The two daughters living	The Treasurer reported:	sau amiculon. Mr. vaugnan had been a res-	the discovery of gold and silver deposits on	one member for each of the free Associations No.
aght after, for it was loyal and true.	in the West were unable to be present.	Cash on hand Dec. 18, 1886	ident of Westerly about forty years; he had	Assays range from sixteen dollars per ton	if our people who know of any who are interested,
egard and interest for the	For two years before his death, Dea. Bab-	Received in December, 1886 187 42	been connected with the foundry of the	for surface rock to sixty dollars at a depth of	will send the names and address of such person or
egard and interest for the welfare of	cock had been as helpless as a child, but he				persons, either to the chairman of the committee or
hurch was deep and intense, as well as	was cared for with great tenderness by a loving companion and affectionate children	Bills paid in December	& Sons for thirty-seven years. He was a	that the Dow lignor low is constitutional	to the member of the committee in whose Associa-
ppreciation of public education. The	loving companion and affectionate children		highly respected citizen and much beloved	and applied to wholesale dealers. About	
and teacher found in him a valuable	to his heavenly rest. Truly "The moment	Balance, January 1, 1887	by his fellow-workmen. He had been a	sixty dealers in Cincinnati are interested in	seres and the Browny and me committee, and me
ellor and adviser. His veneration of	to his heavenly rest. Truly, "The memory of the just is blessed."	neceived in January, to date		the question, and they propose to carry the	cauco or muta.
is reverence for, God and the Bible	L. E. LIVERMORE.	Cash in treasury at date	for thirty-eight years. His funeral was at-	case to the Supreme Court.	The names of all persons who would wish to cor-
yelty to his highest conceptions of		Bills presented and ordered paid, amount-	tended on Tuesday, January 18th. The	A vein of silver has been discovered in a	respond in the Swedish language, should be sent to
	Debaars Manage Deat	Dins presented and ordered paid. amount-	, which on Incousy, January 18th. The		L. A. Flaus, Allfou Ventre, N. Y.

O. U. WHITFORD, Chairman.

5

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sab-

his devotion to family and friends, Kebecca Maxson Davis. pe in the Redeemer, his charity for This excellent woman, the widow of the men, and, underneath and overtop-II, his piety, were not the work of any

late Eld. Lewis A. Davis, departed this life were authorized to borrow \$500 to pay curat North Loup, Nebraska, Jan. 4, 1887, in | rent bills, if necessary.

ing to \$302 95.

On motion, the President and Treasurer | community. them in Armory Hall, and they served the

0. U. W.

S. R. W.

in fine style. A bountiful collation was served | pany has been formed to work the mine.

large audience with tableaux and a finely.

rendered cantata, entitled, "False St. Nich-

was 165; the average 185. There is an in-

Kapsas.

NORTONVILLE.

Bro. G. M. Cottrell is here, settling into

My school continues eight weeks longer.

family have the deep sympathy of the entire ship, in Essex county. A load of the ore rocky ridge in Glen Ridge, Bloomfield townhas been assayed and found to contain about Our Sabbath school closed up the old year twenty dollars worth of silver. A stock com-

n philosophy, but were, we believe, ork of the Holy Spirit to bring men nto the image and likeness of God. his characteristic in men that makes ives most valuable. Standing by our little above us it may be, all unconof the fact, and pointing to the above, where Christ stands, they into climb at least to their level, and ard toward our Lord.

d up the triumphs of a life that

II this it must not be understood for a nt that Bro. Saunders was a perfect or above the weaknesses and frailties common humanity. And no man sensible of them as he himself, nor ed them so much. But over these we y draw the veil of Christian charity, ng, as we most certainly do, that the of Christ has washed away every stain, is soul is spotless and pure in the ce of the loving Eather, in whom he O! that God would raise up some whom the mantle of this good man l, and who shall possess a double of the spirit that was the inspiration I. L. C.

Oliver C. Babcock.

subject of this sketch was born in eld, Madison Co., N. Y., June 8, In November, 1827, he was married a Langworthy, who has been a most and devoted wife, and who still surim. In February, 1830, they, in with Hosea Whitford, who died orty years ago, removed to Persia, gus Co., N. Y. They made this with an ox team, and were on the rteen days. The most of Western rk was, at that time, a "howling ficulties to encounter. Beginning ty, with few of the comforts of life m, the forests to be subdued, society civilizing agencies of school and to be established, it required just orties of mind and heart that Mr. possessed.

iving at Persia he had only \$13 in nd a few household goods. Two er settling in Persia, it was decided se a Seventh-day Baptist church, ng eight persons there ready to unite an organization. Bro. Babcock up to that time, made a public of religion. The church was or-Friday, and the following day cock was baptized by Eld. Joel d thus became a member. Three beptized at the same time, mak-

the 81st year of her age. Sister Davis was the daughter of Deacon Simeon Maxson, of Harrison county, W. Va., and was married to Brother Davis in February, 1824. The life work of this couple was that of frontier missionaries; beginning in West Virginia, and extending to Port Jefferson, Jackson Centre, and Stokes, in Ohio; thence to Farmington, Illinois; thence to Welton, Iowa. After Brother Davis' death, Sister Davis, in the family of her son, moved to Long Branch, Nebraska, and from there to this place, so that her entire life has been among the hardships of new settlements. Thirteen years of Brother Davis' life was spent in the practice of medicine in connection with his ministerial labors, thereby taking him much from heme, and, consequently, throwing much of the burdens of the care of the family upon Sister Davis. Her life has, therefore, been has been in God. She has been a faithful week there was a large social gathering at witness for the Master, bearing frequent testimony to the blessings of the religion of Jesus Christ. Her last days, though her mind was somewhat beclouded by disease and age, have been comparatively clear and bright in her hopes and prospects of the fut ure life. She has been waiting, and her chief anxiety has been that she might wait

patiently till the Master came. Her life has been for Christ, and her death is gain. G. J. C.

TRACT SOCIETY.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held at the Seventh-day Baptist Ohurch, Plainfield, N. J., January 11, 1887. The President in the chair, twelve members and one visitor being present. Prayer was offered by J. G. Burdick. In the absence of

the Recording Secretary, J. M. Titsworth was chosen secretary pro tem.

Letters were read from the following per-3008:

L. A. Platts and E. P. Saunders, about of such societies. A supper was also served, rate of insurance on Publishing House, list and enough was realized to add somewhat to of names for Light of Home, Conference | the library they have started. Minutes, etc.

JAN. 17, 1887.

On the evening of January 12th there was D. C. Burdick, concerning the proposed a pound party given for the benefit of the mission of Mr. Griess. pastor. A large company assembled in the

Mrs. Mary D. Tomlinson, referring to the church, where they passed an enjoyable position of the W. C. T. U. on the Saturday evening in social intercourse. We were or Sunday question. The subject matter of treated to some good music, both vocal and Mrs. Tomlinson's letter was referred to the instrumental. The receipts for the evening Corresponding Secretary for further infor- were estimated at about sixty five dollars, of mation and suggestions as to best methods which forty-four were in cash. The people and one killed. of dealing with the question. of a First day church, whose desk the pas-

Rev. Wm. M. Jones, giving description and tor has occupied for some little time, concost of his "Chart of Weeks." A. H. Lewis, tributed twenty dollars of this sum.

Minutes read and approved, and the Board adjourned. RECORDING SECRETARY.



creased interest and attendance this winter. The school has been quite liberal in raising NILE. funds for our missionary interests and gen-Inasmuch as the fact of my resignation of eral benevolence, and also for the library the pastorate of the church at Nile has been fund and general expenses. We expect larger made public through the SABBATH RECORDattendance, greater interest, more liberal ER, I wish to acknowledge through the same giving, and increased effort in our school medium the indebtedness of myself and this year. family to the dear people here for many The Young People's Society of Christian marked expressions of kindness and good-will. Endeavor is faithfully doing its work. There A few evenings since, the young people made has been and is some interest manifested in us a visit, and presented us with a fine stuits prayer-meetings. Several have risen for one of great labor, and in all this her faith dent lamp. On Thursday evening of last prayer, desiring to seek and find Jesus. The Week of Prayer was observed by most

the church, on which occasion they pre- of the churches, and in union prayer services. sented us with nearly \$40 in cash, and I re- | Meetings have been held right along since in ceived from my Sabbath-school class a very several of the churches, with quite a number fine, large photograph album. Much aid of conversions and others still seeking silva has been rendered us in our preparations for tion, as the result. Pray for us that these moving. The many expressions of affection | may be followed by a great gathering of have touched us deeply. It is not necessary | wanderers and sinners into the saving fold of to state the considerations which have led | Ohrist.

me to make a change in my field of labor, but I will say that the decision has cost me a severe struggle, and we shall leave here with the feeling that the bond of attachment between the people and ourselves is now the work. The extra meetings give encour-

stronger than ever kefore. I earnestly hope agement of some good results. and pray that the Lord will, in his providence, send them a faithful pastor. Thus by teaching and farming, etc., I have C. A. BURDICK.

WEST EDMESTON.

to get into active ministerial work again. Wednesday evening, January 5th, the Lit The Lord will direct the way in which he erary Society gave an entertainment in the wants me to go. church. It consisted of the usual exercises

JAN. 19, 1887.

Condensed Mews. Domestic. The annul examination at West Point has

just been completed. Thirty-nine cadets were found deficient and have been dismissed. recently five workmen were seriously injured,

The Staten Island authorities have decided that every tramp arrested in Richmond counmonths at hard labor.

Foreign.

