

The Sabbath Recorder.

C. Potter Jr. 87

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

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The Sabbath Recorder.

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DENOMINATIONAL SKETCHES.

BY REV. THOS. R. WILLIAMS, D. D.

Our China Mission.

Was it wise to establish it? Is it wise to reinforce it? These are practical questions, worthy of candid consideration.

A very remarkable mission was established many years ago, having for its object to enlighten and redeem the world. As for every work of great magnitude, this required long and wise preparation. A nation was born and put under divine training for nearly 2,000 years, as preparatory to the advent of the world's Redeemer. At the earliest possible time, the Son of God made his appearance in the house of David, king of Israel, and declared his mission to redeem and save the world. The world was utterly lost in moral darkness and spiritual death. The story of the Redeemer is known to you all. His own personal work was soon done. In his short earthly life, he revealed that divine love which is willing and able to purge the most polluted human life, and make it whiter than snow. He planted in the hearts of his few, simple, trusting disciples a power which can never be exercised without lifting up and making noble and free every slave that it reaches.

The light of this mission of Christ dispels the most hideous darkness, and reveals the gentle, yet mighty, hand of divine love, able to break the power of every bondage, and bring men into perfect fellowship with each other and with God. Such is the grand end of the mission of Christ. No sooner have a few humble disciples found the true light and life in Christ, than he commissions them as light-bearers to the world: "Ye are the light of the world;" "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." The redemption of the world now depends on the loyalty of Christ's witnesses. They know, by experience, the redeeming power of the gospel; they are to represent it, and tell it to the world. A grander and more sacred and divine commission was never given to man than to proclaim the gospel of salvation to struggling men who have not heard it. No activity of the human soul is so full of pure joy as those efforts of the true disciple to convey the words of life to the many despairing victims of sin. It is no wonder, then, that our fathers and brethren have been moved in their hearts to seek some little part in this sublimest work of redeeming the nations to the true God.

The gospel is to be carried to all the tribes of earth. Shall we have no part in it? God forgive us. That cannot be. We are disciples of Christ. We must and will be missionaries to foreign benighted fields. So said some of our fathers forty years ago. We had, for some years, been interested in aiding our isolated brethren in establishing public worship in their various localities and new settlements. We had also expended some very earnest labors among the Jews, with small results.

At the third anniversary of the Seventh-day Baptist Missionary Association, held in Plainfield, N. J., on May 14, 1845, the introductory sermon was preached by Eld. Solomon Carpenter. Text, Matt. 28: 19, 20, "Go ye therefore, and teach all nations, . . . and lo, I am with you always, even unto the end of the world. Amen." The discourse presented, in a clear manner, the condition of the unevangelized portion of the world, and the necessity and encouragement for Christian effort on their behalf. After the discourse, the President, Thos. B. Brown, called the Society to order. Committees were appointed, etc. The afternoon session was opened with prayer by Wm. B. Maxson. The new Board nominated and elected were as follows:

President—T. B. Brown.
Vice Presidents—Rudolph Dunham, Plainfield, N. J.; Wm. B. Maxson, Berlin, N. Y.; David Dunn, New Market, N. J.; Wm. M. Fahnestock, Bordenston, N. J.
Recording Secretary—W. B. Gillette, New Market, N. J.
Corresponding Secretary—S. Davison, Plainfield, N. J.
Directors—N. V. Hull, Clarence, N. Y.; Solomon Carpenter, Shiloh, N. J.; John Whitford, Berlin,

N. Y.; Clark Greenman, Mystic, Conn.; F. W. Stillman, New York.

During the evening session, several resolutions were discussed, among which was the following, presented by Wm. B. Maxson, and seconded by David Dunn:

Resolved, That the spirit of missionary enterprise is inseparable from true piety, and indispensable to the prosperity of our churches.

On the next day, May 15th, the following resolution was brought before the Society. The subject was felt to be one of great importance and solemnity, and the discussion upon it was therefore continued for some time. After a careful consideration of the argument, for and against it, the resolution was unanimously adopted, the subscription contemplated in it opened, and a liberal sum subscribed:

Resolved, That the Executive Board be instructed immediately to open a subscription for the purpose of establishing a foreign mission; that they be instructed to use their best endeavors to procure one or more individuals who may be willing and ready to engage in such a work; and that the Board be requested to forward, from time to time to the editor of the SABBATH RECORDER, for publication, such information as may come into their possession adapted to enlighten the people upon this important subject.

Such were the first measures taken by our people in this important work. We cannot fully realize the magnitude of the undertaking at this time.

The next annual session of the Missionary Board was held at Berlin, N. Y., May 5, 1846. The introductory discourse was preached by Eld. Geo. B. Utter; after which a collection was taken, amounting to \$14 58. Before entering upon business, the President, Eld. T. B. Brown, made some remarks. He regarded the present as a critical period. As a denomination, we have too long been satisfied with peace and union among ourselves, while we have forgotten those dark portions of the earth where Christ is not known. For a time past, however, we have been thinking of our duty, in this respect, until we begin to feel its weight. Now the crisis has come, and the question is to be decided, whether we shall go forward or backward. Let us feel our responsibility and act accordingly.

Prayer was offered by Eld. Alex. Campbell.

The Treasurer's report was read by A. D. Titworth. From it we learn that the receipts during the year were \$1,645 26, of which \$294 53 was for home missions, and \$1,350 73 for foreign missions.

During this session, Eld. Alex. Campbell introduced the following resolution, which he supported with appropriate remarks. It was also advocated by Elds. Wm. B. Maxson and Varnum Hull:

Resolved, That the action of the several churches and associations, to whom the subject has been presented, together with the Providence of God, is such that we feel encouraged to go forward in the establishment of a foreign mission.

They saw such indications that the hand of the Lord was in it, that they dare not hesitate.

Paul Stillman presented the following, to which he spoke with much warmth:

Resolved, That when a suitable person shall offer himself to accompany our present approved missionaries, the Board will be justified in accepting and sending such brother with them. It was heartily approved.

The following was also unanimously adopted:

Resolved, That the importance and magnitude of the enterprise on which this Association has entered, is such as to call for the most ardent prayers and the most liberal contributions of all our churches and every individual friend of the cause of God and truth.

Eld. Carpenter spoke of the impression made on his mind by the placing in his hand of ten dollars by a friend in Shiloh, after having asked him if he still was resolved to go.

It should be said just here that this subject of foreign missions had been under consideration some time before this, but was dropped for the reason that no one was found prepared to take up such a work. But now, since DeRuyter Institute and Alfred Academy had opened facilities for higher education among our own people, this embarrassment no longer existed. Now we had the divine commission, the means, and the men and women with spiritual courage to go. What was our duty? We can and we must go ahead.

Eastern Africa was much talked of as a most promising field for us, but after careful investigation, and much seeking for divine guidance, it was deemed to be in conformity with God's will that our mission be

established in one of the recently opened ports of China. I think we have never had reason to consider this decision unwise.

The real spirit of our people at that time is well expressed in the closing paragraph of an article in the RECORDER of Nov. 26, 1846:

"Would it not be a glorious distinction for the churches at home to have their seats vacant, when their members are scattered over the whole earth on errands of mercy to a perishing world? Why should we not be distinguished as a missionary people? What have we to gain besides? Let our name be a missionary people. The East, the West, the North, the South say, 'Come and help us.' Let the people say, 'We will go.'"

The ordination of Bro. Wardner, and the dedication of our missionaries to their work, took place at Plainfield, N. J., Dec. 31, 1846. The chronicler of this event says: "We wish we could convey to our readers a just impression of the interest and solemnity of these meetings, because we are sure it would warm their hearts and strengthen their hands in the missionary work."

The ordination services took place in the afternoon. A sermon was preached by Eld. Lucius Crandall, from John 15: 16, "I have chosen you, and ordained you, that ye should go and bring forth fruit." The ordaining prayer was offered by Eld. Solomon Carpenter. The charge to the candidate was delivered by Eld. Walter B. Gillette, and was evidently prepared with considerable care. The hand of fellowship, accompanied with remarks by way of encouragement, was given by Eld. Geo. B. Utter.

The designation services were held in the evening. After the introductory services, Eld. T. B. Brown, as President of the Missionary Association, addressed the audience upon the claims of foreign missions, the influences which had led to the selection of China as our field of labor, and the encouragements presented in that field. He remarked that the "Seventh-day Baptists were feeble in numbers and wealth, and in the consciousness of their feebleness had trembled to undertake a work of such apparent magnitude." There had been, and were still, obstacles in the way, but there were those among us who began to feel that we must no longer be inactive. In proportion to our resources, we were responsible, and it was therefore high time, in a reliance upon him who had said, "Lo, I am with you always," to meet all these difficulties resolutely. We must not always be hovering about the shore, but must "launch out into the deep, and let down our nets for a draught." Bro. Brown concluded by saying that he rejoiced in that evening's opportunity, and he did not doubt that our humble offering to the God of missions would be accepted.

The missionaries being introduced to the assembly, Bro. Carpenter rose, and, after referring to the difficulty he had in realizing that he was there looking upon the faces of his brethren, probably for the last time in this world, he spoke of the heartfelt satisfaction he enjoyed from the knowledge of the fact that the deep sympathies of many of the brethren in different parts of the denomination had been manifested toward him and his companions, and toward the work to which they had devoted themselves. He thought he could perceive in this an indication from God that his hand and his counsel were in the undertaking, and that therefore it would succeed. He closed his remarks with this request, viz., that if, in the inscrutable allotments of divine providence, he and his companions should find a watery grave, his brethren at home would not abandon the enterprise, but humble themselves under the mighty hand of God, and come up to the work with greater reliance on his holy arm. He then bade the audience an affectionate farewell.

Bro. Wardner followed, and referred to the mysterious ways of Providence in bringing about results so much at variance with our expectations. After speaking briefly of his religious experience, his consecration of himself to the service of his Master, and his efforts to prepare himself for such service, he referred to his convictions relative to missionary work and to the fields that had come before his mind. On receiving the communication of the Board last August, he was inclined to regard it as a call from God. After much meditation and prayer,

and advising with friends and counsellors upon the subject, he finally resolved that he would comply with the invitation. The undertaking is not without a sacrifice. Yet, if God could make him the instrument of the salvation of one poor heathen, he felt that this, with all that he might hereafter be called to suffer, would be of little importance. And should he be permitted to see that soul in raptures of glory, vying with kindred spirits in swelling the notes of redeeming love, he trusted he should not look back upon these sufferings with regret. It matters but little whether his pathway in this life be strewn with flowers or thorns, can he but answer the end of his existence, and honor his Creator.

