# ©he Subbath Riecorder. 

## The sabtath Werarder.

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qie phasty of satid.
0. A. в. treypis.

мтиввв 3.
tie fir tree.
The "Christmas tree," now so common among na, was equally common in Rome,
Roppt, and probably in Babylon. " Rgypt, and probably in Babylon. "In
Bgypt it was the palm tree; in Rome it was the fir. The palm tree denoting the pagan
leesidh as ' Baal Tamar,' Lord of the Palm Tree." Bat the same idea, implied in the Palm Tree, "the symbol of victory," was
aloo implied in the Christmas fir; for that corertly symbolized the new-born ${ }^{\text {g }}$ god as
Baal Berith, "Lord of the Covenant." Hislop, $p$. 158,'9. In a note on the same sub-
ject (p. 159) Hislop explains-" Baal
(p) ject (p. 159) Hislop explains-" Baal
Bereth," which differs only in one letter from "Baal Berith," signifies "Lord of the fir tree." Thus, it being a fandamental
principle in the ancient pagan mythology that Baal and Bacchns were one, indivisible, the ase of the fir tree in this festival in honor
of Bacchus (Tammuz) became a conspicaous fegture in the joint worship of those great feature in the joint worship of those great
divinities. It was simply the worship of Bachuas, in common, or as one, with Baal. $\Lambda_{8}$ an evergreen, "it shadowed forth the
perpetaity and everlasting nature," the eternal youth and vigor of his dominion and perinaly.
pot con
Op course, none of these emblems are ap-
pointed, or even recognized, in the gospel of pointed, or even recognized, in the gospel of Christ. Whatever, therefore, the pretext apon which they may be adopted, or in what-
erer way, as sacred symbols, they may be erer way, as sacred symbols, they may be
used, as they were pagan by birth, character ased, as they were pagan by birth, character
and associations, so pagan they are still, and associations, so pagan they are still,
and such, too, they must ever remain, emand such, too, they must ever res
blems, not of Christ, but of Baal.
Other symbols in use in this festival might be named, but these are sufficient to show that Christmas was instituted for the worship and service of baal. Of course, then,
all the rites, pecaliar to the festival were consecrated to pecaliar to the festival were consecrated to
the same end, and so, however innocent in 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 idolatries, 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 je not do; neither shall ye walk in their
 juagments and keep mine ordinances, to walk
theren. I am Jehovah, your God." Rollin, in his history of ancient Greece, shows that pot of Egypt to Athens, where sever brought bud been established in honor of that God." Hislop intimates that this great birthday Hislop intimates that this great birthday
festival was celebrated in lestival was celebrated in Egypt, "about the Thus of the winter solstice." p. 150,'2.
Thear that Christmas, which was then the festival of Bacchus (Baal) was one of those "ordinances of Egypt," against
which the thunderbolts of divine denuncistion were harled with such terrific energy and power.
$A_{8}$ "the
first con the whole earth is on then conveged to the ends of the earth" (Hislop p. 365), (Jer. 51-7), and as everyWhere the worship of Baal under whatever
name was the corner-stone of that idolatry name was the corner-stone of that idolatry,
it is safe to assume that " the ordinances of the land of Canaan" were essentially the same as those of Egypt. The observance of Christmas, therefore, as one of the feasts of
Bacchus acchus under its then pagan name, was
undoubtedly one of the most conspicuons and important features in the idolatry of that land, against which God so solemnly Tarned his people, and for the practice o anü panished them.
In Deat. 12: 29-42, God commands his
snared by following" the doings " of the
land of Canaan," that they inquire not ater their gods, eaying, "how did these nation serve therr gods? even so will I do.likewise." thy God?" Whatever else this command may mean, it was and is a solemn and
most emphatic interdiction of the use anything pertaining to the heathen worship -Christmas included-in their worship o "Jehovah their God." See Ex. $23: 24$,
Jor. $10: 2$. In verse 32 he adds, "What Jor. 10: 2. In verse 32 he adds, "What
thing soever I command you, observe to do it. Thou shalt not add thereto nor dimin "What thing soever !"
What thing soever!" This command leaves us no discretion as to the neglect o divine ordinances, and makes the practice o anything-as ordinances-which he has no
appointed an act of disobedience, even o rebellion against divine law. This, to gether with the interdict against "the ordinances of Egypt and the land of Canaan," making thenanged and in full force to day or any part thereof, whatever the pretest for such observance, a positive, direct, blas. " learning the way of the heathen." Jer $10: 2$.
Wher
Where, then, is the divine warrant, even recognition, of this "feast of Saturn, Ohristmas? Where the justification of
the plea that Christians do not celebrat it as a Bacchanalian or pagan obser ance? We have seen that, through an
through and through, its observance through and through, its. observance is
the worship of the sun-BAAL! It is idolatry. In the sight of God "unclean" an "abominable," most solemnly, most per-
emptorily forbidden a place in his worship, his people commanded to not so much as "touch
Such was the origin, such the consecra tion and the relationship, and, despite the specious glamour of its present surround ings, such too is the true status and char-
acter of Christmas. True to its original, it chief and often almost imperceptible in fluence (especially among Protestants) has
ever been to honor and immortalize, not ever been to honor and immortalize, not
Christ, but Bacchas, his great enemy and rival! Not to commemorate the angelic an nouncement-"To you is born this day a Saviour, which is Christ the Lord," but that
great pagan, Egyptian lie, that on the birth great pagan, Egyptian lie, that on the birt
of Horus (Bacchus, Tammuz), "a voice wa heard to proclaim: The Lord of all the earth is born!" Wilkinson's Egyptians, vol. 4, $p$.
189: Hislop, p. 108. With such facts be fore us, can we suppose that Christ will ac ept such offerings? Will he consent thu to become indebted to Baal for ordinances
or for symbols, with which his people may worship and honor him? or will he share h honors with Bacchus and Baal? The ides
monstrous. It is blasphemous!
sermon for tie close of the year
by rev. w. c. titsworth.
$\xrightarrow{\text { Texs }-" \text { slee }}$

## (Concluded.)

2. The value of youth.

Under this head I cannot do better than 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 you cannot yet know. Take care that you
do not learn too well Gethsemane's fatal sleep. Do you know how you can imitate the disciples in their fatal sleep? You can suffer your young days to pass idly and use lessly away; you can live as if you had noth ing to do but enjoy yourselves; you can le others think for you and notivitry to think for yourselves, till the business and difficulties of manhood come upon you unprepared, and you find yourselves like men waking from Bleep, harried, confused, scarcely able to
stand, with all the faculties bewildered, not stand, with all the faculties bewildered, not evil, just because you have not given your evil, just because you have not given yournow let us mark it. You cannot repsir all that in after life. Remember that every period of life has its lesson, and you cannot
learn it in the next period. The boy ha man anothess and the grown-up man another. The boy has to learn docility, genAll of themper, reverence, submission ferred afterwards in full coltivation to God, ike plants nursed in a hot-bed and then planted out, are to be cultivated first in youth; afterwards, these habits which have been habits of obedience to earthly parents ission to the Heavenly Father. Suppo that the boy sleeps to the daty of veneration and respect for his parents, and learns only flippancy, insubordination and the abit of deceiving his parents and teachers; can that be repaired in after life? It can-
not. A youth who has slept his life away not. A youth who has slept his life away
and become idle and selfish and irreverent and hard, cannot make up for that afterwards. Yon may do something-may even be religious-but you can never be what you might have been. Therefore let it be im vressed upon you, Now is a time infinite in will never, can never, come again. that there is a very solemn work of heart in your youth which mast be learned while youth gives you time, but if not learned th your command are infinite-treasures of time, treasures of youth, treasures of opportunity that some grown-up men would acrifice everything they have to possess but it cannot ke, and they must be "
to sleep on now and take their rest."
sleep on now and take their
3. The flight of opportunity.
All the opportunities of this year have a arely gone, never to return. You may have like opportunities, bat these you cannot have. It may be, too, that you may never have lika opportunites; that what you have neglected to do you can never now do. The
money with which you might have done money with which you might have done
good, or paid your dektis, has gone in some leasure or indulgene, and can never b which ought to hare anted for informs ion or discipline, or ac ne better preparation or life, k: gone, ant we remain as we vere, only worse for bad habits fostered and trengthenea, and an added weight apon 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 cost ou very much, only a little attention, a little helpfulness and thoughtfalness, a little less selfishness; but these opportunities have one and have cansed pain or labor or trial or those whom you might easily spare these hings. My friends, did you ever really hink that the sum of those things which make a home happy snd blessed is a sum very small things, mere triles, which cos one? Gold will not make home happy, nor will great gifts, fine furniture and pictures; but little acts of thoughtfulness will, little nothing but anselfishness.. These are little nothing bot unselishness. These are 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 fature, with its opportunities, lies before us Many of us have neglected and made of little account the spiritual life, and to-da we can never make up the year that ha passed for this. My fifiends, are we count ing the spiritual life as we will wish we ha fifty years from to-day? Can we not se that we will be impoverished in the spiritual land because we are not enriching ourselve in spiritual things here? do dan as the passage no the spiritual condition at no very distant day?
4. We ought not to allow this season to pas withont seriously thinking of the fact that helped or changed, even though they ma he or may have been forgiven, are still writ ten down in tendencies and habits and spir itual conditions. The ains are temporary things, but the habits are lasting things. It there were no other reason than the terrib certainty that ains leave themselves indeli
bly written in their consequences, in hearts that are solled beyond repair, in thought cient reason for a thoughtful reflection to day upon our lives of the past year. Bu what have your sins done in the way of in fluence and example to defile innocence, sully purity, to defame and destroy chara ter, to harden hearts, and forever, it mas be, turn'the coarse of a soal downward ? 5. Perhaps some of us say, "I wish I might live my life over again; it would be a better one." Are you sure? Have you ever really thought what that means? It means, of course, for one thing, that you regret the
past, and would like to have it otherwise. If that is what it means to you, when you say, "I wish I might live my life over again," and that regret is worth anything at all, and is not a mere adle and passing emotion,
it will mean amendment of life now. If it does not mean amendment of life from this time on, and doing what we can to make np for lost time and opportanity, it woald mean nothing if you could begin life ove again. For just look at it a moment. Yo would likete a new chance means that you would like to go back to childhood jast as yo
once were, innocent, with life all before you. If you could do so, in what respects would you be better off, except in the fact that you were young again? Becanse your experience
would all have to be blotted oat, and you be would all have to be blotted out, and you be as thongh you had not lived at all, and then it would simply be a matter of chance
whether you were better or worse; and what Whether you were better or worse; and what
advautage would there be in that? Bat advantage wonld 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 knowledg wisely than we have done. But if we had this knowledge, how could we be innocent? There are but two ways of having the knowledge of these things, one is to liste ourseIves. 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 as. Ther is no help for this: But think for a momen 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-age man; such a child would he be who had hi life to be tried ovier again. Nothing is fresh
or untried to him. If we would live differ ently put back there, we will live differently now. But we know how idle is the wish to go back agtin. 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 if it regret is next door neighbor to a genuin repentance, and will bring abont a chang
Finally. All the lessons of to-day poin out clearly that there is such a thing as to late. There is a time when it is too late to property, and too late to to late to get property, and too late to come back to the
Father in Heaven. It is not probable the the last opportunity to be 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, bat we may do something yet. We need not add another year's record to an evil life. Ther is always hope of something in the fature, if not in the past. The moment for some kind of action has come. There musc be no sickly lingering over that which is past mending, while there yet remain resources words of the Lord follow imuediatel "Rise, let us be going."