Lord Chesterfield died in London, January

olas." The school has re-elected the old The chief clerk of the Paris post-office and faithful officers, serve them another year. The mating attendance last year has stolen \$40,000 in money orders, and

21st.

The jubilee of Queen Victoria's reign wil be celebrated throughout India on February 16th.

Tennyson is reported to be in failing health, and will soon leave for the south of France.

Emperor William has invested 500,000 marks of his private money in the stock of the German African Company.

Queen Victoria has received a fortune of \$1.000.000 through the death of William Heathcote, of Hillingdon, he dying intestate, and without any known relatives.

Frederick Amerling, the painter, who died recently, bequeathed to the city of Vienna his collection of art antiques, valued at \$125, 000, on condition that it be kept intact for public inspection.

Several Germans in England have received telegrams from the German consulate, in London, requesting them to be prepared to return to Germany at twenty-four hours notice, and report for duty.

Gladstone has sent to his parliamentary followers circulars, urgently requesting them to be present at the opening of parliament. I has also been sent to Lord Hartington and Mr. Chamberlain, and their followers.

It is stated that Italy has agreed to act as mediator in the Bulgarian matter, on the as surance from the Bulgarian government that it will accept Russia's terms, with the exception of the candidacy of the prince of Mingrelia.

BEQUESTS TO TBACT SOCIETY.

The generous purpose of some persons to aid in pieced along, since the serious failure of my the work of this Society, by gifts of money or other health two years ago. But I begin to feel property, after their death, is sometimes defeated by some technical defect in the instrument by which as though the time had about come for me the gift is intended to be made. It is nece-sary for this purpose that both the Society and the property, if other than cash, shall be accurately described. will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested :

FORM OF BEQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic un der the general laws of the state of New York, the sum of......dollars, (or the following described property to wit.....) to be By the bursting of a fly-wheel in the rail applied to the uses and purposes of said Society, department of the South Chicago rolling mill and under its direction and control forever.

THE NEXT QUARTERLY MEETING of the Sev-enth day Baptist Churches of Rhode Island and Connecticut will be held with the First Hopkinton Church Ashaway R. I., Feb. 19. 1887: ty shall be sent to the penitentiary for six enth day Baptist Churches of Rhode Island and

bath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially in. vited to attend. All strangers will be most cordially welcomed.

PERSONS in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sabbath and Sunday, by Dr. Lewis, or numbers of the Seventh day Biplist Quarterly, and other Tract Seciety publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

THE subscriber will give fifty cents for a copy of the Conference Minutes for 1818.

SISCO, Fla.

A. E. MAIR.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Bociety, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre. N. Y.

Books and Magazines.

THE Old Testament Student for January is on our table. The opening number, by the Editor, on "Bible Study in the Pastorate; Facts and Figures," is worth the price of the volume. Old Testament Prophecy receives attention in two separate articles; the S.S. Lessons of the month are treated; and 'Old Testament Notes and Notices" are instructive. American Publishing Society Hebrew, Morgan Park, Ill. \$1 a year.

THE American Antiquarian begins its 9th volume with the January Lumber. It deals mainly with the antiquities of America, but adds notes from the far East and other countries. To those who have the time and the taste for such studies, the magazine is full of interesting and instructive facts. Six numbers a year \$4. F. A. Revell, 150 Madison St., Chicago, Ill.

No series of magazines for very little people, boys and girls and the young folks, surpasses that of D. Lothrop & Co., Boston. Bubyland for Janu ary, with bright pictures, jingles and stories, is be fore us. It will be a delight to the little ones.

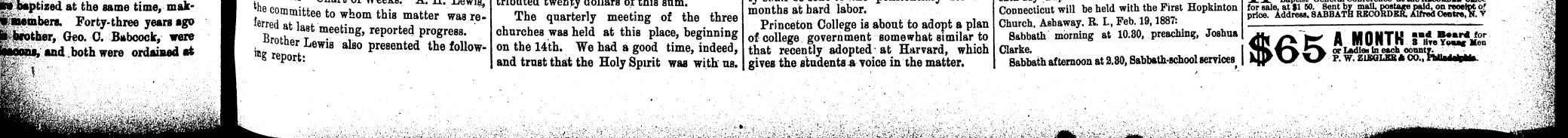
SITUATION WANTED in a Seventh day community, by a man twenty-six years of age, as tin smith or clerk in hardware store. Can give best of references in regard to character, ability, etc. Address, L., Box 85, Richburg, N. Y.

To BE SOLD-A HOUSE AND LOT.-A good op portunity to get a pleasant home, in good locality, at reasonable figures. Inquire of

G. H. RANDOLPH, Alfred Centre, N. Y.

WANTED.—A Sabbath-keeping painter, a man of good address and wide awake, a first-class sign-writer, to take a half interest in a general house and sign painting business, in a city of 4,000 inhabitants. Business thorough-ly established by a painter of over twenty years experience. Three different societies of Sabbath-keepers in the vicinity. Address C. E. GREGG, Marion, Jinn Co, lowa. SALARY & expenses to men and women ag'ts. J. E. Whitney, Nurseryman Rochester, N. Y

SPECIAL NOTICES.



Miscellany.

AMEN !

BY F. G. BROWNING.

I cannot say, Beneath the pre-sure of life's cares to-day. I joy in these; But I can say That I had rather walk this rugged way, If him I please.

I cannot feel That all is well when dark'ning clouds conceal The shining sun; But, then, I know God lives and loves; and say, since it is so, Thy will be done!

coat.

blessed.

cency this evening.

very fine feathers."

sense.

I cannot speak In happy tones; the tear drops on my cheek Show I am sad; But I can speak Of grace to suffer with submission meek, Until made glad.

I do not see Why God should e'en permit some things to be, When he is love; But I can see, Tho' often dimly, through the mystery, His hand above!

I do not know Where falls the seed that I have tried to sow With greatest care: But I shall know The meaning of each waiting hour below Sometime, somewhere!

I do not look Upon the present, nor in Nature's book, To read my fate; But I do lo k For promised blessings in God's holy Book; And I can wait.

I may not try To keep the hot tears back-but hush that sigh, ' it might have been:' And try to still Each rising murmur, and to God's sweet will Respond "Amen!"

IN THE STATION.

M. B. L.

"What time does the train leave for Scroggsville?" drawls out a tall, sleepy individual standing before the time-table, and ticket office.

"Ten-forty," responds the busy agent, without even glancing up.

the wall of the ticket-office.

Miss Alfaretta Swipes evidently considers since forgotten, and of which I will willing. pitfall smoother than glass, who lie prostrate brewing. Snip started off at a brisk trot herself the belle of the party, and presumes | ly tell you.

upon her privileges by securing the cosiest "As you know, I was at that time quite soul, never again to breathe joyously the seat near the fire and, by some maneuver a lad, a thoughtless, wayward boy, living clear light of day. May it not truly be called best known to those versed in the arts of still in dear old England, at my father's one of the most treacherous dangers along said Arthur to himself. Right here sleep coquetry, finds the two liveliest gentlemen home in Surrey; but, with the coming of the way? of the crowd on either 'side of her, while Christmas, I had gone to spend the holimodest, quiet little Annie Gary is left out in days with a school-mate in the sea girt comes again the warning, and how many a as he pleased. The pony knew the way, the cold, and slides into a shadowy seat in shire of Cornwall. The week was a happy boy starting out in life with a heart inno- and though it was pitch dark, he trotted the corner. Ah, well! it is only another one, filled with an excess of gayety that cent of all evil intent, is wrecked within this carefully over the rough way, gently step. illustration of the doctrine of "the survival left little leisure for other thought, and it waiting snare. Where one pure soul ennobles ping over the ruts, not spilling one small of the fittest," don't you see?

"Dear me, George, did you see that shabby- visit drew to an end, I received an urgent contact, a hundred are corrupted. Therelooking couple who sat in front of us to- invitation from an old friend of my fa- fore, shun evil companions as you would night at the Opera-house?" says Miss Alfa- ther's living a mile or two across the broad contagion, remembering it is God's own retta. "I should think people who couldn't Cornish moor, to spend the last day with warning. dress any better than that wouldn't go to him. such entertainments, would you?" and she

"Not over eager to leave my gay, young looks down complacently on her new plush | companions, I allowed the merry New-Year's day to glide by, and it was already evening when at last I started on my soliquickly responded the young man on the tary walk.

" 'Here, George, you had better take a other side, whom the party addresses as Fred, and who seems anxious to gain a liberal lantern,' said my friend, as I was leaving, share of good graces of the young lady, 'it will be dark as Egypt before you reach knowing well the substantial bank account | the end of your journey; and it is danger- | the sounds issuing from it, the words spoken | ney " of Snip, and went to the stable to find with which her well-to-do farmer father is ous crossing our moors after night.'

But honest George is not so quick to re- and paid little heed to the words; but tak- of science, falsely so called. Will you ventspond: perhaps he is thinking of whose long | ing the proffered lantern, went on my way, years of hard toil in shabby clothes have swinging it lightly in my hand, as I whishelped to secure for Miss Alfaretta the fine | tled a merry air.

attire which fills her with so much compla-"Truly the short winter evening did close in rapidly, and darkness, like a swift There is a moment's break in the conver- gathering cloud, fell over the land and sea. sation, and then George says rather thought- Still, I marched sturdily on, having been fully: "I suppose that was some hard. given explicit directions regarding my road, working mechanic and his wife, out for an and my thoughts were far away, when abevening's 'well earned enjoyment,' as they ruptly the light of my lantern flashed upon all determine as we go forward in life, more thrushes, blackbirds, robins, starlings, etc., say, and I believe if I had the privilege of a sign board immediately in front of me, earnestly to heed the danger signals God has attending such a lecture as that, I wouldn't | and, as though a hand had suddenly touched | mercifully placed along the way; and walking of these, a two-year old bird, had something miss the pleasure on account of shabby me, I paused, startled by the word more watchfully, make his Word truly a lamp clothes. I should go even if I wasn't in that met my gaze-' Beware!' ' Beware unto our feet, and a light upon our path, that to at least two and a half inches long. It of pitfalls.'