The consecrating prayer was then offered by Eld. Lucius Crandall. This was followed by the instructions and charge to the missionaries, delivered by Eld. Geo. B. Utter. His address closed with a reference to the reasons for hoping that the enterprise would be a blessing both to the heathen abroad and to the churches at home. Eld. Lucius Crandall, after appropriate and affecting remarks, gave the missionaries the hand of fellowship, and bade them farewell on behalf of the churches. The exercises were closed with prayer by Eld. W. B. Gillette.

On Third-day, Jan. 5th, Brethren Carpenter and Wardner, with their wives, embarked on board the ship, Honqua, Captain Theo. D. Palmer, bound for Canton. Many friends met them at the ship, a part of whom took leave before sailing, and the remainder accompanied them down the bay, returning by steambath. After the ship was under way, brief religious exercises were held, other missionaries being on board. Prayer was then offered by Rev. Mr. Tucker, of the Baptist Church, and also by Eld. Lucius Crandall, of Hopkinton, E. I., after which "we bade them farewell, and returned to our homes." We think the feelings of all concerned were expressed by one of the missionaries, whose last words were, "These have been the happiest days of my life."

[To be continued.]

WASHINGTON LETTER.

(From our Regular Correspondent.)
WASHINGTON, D. C., Jan., 1887.

When the President sent a special message to Congress asking that suitable action be taken for celebrating the Centennial of the adoption of the Constitution of the United States, he was careful not to commit himself to any special time or locality. He "hoped that in a spirit of patriotic co-operation, rather than of local competition, Congress would proceed," etc. But the committee of seven Senators, who had the audacity to declare that Washington was the suitable place of holding this celebration, have come in for a large share of criticism from rival cities. Washington is the only city where every American is at home, and in which he feels the pride of an American citizen's ownership; and the exposition will be given to Washington, without a doubt. It will last from '89 to '92. There need not be a continuous rush, racket and carnival for three years, as there would be over a public affair of this kind in a great commercial mart. Washington is not that kind of a city. It cultivates tranquility of deportment, and has sufficient breathing space to enjoy everything in a quiet way. It is used to crowds and gatherings of all kinds, as indeed it ought to be, for six national conventions are being held here during the present week.

Some Members of Congress have said that the principal object of the government in the Pacific Railroad matter was to get what was owing to it. Of course it is desirable to save \$200,000,000, or as much of it as can be recovered, from those who have no right to it, but a number of men in both branches of Congress feel that the main thing to be attained is the moral effect of rebuking corruption. The government can afford to lose the money, but it cannot afford to agree to a theft, if such there has been. The desire to investigate the management of the Pacific Railroads is not, therefore, born of a spirit of persecution; it is simply the duty of Congress to go to the bottom of this matter.

Although the Senate voted to pension the widow of Senator Logan at \$2,000 a year, the bill has come to grief in the House Committee on Pensions. It is claimed that to

pension Mrs. Logan would cost the Government, eventually, half a million by encouraging every widow whose husband had ever been in the army. But it appears that the fund provided for Mrs. Logan by the friends and admirers of her husband has now reached \$70,000, with a prospect of rising to \$100,000, and this will obviate all necessity of straining pension precedents so as to provide for her by act of Congress. The citizens of Chicago have also contributed \$13,000 for the payment of encumbrances upon the home of Mrs. Logan in this city. The notes have all been paid off in the past few days, and Mrs. Logan now owns the house known as Calumet Place in her own right. The bill passed by the House pensioning dependent soldiers and sailors, who were not disabled in the service, but who are now too old and too feeble to work, and also pensioning the dependent parents of soldiers and sailors, has frightened those who are opposed to pensioning everybody who ever had anything to do with a war. They fear Congress will next undertake to pension life-long non-combatants who have incurred physical or mental disability in writing war articles for the papers and magazines. The above-mentioned bill applied to the veterans of any war, Seminole, Black Hawk, Mexican, War of the Rebellion—and gives a uniform allowance of \$12 a month from the time of the passage of the bill. Then there is a proposition to pension Walt Whitman, which, it is claimed, would open the Treasury doors to an army of 50,000 new pensioners, claiming that they nursed some soldier somewhere during the late war. They say if Walt Whitman ought to have \$25 a month, Clara Barton ought to have \$1,000 a year.

Washington society is intensely curious to see the bride of the cabinet, Mrs. Lamar, and its curiosity has increased with her evident desire to postpone her public or even private appearance. Several of the ladies of the Cabinet have called to see Mrs. Lamar, but she has thus far refused herself to everyone. She is said to be a typical Southern woman, who has always lived quietly, and when she realizes that hundreds of pens are waiting to paragraph her, it is not surprising that she shrinks from the public gaze. The wives of the other Cabinet members, and the Secretary of the Interior, are said to believe his bride is a myth.

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

At Shingle House, Pa., we found some extra interests enlisting the attention of the people. Bro. W. J. Haight was conducting a musical convention, which closed, we learn, with a successful concert. The people gathered at the parsonage and gave the pastor, Bro. G. P. Kenyon, a donation which added about \$35 to his support. The attendance was good and a pleasant sociable time was enjoyed. The village confirms the reports which have gone forth concerning its growth and prospects. It seems to be a natural center for quite an extent of country. It has gas wells nearby, and with its increasing school and church privileges and business enterprises, it is attracting families more and more.

The church have recently ordained two deacons, brethren Vorhees and Wells. This was done at the late Quarterly Meeting which was attended by a good number from other churches. Eld. J. Kenyon preached the introductory sermon on Sabbath morning; Eld. Stephen Burdick preached the evening following, and the ordination sermon on First-day morning. Sermons were preached also by brethren Witter, Fisk, and Haight. We heard it frequently remarked that the preaching was excellent, and a good impression seems to have been made upon the community. We hope the brethren of Shingle House will be much encouraged, and steadfastly maintain the work which seems to have opened so well on that field.

Our cause at Hebron, Pa., has good supporters among the families residing there. Their Sabbath meetings are well attended, and the young people are striving to "excel" in well-doing and usefulness. Our young brother, Willie Burdick, is preaching occasionally there with acceptance, while teaching for the winter in an adjoining town. To Dea. Geo. W. Stillman and family we feel especially indebted for kindnesses received. The acquaintance we have formed with our people in these parts has been full of interest to us, and we are encouraged to hope that they will always be loyal to the cause that has made them Seventh-day Baptists. There is something admirable indeed in the character that is revealed when truth is adhered to amid many trials; and when the Lord shall come to reward his servants, such tired ones shall enter into the inheritance of the kingdom of glory.

Hebron, Pa., Feb. 1, 1887.

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Missions.

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

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

"UPWARD and onward" our motto each day, Nor dare we retire while God leads the way; Though dreary the path, we still must press on, Till we rest with the weary, where our brethren are gone.

At the Central Congregational church, Brooklyn, eight Chinese converts to Christianity were recently baptized by Dr. Behrens.

BRO. LUCKY writes: "I am at my post in New York City, seeking and, with the Lord's help, finding, opportunity to bring the message of salvation to the children of Judah."

THE Secretary of the Woman's Baptist Foreign Missionary Society says: "Is the spiritual power of our work waning? Results abroad are intimately linked with consecration in our service at home. The tide of salvation there cannot rise higher than the tides of prayer and devotion here. We remember an incident in the work of another board. A native girl was educated and afterwards supported in work, by funds from some unknown giver in America. She was such a marvel of success in all her studies and subsequent labors that the reason of it was often questioned. A member of that mission, visiting this country, resolved, if possible, to find out the patron who had given a name and supplied funds to this girl. With no clue but her name he told the story at public meetings and at length found a lady whose name she bore. But this woman, if a Christian, had no knowledge of missions—could only remember that she once had a servant interested in 'such things.' The missionary persevered in relating the incident, till on one occasion he saw a lowly woman in the rear of the church sobbing over the recital. She had been the unknown patron of the girl. Poor and unlettered, she had put her all—alms and prayers—into this young life." And Mr. Wilder, of the *Missionary Review*, adds: "If 'special objects' are crowned with such gifts and such results, should they not be more encouraged?"

A MISSIONARY of the American Board says: "Those who think of the Chinaman as a docile, pliable creature, are, I fear, mistaken. He has his ways, notions, prejudices, and perversities fixed in him by ages of breeding and training. Sometimes I am tempted to think that even the best of them would like to haggle a little about the terms on which they accept Christ. This perhaps would be uncharitable, yet I have heard real earnest Chinese Christians say things which sounded a little as if they thought that simple, straightforward obedience to the truth was a *foreign custom* to which the Chinese converts could not be expected to conform all at once. They must be allowed to obey in Chinese fashion, which is to beat down a little, and, as a matter of course, only give a part of what is asked, while they hang back for more than is offered. I would not press this point, lest I do injustice to men and women who have done and borne much for the Master. I think, too, the Chinese are not alone in this tendency to trim down, and it is a great thing for any Christian to fully accept the fact that when God says ten he means ten, and not seven and a half, or eight, or nine. But I think this tendency is much more marked in the Chinese. Not long ago I said to a Chinese brother who was not keeping the Sabbath very well: 'Can you tinker my watch for me?' He did not think he could. 'And yet you are trying to tinker God's law. My watch was made by skilled workmen, who made everything just right. Much more God has made his law just right, and it would be folly for us to try to tinker it.' One needs constant bracing up in dealing with the Chinese, and just now especially it seems to me that the work here has come to a critical point, where the members are being tested and sifted, not so much by persecution as by this tendency to qualified obedience, and there is special need to 'reprove, rebuke, and exhort with all long-suffering.' But weak nerves shrink from the 'long-suffering,' and want to do all up with one sharp blow, and so be rid of the strain."

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

NUMBER VII.

The Eighth Annual Meeting of the Society was held at Alfred, N. Y., Sept. 12, 1880. Introductory discourse by Wm. B. Maxson, from Matt. 6: 10.

The receipts of the Treasurer for general purposes, during the year, had been \$1,594 07; the expenditures, \$1,355 46. Three hundred dollars had been expended on western missions, and the rest was appropriated to the foreign field. There had also been received on subscriptions for the building of a chapel at Shanghai, \$1,530.