## TIMBLY HELP.

I wish to tender my thanks through the RECORDER to all the dear brethren who have ided me by so promptly and so generonsiy in our behalf. I thank yon, degr brethren, very much for your kindness to me. May the Lord bless you all. I know, of a truth, that it is the will of the Lord for me to re-
main on this field, by the help he has given me through you.

I have been in the Sabbath canse for the last ten years. I paid my tithe to the Lord
by going from place to by going from place to place to preach th and hear But last anm that would come in this place for keeping and tes bing the in this place for keeping and teaching the
Sabbath of the Lord. This stopped all with me, for I could, with difficulty, get work nough to do to live on, without paying hork rent; and the house we live in was rented to ther parties. But I thank God that I have not been boycotted by the Lord. May the Lord bless his canse in this country and elsewhere and add such to the church as shall be saved, daily.
I send the name of a Baptist brother in arlington, Tarrant county, Texas, who is vary mach interested in the Sabbath of the Lord. Please write to him and send him ome tracts. I have given away all that I had. May the blessing of the Lord rest on as people continually.
Hovilex, Tex., Jan. 2, 1887 .
M. Maybs.

## RESOLUTIONS.

The following resolations were adopted by the Ladies' Guild of the Seventh-day Bap tist Chu:
Wrrress, through his infinite love, God has geen Levina R. DAYIs, itis our sincere wish thatat altitig,
reognition of her many virtues be recorded, there
core

 Raithfulaess
Resolved, Th
To let her ind
 Reseotyed. That
sociely be tende
their afficilion, e
nerraful Father

## 

 correctionEaltor of the Sabbata Recomdrr: feel obliguan, but to correct is noble. misprint in the Recorder, No. 1, of Vol. 43. In the Home News department of said number, a certain correspondent reported rom New Market that Mr. Samuel Griess,
$\left\lvert\, \begin{aligned} & \text { Moottle so hard that the blood ran over all my } \\ & \text { body．My face is swollen，and pains were } \\ & \text { excited in my teeth．Bat，anyhow，the Lord } \\ & \text { will }\end{aligned}\right.$ excited in my teeth．Bat，anyhow，the Lord
will help，and in a few days I will be on my
feet again．But that this conld be done in the light of the day，in the great city of H


## 

## corbespondence．

The following letter from Brother Huff－ man is so valuable in its angegestions concern－
mg methods of work that we are glad to re－ ceive ithond ond to have the opportunity of pab－ lishing it for the consideration of all who
are interested in the management and sup－ port of our home mission operations．


## New Manier，N．J．，Dee．28，1886． I am writing from New Market；

 though you did not answer yet my letters day．My report for this month is a shortone．I worked as much as I could here at New Market；I held regular prayer－meetings
with the Hebrem Christians nearly every day； with the Hebrem Christians nearly every day； thoogh $I$ am diesbled．Of the reception of
four members into the Piscatamay Church $I$ told you already；of the fitth that is to be New－Year＇s：day，he，I hope，will be baptized without any longer delag．My letter had
just stopped when $I$ was about to give a －more accurate description of tham is Samuel Gross；he is a Honther． rian by birth；a good fellow；was brought up
in Talmudidal lore has in possion a few
noteobooks fall of of notes about the Talmad． He has good ideas．A Tlew notes he made upon the New Testament have made me feel
very delighted．
He has relatives in this very delighted．He has relatives in this
country
tate well as befriended countrymen， bat he forsook and forsakes them all and suf． is promise enough that a ffow more will
come．Within these few weeks that I up preaehing a fow that used to listen to the preaching have been bronght into the charch by other people．The one soweth，
the other reapeth；this is the course of the woin．I pray the Lord may onable me very
son to return to the work more zealous and more earnest．I had already returned，
butI met with a serions accident and was nearly killed．I I entered a honse in Esseex
street，New York City，to look for some－ street，New Yort enty，th look for some－
thing．In thent part of this house there
is a liquor saloon，the keeper of which is not on good footing with me，at the bottom of
the heart，because I am known in this hoone as one who hates drinking and drunkards． quite fearlegsly．I did not know at all that who used to like the，Word of God，and that even the honse－keeper is now a godiess，
drunken woman，instead of the God－fearing man that had served there formerly．The
wife of the aloon－keeper stood in the door， Mife or the salon－keeper stood in the door，
and sam me netering the house．Then she gave a hint to to ted runken honse－keeper，and
zhe latter watched and smote me with a what a great injury it is if we saffer the
brewing and producing of this cursed staff any longer．
I wigh to make the Jews hear the gospel
preached and tanght．I wish to help the cause of our Lord，and to hasten the time 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 Сп．Tн．Lueky．

## PROM DR．SWINNEY． <br> a Trip to the Mountains．

When，goon safter noin，China，Oct．7， 1886. When，boon after noon，we were ready to
ascend the mountain，I found the bearers ad taken my bamboo arm chair and placed
long poles in the rings under the arms，and vere waiting in a happy mood outside the aor．Bidding good－bye to the kind preacher and his wife，we started down the mann
street，which was about eight or ten feet
wide．A crowd followed，as nsual，anxious to see the stranger＇s face and clothing． in front of the various eating housee，while ice，preparatory to their long climb up the hills．Here also they weighed my goods，
and again at the end of the journey，that here might be no mistake，each man receiv－ ing the usaal rate of one cent for every three
and a half Chinese pounds．These mount aineors more than once rejoiced that the
foreigners could not bay food or any sup
uch being carried up by them．
We soon left the town of Da Tsiau in the inrough caltivated fields，in the hot august sun，then ascending by a path throngh bam－
boo groves，we began climbing upward，every turn along the mountain＇s edge showing still men moved along rapidly we soon came to town．This rest－house was，like all the
others on the way，built of stone，covered with a roof and open toward the sonth like
a shed，having benches within，＂while far back againgt the wall was the table with the
customary idols upon it．The men instantly hrew themselves down on the grass under mainder of the party came up．
As the journey was
As spoke only the Ningpo dialect，and the my servant to keep along by my chair，which he carried no load，having soon given ap to seep near him－his little basket of tobace ñd dearly beloved pipe．
addenly，the men away out on the verge cliff commenced turning my chair around， said very quickly，＂Lady，no cause for fear．＂ I went down backwards by a steep descent
to a mountain stream，where we crossed over in a boat in the deep water below a rapids， We followed along in sight of this stream mach of the I way，and anter fifteen feet where it might be flowing smooth－ waters，mighty from the recent freshet， steeps or dashing from bowlders to those be burst upon us at every turn，as we climbed up and around，now high on a narrow ledge，
cut out of the bare rocks，or along a grassy slope beneath a bamboo grove，with the hille all about ns wooded or terraced with rice to
their tops．At last we turned a sharp corner and came to quite an extensive open space
in the curve of the rock upon which a dwell－ ing was built．Beyond this in the narrow path，with a steep precipice at the left an number of falls below me within sight， woman and two girls came along from the
house to see the stranger．They aaked if I thought it was a cold day，if my dress was
warm，if my clothing was bought in the warm，if my clothing was bought in th
foreign country or in the middle kingdom
nd how much the goods cost．Understand－
ing each other thus far in the different dia－ ng each other thus far in the different dia－
lects，I then spoke to them of the beauties
ne him
 heaven who made the－world and all things， im．So different were thd our need o heir every－day thoughts that they crowded over and over again the same words．When
Isaw by the questions they asked，at least those I understood，and by their repeating
over my sentepces to que another，that they were beginning to grasp my meaning in
measure，the enjoyment of thus speaking to them was greatly increased．But suddenly
the foremost chairman appeared on a rock above us and called ont to the women，
＂Don＇t troable this lady，she is from Shang hai，and doẻ not anderstand a word of the
Ningpo dialect；noreover she is sick，don＇ began retreating，and very quickly passed more．Understanding every，one of his words， up at him and saw the pleased look on his face at his success，and so instead of reproo was awaiting thanks for the regard he had．
had for my comfort．How atterly beyond the foreigner he was trying to serve！No that woald seek in the remotest corners of the earth to bring its glad news to any and
every one，of whatever class or condition in

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 around the clifts，over the gorges on bamboo steps cut in the solid rock were so narro precipitated us all from giddy heights to the the poles of my chair was something very both hands，while the hindermost man，bear－ ing most of my weight，was struggling on step by step above．I could but watch the
feet of the forward one in these perilons places，but did not see the least false step，
hesitancy or slip any way，so sure are these mountsizeod．nn ${ }^{n}$ their accustomed
paths．
At the next resting place they scarcely put gain；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 ampl，and now was continually drawing it of the monntain air，the great change caus－ ng me to think we were nearing the end， suddenly upon a plateau with a large temple and a house attached．Greatly to my sur
prise，the venerable Dr．Lord and his wife came forward from the court within to countain me，having come a mion journey up It is pleasant to meet friends under any cir－
his day，traveling in a strange region and
lone．We moved on together for a little distance，but my friends soon stepped back in the narrow path and allowed the chair to
pass，saying the men were very fleet of foot
and were anxious to hasten on．After this heard the bearers speaking to one anothe and so quickening their pace we moved in nd out and around the curves，still mour house high above us，then another and again another．Afterwards we moved around the at our left upon terrace after terrace of rice， almost exactly like fields of green wheat，now made this complete circait to the other side， we mounted a number of steps to a plateau
above，and entered the gate leading into the large yard of the Baptist Sanitarium，a fin and below．Here the Rev．Mr．and Mrs．
and a veranda all around above hod तard，of Ningpo，came out to welcome
me until Dr．and Mrs．Lord should come

The cold mountain air in contrast to the sultry plans I had left below was refreshing， to the best results in convalescing．The companionship of devoted missionaries from
various regions，the hours of prayer and praise，and the prospect of regaining health
and returning to work again，all combined
to make this sojourn on the mountains one was beantiful with many undulations．We ills，fronting the soath and looking down to a very deep and narrow valley wholly are terraces above us，a sloping place grow－ ing the

After awhile，when able to walk about
tule，my companion，Miss S．，and myeell desired one day to ascend and sit ander the igh above us．As all the rice grows in water，there were only certain terraces with
walks on the edge between the wall and the water．So，when inquiring of a woman the path that led up to the spot，some children
offered to show as．Ranning on in great glee before us like all other children，they bout carefally going over these or the other tones，or to see that we noticed this or that utter where the water from springs above e were seated，they played about us or ran were very beautiful and new to us．We soon nd two neighbor boys，all．under ten year age．We had more trouble with the
Ningpo colloquial than we would have had with grown persons，yet we had a long talk with hem．
nearen po
jou
＂Have you heard of Buddha？
＂Very many times．＂
They then repeated this that we might be
They understood us．
Th，he made God above made heaven and
and me．Does not that