Out-spoken George, although a lively fel-"I looked about me with a quick, beating heart, and instantly realized my danger. low, seems to have a fair share of that scarce commodity, good, hard, common-Truly, it was no imaginary one. Within a few steps of me yawned an open chasm, "Well, for my part," says gay Mr. Fred, the half-covered entrance to one of those "I don't see the use of people being so poor; shafts of the Cornish mines long ago why don't they just save up a little at first opened and abandoned. A vague recollecuntil they get a start, and then when they tion now crossed my mind of having heard do buy, get the best of everything-best the startling fact that the wide moors of clothes and everything else. 'What's the Cornwall were thickly strewn with these putting his head in at the window of the use of living if you can't have a good time?' terrible pitfalls, into which many a luckless I say. A fellow has only one life to live, foot had strayed, and within the silent and the world owes him a living anyway." darkness of which lay doubtless many an and the world owes him a living anyway." Ah, Mr. Fred you are just the young man unfortunate traveller, buried in an unknown "And what time is it now?" persists the who will marry some of these days, with grave. These were the dangers, then, amid man, staring at the clock facing him from very little to begin life on, simply because which I had been so heedlessly, carelessly you are too self-indulgent to accumulate walking. Forward I must go, but it would anything for such an emergency, and then be no longer in that thoughtless mood. Every foot of the way must be carefully scanned, and for the first time in my life, perhaps, into his pockets, and, after a moment of becomes a necessity instead of a theory, there arose from my near a goment of thoughtful expectancy, saunters away from when romance becomes plain reality, and for guidance and protection, while with life not "love in a cottage" any more, but steps slow and cautic a I sought to follow closely the light issuit from the light issuit with a friend, sits smiling little Mrs. Jones, the divorce courts will add another to the "But ever and and the te a voice in the with her flock of five small children and two shamefully long list of broken vows and dark, gleamed forth that warning word— 'Beware!' And each time my heart throbbed afresh, knowing that there was but a step between me and death. It was a long and solemn walk, and when at last my destination was reached, I looked back across the dark, silent moor, with emotions filling my heart which have left me to this day a better and more thoughtful man. "And now, my boys," continued grandpa, one-roomed box house, the home of the and ceaseless devotion to the holy will of "if you will listen, I will tell you of another Myers family, who had taken up a claim and God. That threefold loyalty is necessary journey over a far broader moor, in which I owned little else except the unimproved land. to the cultivation of our highest manhood. have also met these same danger signals all The father was dead, and the burden of We have no means of developing now the along the way. At its very outset might keeping up the unimproved farm fell upon heroism of the days of chivalry. The herowell be written those words, 'Beware of pit-falls;' for it is, indeed, full of them, and the Friend awaiting us on the other side has not helped him, yet he got along slowly. Many times of civil war, cannot be ours. But one left us to walk amid them unwarned. "In the guide book given us, marking well the way, among its early pages we meet as she tried to fry potatoes and a very scant day, and God's redeeming Son, no matter faces, we find ourselves wondering if this the first warning as it stands above a wide, supply of bacon one cold morning over a not what may be the consequences to ourselves. "I wish," says a reverend gentleman at picture is not a fair sample of our country's open pit- 'Beware!' 'Beware that thou very bright fire. "Think for a moment, boys, of the many | then, " said Arthur decidedly. young hearts reared from childhood in the reverent remembrance of God, who go forth ing to the Cherokee Reservation in Indian tirely subordinated to the will of his Father; turning to account the vast fertile area of in life and fall early into this very snare, for- Territory. getting him they had promised to serve. Upon its brink blooms many a gay flower, concealing the slippery path beneath. "The next danger signal is written in words even more earnest-'Bewaro!' 'Beware, I pray thee and drink not wine nor get coal for you and the children is to go and mercifulness which caused penitent men strong drink.' Need we pause even for a dig it." moment to look within this chasm dark and deep, half hidden by deceptive, entangling Snip to the cart, and with pick and shovel, as he is, "the holiest among the mighty, the vines, at the bottom of which lay countless | was off to the coal banks twelve miles away, souls, lost through ignoring this warning where coal was cheap and abundant. It above it, and into which daily fall countless more? "Again the signal stands before us, ex- prepared for him, he commenced his work. | liness! pressed, it may be, in language less plain, All about him were stalwart men who were but full of meaning for those who will re- busy digging out the black diamonds, and be an out-and-out Christian, to carry our receive it. 'Beware!' 'Beware thop pass the Cherokee Indian owner of the banks was ligion into the business and into the family as not such a place!' Oh, the many places of directing new comers to a place to dig. evil untold, standing apart from the roadside of life, which, in order to find, one his arms ached, and he could scarcely manage questionable things about which we have must deliberately turn aside and seek their danger. My boys, heed God's warning, and beware thou pass not such a place,' for within them lurk the enemies of mind, hody within them lurk the enemies of mind, body until, overcome by weariness, he accepted the half our time in rubbing up to a fine polish and soul, more subtle than any human foes. cup of coffee a friendly digger offered him, our miserable reputation and self worship, "We go onward, and again the faithful and then lay down in his cart to sleep as but to go to all lengths with Christ and for warning rises before us—'Beware!' 'Be-ware of false prophets.' More dangerous far than the voice of open profanity, the undis-guised scoffer, is that which professing to teach God's Word, yet distorts its plain truths. and entwines, it with the fallacies of man; Cherokee, who thought Arthur might be have been looking, not the Bible portaiture. the voice that proclaims there is no eternal recompense for the violation of God's lawthat he who is all merciful to reward, is too gry." merciful to punish. "Beware!' 'Beware of covetousness' coal lay beside his cart. After paying the ing prime minister of Babylon; read Isaiah,

in the darkness, pitiful wrecks in heart and

was with somewhat of regret that, as my blackened ones with whom it comes in close | lump of coal.

through philosophy and vain deceit.⁷ This getting. warning was placed on the roadside nearly "I was busily talking at the moment, God, profane and vain babblings, oppositions ure thus to ignore the warning, to risk the such risk, for the wisdom of youth is indeed weak to cope with the gilded sophistry, the 'vain deceits' of the evil one.'

The story has ended somewhat seriously, but it is a time for earnest, serious thought; and with the return of the new year, may we the pitfalls around us may be safely passed. -Observer.

TRUST AND, BEST.

Fret not, poor soul, while doubt and fear Disturb thy breast: The pitying angels who can see How vain thy wild regret must be, Say, trust and rest.

Plan not nor scheme, but calmly wait; His choice is best! While blind and erring is thy sight, His wisdom sees and judges right— So trust and rest.

Strive not nor struggle, thy poor might Can never wrest The meanest thing to serve thy will. All power is his alone; be still-

as if he meant to "go along" all right, "I do hope Snip will not take a resting spell; mother'll be uneasy if I'm out late," overcame the weary boy, and he loosed his "Beware!' 'Beware of evil workers,' hold upon the lines, and Snip was free to go

Some time in the night they reached the rude stable of stone, roofed with poles and thatched with dried prairie grass. Snip walked in, for he knew he was at home. "And now we come to the last. 'Be- gentle rain had begun to fall, but Arthur ware!' 'Beware, lest any man spoil you slept on, unmindful of the wetting he was

The anxious mother went often to the two thousand years ago, yet is the pitfall it front door to watch for Arthur, and all spans just as open, just as dangerous as then. night kept the supper warm for her boy. See the many, calling themselves seekers of But the wind and patter of the rain kept her God, yet flocking to the very mouth of the from hearing the noise of the wheels. At cavern to look within, greedily listening to the first break of day she heard the "whin. or written labeled by men 'philosophy,' by her boy fast asleep and soaked by the rain. Snip and Arthur were both cared for, and Arthur fortunately was not sick after his toil and exposure. He is now one year older terrible fall, simply to gratify what you call and has gained a little more strength to mere curiosity? May God protect you in work for mother and the babies.—Exchange.

A TAME SPARROW.

A gentleman who always provides food for the birds in his garden was, of course, visited by all sorts of birds, and besides there was always a cloud of sparrows. One the matter with its lower beak, which grew could be clearly seen through a little opera glass. By and by the poor bird became so oppressed by the weight and the difficulty of getting food (which, in fact, he could only do by laying his head on one side on the ground) that the gentleman caught him, and having a nice instrument ready, he cut off and trimmed the beak carefully and gently to the exact size of the other. The little fellow seemed quite to understand it, making no resistance, and when set free, chose to remain in the greenhouse, where the operation was performed, after he was quite well, sharp ening his beak and eating naturally, and went in and out of the greenhouse as he pleased, but preferred to remain there at night. He seemed so grateful, and was perfectly tame. He roosted at night in the greenhouse in a warm place under one o the hot water pipes, and amused himself in the morning till the doors were opened, never attempting to flutter against the glass, but perfectly understanding all about it. Then he would go and see his friend for an hour or two, but returned to the greenhouse three or four times a day, and invariably returned there at night.—Baptist Weckly.