Samuel Davison, the only home missionary employed by the Board, was laboring in Illinois, principally at Farmington, but making occasional visits to South Hampton, Peoria county, and Glen Creek, Fulton county. He reported 1,200 miles traveled, 149 sermons, 165 visits, 3 sermons upon the Sabbath question, the distribution of several thousand pages of Sabbath tracts, 2 baptisms, and the regular administration of the Lord's Supper, at Farmington, every two months. In Farmington and vicinity there were 18 families of Sabbath-keepers; the church had increased by the addition of 10 persons; a Sabbath-school had been organized, and a number of persons were manifesting much interest in the subject of the Sabbath, some of whom had turned to its observance. At Southampton there were seven families who maintained regular Sabbath meetings.

Both the report and the missionary speak of the great importance and promise of Western missions; and the following words of the report are as pertinent now as then: "It behooves us to consider solemnly, whether our present unpreparedness for the work is not, in a great measure, owing to former unfaithfulness."

The Board renewed its expression of regret that each Association was carrying on missionary labor within its own bounds, thus preventing a combining and concentrating of missionary efforts which, it was believed, would prove more effective.

The conversion to the Sabbath in Hayti, of Wm. M. Jones, of the Baptist Free Mission Society; and J. W. Morton, of the Reformed Presbyterians, had created such enthusiasm at the Anniversary in 1849 that the Board had been instructed to take immediate steps toward occupying that field. But they reported only unsuccessful efforts in that direction.

The China mission continued to be an object of deep interest to the Board; for they felt that God held our people responsible, not so much for what was actually accomplished, as for what they tried to do. It is the faithful servant that is pronounced blessed by the Lord at his coming.

We have been much interested in learning the attitude of those who managed our missionary operations a quarter of a century ago, toward the subject of schools in heathen lands; for we had received the impression, from statements made, that they were not in favor of them. It is, therefore, an occasion of surprise and satisfaction to find that they believed in sustaining such schools, at an expenditure proportionate to our means and number of laborers, and as an important auxiliary to mission work. They believed, as we do, that these schools should be thoroughly religious; but that God had ordained that the preaching of the gospel shall be the instrumentality above all others to be employed for the saving of men.

WHAT CAN WE DO ABOUT IT?

Doubtless all loyal hearts have been stirred with the communications in the RECORDER of January 13th relating to our China mission. The letter from Mr. C. S. Hartwell to Bro. Main is significant, showing, as it does, the great importance and value of the mission, not only as an evangelizing agency, but as a beacon light to reflect Sabbath truth. It is sometimes well to see ourselves as others see us—to take the stand-point of one outside the denomination who has had a wider scope of observation, and is more cosmopolitan in judgment than are some of us. Mr. Hartwell says, "To hold up the Sabbath in Shanghai is a sterner task than in other parts, and therefore the more important. . . I think the value of your long-held position here cannot be overestimated. Your mission has a recognized status, and as this is the grand thoroughfare of China, the fact of the Sabbath is heralded in every direction. . . To retreat from your position here, after nearly forty years, would be a dire calamity to the Sabbath cause in the world. It would be noted significantly by every denomination; and any one who would advocate it incurs suspicion of mis-

understanding our world-wide responsibility."

Truths coming to us from such a source should command our attention, and demand earnest, prayerful thought.

The statements of Bro. Davis, relative to the importance of the mission, and our duty, as a denomination, to support it, are convincing, coming, as they do, from one so candid, so conservative, so careful in all his communications, lest he shall in any way seem to overestimate the advantages of the position, and thus give false impressions, and raise hopes which may not be realized. The carefully expressed convictions of such a man, and one so experienced and competent to judge, must have weight with thoughtful minds. That the China mission is of "vital" importance—vital to the growth and prosperity of the Seventh day Baptist denomination, vital to the interests of Christ's kingdom on earth—who can deny? We do not wonder at the strong language of Bro. Main. It is no stronger than the Scriptures warrant. God's promises are conditional: "Go ye into all the world and preach the gospel to the whole creation." Mark 16: 15. "Go ye therefore and make disciples of all the nations, baptizing them, into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the ends of the world." Matt. 28: 19, 20, Revised Version. Can we claim the promise contained in these words without complying with the condition expressed?

My appeal is to the women of our denomination. Dear sisters, what can we do about it? Cannot some plan be devised whereby we may render more efficient aid to our brethren who have this matter in charge? Some plan whereby needed funds may constantly flow into the missionary treasury, so that the China mission may be reinforced, and placed upon a more permanent basis? Let us not do less for home missions, but more, and much more, for foreign missions. Will we do this? We can if we will. When I read the reports of woman's boards of other denominations, and note their efficiency in missionary work, and then think of the true loyal hearts that beat in unison on this subject in our own denomination, I exclaim, surely, with united, well organized effort, we can do more and better work than we are now doing. Let us arise and do this needed work for the Master's cause, which the indications of Providence so clearly point out for us to do.

MRS. C. M. LEWIS.

ALFRED CENTER, Jan. 18, 1887.

THE INDIANS.

The political and social condition of the civilized Indian is a legitimate subject for analysis and criticism. In the eastern part of the Indian Territory, bounded on the north by Kansas, east by Arkansas, south by Texas, and west by the Kiowa and Comanche Reservation and the uninhabited region known as Oklahoma, lies the allotments of the principal civilized tribes. The following are the areas occupied by the named tribes and the population as given by the last census:

Tribes.	Sq. Miles.	Population.
Cherokees	7,861	19,720
Creeks	5,024	15,000
Choctaws	10,450	15,000
Chickasaws	7,207	6,500
Seminoles	312	3,000
Quapaws, Senecas, Shawnees, Wyandottes, Peorias, Ottawas, Chickasaws, Modocs, and Kaskaskias	860	900
Total	31,084	67,120

A total area of only 31,084 square miles, with a population of 67,120. This is by far the most valuable, as it is the most beautiful, part of the Indian Territory. A glance at the names of the tribes shows the wide geographical distribution of the ancestors of the present inhabitants of the comparatively small territory designated above. The Peorias, Kaskaskias, and Pinkshaws are remnants of the once mighty Algonic race, which occupied Illinois, Indiana and a part of Wisconsin. In this little north-east corner of the Cherokee Nation are the few survivors of the Miamis, the Shawnees, and the Ottawas, whose ancestors once exercised sovereignty throughout Ohio and Michigan. By the side of these live the Senecas, a part of the historic Iroquois race, whose confederated tribes were masters in the territory now constituting the great states of Pennsylvania and New York. The Chickasaws, Choctaws, Creeks and Seminoles once held the vast regions now included in West Tennessee, Mississippi, Alabama, Florida, a part of Georgia and East Louisiana. The dominion of the Cherokees embraced the Carolinas, the larger part of Georgia and Tennessee, and united, on the north, in Kentucky, with the range of the Shawnees, and sometimes the Wyandottes, the Miamis and the Iroquois. Thus it will be seen that this small Indian state, of but little more than 67,000 souls, includes the remnants of the various races which once owned the soil and exercised sway from the Atlantic Ocean to the Mississippi, and from the Great Lakes of the north to the Gulf of Mexico at the south. How this imperial re-

gion was lost to the red race, history tells, and the record is written in blood, and attested by frauds and wrongs without excuse.—*The Gospel in All Lands.*

MISSIONARY SOCIETY.

Receipts in January, 1887.

George Greenman, Mystic Bridge, Conn.	\$50 00
Second Western Church, to complete L. M. of Rev. Horace Stillman.	5 00
Mrs. B. P. Green, Little Genesee, N. Y.	5 00
Wm. C. Stanton, Western, R. I.	6 00
Lincklaen Church, collections for C. M.	\$ 2 29
Lincklaen Church, collections for G. F.	6 20— 8 49
Receipts per L. C. Rogers:	
P. C. Kenyon, Clifford, Pa.	10 00
Elleha Burdick, "	2 00— 12 00
Receipts per H. P. Burdick:	
Collections on field.	2 50
Contributed by self.	5 00— 7 50
Alfred Collins, Charleston, R. I., to make L. M. of Nathan A. Collins, First Brookfield Church, G. F.	10 38
" M. M.	50— 10 88
A. Friend, Preston, N. Y., G. F.	2 00
" M. M.	1 00— 3 00
George Greenman, Mystic Bridge, Conn.	10 00
Abel P. Saunders, Farmington, Ill.	500 00
Receipts per D. K. Davis:	
Mrs. Sarah Burdick	1 00
Humboldt Church, collections	56— 1 56
Ladies of Isaai Church, Minn., C. M.	6 00
A. B. D. Shiloh N. J., one scholar for 1887 in S. M. S.	30 00
J. W. G. F.	10 00
Shiloh Church, G. F.	35 16
" Sabbath school, C. M.	3 84
James J. Callin, Wolf Creek, Wis., C. M.	1 00
James J. Callin, Wolf Creek, Wis., H. M.	1 00— 2 00
Milton Exce' Band, (S. M. S.) to pay for one scholar for two years, and to make L. M. of Alfred D. Bliss and Miss Eda S. Crandall.	60 00
Pawcatuck Ladies' Aid Society, to make L. M. of Mrs. E. N. Denison.	25 00
Allen B. West, Reedsburg, Wis., to complete his L. M.	15 00
Charles Lindsey and wife, Adams, N. Y.	2 00
Nathan Whitford, Adams, N. Y.	2 00
Mrs. Nathan Whitford, "	1 00
Mrs. Naomi Witter, "	1 00
Charles R. Coon, "	1 00
Mrs. Ransom Coon, "	1 00
Eugene Coon, "	1 00
Pawcatuck Sabbath-school, L. M. to be named.	50 00
Farina Sabbath-school, G. F.	25 00
" C. M.	19 98
" Ladies' Aid Society, G. F.	5 07— 50 00
E. D. Coon and wife, Albion, Wis., Second Hopkinton Church, to complete L. M. of George H. Spicer.	23 00
Balance Dec. 31st	\$986 48
	12 55
Payments in January	\$978 98
	874 66
Balance in Treasury this date	\$104 33
Received for Permanent Fund, from sale of S. S. Clark house, DeRuyter, N. Y., E. & O. E.	\$375 00

A. L. CHESTER, Treasurer.
WESTERLY, R. I., Jan 31, 1887.

CHILDREN IN JAPAN.