## ow great power ＂Great power．

＂He created the first man and woman，
dam and Eve．They sinned and God was Adam and Eve．They sinned and God wa
displeased with them，but he sent his son to
a go between＇（mediator）．Have you a＇go between＇，
be a
heard of his name？
＂Never have heard，＂
＂Never have heard．＂
＂His name is Jesus，the Son of God．＂
＂Oh yes，we have heard this name from
＂lady who came to our home to talk with
＂Do you remember what she said？＂
Here they had much debating？ Here they had much debating amon
hemselves and some of their answers we did
understand，bnt as．＂That 18 right，＂we said，＂that is the
＂ain thing，Jesus loves us？＂
Then again and also try to sing with us the chorus ＇Jesus lov

$$
\begin{aligned}
& \text { Ya soo kin tsa ae ngoo, } \\
& \text { Ya goo kin tss ae ngoo, } \\
& \text { Ya soo kin tan ae noor } \\
& \text { Yu sung su san soo ngoo }
\end{aligned}
$$

It was something of a task to keep them together in singing，but after going over $1 t$
great．many times they did no small credit play awhile under the trees，when，coming want to sing as before．In the meantime
we would tell as much abnat the Saviour as
we could make plain to them． 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 child ren near intently listening or singing with us，while the tende words of Ohrist＇ B love in this strange lan－
guage floated out apon the air，we conld but lift ap our hearts silently to our Heavenly
Father，praying that these words might
abide in their memories made known to them in after vears by t
enlightening power of the Holy Spirit．

## PROM L．C．BOGERS

Union Dale，Pa．，Dec．31， 1888.
My last quarterly report（Dec．1st，）left in Pennsylvania，whither I had come the
eeek previous（Nov．24th），after a short vist week previous（Nov．24th），after a short visit
home，it being but a little out of my way so 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 couragement that we would visit them again after the holidays，we left here，December Lowis counties，intending to make only a short tarry at Norwich，Chenango county，
on our way．Bat the delay of trains in get－ ting out of Pennsylvania，made it impossible for as to carry out our plans；and th
abundance of snow and the severity of th weather made it unadvisable to renew the Cortland and Madison counties，in the short time remaining to us before the close of the
year，and of our engagement with the Mis－ sionary Board．Our little church at Nor－ preach 3 memorial sermon as a tribute of respect to our sister Buell，lately deceased． Her faneral services attended at her late
residence were five miles from town，and the
day was stormy and traveling difficult， could attend．In view of her approaching death，Sister
pastor，to pr pastor，to preach her funeral sermon；bur did not learn of her time of her death， late to be present at the funeral thas very proper that a memorial serrica for Sabbath，December 18th，and pable notice was given inviting friends，a goodry
number of whom from the various chuth were present，several，contribating testimony She was a constituent member of the deceased． avy Baptist Church of Norwich，and faithful to the last．This fact had been omitted
from the obituary notice first contributed the village papers by an anonymous writer． Bat the memorial service and the notices which preceded and followed did fall justice
to the memory of our dear departed sister， of whom it was so often said，＂that she mas lovely Ohristian lady
this place（Norwich），conclude our labors in this place（Norwich），for the present at leagt，
without inviting the pablic to hear us on the
Sabber Sabbath question once more．To this end
we hired a hall and distributed bills for meetings on Dec．26th．Several churches
read our notices on First day morning though with characteristic ray morn first apprehending the meaning of the
ject announced，viz．，＂＇The Bible Sabbat One minister went so far as to come in to given the notice，intending thereby to take
back the notice，which answered，howere， the parpose of a double notice．At another church，a presiding elder read the notice，
when the pastor，who knew us，interrapted his amens at the prospect of a meeting
the interest of the＂Bible Sabbath，＂by in－ forming him that the preacher was a Serenth．
day man．The elder recalled his amens，bat the notice．A goodly number from this o our meeting at three o＇clock P．M．A
he close of the evening service the propit tor of the hotel，being well pleased with our discourses，very generonsly offered as the use
of the hall free of cost for the following
anday． Thas the weighty pressure from the doc connection with the gospel tent meetings
in 1897 ，and since，is not in the least dimin．
shed，and resistance to it is followed by the shed，and resistance to it is followed by two
narked resalts；the one is a weakening in
resistence on the part of honest sonls the other an evident loss of gpritual powe hurches that have been moast unprincipled
and peraistent in their resistance to the fields we have visited and revisited during
the eleven and more years of our missionary labors in various parts of our country．The
results will follow our aggressive work．Th Sabbath doctrine forcobly and faithfully pre
sented，in the spirit of love to God and man，will prove a means of grace to honest
sonls，and fix the＂mark＂of anti－Christ
upon those who worship the beast or his
image．Itrust that the Missionary Societs）
in taking into its hands the evangelieal work f the Tract society，will accept nd extended and urgent efforts to hera rt the gailt of neglect will lie upon our little
Iion feel that this truth must be empha：
 Godis．He will use ayybody that brings to
is work sanctifed gifts and a consecratel
heart．I desire to be remembered in the prom c．W．THRELKELD． Stons Fort，Ill．，Jan．2， 1887 ． I believe I wrote you in my last somethiis Bracewells．I worked there two weeld to retarn there again as soon as I can a will contribate I enclose a report of work for Decembe
Sermons，29；visits and calls，43；prayer－met Sermons，29；visits and calls，43；prayer－m quaintance with a number of persons Ine heard of before，answered a great many ques．
tions concerning our people and our peculiar views on the Sabbath，and found that a la Scripture．I am successful in getting cong gations，good attention，and the good－will a the work is growing．The weather is no
exceedingly bad，and I can＇t do much better weather；there are many places wa ing work．I hope you are improving

Gablath 急efarm．

OUTLIOOE COBRBPPONDENCE

## The sabbath and the Lord＇s．day．

## $M$ tor oill and adi ad Jon Jon thas the



Eanhin of king min of
 transfer of The Sabsistian Scriptares evel
other day．The Chrd Sabbath for Saturd
where use the wor

I I hold that when Christianity appeart Sabbath was entirely done away wil however much its observance，among Jewi
honverts to Christ，may have been for a til



## things And to teemeth

teemeth
ly prass
Corinth

## 战家品

 ure and tradidition，that
## 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 whany on this subject，may have been given

## the apostles during the＂forty ${ }^{\text {B }}$ ． the ascension，I know not． church niviversal，for ages，the $L$ was a day．for the Lord＂s Supper．



What formy and traveling difficult, ttend. In view of her appromehin nuell had requested as, as h aboent at the time of her death,
t learn of her decease until it was to be present at the faneral. It se chld be held. It was a mecordingly arrange
Sebbath, December 18th, and pabi What given inviting friends, a gabil
ar of whom from the varions chooll Whar of whom from the various chaodl
prosent, several contribating tentimon
orcollent character of the deceased
wnan anstituent member of the Whe a constituent member of the Seveased Baptist Charch of Norwich, and faithfor
Bo last. This fact had been omitt lagt. This fact had been omitted
the obituary notice first contributed to
illage papers by an anonymous writer preceded and followed did fall juat hom it was so often asid, "t that she wa
voly Ohristian lady."
To could not well conclude place (Norwich), for the present at least
plat in h question once more. To this end
a hall and distributed bills a hall and distributed bills for
on Dec. 26th. Several charches
ar notices on First day morning apprehending the meaning of the a ab
annonced, viz., "The Bible Sabbath.
apinister went so far as to day-school and apologize for having
n the notice, intending thereby to take the notice, which answered, howev
purpose of a donble notice. At anotl
coh, a presiding elder read the not ohh, a presiding elder read the nothice,
n the pastor, who knew nis, interrupted
mens at the prospect of a meeting in
interest of the " B Bible interest of the "s Bible Sabbath," by in
ing him that the preacher was a Seventh-
man. The elder recalled his amens, but
the notice. A goodly number from this rregation as well as from others came in
ar meeting at three o'clock $P$. M. A
done of the evening service the proprie
of the hotel, being well pleased with ou the hotel, being well pleased with ous
nureo, very generously offered us the use
to hall free of cost for the following

 guilt of neglect will lie upon our lit
If feol that this truth mant be empl
by un, or the results will be as ban
 gifts
o be
ofal.
fBoI c. W. THRELIELD.
Stons Fort, Il., Jan. 2, 1887. chere I wrote you in my last something
Fort I was in at Flat Rock, near Bro. Welle. I worked there two weeks, and
It there is promise in that field. My
wer broken ap by a storm, so I expect ap the interest there; I think they
tribute some to the work financially. 29e a report of work for Decembe
29; visits and calls, 43; prayer-mee other meetings, 5. I formed a Conce with a number of persons I never
of before, answered a great many quescerning our people and our pecaliar
the Sabbath, and found that a large readily agree with us as to the letter of
. am successful in getting congreI am successful in getting cong gre ping. The weather is now
bad, and I can't do much till ; there are many places wan
hope you are improving i

## Sabath 豝efform.

## Bixawisuaw

OUTLOOK COBRESPONDENCE.
The Sabbath and the Lord's.day.


 | the | against the plain statements of the Word of |
| :--- | :--- |
| Life. |  |
| $\quad$ What our correspondent says concerning |  | the absence of any commandment or any di

rect authority in the Scriptures for the
change of the Sabuath is true, and this adchange of the Sabuath is true, and this admade by him. The change of the Sabbath
is no small matter. If it was intended by
Christ, it is impossible to conceive of the Christ, it is impossible to conceive of the
perfect Teacher leaving his followers in any doubt concerning a matter so important.
But our correspondent truthfully asserts that there is no intimation, even, of any change
of the Sabbath in the teachings of Chrie of the Sabbath in the teachings of Christ
himself. The absence of this in the teachings of the Son of God should forever silence
such claims as our correspondent makes upon his own " holding.
We do not care to pursue the argument 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 it first set forth by the influences which paganized the early church; bat it is the same in
nature and effect, the same poison in a more nature and effect, the same poison in a more
finely finished package. While we do not question the sincerity of the writer, we proSabbath reform along the line of Sunday-ob.
servance, but it puts a premium on the total servance, but it puts a premium on the total
disregard of all sacred time. It leaves every man who is not inclined to give a part of the treat the entire day in any way his choice or
fancy may lead. It leaves even the most re ligious free to "' choose such relaxations and
amusements and festivities as are not inconamusements and festivities as are not incon-
sistent with the joyful remembrance of the glorious resurrection." That is exactly what Continental Europe has done, or pretended
to do, for the last fifteen hundred years. The fruitage of it is seen in Sabbathless Europe
to-day. Our correspondent would not like "see the Continental Sunday introduced ine umarica. our correspondent enunciates. Given time
to produce their fruit, it will be the same in America as it is in Europe. The question is introduced here, but how soon such seedsowing as our correspondent
will produce like harvest.