Hoyular Science. NEW YORK TRAMWAYS.-The Julien tem of electric tramways; in which second batteries are employed, has been introdu into New York. A car is now running the Third Avenue line, and the system i tracting much attention. Hitherto very tle has been done in New York with see

ary batteries for this particular purpo though the experiments made upon the vated roads there have been partially such ful. The Third Avenue (surface road) has definitely decided to abandon horse tion in favor of some form either of meet ical or electric propulsion, probably the ter, but the particular system has not been finally selected. This company, present, employs over 3,000 horses.

ARTIFICIAL IRON ORE .- A curious nomenon has just been brought to ligh the removal of a lightning rod. To the of the rod, which had been imbedded ferraginous earth for about fifteen ye was found attached a lump of iron weighing ninety-six pounds, supposed have been aggregated by the action of tricity from the surrounding earth.

AMONG the largest and most beautiful in the world are those of the great auk of Polar regions. These eggs are about inches long and three in breadth, and curiously marked. Upon a silvery-tin ground are characters resembling those u Oriental wares. Outlined in green, pur blue and brown are those quaint traces with occasional interrupting patches in wh various shades are blended. Sometimes finds black lines irregularly crossing e other. Should an egg of yellowish tint a to the hunter's hand, it may be called a "i letter day" in his calendar, since such esteemed of "royal lineage" in auk-land gions-as rare as gold itself. Upon faint amber-tinted ground the wonde hieroglyphics stand out in strangely bea ful relief. Forty years ago only about th auks and forty eggs were recorded as belo ing to public and private collections. At time fifty dollars were paid for two auks two eggs; a little later half that sum for egg; and not very long since we read t five hundred dollars were given for one These eggs are found only on dizzy heir among the cliffs and crags of the Arctic and are only obtained with great peril.change.

No answer; but the face plainly says, "Can't you see?"

canaries, and calmly regardless of the two | blighted homes. youngest, who are crying and rubbing their sleepy eyes as they hang over her lap and son and heir of the Jones family, is career-Mrs. McFlimsy's poodle a whack which sends it howling to its owner, and finally fetching up by falling over the feet of a portly gentleman, who, with chin resting on his brest, is trying to snatch a few moments' rest between trains.

There is a slight lull in the conversation, as the portly gentleman rouses with a scowl at Augustus, which somewhat dampens the the noise goes on as before.

our elbow, "I wish that there was more experience with the homeless foreigner; forget not the Lord." of genuine religion shown in the every-day sometimes light and sometimes shadow. lives of men-more of rational, practical ence." We glance at his calm, hopeful eves. which have bravely faced the storms of fifty years of the toils and discouragements and route than any our great, iron-encircled continent can boast; for he is resting in the palace car of the Saviour's love, with Faith for inside the gates of the New Jerusalem.

daughter, who is very ill, and wishes to see Standard. her gray-haired father before the grave closes over either of them.

"It may be too late when I reach her, but I hope I may see my child again," and his fifty years' lesson of trust is standing him in good stead now as he bravely insists in looking on the bright side.

But now, "Train for the West," calls out a brass-buttoned man, and there is a final frantic rush for tickets, a gathering up of been all aglow with festive merriment. portmanteaus, a calling together of the sleepy individual is off for Scroggsville.

But the waiting-room is not yet empty, for this is a railway crossing, and trains are coming and going, meeting and parting and story!" laughing and crying.

when the realities of life force themselves The tall man thrusts his hands further upon your notice, and the "saving up a little"

"You bet I wouldn't, Miss Swipes,"

But we turn from these light hearts to quite a different group-a party of Norwe beg to go home. Archibald Augustus, the gian emigrants bound for homes in the far West. There is always something pathetic ing around the room on his father's best in the sight of a number of human beings silk umbrella, running into everything set down thus in a strange land amid new which happens to be in his circuit, upset- and strange surroundings, addressed in an ting Aunt Nancy's lunch-basket, hitting unknown tongue and seeing unaccustomed sights at every turn. The expression on their faces is a mixture of puzzled incredulity, wonder and bewilderment, as they stand there laden with curious-looking bundles and indescribable baggage.

Many a hard lesson they will have to learn in this new land, where they expect the realization of so many golden dreams, which, alas, may never be fulfilled, and as we watch ardor of the youthful equestrian, and then | the flaring gas light on these strange, foreign

We invite them to our shores, and expect trust in God, and less of reckless indiffer- from them cheap labor and assistance in our boundless West, but from their disappointed, homesick, often uneducated, minds trials which fall to the lot of the faithful spring up the poisonous seeds of discontent followers of the Master, and we cannot help and anarchy; and the future alone can show thinking that he is a traveler on a better how the vexing problems of foreign emigration and the labor question will be solved. But now the midnight trains have come, the last sleepy newsboy departed some time engineer, the Written Word for his conductor, ago, the portly politician, Aunt Nancy with and the strait and narrow road leads di- her bandboxes, the bevy of gum-chewing rectly to the station of his Railroad King, school girls and all our other acquaintances of the evening are gone, and the station is

To-night he is starting on a long journey, almost as silent, as the night express rolls he tells us, with a slight quiver in his voice. away with its human freight into the dark-He is going to Denver City to see a beloved | ness toward the golden dawn.-Christian

DANGER SIGNALS.

New-Year's-day was drawing to its close, and as the hush of the evening fell at last upon the world, it seemed to bring with it a reaction of quiet seriousness, even for

young hearts which for a week past had Grandpa Raymond sat quietly dreaming Joneses, good byes, a few tears, the conduction in the firelight, his eyes evidently looking tor's peremptory "All aboard," and our backward rather than forward, with that peacoful, meditative gaze which comes with silver hairs, and he had scarcely no-

ticed the gathering of the boys around him, leaving every few moments for all points of till roused from his revery by the familiar the compase, and people are continually cry of "a story, grandpa; do give us a

"A story?" repeated grandpa, as though Here is a party of young people who have roused from a veritable dream, "well, just

And trust and rest.

Desire not; self-love is strong Within thy breast. And yet he loves thee better still; So let him do his loving will

And trust and rest

What dost thou fear? his wisdom reigns Supreme, confessed; His power is infinite; his love Thy deepest, fondest dreams above-

So trust and rest.

WHAT ARTHUR DID.

first cold winds that blew around the little of concsience are synonymous with entire comforts were lacking in that little home. "Our coal is gone," sighed the mother, standing by God's truth, God's work, God's

"Why coal-digging is hard work, even for and a burning hatred of sin which caused a man; and we have only one pony, and you bad men to shrink from his presence, a know Snip is apt to take resting spells."

So, soon after breakfast, Arthur harnessed was noon when he arrived at the coal banks, the young men of this generation to believe. and after eating the lunch his mother had | that New Testament sainthood is perfect man-

yet they cannot harm you, my lad," said the is at the devil's caricature of holiness you timid. "It's only the calves and pigs that Open the great Book! Read the life of Samvarmints attact, unless they are very hun- uel, judge and prophet; read the story of

Before the sun set again, quite a pile of Egypt; read the account of Daniel, the pray-

CONSECRATION AND MANLINESS.

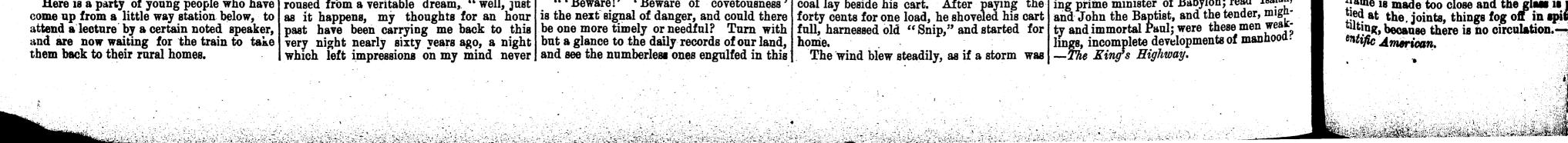
The essence of true manliness lies in living a life of full consecration to God. Loyalty to our noblest impulses, loyalty to our high In the far West, November brought the est reason, loyalty to the clear intimations kind of heroism is possible to us all-that of All, whether saint or sinner, believer or infi-"I must go to the 'Nation' and dig some, del, are agreed that we have humanity at its climax in the life of Jesus of Nazareth; and The "Nation" was the coal field belong- in that life we see the will of the Christ ennay, the complete blending of the two wills "You, Arthur," exclaimed his mother. in one. We see in that life a righteousness gentleness and benevolence which attracted "I know, mother; but the only way to little children to his side, and a holiness and and women to kneel at his feet in blissful agony of woe mingled with hope. Yet, great mightiest among the holy," he is our example, our supreme example. O that we could get There seems to be an idea prevalent that to

much as into the chapel and the class-room, All the afternoon Arthur toiled, though to give up all sins, all idolatries, and al "The wolves are not pleasant company, century business life. But is it so? No; it Joseph, first the slave, then the ruler of

AMBER formerly had a high reputation a medicine, but the virtues ascribed were almost entirely imaginary. It is usu of a pale yellow color, sometimes reddis brownish, sometimes transparent, someti almost opaque. It is now extensively for ornaments. Fine pieces are worth m than their weight in gold. The largest n of amber known in the world is in the Re Cabinet at Berlin; its weight is eight pounds, and it is valued at \$30,000. of the amber of commerce is obtained from shores of the Baltic, between Konigberg Memel. It was an article of exchange anterior to the dawn of history, as we know by its frequent occurrence in the remain the lake dwellings of Switzerland. The liest notice of amber we find occurs in mer's "Odyssey," where in the list of jet offered by the Phœnicians to the Quee Syria, occurs "the gold necklace hung v bits of amber." It becomes negatively e tric by friction, and possesses this prop in a high degree, which, indeed, was observed in it, and the term "electricity derived from "electron," the Greek nam amber.—Baptist Weekly.