Birds are sometimes captured with long bamboo poles with a sticky substance on them that holds the poor little songster fast, when once it touches the treacherous pole. Birds captured in this way are often put in cages, and passers are often begged to give a few pennies to have the birds released from their prisons. We once visited a temple where a mother and her children had little birds in cages, for which they begged us to buy freedom. Poor little birds, we would like to have set the doors of their cages open, and let them fly out into God's glad, free air, but we did not relish the idea of buying their liberty, only to have them caught again, for the next visitors to be hoaxed as we had been.

In July there was a great *matsuri*, or religious festival. The temple grounds were filled with toy sellers and vendors of different things, mostly for the children. One of the principal streets had also been thronged with toy-sellers and candy men for several days previous. Among a multitude of other curious and interesting things for the children, we came across a man who had a lot of bugs fastened to little paper wagons and other imitations of vehicles, which the bugs could not help drawing as they walked about. Another man had little gold-fish in tiny glass globes. He had a kind of lottery arrangement for selling these to the children. I watched a boy who came up with a baby brother tied securely on his back. He paid a cent or two, and then gave a stick on a pivot a whirl over a dial with different marks, showing whether he would draw a gold-fish or a piece of candy, or possibly nothing. The stick stopped over a mark that showed the happy whirler was entitled to a gold-fish. Elated with his success, he paid more money and "tried his luck" again, but this time he only got a little piece of cheap candy. He took it and gave it to his baby brother, who had been all the while looking over his shoulder an interested, sober, silent spectator, until the candy was grasped by his chubby fingers. Then the boy gambler picked up his gold-fish and walked off. A sad training for the boys, isn't it?

Another favorite pastime is story-telling. On the streets you will see a lot of children gathered about some man or woman whose business it is to go about telling stories. They sound very strange to our ears as they are loudly drawled out in a squeaky, sing-song tone, sometimes accompanied in parts of the

story with the thrumming of a kind of small banjo. Many sing little songs or choruses in different parts of their stories. The stories are varied according to the audience or the mood of the speaker, the Japanese thinking the greater the variation from the original, the better the story.

One of the most interesting things I have seen were the men who made rabbits and other animals out of *mochi*, rice dough. I saw a man take up a little lump of white dough and make the body of a rabbit, then two tiny specks of pink dough, and two pink eyes seemed to blink at the bystanders; then a little lump of blue dough, and a cute little tail was stuck on so that the cunning little rabbit looked just as if it were going to bound away and hide from the interested little customer who was waiting for it.

Beside the bug and *mochi* stands there were numerous other stands where pretty toys were sold, dogs and cats and monkeys and a host of other things that delight the little folks.

We sometimes see men and women going about the streets with a small charcoal brazier, a little griddle over the live coals, and spoons, cups, batter and *shoyu* sauce, which they hire out to the children for a new *ris*, a fraction of a cent. Then the happy little folks have a good time, baking their own griddle-cakes and eating them.

But please do not think it is all pleasure and play in Dai Nippon for the children. Every morning precisely at seven o'clock a great hubbub of voices is heard just across the street from our home. Think of being regularly in school every morning at seven o'clock through the long summer! The Japanese do not believe much in vacation—in fact, think the foreigners who let their children rest from study during the hot months are indulging in a foolish waste of time. So instead of summer's bringing a glad, much longed-for holiday, the children here go to school just as regularly as at other times of the year.

Perhaps you will think I mean they were reciting when I spoke of a great hubbub of voices; but no, they were *studying!* What they wish to learn they repeat over and over in a very loud, rapid tone, so that a roomful of pupils make a great noise. I suppose they never heard of such a thing as dropping a pin to test the quietness of the school-room. But what is lost in one way seems to be gained in another, for a boy cannot look on his book and pretend he is studying when he is not, for his teacher can hear the words if he is saying them as he ought. How would you like to attend such a noisy school? Not very well, I fancy. You ought to be very thankful for your quiet, orderly schools, where you obtain useful knowledge that will be a help to you when you are men and women, instead of the parrot-like learning that the Japanese children get, for many of them spend months and years learning to repeat things that seem to convey no great meaning to their minds. You ought to be thankful, too, for your nice Sabbath-schools, and mission bands, and Christian parents, and clean, orderly homes; for children in heathen lands have none of these. Neither do they know about Jesus, or the "many mansions" he has gone to prepare for those that love him.—*Children's Work for Children.*

THE ADORNMENTS OF A MEXICAN CHURCH.

BY REV. M. E. BEALL.

In the old mountain-girt city of Monterey, Mexico, there is a congregation of native Christians that hold their Sabbath-schools, prayer-meetings and preaching services in a whitewashed room; the floor of the second story of the building forms the ceiling of the church; the church floor is of dirt, and while there are two doors, there are no windows. In the tropical climate of Monterey, this room gets very hot when filled with worshippers, as is the case almost every Sabbath. If you could understand the beautiful Spanish language, and should visit this little room some Sabbath morning, you would hear the whole school repeat the catechism word for word. One of these Sabbath-school boys was one day ridiculed by some Catholic boys for going to such a poor and ugly church. They said to him,

"Our church is large and beautiful, and yours is poor and mean."

"That is true," said the little Mexican Presbyterian.

"In our church are beautiful pictures on the walls, rich, gold chandeliers hang from the ceiling, and his holiness, the bishop, often says mass for us; now what can you say for your little church?"

"More than you can say for yours," said the little Protestant. "We have no pictures on the walls, but we have the 'Law of God,' as the Mexicans call the Ten Commandments. "We have no chandeliers of gold, but lamps enough to read God's Word, and 'more to be desired are they than gold, yea, than much fine gold.' We have no bishops or mass, but our preacher teaches us how to live so that we may please God. We have no fine altar, no Virgin Mary, nor images of saints, but the adornments of our little Protestant church are prayers and hymns of praise to the only living and true God.—*Children's Work for Children.*

A CHINESE Young Men's Christian Association building has been erected, in Honolulu, at a cost of \$5,000. About \$2,000 was contributed by the Chinese themselves. This is the finest building that has yet been dedicated to such an association of Chinamen. The number of members belonging to this society is about 300. They are mostly residents of Honolulu.

Sabbath

"Remember the Sabbath days that thou laborest the seventh day is the Sabbath."

From Northern Christian THE SABBATH QUARTER

BY REV.

In both theory and practice vitally important. more so than on the Sabbath. The Seventh-day Adventists' error result from a wrong portance of insisting hereon. Dr. Jones notes in the last *N. Y. well*, but his touch essential to clearly Sabbath on the first Sabbath that his practice sabbatize at all, did same specially honor simple diagram wrong standing of the truth impress its significance.

Day, are or period of creation.

1	2	3	4	5	6	7	8	9	10
1	2	3	4	5	6	7	8	9	10

Thus time begins so-called creation are no part of time the week, the morning with the first man in their migration God's teaching a sacredness of the accordingly ethnic tradition recollections creation, the sacred the flood, sacrifice "throughout their a change of the Sabbath the first day to the was effected. The ulous water supply this change on the race or chosen separate from idol customs of heathen pired, with Judaism at Christ's resurrection and Pentecost week the old rule away. But during from Adam to Moses to Christ 1, to the present, 1,8 bath commandment vis: "Work six d The seventh near after six work d week" never mod the Bible, God's p servance the first 1,887 years as trul of the law on the working six days the Jews did on 8 years. For the S work and rest, week. Yet does Scripture, tradit combine to ma placed on the fir bath legislation edge and teachin antidote to ren "Seventh-day Be betarianism.

From the 26 THE

(A reply to

The article in Rev. Wm. H. I bath Question— much interest to the first day of agree with the w clearly see that the first day of t "essential" and seems to me, hov is, the writer f places Adam's cr in the sixth crea Adam begin to i people begin to birth. It was "breathed into life, and man be Adam began hi of creation had was not yet o "And Adam g and to the lowl of the field; but

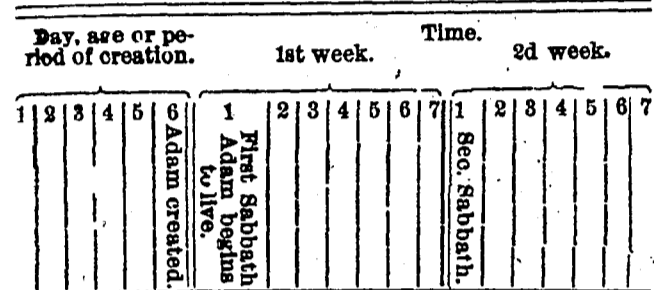
Sabbath Reform.

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

From *Northern Christian Advocate*, Jan. 6, 1887.
THE SABBATH QUESTION—A RIGHT START.

BY REV. WM. H. ROGERS.

In both theory and practice a right start is vitally important. On no subject is this more so than on the great Sabbath question. The Seventh-day Baptists' and the Seventh-day Adventists' errors in various localities result from a wrong start, and evince the importance of insisting on right teaching hereon. Dr. Jones' excellent Sunday-school notes in the last *Northern* touch this matter well, but his touch needs amplifying. It is essential to clearly see that Adam kept the Sabbath on the first day of the week, consequently that his posterity, so far as they sabbatize at all, did so for 2,500 years on the same specially honored day. The following simple diagram will facilitate the understanding of the truth here urged, and help to impress its significance:



Thus time begins with Adam's life. The so-called creation "days," ages or periods, are no part of time. Time's data, the day, the week, the month, etc., begin their flow with the first man's breath. His posterity in their migrations carried with them in God's teaching and their tradition the sacredness of the first day of the week. Accordingly ethnic traditions preserve and exhibit recollections of the golden age, the creation, the sacred first day of the week, the flood, sacrifices, etc. For the Jews "throughout their generations," 1,500 years, a change of the Sabbath from its location on the first day to the seventh day of the week was effected. The manna, quails and miraculous water supply for forty years, stamped this change on the practices of the peculiar race or chosen people. So they became separate from idolatrous lands, Sabbaths and customs of heathenism. This change expired, with Judaism, by "statute limitation," at Christ's resurrection. Since the resurrection and Pentecost on the first day of the week the old rule or Sabbath law has assumed sway. But during all these three periods, from Adam to Moses, 2,500 years; from Moses to Christ 1,500 years; and from Christ to the present, 1,887 years, the essential Sabbath commandment has remained the same, viz: "Work six days; rest the seventh day." The seventh meaning not of the week, but after six work days. The phrase "of the week" never modifies "the seventh day" in the Bible, God's people in their Sabbath-observance the first 2,500 years and the last 1,887 years as truly kept the letter and spirit of the law on the first day of the week by working six days and resting the seventh as the Jews did on Saturday during their 1,500 years. For the Sabbath consists in the true work and rest, not in its location in the week. Yet does it plainly appear that Scripture, tradition, history and reason combine to magnify the glory God has placed on the first day of the week in Sabbath legislation and practice. The knowledge and teaching of this are the specific antidote to remove the malady of the "Seventh-day Baptist" and "Advent" Sabbatarianism.