## Gducatian.


charactre as tilb bist pbodect of hiefirb вобентім
The foregoing is a specimen of that loos
io.Sabbathism which has taken possession of

religious teachers put forth theories in which
there is no restraint he Word of God noll as to its authority, noth ing less thar indifference and total disregar
of all sacred tıme can come. The foregoin Etter assumes that three passages in the
Epistles of the New Testament are sufficien Epistles of the New Testament are sufficien
to set aside the anthority of the fourth com mandment, the words of Christ when he de
clared that he came "not to destroy the law,"
and the practice of Christ throughout hi
tire life All thi
lact that the passages referred to have a clear
and distinct application to the ceremonial parts of Judaism, and not to the fourth com
mental law of God's government. For in
tance, the passage quoted from Colossians
B: 16, 17) simply forbids
ach other-ovidently in the same manner
kind criticisms-in regard to the ceremonies
including certain ceremonial Sabbaths which Fere a shadow of things to come; that i
they were typical of Christ. Thus the pa aage defines distinctly what it means. The
Sabbath of the fourth commandment was not typical of Christ. For this reason alone,
for no tor no other, it cannot be included in the
passage quoted. The passage from Acts 20 :
7 is not submitted to any exegesis, but the is not submitted to any exegesis, but the arbitrary statement is made that this "was The further argument(?) suggested by
correspondent is that during the forty days
before the ascension, perhaps Christ taught
something concerning the observance of Sunday, of which we have neither hint nor recof the Scripture is destructive of all true exegesis and all Scriptural authority.
course our correspondent can say, " $I$ hold these things are so and so." If that satisfies him, he must be left to settle the matter
with God and his Word. He can scavely with God and his Word. He can scarcely
expect our readers to offset his "holding" against the plain statements of the Word of

1. The young student should be habituated anvarying diligence. Early should h own physical and mental improvement. play-ground or in the gymnastic exercises the muscles and to give suppleness to th
whole frame. Whatever the hand finds to do should be done with the same applicaobjects of the heart are sought after. It should be a care in all our schools to see that lected, while greater attention is directed $t$ t the growth of their intellects. Every calling
to be followed successfully requires the healthy body and a certain degree of $\{$ kill in physical labor. Our frames should be pre
pared for frequent and large drafts strength to be used by the toiling mind.
Force and weight of thought often depend greatly on a vigorous body. A brilliant literary achievement is frequently gained by a single, but persistent, effort; and this has
been won largely throngh the reserved vigo and elasticity of the earthly tabernacle, Among the ancient Jews every young man, the practice of some useful trade. He mus be inured to manual toil. Doubtless, the law incorporated into man's physical system,
and written in the revelation of God, 6 In the sweat of his brow man shall eat his body-suggested this constom. Christ ac quired the habits of diligence in the car
penter's trade. He thas gained the bodil strength anid endurance needed for the st ring and incessant laters and hardships of
his public mifísisy- Ie was prepared for tedious and constant journeyings, and fre
teastings, lod quent addresses, sometimes to thousands at and unusual expenditure of physical energy. The possession of vigorous powers prolonged activity in fitting for any calling There is no easy, as well as no royal, road to
liberal culture. Every mind, filled with valuable thoughts, must secure them by
personal research. Upon all rests the need of close observation in their rambles. Care-
ful attention in their readings, patient in quiry in converaation, enthusiastic interest
in recitations, unwavering resolution in hard tudy, and incessant application in the mere dradgery of ordinary work, in order to
qualified for the responsible places of life. As an incentive to youthful industry,
congenial pursuit for manhood should early selected. This may be done when the
extent of our capacities and the tendency of extent of our capacities and the tendency
our inclinations are understood and th main boundaries of our future career can be
marked out with becoming foresight. While the school furnishes the preparation com it is the business of the stadent to acquire the knowledge and the personal calture Which he will appropriate to supplying the fore him is placed a standard to determine the particular labors and daties of each day's ingg and the reflections of each hour, some product of these, it is known, may be used when most needed in fature emergencies. Those faculties of the mind, naturalty ened for the anticipated encounters of stern

Constant industry applied to some special pursuit is sometimes regarded as synonymou with genius. At least, much usually at tributed to the latter belongs to the former. On all ordinary occasions it may be used as the mind. It overcomes the toughest diffi calties. It wins the most substantial fame it effects the most general and permanen of a clear and perennial spring at the bottom of a hillslope, invigorating to the weary ming sides, refreshing to ihe beast of burden
as he quaffs, in a hot summer noon, its deli-
cious and babbling water; giving living cious and bubbling water; giving living
green, by the rills which flow from it, to the
pastre pastures lying in the valley below, and form-
ing the source of a larger stream-which 1ng the source of a larger stream- Which
turns, in its descent, the machinery of many The illustrious
shops and factories.
monently claimed no merit for his personal qualities and ever-remembered discoveries
beyond his habitual activity. The leading spirits in our vast business enterprises ac-
quired their methods of intense diligence in quired their methods of intense diligence in
he hard stady, close thinking and prompt action required of them in our higher does not nourish and develop this trait, so ecessary to success in life, is an imperti
nence and a sham. What youth, in reaching manhood and feeling its stern respor sibilities, would not condemn ansparingly the slovenly discipline of the academy or college which permitted his attendance apon its classes to ng, his haste not restrained in leaving the ng, his haste not restrained in leaving the and every daty remitted, unless it saited hi 2 2
2, Ardent desire for knowledge is anothe
rait to be cultivated. This thirat to sait to be cultivated. This thirst to lear erent in our natures, it' grows with th requency and intensity of its exercise. In
the mind of the active child it is an in atiable longing or an irresistable impulse which plies the many questions to parents, plished teacher. A thought gained excite he desire to know other thoughts. Curiosity, niee thoroughly awakened, is not easil learning often creates the resolution The primary aim of a well managed is to stimulate the student's mind so that will demand wholesome knowledge. A happy
mode of effecting this is to direct him to oberve the many forms and objects of nature and ten thousand inquiries concerning them
Fill arise in his thoughts. Under the in uence of the appearances and agencies of he material world, nearly every faculty an gen. Innumerable beauties will spring from as. In communion with the spirit the son mast be quickened and elevated.
To secure this mental eagerness, it is no
phould be acquired of a critical knowledge cussed in our seientific treatises; but their

## cussed in our scientific treatises; bat their most obvious and experimental uses should

be somewhat understood. Here we lear
our alliance to the valley clod, and the uni-
affairs of the world, even in the falling of
affars of the world, even in the falling of
the sparrow to the ground. Here the desir
ble exercise of the mind, will be satisfied in
he study of the primal and stapendou
forces operating in the physical realm.
our schools the search of the youth for know
edge can be rewarded by the observations of
the universal traveler. From these he wil
learn the countless variety of objects
pleasing to the mind and the multitude
supplies in nature so gratifying to huma
wants. He will dwell upon the geographica countries. Eager will he listen to the de scription of far-reaching rivers, arid plain restess seas, beantiful islands, snow-covere
mountains and destructive volcanoes-all filling the mind with an absorbing interest in the human race and with sublime ideas
of earth's extensive boundaries and of the mighty agencies at work upon it.
Let his thoughts turn toward the starr heavens, led on by intelligent and appreciashepherd founders of astronomical science, he will gaze, with humble and wonderin awe, upon the dome of carth's magnificen
temple, and upon the ever changing and panoramic views of its brilliant orbs and majestic constellations. His mind will be filled with thoughts tinged by the rich and
gorgeous imagery of the heavens, with emo tions of inexpressible grandeur with aspiracom with desire

## oternity.

Let him read the world's physical history our rocky records, and behold the remain
of decayed ages since. As we, in our farnaces, evoke and employ the heat which was cangh
from the burning sun centuries ago and hid den away in the coal dug from the mountof rock and the rich soil, the thonghts and
operations of the Infinite Mind in laying the
foundations of the earth, and in fitting it Let his heart be thrilled with delight as e acquires an intimate knowledge of the very-day appearances and workings of ature, and feels a genial appreciation of the beantifal and practical lessons taught by secured by scientific investigation. Let him be inspired by the covesingess of Let him arrayed in greater glory than was Solomon, the cheertul freshness of the verdant fields, the calm solemnity of the golden sunsets, refreshing benevolence of the copions sighing breezes, the impassionate energy of the impetuous streams and the soul-filling devotion awakened by grand old woodlands and mountain tops. Better this spirit to enjoy the scenes of the outer world and be
instructed by them than the profound and yet heartless familiarity with the mere facts Sometimes the 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 a ventures and holy deeds, by delving into lid science, by solving the difficalt prob me in numbers, and by acquiring the nd beloved. An ardent enthnsiagm ex ited to understand one subject will propel estigate others. A mind constantly to in close observation will gain a vast fund of aseful information from familiar objects and scenes. Without this craving for knowlge, no success in scholarship need be ex pected. It is the fundamental design of our ince therr maintenance is an effort to satisfy the desire for learning in others, such as are
folt by their patrons and teachers. (Concluded nert week).

## garpibld at college.

He had a wonderful capacity for study, a enaine love for work, and the ability to fom being limited to the requirements of the ogn being limited to the requirements of the
work. He was jost as earnest g the cobage work. He was just as earnes the Philologian; he read widely and thorongh , pursued with practical diligence more tudies than were in the regular course, was ditor-in. chief of the college magazine, taught
writing-school, and engaged in various ther literary work, and all with a hearty
thoroughness that wonld not slight any por-
tion of the field of effort. It was not in him tion of the field of effort. It was not in him
to do angthing by halves. Whatever his
hand found to do he did with his might. There was remarkable balance and syming strength on one side counterbalanced
by amazing weakness on another. Gifte or by amazing weakness on another. Gifte or-
dinarily considered at variance were happily
combined in him. He could excel in pare mathematics, and in poetry; in strict logic, and in the beauties of rhetoric; in the patient
study of minute and numerone facts, and in
masterly grouping and generalization; in lear conception of a plan of action, and
ractical ability for its execution. His energies were never expended in aim-
less efforta. They were gaided by good judgment and thoroughly under controle of his
will. Indeed, of all his magnificent intel-
metual endowments, the grandest was this, the ability to concentrate all his force when, kept always in exercise, so that his powers
were ever in process of development. Intellectually ind process of development. Intel- he never stopped grow-
ing here others lagged or were lost in the. intricacies of the plain, he would go on and
gain a commanding height. $A$ noble thing
to see is the human will directing the onward march of human powers. A nobler
thing by far is the will subordinated always. o the supreme right. And this last crown-
ng glory must in all jastice be awarded to
im, that he recognized and ohed im, that he recognized and obeyed what
was rightfully dominant. Nor did this obe-
dience result from a mere cold and a ense of duty. His unflinching courage was
anited with the most loving tenderness. memiz