AIR IN GREENHOUSES.-The circula

of air is one of the most important provis in all kinds of horticultural buildings. No ing but that will fairly exclude damp, o any damp weather counteract its effects. is not enough to open every front wind It would be far better to open only one. let down a top light a little. In all c there should be an outlet as well as an in and for want of this many houses do answer well for plants. A circulation of causes a more rapid evaporation, and it common thing among good gardiners to o a lower window even in wet, cloudy weat Let down one of the top lights a little, light a fire. By this a free circulation created and the house dried, although it w in the midst of rains and cloudy weather. ¹⁸ too common a thing to see the top lig let down to give air to a house, and no of part opened. This is wrong; for there sho be a draught. On the other hand, we see the front windows and no top lights do Many persons build pits three or four high at the back and half the height in from and no air but what can be obtained at top. We would always provide air-hole bottom, as without the such there can be draught, no free circulation. When pite built without this provision, the best m of giving air is to pull up one light to le air at the foot of it, and push down the r to open at the top, and so on alterna through the whole range of lights, how long the pits may be. It is the same in ing air to a hot-bed, only that when the ¹⁸ rarefied, as it is inside, tilting the lig little lets out the steam, and the cool air get in somewhere; but sometimes whe frame is made too close and the glass is



ring. Snip started off at a brisk trot. he meant to "go along" all right. I do hope Snip will not take a resting mother'll be uneasy if I'm out late," Arthur to himself. Right here sleep came the weary boy, and he loosed hi upon the lines, and Snip was free to go e pleased. The pony knew the way, though it was pitch dark, he trotted fully over the rough way, gently stepover the ruts, not spilling one small D of coal.

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THE SABBATH RECORDER, JANUARY 27, 1887.

Popular Science.

NEW YORK TRAMWAYS.—The Julien system of electric tramways; in which secondary batteries are employed, has been introduced nto New York. A car is now running upon the Third Avenue line, and the system is attracting much attention. Hitherto very little has been done in New York with secondary batteries for this particular purposethough the experiments made upon the elevated roads there have been partially success-The Third Avenue (surface road) Co. has definitely decided to abandon horse traction in favor of some form either of mechanical or electric propulsion, probably the latter, but the particular system has not yet been finally selected. This company, at present, employs over 3,000 horses.

ARTIFICIAL IRON ORE. - A curious phecommon has just been brought to light by weighing ninety-six pounds, supposed to have been aggregated by the action of electricity from the surrounding earth.

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THE LAW OF LOVE.

BY RICHARD CHENEVIX TRENCH.

- Pour forth the oil-pour boldly forth, It will not fail until Thou failest vessels to provide Which it may largely fill.
- Make channels for the stream of love, Where they may broadly run; And love has overflowing streams To fill them every one.
- But if at any time we cease Such channels to provide, The very founts of love for us
- Will soon be parched and dried. For we must share if we would keep That blessing from above-Ceasing to give, we cease to have---

Such is the law of love.

IN HONOR BOUND.

"There is Jeanie Paul. She has been visiting at Lulu Hardy's," said Constance Stacy to Eleanor Ames. "Now we shall find out whether Lulu's father is as stern as he looks, and why Mrs. Hardy always had such bed, from whence no threat and no caress the removal of a lightning rod. To the end a sad, wee-begone face." The two girls could bring her out for the day.-Christian of the rod, which had been imbedded in joined Jeanie, who greeted them very pleasof the rou, which had been fifteen years, antly. They walked on together, and ferruginous earth for about fifteen years, antly. They walked on together, and mag found attached a lump of iron ore, presently Miss Constance, bent on gaining information, inquired after Lulu.

"Lulu is well, and sent her love to all the girls," said Jeanie.

"And did you enjoy yourself in Arlington?" asked Eleanor. "Very much, indeed. Lulu's home is

inches long and three in breadth, and very friends. It seems as though she cannot do

"Isn't her father awfully queer and cross?" pursued Constance. "He frowns so in church, and never seems to be enjoying himself. I cannot imagine how you dared to

Jeanie's face was quite a study; her dark other. Should an egg of yellowish tint come eyes almost flashed as she turned to Constance, saying:

"Mr. Hardy is a kind, good man, and Lulu's father besides; but if he were what gions-as rare as gold itself. Upon this you seem to fancy, do you suppose I would The sacred bond was broken. His soul faint amber-tinted ground the wonderful tell you. Mother has always told me that could have no peace. He saw, he knew, he hieroglyphics stand out in strangely beauti. what I see or hear in a friend's house is felt, that he was a sinner. He may not fal relief. Forty years ago only about thirty sacred, and that to chatter things that a have known the magnitude of his sins, the anks and forty eggs were recorded as belong- friend might not wish to have known would awful depths into which he had sunken, or

two eggs; a little later half that sum for one stance and Eleanor looking rather ashamed. egg; and not very long since we read that | and Jeanie walking down her own street five hundred dollars were given for one egg. | with a very stately step, holding her head AMBER formerly had a high reputation as not to gossip about persons or occurrences all the earth.-Homiletic Review. even when nobody has forbidden us to speak? were almost entirely imaginary. It is usually Should you happen to be sitting, you, little Susie, or you, Walter, as quiet as a mouse in the corner of the parlor with your book, and mamma coming in with a friend holds a conversation not meant for your ears, you should either get up and go away, or, if you cannot go away, you should forget all about what has been said. Above all, never go around looking wise and dropping mysterious hints, which curious people may take up as pegs to hang their questions on. Curiosity, when it leads you to study care. fully God's wonders in stones and flowers is a good thing. It is a good thing where it sends you to the library to find out everything the cyclopedia can tell you about a subject. When it is only an idle desire to peer into somebody's home-life, it is a bad thing. In fact, I hardly know of any way in which trouble is so surely made in this queer world of ours as by foolish people who go from one person to another thoughtlessly carrying little bits of gossip. If Nanny or Lucy tells you that Maggie says you are awkward, or slow, or vain, or any other thing which is uncomplimentary, you are not very likely to be pleased with Maggie. She should not have spoken unkindly about you, for her part; but if you blame any one, the needless talkers who carried her comments are worse than she. The Bible says that "a whisper separateth chief friends." It was true in the old Bible times, and it is just as true to-day. A private and confidential note should never be shown to a second pair of eyes. If you ever have reason to think that a friend does not want a matter repeated, make it your business to be silent. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." This is another bit of wisdom from the best of books. We cannot always control our thoughts, children, but we can control our lips.—Sunday School Times.

the air of a panther in the jungle, lying in wait for a delicate deer; crouching flat down, the head low, the back stretched out at full length, the elbows out, and the eyes fixed immovably on the bird. The poor parrot had followed all her movements with nervous anxiety; he raised his feathers, sharpened his bill, stretched out his claws, and evidently prepared for war. The cat lay still, but Gautier read again in her eyes: "No doubt, though groot the chicken must be good to eat.'

Suddenly her back was arched like a bow that is drawn, and with one bound she was on the perch. The parrot seeing the great danger, lifted up his sharp, eager voice, and screamed out: "Have you breakfasted, Jack?"

The voice frightened pussy out of her wits. A trumpet sounded in her ears, a pile of crockery breaking near her, a pistol fired close to her head, could not have frightened her more terribly. All her ideas were overthrown. Her eyes said clearly: "This is not a chicken; this is a gentleman." The cat cast an anxious glance at her master, leaped down in sheer terror and hid under the

THE FIRST STAGE.

at Work.

Self-knowledge is the starting point for all true religion. A man must know the truth concerning himself, must realize his alienation from God, his spiritual poverty. the enmity of his heart to the fountain of all good. Illumination is the first stage in conversion; when the light of the divine truth reveals to the sinner his moral nakedness, the great length to which he has wandered away from his heavenly Father, and the dire wretchedness in which he is involved by his violation of divine law, the dawn of a new life begins to glow in his breast. The voice of God is becoming effectual within him. A conviction had been wrought in him that all was not well, that all was not right between him and his God.

the terrible heinousness of an ungodly life. He probably understood but little of the philosophy of the theology of sin, of its classification into original and actual, venial and mortal, omission and commission. He These eggs are found only on dizzy heights high. That she should be supposed capable simply realized that he was lacking true smong the cliffs and crags of the Arctic seas, of tale-telling was a great annoyance to her, righteousness, that he had been disobedient and are only obtained with great peril.-Ex. for her mother had trained her to be hon- to his Maker, a transgressor, an offender orable. Children dear, may I whisper to against a holy God, and that he now stood you that we are sometimes bound in honor condemned before the Supreme Judge of

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CONSECRATION AND MANLINESS.