From the *Northern Christian Advocate*.
THE RIGHT START.

(A reply to the foregoing article.)

The article in your issue of Jan. 6th, by Rev. Wm. H. Rogers, entitled "The Sabbath Question—The Right Start," is one of much interest to me. If we are to observe the first day of the week as the Sabbath, I agree with the writer that "it is essential to clearly see that Adam kept the Sabbath on the first day of the week." I would also put "essential" and "clearly" in large caps. It seems to me, however, that essential as this is, the writer fails to make it clear. He places Adam's creation, as the Scripture does, in the sixth creation period, but he makes Adam begin to live in the next age. Most people begin to live on the day of their birth. It was so with Adam, for God "breathed into his nostrils the breath of life, and man became a living soul." When Adam began his life the sixth period of creation had not ended, because creation was not yet complete. Gen. 2:20 says: "And Adam gave names to all the cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a helpmeet for him." It seems that Adam did a large amount of work before his

helpmeet was created and God rested from all his labors; consequently Mr. Rogers will need to change the diagram and place, "Adam begins to live," in the sixth creation period, with "Adam created," and if "time begins with Adam's life," he will need to cancel the statement, or else make it clear, that "the so-called creation 'days,' ages or periods, are no part of time."

Again, Mr. Rogers places the "First Sabbath" with the first day of the first week of time, as it is essential to clearly see how this is so, will he please explain? Gen. 2:3 says: "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." These words do not indicate that God blessed and sanctified the first day of each week, as the diagram indicates. Have not the Seventh-day Baptists or Adventists as good authority to place "Sabbath" under the figure 7 as Mr. Rogers has under 1? It is certain that God blessed the seventh day of something. Mr. Rogers says it is not the seventh day of the week, but the seventh after six days work. If "time begins with Adam's life," as the writer says, and he is to "work six days, rest the seventh," it would bring the rest day just where the Seventh-day Baptists and Adventists place it, and not on the first day of the week, as the diagram shows. Either Mr. Rogers' theory is wrong or his diagram is wrong. If his theory is right, then there was no need that the Jews change their Sabbath from the first to the seventh day of the week, because it must have been on this day from the beginning. It seems rather to be true that those who were disloyal to Jehovah, those who departed from his commandments and worshiped the sun, from the days of Cain down to the present time, rested and worshiped on the first day of the week. Will Rev. Mr. Rogers please explain how this practice of the heathen nations can be a good reason why we, who profess to be loyal to Jehovah, should follow their example?

I am very sorry, after all the effort Rev. Mr. Rogers has made to start us right, that he should place our feet on nothing but a shifting, sandy foundation, by telling us that "the Sabbath consists in the true work and rest, not in its location in the week." One day in the week, then, is no more sacred than another. God, then, did not bless and sanctify any one day of the week more than all the others. But the knowledge of God's glory, which Sabbath legislation and practice have placed on the first day of the week, is "the specific antidote to remove the malady of the Seventh-day Baptist and Advent Sabbatarianism." As Christian people all over the land view with alarm the rapidly increasing holidayism of Sunday, and are crying to one another, "Save the day or we perish," I am led to ask if the brother can't give us a better antidote for this Sabbatarianism? Can't he give us something from the Word of God for us to stand on, that we may feel that our feet are sure and steadfast upon the Rock that cannot be moved, and not upon the shifting sand? Do give us some divine authority for the Sunday Sabbath on which we can rest secure.

Yours for the truth,
C. D. POTTER.

ADAMS CENTRE, N. Y.

FROM THE FIELD.

SHEPHERDSVILLE, KY.

We have two new additions to our band—Bro. Hardin Wise and wife, who are now keeping the Sabbath. They came out from the Missionary Baptists, and were the best members they had at this place. None but Sabbath-keepers can realize how our hearts rejoiced when they came out on the Lord's side. There are seven in this neighborhood who keep the Sabbath, and five of us meet every Sabbath and have Bible-readings. These readings are very interesting and draw us nearer to the Lord.

The outlook for the future is more hopeful. There are several in this county who are interested in the Sabbath, and we are doing all we can to agitate the question by giving tracts to all who will read them. The Methodists and Baptists at this place have daubed Sunday with untempered mortar until the institution has crumbled to pieces. Mr. Harrington, a Baptist minister, was the last man who undertook to daub the man-made institution. He came to my house one evening and was very anxious to talk on the subject of the Sabbath. When he was ready to start away he said he had been requested to preach on the change of the Sabbath, and invited us to come and hear him. I told him it would be of no use for us to go, for there was no harmony among them; that he could not prove, by divine authority, that the Sabbath had been

changed; that I had offered \$100 to any one who would prove it; but asked him, if he could, to bring or send the proof, and I would give him the money. He said: "There is no positive proof that the Sabbath has been changed. I'm a poor man, I've got a wife and seven children, if you will give me that \$100 I won't say anything more about it." This was very amusing to me, and I concluded to go and hear him. He told his congregation that there was no positive proof that the Sabbath had been changed, that it was not clear to his mind, and began to argue the lost time question. He said the Children of Israel lost a day in crossing the Red Sea, and, since then, we have been keeping the seventh day, and, looking at the Sabbatarians, said, "What do you think of that, sir?" His discourse abounded with assertions and contradictions, and reminded me of Ingersoll's lectures against the Bible—anything to dodge the truth.

Last winter a boy, who lives in this county, twelve years of age, came to stay a few weeks with us. While here he became convinced that the seventh day is the Sabbath of the Lord, and wrote his mother the following letter, which is too good to be lost; therefore I copy, and send it to you for publication, as it may be the means of converting some one from the pagan Sunday, to repent and be saved according to the terms of the gospel.

H. H. C. Q. JAMES.

JAN. 18, 1887.

The Letter.

SHEPHERDSVILLE, Ky., Feb. 23, 1886.

Dear Mother,—You said, in one of your letters, that you wanted me to love God. This is perfectly right, for what a happy world this would be if everybody loved him. I have been very much interested in the Bible since I have been here. I want to love God and live a Christian life so I can obtain a home in heaven. I want to start right, and I want a "thus saith the Lord" for everything I do.

I don't see how I can love God and keep Sunday, because there is no command for it. How am I to love God? The Bible says we show our love to God by keeping his commandments. 1 John 5:2, 3, 2 John 1:4-6, Rev. 14:12, John 14:15, 21, 23. "By this we know that we love the children of God when we love God and keep his commandments. For this is the love of God that we keep his commandments and his commandments are not grievous." God commanded us to keep the seventh day of the week, not the first. Gen. 2:2, 3, Ex. 20:8-11. If Christ or his apostles changed the Sabbath from the seventh to the first day of the week, they would have said something about it. Paul says, "I have not shunned to declare unto you all the counsel of God," (Acts 20:26, 27); but he did not say one word about the change of the Sabbath, therefore I conclude that Christ did not change the Sabbath. I intend to study the Bible in order to find what God wants me to do to be saved, and then I want to do it. For there are so many different denominations in the world, all teaching a different doctrine, I don't know which is right. Therefore, I want to take the Bible for my rule of faith and practice.

Your loving son,

OUTLOOK CORRESPONDENCE.

ISLIP, L. I., Oct. 11, 1886.

A. H. Lewis, D. D.—In the October number of the *Outlook*, "Baptismal Regeneration is spoken of as being the residuum of the talismanic salvation which the heathen nursed long before Christ was born." Will you give in the January number an explanation of John 3:5 and Titus 3:5. These two passages teach a water and spirit baptism—baptismal regeneration and spiritual renewal.

Yours truly,
R. R.

PLAINFIELD, N. J., Dec. 16, 1886.

Dear Brother,—Your note of October 11th, asking an explanation of John 3:5 and Titus 3:5, and their relation to the question of baptismal regeneration, is before me. In the remarks to which you refer, published in the October number of the *Outlook*, we referred to baptismal regeneration as being the pagan doctrine that the application of water produced spiritual purity. The pagan theory made water the essential talisman, the touch of which gave spiritual cleansing. Nicodemus, with whom Christ conversed (John 3:5), seems to have been familiar, not only with that idea, but with the theory of John the Baptist that the act of baptism was the sign of repentance. By this outward act John initiated men into the kingdom of heaven. Christ taught Nicodemus the broader idea that the spiritual entrance into the kingdom of heaven was the essential thing, and that came only by the birth "from above." This birth from above came through the regenerating influence of the Holy Spirit. Christ sought to impress this truth upon Nicodemus by placing it along side the idea Nicodemus already had, of baptism as the sign of entrance into the kingdom of God. Christ evidently did not mean to teach that this outward sign

of repentance was unnecessary, or unmeaning, but rather that it was only the outward sign of real spiritual regeneration. Fitting his teaching to the attitude of the mind of Nicodemus, Christ therefore spoke of this as the birth into the kingdom of God by water, which needed to be supplemented by the birth from above through the Spirit. We therefore understand him to teach, not that baptism brought regeneration, but was only the sign of that repentance which led to regeneration through the Spirit from above.