## how to read.

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 independ-
ont words of his own. It is an excellent plan, too, when you have read an agod book,
to sit down and write a short abstract of etter plan, if you can make up your mind
a slight extra labor, to do what Lord
tafford and Gibbon and Daniel Webster
> design of a book, these emineet men men
ould take a pen and write roughly what uestions they expen and write roughly what
to find answered in westions they expected to find angwered in
it, what dificulties solved, what kind of in-

 Itred Centre，I．F．，Fifth－day，Janaary 27， 1887 ，
 $\underset{\substack{\text { Rasy．} \\ \text { Bithr：} \\ \text { E．}}}{ }$

##   <br> 



 which will appear in due time．
As emplogee of the New York，Lake Erie and Weetern Railroad says that he has made
he trip from New York to Chicago every week for the past fifteen years，and that week her hee
has naver been orer the roand when there was
good sleighing＇at all points along the line， good Bleighing：tar
until this winter．

Eld．O．W．Threhzeld writes from Stone Fort，Ilinois，that the interest on the
Southern Illinois field is steadily growing We are glad to learr＇t that，after a short visit
to Alfred，which he expects sooin to make，he is to be continued on that field．It will，pay，
we think，to work the ground thoroughly we think，to
we go along．

IT is said that China will pay $\$ 22,000$ to the American misionaries who met with logses during the riots ant stage rings．the the
have not yet seen any
amount which the American government will pay to the Chinese who sustained losses year or two ago．But then，China is a great heathen conntry，anyway！

Tre edition of the Helping Hand for the first quarter－January，February，und March
－is exhansted．We asked that orders be sent in early so that we might know how
many to print，and then printed more than have continued to come ordered；but order longer fill them．We will，however，enter
them on our books and begin with the sec－ ond quarter，and carry them to the corre sponding 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 necessury to supply all demands
Only let ns know your wants early，and w Only let us know your
will gladly sapply them．

Trose of our readers who have been in－
terested in the articles which have been ap－ pearing regularly in the Forum，will bo glad to learn that the two series，＂How I was
Educated，＂and＂Confessions＂of members of several religions denominations，which to be followed soon by two other series．In
one of these will be presented the views o
many different schools of thought as Agnostic，the Evolutionist，the Positivist，a well as those of Christian theology，Protest－
ant and Caiholic，upon the question，＂What is the Object of Life？＂In the other，man
in of the most notable men of the day will con－ tribate instructive and interesting chapters
out of the history of their own lives，unde out of the history of their own lives，under
the title，＂Books That Have Been Useful the title，
to Me．，

Ir is reported that the customs officials of Toronto，Canada，have seized a large quan－
tity of obscene literatare consigned to Toronto book－sellers，and that the stuff is a verbati report of the Colin－Campbell divorce pro－
ceedings．Now we are not familiar with the we venture to say that the books will do fa We venture to say that in the hands of the Toronto offi－
cials than they would have done，had they fallen into the hands for which they we altimately designed．We commend the
diligence of those who thus promptly and summarily disposed of the dangerous trash If there were some power which could，and
would，prevent the publication，in our news－ papers，of such scandalg，．together with
 be conferred upon the whole country．Tha
here ir any taste for sich reading，in any class of our population，is bad enough；thal
chat our nempapaper men are wilhing to gratify
their perrerted taste，and，by gratifyin，
caltivate it by furnishing just that kidid of reading，is sayuse for deepest regret．The
nexspaper is one of the most potent imple． newspaper is one of the most potent imple－
ments for forming the tastes，and，so，the characters of the people now known．When
properly condacted，itto power to lift upp purity，eniighten and enooble is incalculabie
when it lends itself to the detailing and re tailing of domestic scandala，bratal prize such scandals and barbarities are made．Ob for som
paper．
A nombrr of changes in the location of oor ministers has ocenrred，or ii about to
occar，at or near the beginning of this year W．H．Ernst has removed from Fariua，III， to Alden，Minn．，and C．A．Burdick goee
from Nile，N．Y．，to fill the vacancy at Ft－ rina； G．M．Cottrell goes from West Hallock
Inl．to Nortonville，Kan．； S．H．Babcock，of state；H．B．Leewis is soon to remove fro Dodge Centre，Minn．，to Berea（the Ritchie
Ohurch），W．Va．；H．D．Clarke，of Verona N．Y．，is now settled at Independenco，in
the same state，and J．E．N．Backus，of In－ dependenee，has become the pastor of the
First Verona Church； $\mathbf{a}$ little earlier in the Firrst Verona Church；a little earlier in the
season，but ince the Annivergaries in Septem－
 ing the vacanoy caused by the removal of L ． ing the vacancy caused by the remoral of L ．
R．Swinneg to DeRupter，N．Y．； L ．D．Seager，
． a resident of Jackson Centre，was calied to
 Dodge Centre，Minn．，destitute of pastoral
labor．These are four good charches，offer－ ing as many inviting and promising fields of
labor to as many good，well equipped，con－ ecrated Christian workmen．Where shall the men be found？

## 1 Long story．

We read the other day of a man who is trongly tempted to write a story of life， He gave a sample．A man，taking his morn－
Hen g walk，comes apon an acquaintance who earnestly engaged upon some piece
handicraft，and akks him why he is alway at work；he receives in reply this answer：
＂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

This，the proposed author aays，is the which may run on indefinitely，since the nd．Of many persons，alas，this is a faith end．Of many persons，alas，this is a faith－
ful life sketch．Or，if the round be lifted oove the bare struggle for existence，it does
not get ceace ceasess，unsatisfactory
outine．The beginning and ending of every personal effort and ambition is in self．Men
oil to geft wealth to get fame，to get more oil to gett wealth to get fame，to get more
wealth to get more fame，etc．Or if pleasure is the ambition，it is the same unsatisfactory
goround．And so life is，to many men，a go－round．And so life is，to many men，a
treadmill from the cradle to the grave．The world got along without them before they while they are in it，and will shed no tears
wheceives nothing from them While they are in it，and will shed no teara ignificance to others
It may be thought that this is a somber picture．But is it not true to life？There 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 and body to its accomplishment．It takes
the drudgery out of the most commonplace work to feel that out of it is coming some－
thing in the shape of wages，or of personal hing in the shape of wages，or of personal
discipline，or of preparation for usefulness， by means of which some little spot in earth＇s fragrantly for our having lived in．it．Only narrow round suggested by the endless story that life is expanded mightily in its signif－ cance when it is seen to stand related to the life eternal．Its deeds of love，its thoughts
of parity are all the while making a char acter that is intrinsically beantiful and valua－
ble，and that will be an ever increasing bleas－
ing to others，and a bright reflect
image of its Oreator and Redeemer The perpetaal round of labor to get some－ vork to get more to eat to prolong existence，
tc．，is the life of the selfish，worldly man； the use of means put into our hands to make
our life Christlike in character and service is ue living．The one is of the earth earthy； he other is born of the epirit of God．The
ne is a narrow round of selfish endeavor； he other is the beginning of an endless life． Which shall be ours depends upon the choice
we are now making，and the use to which we put the gifts of God in Ohrist Jesus．

## Wammanicatians．

bhdings and beannings．

What sudden and complete chauges are effected in a week of time．Christmas time old friends and associations and introductio to the new．How impressive and well re－ upper＂are the last things－the＂las These last events stretched over three o four days before our departure from good
old West Hallock．There was first the last Sixth－day evening prayer－meeting，with deep and tender feelingsy part subdu homes and the facure of two fields．Sabbat meeting，with an attendance of twenty－five， aed fourteen to take part in prayer；and
and
after the conforence，exhortations and counsel for the future came the closing song：＂Shal we gather at the river？＂Sabath mornin the last preaching service．
anthem by the choir，numbers
307
and
308 in Gospel Hymns were sung：＂I know no and＂When we get home，＂etc．Text ＂Well done，good and faithful servant，thou hast been faithfal over a few things，－I will
make thee ruler over many things，enter thou into the joy of thy Lord．＂Theme Sunday morning bro
Sunday morning brought another farewel Princeville，for whictryad Been preachin for three months．Wis consisted of Christmas service of song：＂The Star
Promise，＂which was well attended and joyed，then another round of good－byes
with most pleasant acquaintances that had been formed．The orening following th Sabbath，a farewell reception was given the
pastor＇s family at the beautifal home Bro．John Simpson．Notwithstanding th stormy evening，about seventy－five were in
attendance，and a very pleasant evening wa enjoyed，save a tinge of sadness given it for some by the circumstances of the occasion．
The evening was not withont its surprises． The pastor and his bride of six summers wer the wall，the people gathering around in a semi－circle，when Mrs．Lilla Ayres，the
Vice－President，presented Mrs．Cuttrell，in behalf of the Ladies＇Society，with a beauti－ fal album Scripture quilt，in red and white， old and young，in charch and society，with
their favorite passages of Scripture．Follow－ ing her acknowledgments，came forward Dea Daniel Hakes，with a fine levant morocco
Oxford teacher＇s Bible containing copiou helps，and after appropriate remarks pre the Ladies＇Society and the Sabbath－school To this the pastor replied the best he could gifts will be prized（and the donors b their intrinsic value and for the pleasant friendships and remembrances they will re－
call．May he who led Israel through th wilderness pilgrimage，as narrated in th
Book，lesd all who had a hand in the abose works through life＇s pilgrimage and give

Monday morning registered $27^{\circ}$ belo to the railroad，in which many kind neigh bors assisted，and the car started that eve ing，ourselves following the next afternoon．
On account of a derailed freight we missed our connections and did not arrive in Nor We were met at the train by Dea．O．W．Bab cock with whom we domiciled that night， teams and friends，who rushed our goods away to the parsonage，and in two or three
days everything was in readiness for house－
keeping．And a beatiful home it is the
church has provided for its pastors．Large， church has provided for its pastors．Large，
two－storied，well arranged and finished，large cellar，two acres of land and good barn．I homed．We left good sleighing in Illinois but found fine wheeling in Kansas．The
first few days were cold with high winds which made the weather seem colder than
that which we had left．The first Sabbath that which we had left．The first Sabbath
service was a sad one as it was the funeral service was a sad one as it was the funeral
of the young daughter of Bro．Delos Bab－ of the young daughter of Bro．Delos Bab－
cock，who had been sick for seven weeks and resignation was offered up by her parents ae a New Year＇s gift to the Lord．We under atood they intended giving the pastor and day evening，but on account of the funeral and the cold it was postponed．Among
other things in these annals of endings and
beginnings is the fact that with Decemher ended a seven years＇series of Sabbath－schoo lessons，which ended with the last verses of
the last book of the Bible；with the New Year begins a new series in the first chapter
in the beginning of books，Genesis．May in the beginning of books，Genesis．May
the pages of this open account between us and before us，in this new relationship in
this book of beginnings，be so filled that there shall be no blots nor need of erasures，
but at its close－may be justly merited by all the plandit，
JAN． 5,1887 ．
Well done.'