essence of true manliness lies in living full consecration to God. Loyalty noblest impulses, loyalty to our highson, loyalty to the clear intimations csience are synonymous with entire aseless devotion to the holy will of That threefold loyalty is necessary cultivation of our highest manhood. ve no means of developing now the m of the days of chivalry. The heronich was fostered in the midst of imdangers, in eras of martyrdom or of civil war, cannot be ours. But one f heroism is possible to us all—that of g by God's truth, God's work, God's d God's redeeming Son, no matter ay be the consequences to ourselves. nether saint or sinner, believer or infiagreed that we have humanity at its in the life of Jesus of Nazareth; and life we see the will of the Christ enubordinated to the will of his Father; e complete blending of the two wills We see in that life a righteousness urning hatred of sin which caused en to shrink from his presence, a ess and benevolence which attracted hildren to his side, and a holiness and ilness which caused penitent men men to kneel at his feet in blissful I woe mingled with hope. Yet, great 5 " the holiest among the mighty, the st among the holy," he is our example, reme example. O that we could get ng men of this generation to believe. Testament sainthood is perfect man-

e seems to be an idea prevalent that to ut-and-out Christian, to carry our rento the business and into the family as into the chapel and the class-room, ap all sins, all idolatries, and all nable things about which we have oubts, not to be forever clamoring supposed "rights" and keeping a ye on "number one," not to spend time in rubbing up to a fine polish erable reputation and self-worship, to all lengths with Christ and for it seems to be thought by some that course will make a man feeble and ste, and unfit him for a ninteenth business life. But is it so ? No; it • devil's caricature of holiness you in looking, not the Bible portaiture. great Book! Read the life of Samfe and prophet; read the story of first the slave, then the ruler of read the account of Daniel, the pray-minister of Babylon; read Isaiah, the Baptist, and the tender, migh-

medicine, but the virtues ascribed to it of a pale yellow color, sometimes reddish or brownish, sometimes transparent, sometimes almost opaque. It is now extensively used for ornaments. Fine pieces are worth more than their weight in gold. The largest mass of amber known in the world is in the Royal Cabinet at Berlin; its weight is eighteen pounds, and it is valued at \$30,000. Most of the amber of commerce is obtained from the shores of the Baltic, between Konigberg and Memel. It was an article of exchange long anterior to the dawn of history, as we know by its frequent occurrence in the remains of the lake dwellings of Switzerland. The earliest notice of amber we find occurs in Homer's "Odyssey," where in the list of jewels offered by the Phœnicians to the Queen of Syria, occurs "the gold necklace hung with bits of amber." It becomes negatively electric by friction, and possesses this property na high degree, which, indeed, was first observed in it, and the term "electricity" is derived from "electron," the Greek name of amber.—Baptist Weekly.

AIR IN GREENHOUSES.—The circulation of air is one of the most important provisions in all kinds of horticultural buildings. Nothing but that will fairly exclude damp, or in any damp weather counteract its effects. It is not enough to open every front window. It would be far better to open only one and let down a top light a little. In all cases there should be an outlet as well as an inlet, and for want of this many houses do not answer well for plants. A circulation of air causes a more rapid evaporation, and it is a common thing among good gardiners to open a lower window even in wet, cloudy weather. Let down one of the top lights a little, and light a fire. By this a free circulation is created and the house dried, although it were in the midst of rains and cloudy weather. It is too common a thing to see the top lights let down to give air to a house, and no other

part opened. This is wrong; for there should be a draught. On the other hand, we see all the front windows and no top lights down. built without this provision, the best mode road between the plate and the lips. of giving air is to pull up one light to let in It is inside, tilting the light a little lets out the steam, and the cool air will get in somewhere; but sometimes when a frame is made too close and the glass is put-tied at the joints, things fog off in spite of "It must he a green chicken!"



Gautier, a French writer, had a cat who EASY TO ADJUST! was accustomed to live in perfect intimacy Many persons build pits three or four feet with him, sleeping at his feet on his bed high at the back and half the height in front, dreaming on the arm of his easy-chair while and no air but what can be obtained at the he was writing, following him in his garden top. We would always provide air-holes at as he walked up and down the long avenues, bottom, as without the such there can be no keeping him company at meals, and not undraught, no free circulation. When pits are frequently intercepting the morsel on the

One fine day, a friend setting out on his air at the foot of it, and push down the next | travels left his parrot in his charge during to open at the top, and so on alternately his absence. The poor bird sat disconsolate through the whole range of lights, however on the top of his stand ; while the cat stared long the pits may be. It is the same in giv-ing air to a hot-bed, only that when the air all the strays and waifs of natural history



The first four wings" of the Bible are full of striking significance. They are a good be the enthronement of God: "In the begining, God!" Write his name in this fresh, new volume at the start, on the first waking hour of 1887, for he is owner of everything. "Seek first the kingdom of God," and his

presence will insure a bright and joyous year. The King in his beauty will embellish and enrich the humblest life if given the initial, leading position. He is a wise man who sets the Lord always on his right hand, and in numbering his days puts, "In the beginning. God.'

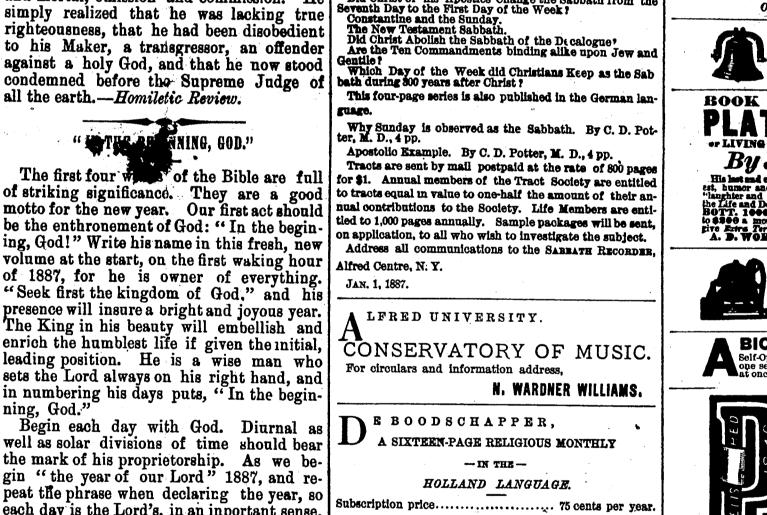
Begin each day with God. Diurnal as well as solar divisions of time should bear the mark of his proprietorship. As we begin "the year of our Lord" 1887, and repeat the phrase when declaring the year, so each day is the Lord's, in an inportant sense, and should be begun with him.

G. VELTHUYSEN, In the inauguration of any enterprise, the DE BOODSCHAPPER (*The Messenger*) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hol-landers in this country, to call their attention to these im-portant truths. The undersigned is authorized to receive subscriptions and contributions for its support, and would be pleased to receive names and addresses of Hollanders, that sample copies may be furnished them. Guiding Hand should first of all be recog nized, for prosperity is sure where God sets his hand to a work. "The Author" is also "the Finisher." With his seal at the start, success is guaranteed. No power can hinder.

no obstacles embarrass, no exigencies exhaust. Above all, in the evolution of human character, this principle holds. If there be "in the beginning, God," the ending will be glorious, for the Alpha and Omega, the First and the Last, are one and the same. Christ our Corner-stone and Christour Cap stone, begun, cotinued and ended in him, character will be perfect in proportion, august in power, and immortal in influence.—Church Union.

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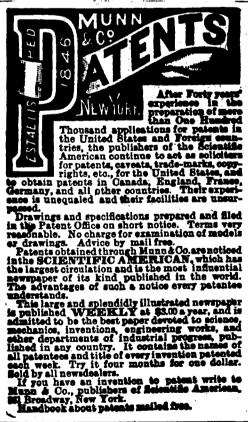


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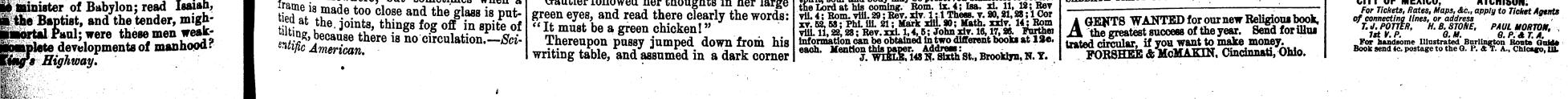






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The Sabbath School.

8

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

INTERNATIONAL LESSONS, 1887.

FIRST QUARTER.

Jan. 1. The Beginning. Gen. 1: 26-31, and 2: 1-8. Jan. 8. Sin and Death. Gen. 8: 1-6, 17-19. Jan. 15. Cain and Abel. Gen, 4: 8-16. Jan 12, Noak and the Ark. Gen. 6: 9-22 Jan. 29. The Call of Abram. Gen. 12: 1-9. Teb. 5. Lot's Choise. Gen. 13: 1-13. Feb. 19 God's Covenant with Abram. Gen. 15: -18. Feb. 9. Abraham Pleading for Sodom. Gen. 18: 23-33. Feb. 28. Destruction of Sodom. Gen. 19: 12-26. March 5. Abraham Offering Isaac. Gen. 22: 1-14. March 12. Jacob at Bethel. Gen. 28: 10-22. March 19. Jacob's New Name. Gen. 82: 9-12, 24-30. March 26. Review.

> LESSON VI.-LOT'S CHOICE. BY REV. T. R. WILLIAMS, D. D.

> > For Sabbath-day, Feb. 5th.

SCRIPTURE LESSON.-Gen. 13: 1-13.

1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. 2. And Abram was very rich in cattle, in silver, and in

goid.
3. And he went on his journeys from the south even to Beth-el, nuto the place where his tent had been at the beginning, between Beth-el and Hai;
4. Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lorn.
5. And Lot also, which went with Abram, had flocks, and here a red tente.

berds, and tents.
6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.
7. And there was a strife b-tween the berdmen of Abram's eattle and the herdmen of Lot's cattle: and the Canaanite

and the Perizzite dwelt then in the land,

and the Perizite dwelt then in the land. 8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. 9. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. 10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. 11. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. 12. Abram dwelled in the land of Canaan and Lot dwelled

12. Abram dwelled in the land of Canaan and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. 13. But the men of Sodom were wicked and sinners before the Loup exceedingly.

GOLDEN TEXT.-Seek ye first the kingdom ot God, and his righteousness. Matt. 6: 4

PLACE.—Near Bethel, a town about 19 miles north of Jerusalem.

True.---1921 B. C.

OUTLINE.