John himself declares that his baptism was incomplete, since it was only with water, but the Holy One coming after him would baptize with the Spirit. In this fact is found the key to the conversation between Christ and Nicodemus. Had the doctrine of baptismal regeneration, as taught by the pagans, been true, then John's baptism would have given full entrance into the kingdom of heaven. But John the Baptist and Christ both teach that the first was but the outward and symbolic entrance which could be realized only by the Spirit's baptism from on high. The passage in Titus is still more clearly symbolic, by the contrast which it makes between "the washing of regeneration, and the renewing of the Holy Ghost; which he sheds on us abundantly through Jesus Christ, our Saviour." Here the same clear distinction is made between the outward symbol of regeneration, and the inward reality. By referring again to the editorial in the October number, you will see that we are aiming to show how the erroneous theory of paganism became associated with the true theory of the New Testament period. What had continued to be the outward sign of spiritual regeneration was thereby perverted into a real agency, namely, the touch of the water. If different shades of meaning have been given to the expression "baptismal regeneration," the fact still remains that the perverted doctrine of baptism as it appeared after the middle of the second century was as stated in our former issue. We accept not only the necessity of baptism, but the especially significant language of the same as taught in the New Testament—death to a life of sin, and resurrection to a life of righteousness. But the death to sin and the life to righteousness come only as Christ taught Nicodemus, through the influence of the Spirit from above. This system of perverting the physical agency from its proper place as a symbol became the source of endless corruption in the earlier centuries. When it came to be taught that by the act of baptism one became, not only a member of the visible church, but was also renewed as to spiritual life, Christianity became a thing of ceremony only. The ceremonial system of Judaism was never more baneful in its effects upon the spiritual health of the Hebrew nation than was this baptismal regeneration theory upon the life of the church, from the third century forward. Filling the church with baptized pagans who knew nothing of the birth from above, not only was the character of Christianity misrepresented, but men were made worse by accepting for the real that which was only apparent and, therefore, false. From that time to this, whenever men have accepted the outward, physical symbol of purity, instead of the real purifying power through the Spirit, there has been a corresponding degradation of Christianity. It is for these reasons that we characterize baptismal regeneration as the residuum of talismanic salvation brought from paganism. If in your own mind, or in the definition which other men give of the expression, there is another idea, we are glad to make this explanation that our meaning may be fully understood. One great source of misunderstanding is in the definitions we apply to the same terms.

Yours truly,
A. H. LEWIS.

CORRESPONDENCE.

TEXARKANA, Ark., Jan. 11, 1887.

To the Editor of the *Sabbath Recorder*: I hope you will find room in the *Recorder* for the enclosed extract of letters from Bro. M. F. Whatley, of Texas. We have no paper except the *Recorder* through which to let our struggling few of the South know what goes on among us. The first was written soon after our church was thrown into consternation over the decision of Supreme Judge Cokkrill on the Sunday law, and it did much to strengthen it as well as to revive it.

RUFES, Falls Co., Tex., Nov. 15, 1886.

Dear Brother,—Yours of the 1st came duly to hand. Glad to hear from you, but sorry to hear that your people were thrown into confusion by the ruling of a bigoted judge. This is what we may always expect. It was an unprincipled judge and a Pharisaical rabble that put Christ to death, and they have ever followed his people with the same relentless hand. I hope the church will not be discouraged. We will have to make sacrifices if we serve God. Suppose we have to lose one day in every week to please our Heavenly Father, can he not pay us double or quadruple for all we lose? An unjust law can make us less a day, but it cannot make us worship Baal. I hope your trouble will pass over without any

serious damage to the church. Tell the brethren to stand by their honest convictions of truth, let come what will come. If God be for us, it makes no difference who is against us. Tell them that I do most earnestly pray our Heavenly Father that he will strengthen and comfort them in their hour of need, but to bear hardness as good soldiers of Jesus Christ. . . . Wife and I are anxious for you to come here and deliver a series of lectures on the Sabbath. Could you not come about the 1st of December, and lecture until time to go to Sherman? It would be a good way to get me off to Sherman. Wife and I have about concluded to have a Seventh-day Baptist church of our own. It will be a Pricilla and Aquila church. We will be overwhelmed with First-day Sabbath-keepers, but we can stay at home and read and study. . . . Hoping that a better day may come for your little church and all Christians, I remain,

Yours in love,
M. F. WHATLEY.

I was not at home when the above was sent, being away at DeWitt, Ark., and so did not have time to comply with his request. Writing to him afterward relative to going there, I received the following response:

DECEMBER 24, 1886.

Dear Brother,—Yours of the 16th at hand. . . . Hope you have recovered of your pneumonia ere this, and will be able to do good work for the Master in seeing that that abominable law is reversed in the Legislature. You ought to attend the Legislature in person, and see that it is properly brought before it.

I do not think January or February favorable months for holding meetings here. This is a black-mud country, as you know, and it is simply desperate in wet weather. As you could not come earlier, I think you had better postpone until spring. I think your judgment of the situation will approve of this method, but I don't want our correspondence to drop. Keep me posted as to how things are progressing. I hope I will be able to be with you in your work some this coming year. . . . Give my love to the brethren, and tell them I am glad if my words encouraged them. May the Great Head of the church bless us.

Yours in Christ,
M. F. WHATLEY.

The above correspondence may be of little worth to the denomination generally, but it will cheer the scattered brethren here in the South-west. I have just answered a long letter from Bro. S. L. Lee, of Alma, Ark., an earnest inquirer into the Sabbath truth.

FRATERNALLY,
I. F. SHAW.

FIRST DAY IN THE BIBLE
BY THOMAS BROADBENT, OXFORD, A. D. 1631.

I have much marvelled, wherefore some must needs have the Lords day be on the 7th, so contrary to the Scriptures, who term it the first of the weeks in two places; and at the mouth of two witnesses we would think, this matter should be established. But it seemeth, as Isaac said, *Jacob hath a blessing, & he shall be blessed, so they think; God blessed the 7th day, and it must be blessed: wherefore unless the Lords day come to be the 7th, it is not blessed and sanctified.* But they should consider that God did not bless the day, because it was the 7th; had he, then were it some reason, that the name and blessing should still go together; but now, he blessed the day, because he had rested therein; and if these two may be sundered, much more the other. What God hath put asunder, let not man loyne together, Lords day and seventh day; it will not procure them a blessing to go about in such sort to maintaine the truth. If their doctrine can otherwise be maintained, I desire them in Christ's name, that they would; if their doctrine cannot otherwise be maintained, I admonish them in the feare of God to teach such doctrine, as may. Were it once received that we must sanctifie the 7th day; and they, neither by Scripture, reason, nor Fathers can prove, that the day we doe now sanctifie, is the seventh; it will not come to passe, that we shall fall back to the Iewes day? The Scripture is against them, and that in two places, *Act. 20. 1 Cor. 16.* Reason is against them: for if the Iewes Sabbath vntill the change was the 7th, how should the next day be the seventh also? the name seventh hath reference to other dayes going before: shall one and the same day be the seventh of one weeke, and the sixth of the next weeke? Now, among the Fathers, *Ierome* is against them, for he termeth Wednesday the fourth of the weeke: *Si dies observare non licet, & menses, & tempora, & annos; nos quibus similes, crimen incurrimus, quartam Sabbati observantes, & Parasceven, & diem Dominicam &c.* Com. in *Ep. ad Gal. cap. 4.*

Finally, by this answer, as by the form the word seventh should be taken in the sense in the beginning of the commandment, and in another afterward: for as it is said, *and rested on the seventh day.* Here by seventh day must needs be meant one certain day: no man will say, that he rested on the day, we now keep holy (the first day). Again, if by seventh day is meant 20. any day be meant, as well as Saturday by first day *Act. 20.* why shall not say be meant, as well as Sunday? But I stand longer hereabout: this last cannot stand without the overthrow of God's week: that it may be received, God would make the world againe. *Sabbatum Memorial.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, February 10, 1887.

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

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"FAITH is the rainbow's form Hung on the brow of heaven: The glory of the passing storm, The pledge of mercy given. It is the bright triumphal arch Through which the saints to glory march."

BRO. G. M. COTTBRELL, the new pastor at Nortonville, Kan., writes that a good work of grace is in progress at that church. A dozen or more young people have expressed a wish to become Christians, and about twenty persons are expected soon to unite with the church by letter.

THE news from foreign countries this week indicates that nearly or quite all the powers are desirous of maintaining peace; but all are acting on the basis of the old proverb, "In time of peace prepare for war." They all seem determined to "have peace, if they have to fight for it." The situation is, to say the least, a very critical one.

THE case of Mrs Barber, of Alfred, on examination before United States Commissioner Angell, for alleged illegal voting, mentioned last week, was dismissed, the Commissioner ruling that it was out of his jurisdiction. The question as to who may vote in any given state is to be decided by that state, and not by the United States.

We begin this week's issues of articles, by Dr. T. R. Williams, under the general head of "Denominational Sketches," which will give a historical account of, and valuable information concerning, different branches of our faith as a people for the past half century. We hope that our young people especially will read them.

A LETTER just received from Bro. F. M. Hayes, of Housley, Texas, states that his house is so nearly completed that he has moved into it. He expects very soon now to begin work as missionary pastor of the church at Rose Hill, and on the Arlington field. That this brother is now free from the embarrassment under which, until now, he has labored, is cause for rejoicing. That the Lord will abundantly bless his labors on this field will be the prayer of many interested hearts.

SOMEBODY has said, not inappropriately, that going to church is like going shopping; you generally get what you go for. A woman goes into a store in which is displayed a hundred thousand dollars' worth of elegant and useful things. She buys a paper of needles or a ten cent handkerchief and goes away satisfied; she has got all she went for. So some people go to church to see the fashions, have a word with a friend, hear good singing, or gratify some trivial taste, well enough in itself, but a mere speck in comparison with the wealth of good things which the house of God holds in store for those who truly seek them. And, sad to say, having gotten what they went for, they seem quite content to pass the rest unsought and unasked, and, of course, unobtainable.

THE Beacon tells a story of a man who dreamed that he was on a journey, in the course of which he passed a meeting-house, on the top of which was an emissary of the devil fast asleep. Waking him, he inquired the meaning of his inactivity, to which the sleepy demon replied, that the people of that church were all asleep, and so he had nothing to do. Going a little further, the traveler came to a poor old cottage around which several evil spirits seemed to be very busy. Inquiring the cause of this unusual activity, he was informed that in that old cottage there dwelled an old man and woman who were praying and laboring constantly for the salvation of souls, and that, in spite of all the activity of the wicked spirits without, many were being converted to Christ. This is, of course, only a story. Are there any facts on which such a story could be plausibly built? John Wesley was not far

out of the way when he said, in substance, "Give me three men who are wide-awake, and thoroughly consecrated to the work of the Lord, and I will shake the gates of hell."

THE past two or three weeks have witnessed some of the largest and most comprehensive labor strikes yet known. They have embraced coal miners and handlers, general freight handlers, railroad men, and laborers in large factories throughout the country. Probably more men have been idle, from this cause, during the past month, than for the same length of time since this class of troubles began, not less than thirty thousand men being thus out of employment. It would seem as though the loss of millions of dollars to the laboring men, and the crippling of the business of their employers from which all their earnings must come, would be found to be an unprofitable way of gaining the ends sought by the strikers.