## obituailes．

Dea．Nathan Saunders．
Deacon Nathan Saunders was born at the family homestead in the town of Westerly，
R．．．，Dec．5，1817，and died in the 70th year of his age，Jan．7，188y，of apoplexy，being
suddenly attacked，and，with very little conscious pain，passing away in fifteen hours． conscious pain，passing away in fifteen hours． Rogers Saunders，and grandson of Capt．
Peleg and Mary Clarke Saunders．Some of you have heard him，when relating his experience，state that he was first in－
duced to become a Christian through the influence of the Sabbath－school started and conducted by Miss Sally Knowles， who at the time was teaching the district
school．This Sabbath school was the first one organized in this church．I think I have heard some of our older people say th who were baptized and united with the First Seventh－day Baptist Ohurch of Hopkinton daring the revival of 1834，when Eld．Mat－ thew Stillman was assisted by Eld．Nathan V．Hull．He was one of forty－one who were
baptized at the first baptism，Aug．16， 1834 ． Of that number one became a minister of the gospel and three deacens．Thirteen of the 44 sarvive him．
In 1854，Nathan Saunders and Nathan K． Lewis were called to be deacons of this
church，and with a deep sense of unworthi－ ess，accepted this second call，and were dained at the Yearly Meeting of the Rhode upon entering into communion with the deep interest in the welfare of the church nd was faithful in attending its business and devotional services．But there came a time passing nars，and he seemed spiritnally to b emerged，and pabhcly expressed，daring the Main and C．M．Lewis in 1873，his former trials；and from that time，apparently with g，until he had the highest appreciation in Che goodness and mercy of God．This he edifyingly expressed to the brethren in day．
Bro．Saunders was married to Lucy Bar ood villo 9，1848，and they lived business．After this he lived abont twelve years near Boom Bridge，where he erected ears he had lived on the old homestead． During his early life he spent considerable school－house then standing near his home in the one south of Ashaway，in the one
near Niantic on the north，at Potter Hill， in North Stonington，in the district north of
Westerly，and in the Academy at Westerly With Elder Sulom Carpente
An indiscriminate and extravagant eulogy candid mind，and not infrequently provokes tatement of the bualities and principles tha are woven into the web of such a life as was
that of Bro．Saunders is at once a benedic－ that of Bro．Sannders is at once a bene
tion and an inspiration to a nobler life．
hol
gle
itse
hold up the triumphs of a life that has strug． Iitself，or to be molded，into the likeness of Christ，is but to hold up the reflected light him who is the light of the world． First，then，his honesty and integrity may e regarded as the very foundation rock of
is chracter．No bond or legal form is ch qracter．No bond or legal form could dd to the binding force of a moral obliga
on in his estimation，and nothing butater ion in his estimation，and nothing but attor
meet such obligations．His conviction meet such obligations．His convictions duty as to right and wrong were not the
results of hasty conclusions，but of pationt and careful investigation，and when hil and of controversy．He wạs broad and iberal in his views，in so far as he could with the Bible．Tolerant of other men＇s igid criticism of his own，which he was moser ready，firmly；though courteonsly，to defen with courage and dignity．With what he
believed to be evil he could not，nor wonld His cheery compromise． ormation on many sabjects（which of in． nd，not least，his real good taste and tact as，with his high order of pleasantry and classes except the actualls vicion could indulge in profane or impure language in his presence without being made awa tit was distasteful to him
The cultured，the unlearned，the youth， aining host．His friendship was a thing to be sought after，for it was loyal and true．
His regard and interest for the welfare of he charch was deep and intense，as well his appreciation of pablic edacation．The
pastor and teacher found in him a valuable counsellor and adviser．His veneration of， and loyalty to his highest conceptions of triend his hope in the Redeemer，his charity for ping all，his piety，were not the work of any haman philosophy，but were，we believe， back It is this characteristic in men that mak their lives most valuable．Standing by our side，a little above as it may be，all ancon－ heights above，where Christ stands，they in spire us to climb at least to
so upward toward our Lord．
noment that Bro．Sannders moment that Bro．Saunders mas a perfect of our common humanity．And no man was 80 deplored them so much．But over these on
lovingly draw the veil of Christian charity believing，as we most certainly do，that blood of Christ has washed away every stain presens soul is spotless and pure in trusted．O！that God would raise up some
one on whom the mantle of this good man one on whom the mantle of this good man
may fall，and who shall possess a doable pcrtion of the spirit that was the inspiration of his life．

Oliver C．Babeock．
The subject of this sketch was born Brookfield，Madison Co．，N．Y．，June 8， o Emma Langworthy fithful and devoted wife，and who still sur vives him．In February，1830，they，in
company with Hosea Whitford，who died about forty years ago，removed to Persia， Cattaraugus Co．，N．Y．They made this
journey with an ox team，and were on the journey with an ox team，and were on the
road fourteen days．The most of Western New York was，at that t！me，a＂howling
wilderness．＂The sturdy pioneers had many difficulties to encounter．Beginning in poverty，with few of the comforts of societ and the civilizing agencies of school and churches to be established，it required just
the properties of mind and heart that Mr． Babcock possessed．
On arriving at Persia he had only $\$ 13$ in
years after settling in Persia，it was decided organize a Seventh－day Baptist charco， in such an organization．Bro．Babcock had not，up to that time，made a publio ganized on Friday，and the following day
Bro．Babcock was baptized by Eld．Joel Green，and thus became a member．Three others were baptized at the same time，mak
ing twelve he and his brother，Geo．O．Bubcock，were
chosen deacons；and both were ordained at

## the same time．The church at one numbered over one hundred nemberi， numbered over ing declined in member desths，nutil，at the time of his death， 22，1886，he and his faithful wife were Dea．Babcock was a most conscient and exemplary man．His neighbors， had many years，seemed anxious to mony to his remarkable integrity of far，his uniform kindness and generg ncidents were related in which theee on had been severely teatel ien had been severely tested，but n the town，showing the confidence people in him as well sa his and alificationa．Most of the former pa an earnest friend and anpporter， <br> 雷第苞 <br>  <br>  <br>  <br>  <br>  ine For two yeare benable to be present．： occk had ouck had been as helpless as a child，but was cared for with great tenderness b

## dip the triampha of a life that hay atrag Dor more than a half century to mol nt, or to be molded, into the likenem Wim who is the light of the world. regarded as the very foundation rity ma ohracter. No bond or legal form coand in his estimation, and nothing bobliga. ility was a sufficient excuse for a fail ats as to right and wrong were not t Its of hasty conclasions, but of pion ont had been convinced, it was hith al in his views, in so far as he could othem agree with a rigid compariso the Bible. Tolerant of other ment ariticiom of his own, which he was eroer 5 firmly; though courteonsly, to defend conrage and dignity. With what he ved to be evil he could etion on many subjects (which was fa - the average), his good taste and tact, with his high order of pleasantry and ment, made him companionable to all ment, made him companionable to all ereept the actually vicious. No one 1 indulge in profane or impure language is presence without being made aware it was distasteful to him. cultured, the unlearned, the youth, he child alike, found in him an enterg host. His friendship was a thing to aght after, for it was loyal and true egard and interest for the welfare of burch was deep and intense, as well as ppreciation of public education. Th rand teacher found in him a valuabl ollor and adviser. His veneration lis reverence for, God and the Bible, jalty to his highest conceptions of his devotion to his devotion to family and friends, peo in the Redeemer, his charity for his, and, underneath and overtop- his piety, were not the work of.any philosophy, bat were, we believe, arf of the Holy Spirit to brige men to the image and likeness of God Wo the image and likeness of Goc fittle mont valuable. Standing by a af the fact, and pointing to til above, where Christ stands, they ard toward our Lord. this it must not be understood for common weaknesses and frailties common humanity. And no man vensible of them as he himself, nor draw the veil of Christian charity, drat of Chriat has washed away every stain, is soal is spotless and pure in the ce of the loving Father, in whom he O! that God would rasse up some 11 , and who shall possess a doable <br> Oliver C. Babcock.

 anbject of this aketch was born inold, Madison Co., N. Y., June 8, In November, 1827, he was married and devoted wife, and who still sur-
iim. In February, 1830, they, in with Hosea Whitford, who died Co., N. Y. They made thls
th an ox team, and wera on the
days. The most of Western was, at that time, a " hoesling
The sturdy pioneers had micalties to encounter. Beginning $\mathbf{m}$, the forests to be subdued, society to be establighed, it required jant
rities of mind and heart that Mr. iving at Persia he had only $\$ 13$ in
und a few household goods. Two or cettling in Persia, it was decided ve eight perisons there ready to anite In organization. Bro. Babcock
of to that time, made a pablic of religion. The church was orboock was baptized by Eld. Joel
Withue became a member. Thre 15 baptized at the same time, malhreombera Forty-three years ago
hrother, Geo. O. Bubcock, were
the same time. The church at one time
nambered over one handred memer numbered over one hundred members; bu
it has gradually declined in membership, hrough removals to other localities and 28, 1886 , he and his faithful wife were th only remaining members.
Dea. Babcock
Dea. Babcock was a most conscientious
nd exemplary man. His neighbors, wh and exemplary man. His neighbors, wh
had been intimately acquainted with him for many years, seemed anxious to bear testimony to his remarkable integrity of charac-
tor, his uniform kindness and generosity. ter, his aniform kindness and generosity.
Igcidents were related in which these quali ties had been severely tested, bat neve fonnd wanting. He had held several offices
in the town, showing the confidence of the people in him as well as his superior
paslifications. Most of the former pastors of the Persia Charch, with whom he labore an earnest friend and sapporter, hav Green, Rev. W. B. Gillette, Rev. N. V. Hall, Rer. Ray Green, former pastors, have
Rassed on before. Bro. L. M. Cottrell, sased on before. Bro. L. M. Cottrell,
eliere, 1s the only living former pastor
veral others nowliving have labored more Babcock, where they were almays we
There have been fifteen children
come. The
his family,
only six of
fers, are stil
Your committee to whom was referred th peared in the Providence Journal, of Provi dence, R. I., begs leave to report as follows ticle, and compared it with a tract by Dr Wardner, covering essentially the sam
ground, and do not see that the article is in Dr. Way superior to the one from the pen Dr. Wardner, which we have already issue
in tract form. Your committee does not, herefore, deem it best to recommend it

Signed,
. H. Lewis, Com.
Report received and adopted.
The following preambles and resolution ere adopted:
Warbras, Mra, Geo. H. Babcock has expreseed
he wish to be relieved from the wort of edining
he Houschold Department of the Light of Home; WhrReas, the Woman's Execentive Board of the
Ceneral Conierence, through the Corresponding Sec eneral Conierence, itrough the Corresponding Se
rearry. Miss Mary F . Biile, has acepped the wort
of editing the same department therefol Resolved, That the Board hereby tender its thanks
oo Mre Babbock for the effleien and succeasul
oanner in which ohe has conducted the depart.
nent up to this time. After an informal discussion of the matter ppropriate $\$ 25$ from the money furnished by Brother D. C. Burdick for a Hebrew pa per to Brother Ch. Th. Lacky, to publish
and circulate an edition of a thonsand copies of the first number of such a paper. It be
ing understood that the Board assumes no responsibility in the publication of the paper,
and that the same shall not bear, at present The Treasurer reported:
Cash on hand Dec. 18, 1886...
Received in December, 1886 .