L Return to Canaan. v. 1-4. II. Separation of Abram and Lot. v. 5-9. III. Lot chooses the plain of Jordan. v. 10, 11. IV. Abram dwells in Cansan. v. 12. V. Wicked Sodom.

"south." Of course they moved north in reaching his location

V. 2. And Abram was very rich in cattle. This signifies that his acquisition of property was not only very great, but consisted largely in herds and flocks. In silver and in gold. The order of these precious metals indicating what was a fact among those peoples-silver was more rare, and hence more precious than gold.

V. 3. And he went on his journeys from the south done what she could." even to Bethel. The term journeys expresses the fact that he moved by short stages, halting on his way, and remaining at these different points, where his flocks could find sustenance for a time, and then he would march on. They finally reached Bethel. Unto the place where his tent had been at the beginning. See Gen. 12:8.

V 4. Unto the place of the altar which he had made there at the first. They had now reached the point from which they had moved on their way to Egypt. Here Abram had built an altar and established worship on his first reaching this place. It therefore had its attraction for them on their return. And then Abram called on the name of the Lord. He had new reasons for worshiping God for his protection in Egypt, and for the great prosperity that had been granted to him.

V. 5. And Lot also, etc. Lot is referred to here as preparatory for the following statements. He had accompanied Abram in all his journeyings, and had been greatly prospered in the accumulation of wealth.

V. 6. And the land was not able to bear them. Their flocks had become so very large, that it was difficult to find pasturage in any given locality.

V. 7. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. These herdmen were each anxious to find the best pasturage for their flocks. Doubtless Abram's servants felt that they had the first right, since their master was the chief man, and hence, a strife arose which was brought to the knowledge of Abram. And the Canaanite and the Perizzite dwelt then in the land. These were the two classes of people who occupied the country. The Canaanites lived in walled cities; the Perizzites lives in small villages and in the coun

V. 8. And Abram said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren Abram saw at once the natural occasion for this strife. He also saw that there was only one way of avoiding it in the future. The relations between him and Lot had always been friendly; indeed Lot had occupied the place in his regard of a son, since he had no son of his own. He would not have this friendship disturbed on account of these large pos sessions.

V. 9. Is not the whole land before thee? Separate invites Lot to take this matter into consideration, Aldrich, Mrs. Jennie M. Cherry, Mrs. A. G. Vars,

southern part of Cansan known by this designation) member of the same at the time of death, though at | Mrs. L. Kumlien, Bussyville, one time she had her home in the 2d Verona Church. She loved the church, and was a faithful and consistent worker in the same until death. Her health | Mrs. H. C. Babcock, "

was poor, and she had been, for years, a great suf-ferer, but she complained not, and only prayed that N. T. Langworthy, " she might live to see her cuildren grow up. This prayer was answered. And then she was gathered to the home on high.

"Asleep in Jesus-blessed sleep, From which none ever wake to weep.'

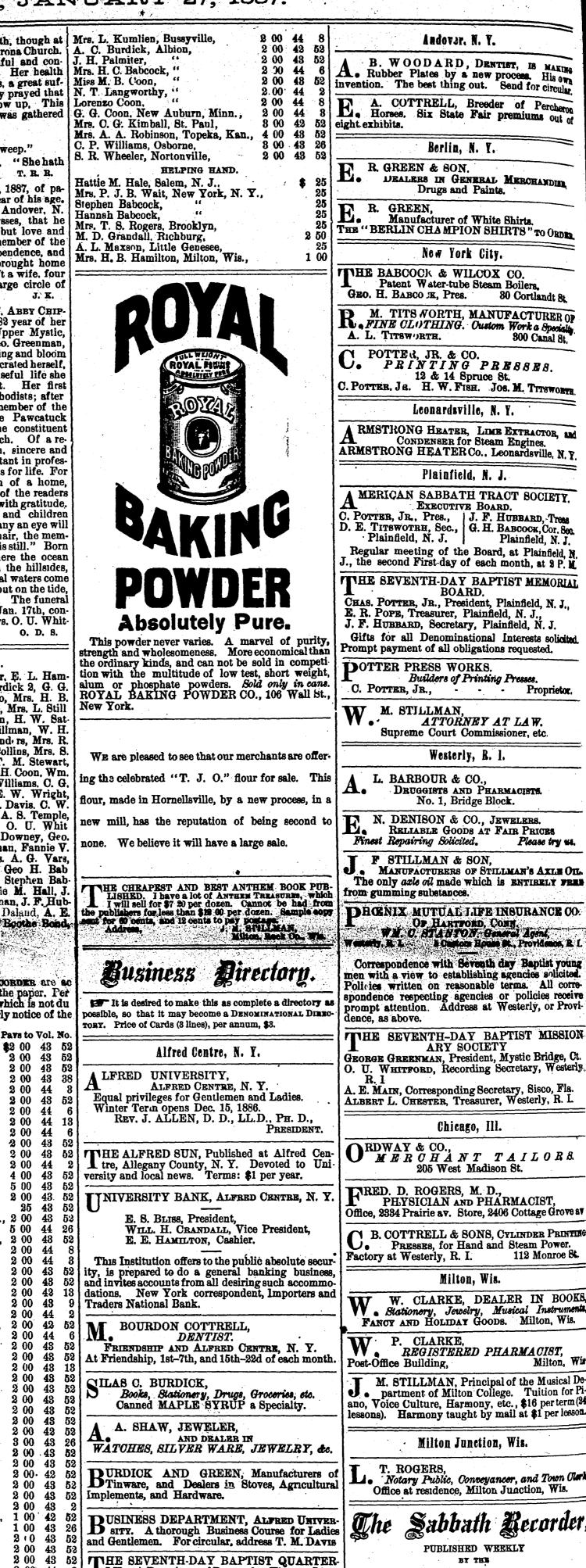
The writer preached from Mark 14 : 8. "She hath T. R. B.

In Ulysses, Potter Co., Pa., Jan. 15, 1887, of pa ralysis, CHARLES EATON. in the 77th year of his age. He was for a long time a resident of Andover, N. Y., and last spring he moved to Ulysses, that he might have the care of his children; but love and care could not save him. He was a member of the Seventh day Baptist Church of Independence, and had been for a long time. He was brought home for his funeral and burial. He has left a wife, four children and their families, and a large circle of loving friends.

At Mystic Bridge. Ct., Jan. 14, 1887. ABBY CHIP-MAN, wife of Geo. Greenman, in the 82 year of her age. Sister Greenman was born at Upper Mystic, Nov. 29, 1805. She was married to Geo. Greenman, Feb. 10, 1828. In her life's fair morning and bloom of youth, she gave her heart, and consecrated herself. to God; and through her long and useful life she ever maintained her faith and trust. Her first church connection was with the Methodists; after wards, with her husband, she was a member of the First Hopkinton Church, then the Pawcatuck Church, and finally became one of the constituent members of the Greenmanville Church. Of a remarkable social and genial disposition, sincere and honest in expression, true and constant in profession, the friends she made were friends for life. For nearly sixty years she was the queen of a home, whose kindly hospitalities very many of the readers of the RECORDER will ever remember with gratitude. Not alone by her bereaved husband and children will "Aunt Abby" be missed, but many an eye will moisten at the vision of an empty chair, the memory of a "vanished form that forever is still." Born by the beautiful river of Mystic, where the ocean tide meets the currents flowing from the hillsides. her home had ever been, where its tidal waters come and go, until her released spirit went out on the tide, that ever flows out but never returns. The funeral services were attended on Monday, Jan. 17th, conducted by her pastor, assisted by Revs. O. U. Whitford and Geo. B. Utter. O. D. S.

LETTEBS.

Gertie Severance, W. Wustendorfer, E. L. Hammond, S. R. Wheeler, Geo, N. Burdick 2, G. G. Coon, Frederick Hunt, D. C. Waldo, Mrs. H. B. Hamilton, James Ford, W. H. Moore, Mrs. L. Still man, W. C. Whitford, A. L. Maxson, H. W. Satterlee, A. B. Prentice. C. Latham Stillman, W. H. Oviatt, L. R. Lyon, Mrs. Surrilla Saunders, Mrs. R. J. Yearance, W. S. Bonham, T. B. Collins, Mrs. S. Dobbins, H. H. C. Q. James, Mrs. T. M. Stewart, A. H. Lewis 2, C. W. Threlkeld, Eva H. Coon, Wm. Davis, Mrs. A. A. Robinson, C. P. Williams. C. G. Kimball, Chas. M. Barbour, Mrs. E. W. Wright, Mary F. Randolph, I. Clawson, L. B. Davis, C. W. Snow & Co., Perie F. Randolph, C. A. S. Temple, Alling & Cory, Clayton A. Burdick, O. U. Whit ford, E. R. Crandall, Mrs. Phebe T. Downey, Geo. thyself, I pray thes, from me. In these words Abram A. Green, A. J. Horton, H. H. Stillman, Fannie V.