OPPORTUNITIES.

Life's opportunities come to us but once. As certainly as the hours come and go in perpetual flow until life's day has been measured off, so certainly do life's opportunities come and go, whether improved or not, in perpetual, never recurring succession. It is as vain to sigh over the lost opportunities of yesterday, as it is to regret that yesterday's hours can never return to us. This alone should make us diligent in the improvement of the opportunities brought to us on every passing hour.

But the above fact does not stand alone. The opportunities which come to us to-day are largely made by the use we made of those that came to us yesterday. This is especially true of the relations of the different periods of our life to each other. The opportunities of childhood and youth are those of preparation for useful service in the maturer years of life. They are the opportunities for the healthy growth of the body, for the training of mental powers, for the beginnings of the moral and religious life, for the formation of habits of industry, of continued and effective application to whatever task is in hand; in a word, for the careful laying of foundations upon which character is built and out of which a large and useful life is developed. Almost all the possibilities of the after life are in the opportunities of the first twenty-five years of life. These appreciated and improved, there is almost no limit to the possibilities that open to one in the remaining years; neglected and unimproved, there must follow a dwarfed life, a life that can never be or do what it might have been and done, and, therefore, what it ought to have been and done. After ambitions and efforts may win noble victories and make worthy achievements, but these can never be what the wisest use of youth's opportunities would have made them. This may seem to some a cruel fate; it is rather a condition of our own choosing and of our own making. This is what we mean by the saying that the use we make of to-day's opportunities makes those of to-morrow. There are men now in the meridian of life who, twenty-five and thirty years ago, preferred the ease, the idleness, the indolence of a life in the streets, at the village tavern, or in the corner grocery, to the earnest, self-sacrificing labor of the school-room or the industrious pursuit of some useful occupation. They are still at the village tavern, or at the country store listening to, or repeating the same stories and delighting in the same idle gossip that filled up their bright golden hours of more than a quarter of a century ago. They are now to be pitied rather than blamed. Their opportunities have gone and others have not come to them, because they did not improve those that did come. The world has little or nothing for them to do, because they have fitted themselves to do little or nothing; and when they are carried to their graves they will continue to fill about as large a place as they ever filled in life. Other young men to-day are spending their time in idleness and dissipation, letting every opportunity for personal improvement pass lightly by, even scornful some advantages which are laid at their very feet. We need not wait twenty-five years for material to write up their history. Except, perhaps, in some of the minor details, it can just as well be written now.

We do not, of course, mean to say that every uneducated man is a failure, or that men who have not become renowned, or wealthy, or popular, have necessarily been indolent and unfaithful to early opportunities. There are many noble, true, worthy and useful men in humble walks. But they have come to that condition of nobility through lives of disciplinary work, through the improvement of such opportunities as

came to them in their earlier years. What we are saying is not that the kind of opportunities which come to the young man makes or unmake the future man, but the use which the youth makes of the opportunities that do come to him, of whatsoever sort they be,—this is that which forecasts, with wonderful certainty, the history of the coming man. It is a thing to be thankful for if great opportunities come to a youth; but it is of vastly more importance to him and to the world, that he appreciates his opportunities, of whatsoever sort they may be, and uses them well.

In the light of these truths some practical lessons may be learned, and some important questions may find answer. 1. Every young person ought to learn that it is vain to dream of great usefulness in after life, except through diligent use of opportunities for usefulness in youth. If the processes of physical growth are arrested in youth, a withered arm, or leg, or possibly a dwarfed body, in the years of manhood, is the inevitable result. So, idleness or heedlessness in youth will result in moral weakness in after life. God has much honorable work for strong men to do; but it is for men who have become strong through the discipline of industrious youth. 2. The moral quality of many of the popular amusements of the day will be found here. Card playing, dancing, theater going and such like may be tested here. If there were nothing else to be said of them, they are a waste of time; they do not cultivate mind or heart in anything that is good or useful in itself, or result in any benefit to anyone else; they gender habits of dissipation and distraction of mind, rather than habits of industry and application to great and important matters. The young man who elects to indulge in these pastimes, elects to throw away the golden hours and the fleeting opportunities of his youth, and throwing away, or neglecting these, he elects to cripple himself for life for the work he might do for the good of others and for the glory of God. We are not now speaking of those recreations that are innocent in themselves, and bring needed relaxation to both body and mind and joy to the heart. The popular amusements referred to do none of these things, as the history of numberless cases will abundantly testify.

3. It may be learned, in the light of these propositions, that God has not dealt as unequally with his creatures as it sometimes appears. It is true that some men are born with a genius for certain things in which, in after years, they are greatly distinguished. But these are the exceptions, and not the rule. The men whom the world delights to honor, in every department of human endeavor, are the men who have made themselves indispensable to the best interests of whatever work they have undertaken to do, by faithfully qualifying for it. God gives to every boy a chance to become a good, useful, and, therefore, an honorable man, by giving him opportunities for usefulness as a boy. If he does not become the good, useful and honorable man he might have become, the fault is mainly his own. Instead of blaming Providence, or the fates, or his environments for his failures, he will be much more likely to go to the root of the matter if he goes back to the squandered hours and despised opportunities of his boyhood days—days and opportunities which no power in the universe will ever bring back to him. In the name of all that is worthy of being or worth the doing, would we exhort the young, who may chance to read these lines, "Whatsoever thy hands find to do, do it with thy might." As the best beginning of such an earnest life, and as its deepest and strongest inspiration we would add, with an emphasis on the now, that other exhortation of Wisdom, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

Communications.

DAYTONA AND JACKSONVILLE, FLORIDA.

We reach Daytona from Sisco by railroad to Palatka, and from Palatka by ferry-boat, up the St. Johns River, some four or five miles, to Balston, and thence by railroad (narrow gauge) to Daytona. This road, some time in construction and anxiously looked for at Daytona, has but recently reached that place. It is found to be a great convenience to travel, and must prove an important aid to the business of the town. The country through which we pass, in a south-easterly direction from Balston, is much of it low and wet, not adapted to cultivation, and of little value except for the

timber which grows upon it. Daytona is situated on the west bank of the Halifax River, and is less than two miles from the Atlantic coast, being separated from it by the river and a narrow belt of land between the river and ocean. The town is finely located on dry and pleasant grounds, with ample room for enlargement, having many pleasant building lots suitable for homes and business purposes. On some of these lots, in different parts of the town, substantial and attractive buildings are being erected. Daytona is a growing center of business, having at present about one thousand inhabitants. The lands in this vicinity are, in our opinion, among the best lands which we have seen in the state, being made up largely of what are known as high shell and low hammock lands. Possessing in themselves the elements which enter into the growth of tree and plant, as indicated by the dense growth which they sustain while in their native state, there is less need of commercial fertilizers, and less are used than in many other parts of the state. The orange seems indigenous to the soil in this part of the state, the native orange tree being found in considerable numbers at some points on this belt of land lying along the west bank of the Halifax River.

We visited, on the outskirts of the town, with our friend, D. D. Rogers, the prosperous, and, we judge, increasingly, profitable grove of Mr. Smith, one of the older Northern settlers in this part of the state. In this grove, which is being increased in acreage from year to year, we saw much of the process of the development of the orange grove, through its different stages from the nursery, transplanting, budding, and culture, to the full bearing tree, and we here tested the fine rich, flavor of the mature orange, fully ripened upon the tree, the flavor not very often found in oranges as usually picked and shipped to our Northern markets.

The orange grove, with its vigorous, healthy stand of trees, usually symmetrical and beautiful in growth and form, covered with dense, dark-green foliage, and studded all over with golden fruit, hanging single and in clusters against their dark background of beautiful verdure, is one of the most pleasant and attractive sights, in the way of fruit growing, which it has ever been our privilege to enjoy. The profitable orange grove, however, like many other good things, comes as the result of courageous endeavor and patient waiting through a series of years, together with the judicious application of labor and means.

Success in Florida is based upon the same principles and conditions as elsewhere. There must be courage, patience, persistent work, and the exercise of good sense in the management of affairs. A few hundred dollars in the way of resources, may not, in all cases, be absolutely necessary, but will be found a great convenience and help to those seeking homes and competence in Florida.

The Halifax at Daytona is tide-water, and furnishes fish and pleasure, both to those who delight in catching the finny tribe, and those who find enjoyment in a pleasant sail. The river is navigable for sail vessels and steam-boats of light draft. River steamers passing up and down the river stop at Daytona and other points for freight and passengers. Other steamers taking on cargoes at Daytona and elsewhere make trips to Jacksonville; going out through Mosquito Inlet into the ocean, and thence into the mouth of the St. Johns River to Jacksonville, or to other points along the coast. As the most direct way to the beach, we cross the river in sail boat with Bro. Rogers, and land on the east bank at his wharf, where passengers and teams from Daytona disembark from ferry-boat, on their way to the beach. A short walk across the land between the river and ocean brings us to Sea Breeze Beach, where, from a brilliant coast line of dazzling white sand, we look out upon the heaving bosom of old ocean, and watch, with growing ideas of nature's majesty, the long lines of oncoming billows as each in turn loses itself in the outspreading currents and jets of ocean's restless waters, as in seeming hopeless effort they climb in irregular lines the glistening sand to find their limit, and stay. Here, as we look out upon the wide, far-reaching ocean, with our feet nearly touching its restless waters, we may find the symbol of an ever-anxious outlook from the seen and the present toward that unseen and unknown which lies beyond the bounds of mortal vision. If, at the borders where land disappears and ocean begins, we read kind nature's language aright, we cannot fail to be impressed with the fact that the near and seen touches the shores of the

unseen-beyond, and binds in an inseparable oneness parts of the life that now is with the life which is to come; while by nature's language we may, if we will, be led through nature up to nature's God.

Sea Breeze is indeed a pleasant and attractive beach, adapted, by nature and circumstances, to become a favorite place of resort, when the scorching rays of the summer sun render the cooling, invigorating ocean breezes, always to be found here, both agreeable and healthful. Several cottages have already been erected here, and some of them, even in mid winter, are occupied by those who come as health-seekers to this exceptionally sunny spot. Other cottages are to be built here in time to be occupied the coming season. This beach is convenient of access to the people of Daytona, and by them and others, is coming to be more appreciated and enjoyed from year to year.