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Balance, January $1,1887 . . . . .$.
Received in January, to date..
Cash in treasury at date. Bills presented
ng to $\$ 30295$.
On motion, the President and Treasurer ere anthorized to borrow $\$ 500$ to pay cur ent bills, if necessary ajourned.

Recording Secbetary.

## Thame dexy.

## NeT York

Inasmuch as the fact of my resignation the pastorate of the church at Nile has been made public through the SAbbath Record redium the indebtedness of myself and family to the dear people here for many few evenings since, the young people mad a a visit, and presented us with a fine stuweok there was a large social gathering a
a the charch, on which occasion they pre
sented us with nearly $\$ 40$ in cash, and I re ceived from my Subbath - bchool class a very
fine, large photograph album. Much aid has been rendered us in our preparations fo
moving. The many expressions of affection have touched as deeply. It is not necessary
to state the considerations which have led to state the considerations which have led
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 a severe strugge, and we shall leave here
with the feeling that the bond of attachment etween the people and ourselves is no
stronger than evar kefore. I earnestly hop and pray that the Lord will, in his provi Jun. 17, 1887. C. A. Burdick.

The regular monthly meeting of the Ex wative Board of the American Sabbath Trac Society was held at the Seventh-day Baptis
Ohurch, Plainfield, N. J., January 11, 188\%
The President in the chair, twelve membe
offered by J. G. Burdick. In the absence of shosen secretary pro tem. M. Titsworth Letters were read.from the following per-
. Platts and E. P. Saunders, about
te of insurance on Publishing House, lis
of names for Light of Home, Conferenc
Minutes, etc.
D. C. Bardick, concerning the proposed

Mrs. Mary D. Tomlinson, referring to the position of the W. C. T. U. on the Saturday 4 Srs. Tomlinson's letter was referred to the orresponding Secretary for farther information and suggestions as to best methods
Rer. Wm. M. Jones, giving description and cost of his "Chart of Weeks." A. H. Lewis,
the committee to whom this matter was referred at last meeting, reported progress.
Brother Lewis aliso presented the
Brother Lewis also presented the follow-
Wegt rdmeston.
Wednesday evening, January 5th, the Lit rary Society gave an entertainment in th such societies. A supper was also served and enough was realized to ad
On the evening of January 12th there was
pound party given for the benefit of the pastor. A large company assembled in the ovarch, where they passed an enjoyable in social intercourse. We wer treated to some good music, both vocal and
instrumental. The receipts for the evening which forty-four were in cash. The people tor has occupied for some little time, contributed twenty dollars of this sum. charche quarterly meeting of the three on the 14th. We had a good time, indeed,
and trust that the Holy Sprit was with us.

Brother Daland preached Friday, at 2 o'clock
P. M.; Brother Todd in the Prother Daland again on Sabbath morning. At this last session we had as many as on
house could seat. This is the last one o these meetings, as the charches here voted of them, there is a movement on foot for an annual meeting, with a more extensive pro-
gramme. We hope the social and Christian relationship between the three churches may in some way be strengthened, instead of de
creased.

## creased.

## Bhode Island.

This morning, Janaary 19th, is the cold est of the season thus far, mercury showing leighing on three inches of snow, ghich came on an icy foundation. The people are enjoying it, and sleigh rides are the main inTerest among pleasure-seekers. turned home from church, Sabbath-das January 8th; started to go down cellar, and ell from the first step to the bottom. The amily, hearing the fall, went to ascertain cellar catairs, and aided him ap to his bed. Be re the doctor arrived he became uncon cous, and remained in a stupid conditio 13th. The concussion of thening, January th. The concussion of the brain produce paralysis of the left side and congestion of
the brain. The family feel very deeply thi ad afliction. Mr. Vaughan had been a ree dent of Westerly about forty years; he had
nected with the foundry of the
8 now carried on by 0 . B. Cottrel press-works now carried on by C. B. Cottrell
\& Sons for thirty-seven years. He was a by his fellow-workmen. He had been worthy member of the Pawcatuck Charch ended on Tuesday, January 18th. The amily have the deep sympathy of the entire ommunity.
Our Sabbath -school closed up the old year in fine style. A bountiful collation was served arge audience with tableaux and a finely rendered cantata, entitled, "False St. Nich. and faithine school hass reers ${ }^{\text {Fin}}$ reected the old
 creased interest and attendsace this winter.
The school has been quite liberal in raising funds for our missionary interests and genfund and general expenses. We expect larger ttendance, greater interest, more liberal his year. The Young People's Socieiy of Christian as been and is some interest manifested in is prayer-meetings. Several have risen for
The Weesk to seek and find Jesus. of the churches, and in union prayer services Meetings have been held right along since in everal of the charches, with quite a number on, as the result. Pray for us that thes may be followed by a great gathering of
wanderers and sinners into the saving fold of Ohrist.


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## low, scarce senge. ". W "



 years of hard toil in shabby clothes have
helped to secure for Miss Alfaretta the fine
attire which fills her with so much complacency this evening.
There is a moment's break in the conver-
sation, and then George says rather thought sation, and then. George says rather thought-
fully: "I suppose that was some hard.
Forking mechanic and his wife, out for an
evening's 'well earned enjoyment evening's 'well earned enjoyment,' as they
say, and I believe if I had the privilege of
attending such a lecture as that, I I wouldn't
miss the pleasure on account of ghabby clothes.
very fine
Out-sp

$$
\begin{aligned}
& \text { and the world owes him a living anyway." } \\
& \text { Ah, Mr. Fred you are just the yonng man } \\
& \text { who will marry some of these days, with }
\end{aligned}
$$

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\begin{aligned}
& \text { misery in a hovel instead, then I wonder if } \\
& \text { mer divorce courts will add another to the } \\
& \text { the tivamefully long list of broken vows and } \\
& \text { biighted homes. } \\
& \text { Bat we turn from these light hearts to }
\end{aligned}
$$

$$
\begin{aligned}
& \text { But we turn from these light hearts to } \\
& \text { quite a different group-a party of Norwe } \\
& \text { gian emigrants bound for homes in the far } \\
& \text { West. There is always something pathetic }
\end{aligned}
$$

$$
\begin{aligned}
& \text { their faces is a mixture of puzzled incredulity, } \\
& \text { wonder and bevilderment, as they stand } \\
& \text { there laden with curious-looking bundles }
\end{aligned}
$$

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\begin{aligned}
& \text { and indescribable baggage. } \\
& \text { Many a hard lesson they will have to learn } \\
& \text { in this new land, where they expect the } \\
& \text { realization of so many golden dreams, which, }
\end{aligned}
$$

$$
\begin{aligned}
& \text { alas, may never be fulfilled, and as we watch } \\
& \text { the faring gas-light on these strange, foreign } \\
& \text { faces, we find ourselves wondering if this } \\
& \text { picture is not a fair sample of our conntry's } \\
& \text { experience with the homeless foreigner, }
\end{aligned}
$$

$$
\begin{aligned}
& \text { experience with the homeless foreiger } \\
& \text { sometimes light and sometimes shadown } \\
& \text { We invite them to our shores, and expect }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Bpring up the poisonous seeds of discontent } \\
& \text { and anarchy; and the future alone can show } \\
& \text { and }
\end{aligned}
$$

$$
\begin{aligned}
& \text { But now the midnight trains have come } \\
& \text { the last sleepy newsbog departed some time } \\
& \text { ago, the portly politician, Aunt Nancy with }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ago, the portly politician, Aunt Nancy with } \\
& \text { her bandboxes, the bevy of gam-chewing } \\
& \text { gchool girls and all our other acquaintances } \\
& \text { of the eveuing are gone, and the station is is }
\end{aligned}
$$

$$
\begin{aligned}
& \text { of the eveung are gone, and the station is } \\
& \text { almosit as ilent, as the night express rolls } \\
& \text { away with its human freight into the dark- } \\
& \text { ness toward the golden dawn. Christian } \\
& \text { Standard. }
\end{aligned}
$$

$$
\left\{\begin{array}{l}
\text { away with its } \\
\text { nesg toward } \\
\text { Standard. }
\end{array}\right.
$$



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| :--- | :--- | :--- |

TBIST AND. BEST.


## weat arthue did.



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 trim med the beak carefully and gently to
the zact tize of the other. The lithe fellow
seemed quite to understand it mak seemed quite to understand it, making no
resisitance, and when set free, ehose to re-
 ening his beak and eating naturally, and
went in and out of the greenhone ash
pleased, but proferred to remain there at

 but perfectly understanding all about it
Then he would go and bee his friend for an
hher

conseciation and manliness.

The essence of true manliness lies in living
bife of full conseration to God. Loyaty

## o our noblest impulses, 10 agaty to our high- st reason, loyalty to the clear intimatios of conccience are synonymous with entire



Bapular Science.

## New Yore Thamways.-The Jalien

 tom of electric tramways; in which wecom patteriee are emplojed, has beeninto New York. A car is now running
and the Third Avenue line, and the agitom zel has been done in New York vith neo hough the experiments made upon the rated roads there have been partially suan
fal. The Third Avenue (surface road) has definitely decided to abandon horre ical or electric propalsion, probably the ter, but the particular aystery has not
been finally selected. This company,

## 

Ayong the largest and most beenatifule in the world are those of the great ank of
polar regions. These egge are about
.nces long and three in breadth, and
 griend are characters resembling those $\mathbf{~ O u t h n e d ~ i n ~ g r e e n , ~ p u r ~}$
Orien
blue and brown are those quaint tracel with occasional interrupting patches in wh
rarious shades are blended. Sometimes
inds black tines irreguarrly crosinge
other. Should an egg of yellowish tint a letter day" in his calendar, since such
esteemed of "royal lineage" in auk-land
ass rare as gold itself. Upon faint amber-tinted ground the wo beat
hieroglyphics stand oat in strangely be
fal relief. Forty years ago only about th anks and forty eggs were recorded as belo ing to public and private collections. At
time fifty dollars were paid for two auks.
two egga; a little later half that sam for imo eggs; not very long since we read t
egg; and not
five handred dollars were given for one
These eggs are found only on dizzy heig These egge are found only on dizzy heig
among the cliffs and cragg of the Arctic
and are only obtained with great peril. -

Ayber formerly had a high reputation
a medicine, but the virtues aseribed
werealmos weroalmost entirely imaginary. It is ngn
of a pale yellow color, sometimes reddiis
for ornamentis. Fine pieces are worth
than their weight in gold. The largest n
of amber known in the world in in the R
Oabinet at Berlin; its weight is eigh
pounds, and it is valued at $\$ 30,000$. pounds, and it is valued at $\$ 30,000$,
of the amber of commerce it obtanned from
shores of the Baltic, between Konigberg
Memel. It was an article of exchange Memel. It wias an article of exchange
anterior to the dawn of history, as we.k
by its freeuenent occurrence in the remain
the lake dwellings of Switzerland. The the lake dwellings of Switzerland.
liest notice of amber we find occirs in
mers "Odysey," where in the list of je
offered by the Phoenicians to the Quee Syria, occurs "the gold necklace hung ,
bits of amber." It becomes negatively tric by friction, and possesses this prop
in a high degree, which, indeed, wras
observed in it, and the term " eloctricity observed in it, and the te,
derived from cceletron,"
amber.-Baptist Weekly.
 ty and immortal Paul; we
lings, incomplete develop
-The King's Highway.