PUBLICAR BY THE AMBRICAN SABBAT VOL. XLIII.-NO. 5. The Sabbath Becord Entered as second-class mail matter at the office at Alfred Centre, N: Y. FOR the SABBATE RECORDER. IN DREAMS. BY ARRIE L. HOLBERTON We see in our dreaming, the faces That once were the light of our own. And forms whose long vacated places Now into sweet mem'rics have grown. We hear thus again the dear voices That death's silent presence has stilled, While slumber's glad vision rejoices The heart that love's echo has thrilled. We live o'er the days that were dearest, When life's bright May morning was new, And rove with the friends who were dearest 'Mid scenes then familiar to view. The shadows have dropped from life's seemis The sadness, the parting. the tears. And only the sunshine's full beaming Is borne through the vista of years. Alas, but the vision has vanished. The blissful illusion is o'er: The morn of the present has banished The dream of those bright days of yore. Again we the burden must carry Which dear hands so patiently bore. A little while lon. er must tarry, Where brave hearts have toiled on before. When death's closing slumber is breaking, The life pictures passed in review, May morn of eternity breaking. No more part the loved and the true. There. friends time no longer shall sever, Our joys be no longer a dream; United in glory forever, His faithful the Lord will redeem. THE FEASTS OF SATURN BY C. A. S. TEMPLE. NUMBER 4. THE TWENTY-FIFTH OF DECEMBER. Our investigations upon this great subj would be incomplete, should we fail to not at least some facts which have an import bearing, not only upon its claims and t tentions, but upon the festival itself. We have seen that the birth of Tamm Bacchus, the Pagan Messiah, was celebra in pagan Rome, on the 25th of Decemb and that the temporizing, compromis Church of Rome, upon pretense of celebr ing the birth of Christ, has continued celebrate that birth of Tammuz on t day, upon the false assumption that that the natal day of the true Messiah. S Hislop (Two Babylons, p. 152), "Far wide, in the realms of paganism was birth-day observed." He shows (p. 151 that "at the time of the winter solstic Egypt, Syria, Arabia, Greece, and our o Anglo Saxon and Scottish ancestors, had united with pagan Rome, or she with th in its celebration. It was not till late in fourth century that it was even suspect by the Church, that Christ was born on t day. Chrysostom, writing from Anti about A. D. 380, says, "It is not yet years since this day was made known u us!" See Hislop, p. 150, note. By w authority that wonderful revelation then been "made known," he does not s to have informed us. Certainly, as authentic history, either sacred or profe has yet told us on what " day," or mor even, that great event occurred, it we seem that a silence, so profound, so omin should not be lightly or irreverently truded upon. The appeal of the Ron Church, to her "infallibility," as author for such an assumption, is a confession her part, despite her different "intentio that her statement is untrue; in fac deliberate falsehood. All the evidence upon this point, circ stantial though it is, shows that at a time soever that birth occurred, it could have been on the 25th, or any other tim December. Barnes, Doddridge, Li foot, Joseph Scallizer, and Jennings, in "Jewish Antiquities," all express this opinion, as also the distinguished Jo Mede, in a long and learned disquisition on the subject, 1672. Discourse 48. shows that at that time of the year, o not only to the cold and storms, but to condition of the roads, traveling in country is always extremely unpleasant often difficult, for all; wholly unsuitabl women and young children, and espec to for the infirm, of any age or sex. sidering, therefore, the well known re of the Roman Emperor for the comfort vell-being of all his subjects, the idea

at that time of the year he would require

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Proprietor.

Please try vs.

BIBLE READINGS.

Sunday.-Gen. 18: 1-18. Monday -- Exod. 2: 1-15, Heb, 11: 22-26. Tuesday.-Josh. 7: 10-26, Wednesday.-Dan. 6: 1-17. Thursday.--Matt. 19 : 16-26. Friday.-Luke 10: 33-42. Sebbath.-Acts 26: 1-32.

INTRODUCTION

In the last lesson we left Abram approaching the border land between Palestine and the Desert of Arabia. Soon there came one of those famines so common in the East. This made it necessary for Abram to conduct his flocks to some place where they could subsist until the famine should be passed. Knowing that Egypt was a land of great fertility, he removed to that country. Egypt was, from the nature of its soil and from its unfailing water supply in the overflowing of the Nile, a land of the rarest fer tility. From these natural advantages the highest civilization of the world was then to be found in Egypt. While Abram found himself surrounded by material prosperity, he also found himself in unexpected perils. In this situation he was subjected to a form of discipline which was designed to fit him for his position. It was a trial and discipline of his faith in God's promises. Indeed his faith must have been severely tested on reaching the land of Canaan, to find it preoccupied by other residents; and then to have the country so suddenly visited with a famine, making it necessary for him to seek some other place for the sustenance of his family and flocks, must have been very discouraging. He had no. sooner come into Egypt than he found himself embarrassed on account of the beauty of his wife; hence, he represented her as his sister, which was true in part, she being a half sister; but his design in this statement was to deceive, and thus preserve his own personal safety. This was a weakness or the part of Abram, and he was soon taught the folly of it. His wife was taken from him on the supposition that she was only his sister. The Lord interposed and saved him from the consequences of his weakness, thus affording him new evidence of his gracious care. His wife was returned unto him, and he was severely rebuked for his act of cowardice. Abram remained in Egypt two or three years, and greatly increased in riches. When the famine had passed by in Canaan, Abram with Lot and their large flocks returned to the land that had been prom ised to him and his posterity, as their inheritance. This brings us to the lesson of to day.

EXPLANATORY NOTES.

V. 1. And Abram went up out of Egypt. Although Egypt was a land of great wealth and luxury, Abram's short experience there had taught him that it was not his abiding home. In passing from Egypt to the land of Canaan he must necessarily go | charms of character, which endeared her to her up, because Canaan was an elevated region, so that there was actually an ascent in approaching it. He and his wife and all that he had. This statement records the fact that though he had lived in great danger in Egypt, yet the Lord had preserved him with all his possessions and had allowed him to return, taking his wife unharmed, and Lot with him into the south. Not only his own immediate family, but of the blood, CLARISSA R., wife of Zebulon Scriv- Mrs. H. B. Hamilton, Milton, Lot with his possessions was also allowed to return.

The land is wide enough for both of them without any infringement upon each other. If thou will take the left hand, then I will go to the right. Abram was entitled by every consideration to assert his own choice, and to occupy the land most favorable to himself and his flocks; but instead of this he gives to Lot the privilege of choosing what part of the country he will occupy.

the plain of Jordan, that it was well watered everywhere. Lot shows, in this, his selfishness, and takes his choice. Having first examined the country, he found that this valley of the Jordan, protected by the mountains on either side, and always well watered, was very fertile. This district was chosen, therefore, for his home and his flocks, regardless of how Abram might be situated.

V. 11. And Lot journeyed east: and they separated themselves the one from the other. What a separation this was! Lot little understood it then in all its consequences

V. 12. Abram dwelled in the land of Canaan. The first promise of God to Abram. and the far reaching purpose of God in this promise, is very distinctly brought out here in this transaction. Abram is to occupy this land of Canaan alone, separated even from his kinsman. Not even Lot, with whom he had lived so long in friendly relations, could occupy the land with him. And Lot dwelled in the cities of the plain. Lot had chosen his dwelling place with a view to riches and selfish gains. He "brought himself and household into associations which were most distressing and led to dangerous alliances and culminated in a ruin from which he barely, by God's great mercy, escaped with his life.

MARRIED.

In Berlin, N. Y., Jan. 12, 1887, by Rev. B. F. Rogers, Mr. JAMES E. LOCKWOOD and Miss IDA HULL, all of Berlin

At the residence of the bride's parents, in Pawcatuck, Ct., Jan 18, 1887, by Eld. Henry Clarke, Mr. EDWARD E. RANDOLPH and MISS MARY ELIZA CLARKE, both of Stonington.

At West Hallock, Ill. Jan. 17, 1887, at the house of E. W. Burdick, by Eld. A. Hakes, WILLIAM H. Mrs. Samuel Dobbins, Buffalo, BARRINGTON, of Peoria, and DORCAS E. BURDICK, Mrs. Jesse Teft, Almond, of West Hallock

In Atchison county. Kan., Jan. 1, 1887, by Eld. S. R. Wheeler, Mr. WM. F. HENRY and Miss Belle G. DAVIS, both of Atchison county. In Atchison county, Kan., Jan. 12, 1887. by Eld. S. R. Wheeler, Mr. OTIS C. BROCK and Miss CORA

E. MCBLAIR, both of Atchison county.



At Adams Centre, N. Y., Jan. 15, 1887, PALMYRA SAUNDERS, daughter of Joel and Miranda Saunders, aged 43 years 8 months and 19 days. It is believed that in childhood she experienced a change of heart. She possessed an amiable disposition and many many friends. Her years and labors were affectionately devoted to her parents, who, in their declining years, experience by her death an irrepara ble loss. She was indeed another "shining mark" for the shaft of death. But "they that be wise shall shine as the brightness of the firmament, . . and as the stars forever and ever." A. B P.

In Watson, N. Y., Jan. 11, 1887, of consumption ens, and daughter of Jasel Lawrence, aged 53 years | C. W. Crumb,

Chas. A. Burdick, D. E. Titsworth, Geo H. Bab cock, Sarah E. Davis, J. E. Mosher, Stephen Bab cock, J. Clarke, A. S. Biocock, Hattie M. Hall, J. W. Coller, A. Swedberg, G. E. Stillman, J. F. Hubbard, Mrs. H. C. Rorgro, W. C. Daland, A. E. Green Boothe Bonds Main, S. C. Stillman, Foll, Geo. E. Price,

BECELAR

V. 10. And Lot lifted up his eyes, and beheld all All payments for the Samarn RECORDER are ac knowledged from week to week in the paper. Per sons sending money, the receipt of which is not du ly acknowledged, should give us early notice of the

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2 00 43 52 2 00 43 52 00 43 52 **J**. C. BURDICK, WATCHN and 11 days. Sister Scrivens, in early life, gave her | H. W. Randol Into the south signifies the location in the land of | heart to the precious Redeemer, and joined the Sev- H. Estee, Cansan to which they first returned. It was the | enth day Baptist Church of Watson, and was a Mrs. R. D. Burdick, 7 00 48 52