THE SABBATH RECORDER, JANUARY 27, 1887

## 2it sip patace of of at orint to

 I do hope Snip will not take a rtieting'mother'll be uneasy if I'm out late,
Arthar to himself.
 pleased. The pony knew thee to go
ough it was pitch dark, he trottey, orer the
of coal. me time in the night they reached t
Otable of stone, roofed with poles a
ched with dried prairie sod in, for he knew he was at home. Snip on; unmindful of the wetting
og.
ne anrious mother went often
oo door to watch for Ar door to watch for Arthur, and
t kept the sapper warm for $t$ rept the supper warm for her boy. he.
the wind and patter of the rain kept her
hearing the noise of the whel Irat break of day she heard the " "Whin.
of Snip, and went to the stable to find and Arthur were both cared for, and
fortunately was not sick after his
exposure. He is now one pear

## A TAME SPARROW

## \#apular Sicience.

New Yori Tramways.-The Julien aysian of electric tramways; in which secondary
jatteries are employed, has been introduced to New York. A car is now ranning upon e Third Avenue line, and the system aracting much attertion. Her
de has been done in New York with second ry batteries for this particular purposeongh the roads there have been partially success The Third A venue (sarface road) Co or definitely deciden form either of mechan cal or electric propulsion, probably the latar, but the particular system has not ye
eeen finally selected. This company, a hresent, employs over 3,000 horses.
abtificial Iron Ore. - A carions phe-
amenon has just been brought to light by emenon has iust been broaght to light by
teremoral of a lightning rod. To the end
the rod, which had been imbedded in erraginous earth for about fifteen years,
qa found attached a lump of iron ore, meighing ninety-six pounds, sapposed to
jare been aggregated by the action of elecgity from the sarronding earth.

AyoNG the largest and most beantiful eggs The regions. These eggg are about five
ches long and three in breadth, and very round are characters resembling those apon Oriental wares. Outlined in green, purple,
Hlue and brown are those quaint traceries,
pith occasional interrupting patches in which rarions shades are blended. Sometimes one
inds black lines irregularly crossing each
ther. Should an egg of yellowish tint come etter hunt" in's hisnd, it malendar, se called a sce sed-yions-as rare as gold itself. Upon this
faint amber-tinted ground the wonderful mieroglyphics stand out in strangely beanti
tal relief. Forty years ago only about thirty ing to public and private collections. At one
fime fifty dollars were paid for two auks and imo eggs; a little later half that sum for one
egg; and not very long since we read that
fge hndred ive hnndred dollars were given for one egg.
These eggs are found only on dizzy heights
smong the cliffs and crags of the Arctic seas,

## AMber formerly had a high reputation as s medicine, bat the virtues ascribed to it werealmost entirely imaginary. It

 were almost entirely imaginary. It is usanallyof a pale yellow color, sometimes reddish or brownish, sometimes, transparient, somemetimes
slmost opaque. It is now extensively used Or ornaments. Fine pieces are worth more
than their weight in gold. The largest mass
fa famber known in the world is in the Royal cabinet at Berlin; its weight is eighteen
jounds, and it is valued at $\$ 30,000$ Most
jithe amber of shores of the Baltimercee betweon Konaned from the
Memel. It wast an article of exchange and
Mong 3y its frequent occurrence in the remains of
the lake dwellings of Switzerland liest notice of amber we find occurs in Ho-
mer's "0dysses," where Sifred by the Phonicians to the Queen of
Sria, occurs "t the gold necklace hang with
bits of amber." It becomes ne in by friction, and possesses this property
na high degree, which, indeed, was first
jbserved in it, and the term "e electricity" derived from "electron," the Greek name o

> AIR IN GREENHOUSES.-The circulation
f air is one of the most important provisions ng but that will failtural buldings. Nothny damp weather counteractet its effectets. It
s not enough to open every front windo It mould be far better every open only one ond.
let down a top light a ittill. 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 causes a more rapid evaporation, and it is a
common thing among good gardiners to open Lower window even in wet, oloudy weather.
Let down one of the top lights a ilitle, and
light a fire light a fire. By this a free circulation i
created and the house dried, although it were in the midst of rains and cloody weather. It
is too common a thing to see the top lights
let part opened. Thir is wrongefor and no other shonld
be a draught. On the other hand, we see all the front windows and no top lights down.
Many persons build pits three or four feet
high at the back and half the hoight and no air but what can be obtained at the
top. top. We would almays provide air-holes at
bottom, as Fithont the such there can be no
draught, no free circulation. When pits are draught, no free circulation. When pits are
built without this provision, the best mode
of giving air is to pull of giving air is to pall ap one light to let in
air at the foot of it, and push down the next
to open at the top, and so on alternaty to open at the top, and so on alternately
through the whole range of lights, however
long the pits may be. It is the same in giv.
ing air to a hot-bed, only that when the air is rarefied, as it is inside, tilting the light a
little lets ont the team, and the cool air will
get in somewhere; but sometime frame is made tooc close and the glass is pat-
tied at the joints, things fog off in spite of
tilt

## TRE LAW OR LOVE.

## by bichard chenevix trench.

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

## IN HONOR BODND. <br> "There is Jeanie Pand. She has been Visiting at Lala Hardy'," said OConstance Stacy to Eleanor Ames. "Now we shall find out whether Lulun's father is as stern as he looks, and, why Mrs. Hardy alwasy had such a sad, wo-begone face.' The two girls joined Joenie, who greeted. them very pleasjoined Jeanie, who greeted them very pleas- antly. They walked on together, and presently Miss Constance, bant

 information, inquired after Lulu."Lula is well, and sent her love to all the girls," Raid deanie.
"And did you enjoy yourself in Arling.
ton?" asked Eleanor.
"V "Very mach, indeed. Laln's home is
lovely, and she is so very thoughtful of her
friends, It seems as though she cannot do enough for a guest."
"Inn't her father awfully queer and cross?",
parsued Constance. "He frowns so in pursued Constance. " "He frowins so in
church, and never seems to be enjoying him-
self. I cannot imagine how you dared to self. I cannot imagine ho
stay in the house with him.
Jeanie's face was eyeanes almost flashed as she turned to Con-
stance, saving: stance, saying:
"Mr. Hardy "Mr. Hardy is a kind, good man, and
Lulu's father besides, iut if he were what
you seem to fancy, do you suppose I wonld
tell you. Moother has alwayp stold me that
what I see or hear in a friend's house is
sacred, and that to chatter things that a
fried mieht sacred, and that to chatter things that a
friend might not wish to have known would
be nuworthy of a lady.".
At the corner the girls separated, Con-
tance and Eleanor looking ratrate stance and Eleanor looking ratarer ashamed,
and Jeanie walking down her own street
with a very stately step, holding her head
high. That she shonld be supposed capable
of tale-telling was a great annogance to her of tale-telling was a great annoyance to hore,
for her mother had truined her to be hon-
orable. Children dear, may I whisper to
yon that we are sometime bonn youl. Children dear, may I whisper to
yot to geare sometimes boand in honor
nosip about persons or occurrenca even when nobody has forbidden ns to speak?
Should you happen to es sitting, you, little
Susie, or yon, Susie, or yon, Walter, as quiet as a monse in
the corner of the parlor with your book, and
mamma coming in with a friend holds a conversation not meant for your eara, you should either get up and go away, or, if you
cannot go away, you should forget all about
what has been gaid. What has been said. Above all, never go
around looking wise and dropping myste-
rious hints, which curious people may take up as pegs to hang their questions on.
Curiosity, when it leads you to study care-
fally God's wonders in stones and fowerg fally 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 sends you to the library to find oat every
thing the cyclopedia can tell you about
subject. When it is only an idle desire peer into somebody's home-life, it is a besid to
thing. In fact, , hardly know of any way
in which troable is so surel 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 one person to another bitt thoughtlessly
Lacy tells you that Masip. If Nanny or Lucy tells you that Maggie says you are
awkward, or slow, or vain, or any other
thing which is ancomplimentary, you are
not very likely to be pleased with Magie thing which is uncomplimentary, you are
not very likely to be pleased with Maggie.
She should not have spoken unkindly about you, for hêr parts, but if you blame any one, ments are worse than she.
The Bible says that " 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 yon ever have a matter repeated, make it. your business to
be silent. "By thy words thou shalt be
justified, and by thy words thou shalt be justided, and, This is another bit of wisdom
condemned."
from the best of books. We cannot always control our thoughts, children, but we c
control our lips.-Sunday School Times.

## PUSSI AND TIE PARBOT

Gaatier, a Franch writer, had a cat who
was accatomed to live in perfect intimacy with him, sleeping at his feet on his bed, he was writing, following him in his garden keeping him company at mealis, and not anroad between the plate and the lips on the One fine day, a friend setting ont
travels left his parrot in his charge during
his absence. The poor bird sat disconsolat on the top of his stand; while the cat stared all the strange sight, and tried to gather and waifs of natural history
Which she might have picked up on the roof or in the yard and the garden.
Gattier followed her then
green eyes, and read there clearly the words: "It must be a grean chicken!" Thereapen a press chicken! jumped down from his
writing table, and assumed in a dark corner

\section*{$\left.\begin{aligned} & \text { the air of a panther in the jangle, lying in } \\ & \text { wait for a delicate deer; cronching flat down, } \\ & \text { the head low; the back stretchid out at full }\end{aligned} \right\rvert\, \mathrm{C}^{\text {a }}$ <br> | $\begin{aligned} & \text { CATALOGUEOF } \\ & \text { BOOKSANDTRACTS } \\ & \text { PUBLBEED BITEB } \\ & \text { AMBRICAN SABBATH TRACT SOCIETY. } \end{aligned}$ |
| :---: |

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D
H. WARDNER WILLIAMS.
ing, God."
Begin each day with God. Diurnal as
well as solar divisions of time shoald bear gin "the year of oor Lordip. 1888 , we be be re-
peat the phrase when, declaricg the year, so nd should be Gegan with him.
In the inauguration of any enterprise, the
Gaiding Hand shoald first of all be recog ized, for prosperity is sure where God sets hi "the Finisher." With his seal at the start,
success is guaranteed. No power cas hinder,
 in the beginning, God," the ending will be
glorious, for the Alpha and Omega, the First
nd the Last, are one and the and the Last, are one and the same. Ohrist our
Corner- tanen and Christ our be perfect in proportion, august in power,
and immortal in inflaence. Church Union.

## FRIEND OF THE

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CAM BE OPERATED BY A CHILO

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