Daytona has a well organized public school, which is provided with competent teachers, and is said to be doing a good work. The Congregationalists, Methodists, Protestant Episcopalians, Seventh-day Baptists and Colored Baptists have well organized and efficient working churches here. The Seventh-day Baptist Church is small in numbers, having a membership of some seventeen or eighteen. They are a united and earnest band of Christian workers, who have, by their Christian integrity and uprightness of life, commended themselves to the respect and confidence of the community in which they live. They have a comfortable house of worship, and a convenient and pleasant parsonage; and have, during the year, in proportion to their numbers and ability, exercised a very generous liberality in building their parsonage and sustaining their pastor. Seventh-day Baptists who, as Christian workers, seek a home among them, will receive a warm welcome from the pastor, U. M. Babcock, and his people, and will find in them earnest and helpful co-workers in the cause of the Master. Daytona offers, as an inducement to the settlement of Seventh-day Baptists, the privileges of an established and efficient Seventh-day Baptist Church—an inducement which no other community in the state is as yet able to offer. We are favorably impressed with many things at Daytona, but as between this place and others, when asked by Seventh-day Baptists where to settle, we can only repeat, that which we have before said, "Go and see, and judge for yourselves."

Jacksonville, which we reach by a return trip over the railroad to Balston, and thence by steam-boat northward down the St. Johns River, is a prosperous and growing city of nearly twenty thousand inhabitants. It is situated on the left bank of the river in its curve eastward toward the ocean. It is the center of considerable business in the way of trade and manufacture, and yet, judging from its many hotels, some of them very large, and its numerous boarding houses, it is apparently dependent for a large proportion of its income upon Northern visitors who come here to spend their winters and money. This income may possibly become a more and more uncertain quantity, as new and attractive places of winter resort and enjoyment are opened in increasing numbers in various places throughout the state. The income from the orange crop is a large and important one, but it is a question whether Florida would suffer most from the loss of her orange crop or from the loss of her Northern boarders and tourists. The business of entertainment for pay and profit, by hotel and boarding house, is, in the aggregate, throughout the state, a very large business.

Leaving the city, we cross the river, by ferry-boat, to South Jacksonville, and reach, by a short ride, the home and welcome of our friends, C. Benedict and Mary H. Rogers. They have a pleasant home on the east bank of the St. Johns River. Their grounds are high, dry and pleasant, commanding a delightful view of the river on the west, and of Jacksonville on the north. They are cultivating various kinds of semi-tropical fruits, and among them are several varieties of the fig, which are giving promise of good returns. Their orange trees are vigorous and healthy, but owing to the unusual cold wave and unlooked-for freeze of a year ago, which ruined the unpicked fruit, and nearly destroyed the developing fruit germs of next crop, they are having this year but few oranges. We saw, however, in this vicinity, some fine orange groves, which were bearing fair, though not full, crops. We judge, from personal observation in the state, that the freeze of last year, which killed some orange trees in different parts of the state, does not prove as disastrous to the orange culture as was generally supposed it would be. Bro. C. B. Rogers and others are interested

in a tract of land situated in his home, and conveniently accessible to village lots, for the erect for those who, for the sake of considerations, would spend a pleasant and healthy location lines of travel, and of direct with the East, North and West it is believed, will be taken all ing business in the city, who home a pleasant and healthy lands are dry and pleasant, at at reasonable prices. The loca healthy. Brother and sister the only Seventh-day Baptist ty; they are expecting to hav within a few weeks at most, and family, who is, as we u haughter of Bro. T. S. Alberti N. J. We are indebted to ou at the places visited for the h pitality bestowed and the mu ferred, and shall cherish these most pleasant memories of our We shall especially remember, of gratitude, the kindly sym we received while detained on journey, by sickness, at the h and sister C. B. Rogers of S ville.

In conclusion, we desire to s of our people who anticipate new home at some point S elsewhere, if possible put yo rrespondence and active cono ther, and arrange to go toge efficient to organize for the religious worship on God's h Seventh-day Baptists now liv and those who have purcha with a view of settling on the ure time, were all brought t or even four well-chosen poin parts of the state, all of the sustain, with respectable nu meetings with the prospect of due time, self-sustaining Sev ist churches. Our disper sion, is one of our sources of ness, as a people. A well organ or stock company with a suff fund, to purchase at the r points, in various parts of the to be in due time purchased a ar people, who must from a as from inclination, seek ne from the homes and commu they have been reared, could made to pay as a financial in be of great value in saving S to the Sabbath. Our grow must depend upon a judicio own, based upon a loving loya his truth. If we send out our without any effort to provide ortunities for self-support, o them with the active influen fellowship and sympathy wh enlist in the work of the M worse than vain to deplore t many of our young people a May God help us to be wis own people to that truth, to w nestly seeking to win others.

STEPHEN WIRT CENTRE, N. Y., Jan. 25,

OBITUARIES.

Deacon Nathan V Nathan Vanc was born in dealer Co., N. Y., Oct. 31, 18 his home in New Market, 1887. He married for his first w Ann Green; one son was the union. In 1856 he moved i Piscataway, N. J., and her the later years of his life. dained deacon when he cam Piscataway Seventh-day B called him to serve them in ity. Through all these year faithful and devoted Christ his place in all the various church work. During mayk has not been able to attend as formerly, an account of fa was a great source of pain was deprived of these prec In 1864 he lost his first w years he and his son board of strong domestic tastes, as Libbis Wilson, who, with on of this union, survives him. In his public life he has b ential. At first he taught years, then he took up serv has continued until too fev These communications for a A good work h

... beyond, and binds in an inseparable...

Breeze is indeed a pleasant and attractive beach...

The Congregationalists, Methodists, Baptist Episcopalians...

In conclusion, we desire to suggest to those of our people who anticipate a removal...

Hea. Raymond Perry Babcock. Raymond Perry Babcock was born in Hopkinton, R. I., April 19, 1799...

Bro. Babcock was widely known in this section of the country, having served the town, county and state in some public capacity...

Deacon Nathan Vars. Nathan Vars was born in Berlin, Rensselaer Co., N. Y., Oct. 31, 1816, and died at his home in New Market, N. J., Jan. 27, 1887.

He married for his first wife, Miss Sarah Ann Green; one son was the result of this union. In 1856 he moved into the town of Picataway, N. J., and here he has spent the later years of his life.

Following obituary and resolutions were read at the memorial services held by the Nortonville Sabbath-school, Sabbath-day, Jan. 15, 1887...

Varena Belle Babcock. Varena Belle Babcock was born in West Hallock, Ill., Jan. 12, 1873. When nine months old, her parents moved to Nortonville, Kan.

speaking of this work, he said, "When I first came into that office I found all confusion, but now we have reduced the business to a system."

Jeans. For many months she had been earnest in her entreaties and petitions that her grandfather might become a believer in Christ, and accept him as his Saviour.

The following is one of her last selections, found among her treasures, which seems as if intended for her parents, when the dear fingers that clipped it were cold in death:

One more break in a happy band, One more home that is desolate now, One more harp in an angel's hand, One more crown on an angel's brow.

One more form we loved so well, Sleeping awhile 'neath the church yard sod, One more soul that has gone to swell The chorus of praise to the Lamb of God!

One more blossom of faintest hue Taken to bloom in the fields of light; One more star in the expanse of blue, Fading away from this world of night.

One more light on the shining strand, One more welcome our steps to greet, One more waiting to take our hand At the pearly gate of the golden street.

Resolutions adopted by the Sabbath school: WHEREAS, it has pleased our kind Heavenly Father to remove from our Sabbath-school and church, our young sister, BELLE BABCOCK; therefore,

in a tract of land situated within a mile of his home, and conveniently near to Jacksonville. These lands they propose to lay out into village lots, for the erection of homes for those who, for the sake of health or other considerations, would spend their winters in a pleasant and healthy location near the main lines of travel, and of direct communication with the East, North and West.

Lord Randolph Churchill has gone to Algiers with a view to restoring his health. William O'Brien, speaking at Bodyke, county Limerick, Jan. 30th, says that if Irishmen could meet the police man to man and rifle to rifle in the open field he for one would promptly abandon speaking, and the next speech the destroyers of the people's homes would hear would be from the mouths of the people's guns.

King George opened the Grecian parliament Feb. 3d. In his speech he said that, at present, the foreign relations of Greece were normal and that, on this account, the state was enabled to attend to its home affairs. He urged the adoption, however, of such financial measures as were necessary to preserve the honor and guard the prestige of Greece, "now," he declared, "more than ever indispensable to Hellenism."

TRACT SOCIETY. Receipts in January, 1887. George Greenman, Greenmanville, Conn. \$ 50 00 Edwin S. Maxson, Syracuse, N. Y. 4 30 C. N. Chester, Rockville, R. I. 1 00 Sabbath-school, Berlin, N. Y. 4 99 Woman's Auxiliary Society, Plainfield, N. Y. 9 50

Condensed News. Domestic. The President has approved the Mexican Pension Bill. The net earnings of Sing Sing for January were \$3,000. Eighteen hundred laborers are on a strike at Pensacola, Florida.

Home News. New York. The first day of February, in this year of grace, was the twenty-fifth anniversary of the marriage of Mr. and Mrs. Edward B. Saunders of this place. About eighty of their neighbors took occasion that day to make them a visit unannounced. The surprise was complete. Not a hint of this design had reached them. A bountiful dinner was served, which, of course, was provided by the guests. The pastor was then called upon to make a few remarks. The real point of his remarks was, that he took great pleasure in behalf of the company present, in presenting to this worthy couple a beautiful china tea set, as a slight expression of regard and affection. Their appreciation of the visit and the testimonial was acknowledged in a few appropriate words. All seemed to enjoy the occasion very much, and to vote it a success in all respects.

New Jersey. We are living in stirring times here. Many practical questions are pressing for solution. The temperance question, always prominent, is giving way for the present to active consideration of the labor problem. In consequence of the strikes of those employed by the coal companies, in handling that article, and the determination of these workers that no one shall be allowed to do the work which they refuse to do, our railroads and transportation companies are compelled to call upon the state and county authorities to preserve order and protect their new workmen. Our county—Middlesex—through its sheriff, has levied several hundred men to act as special police, and our community has furnished quite a number of men. On Friday, Jan. 28th, "tickets" were received by several of our brethren in the church, ordering them to be at the Court

Foreign. Violent snow-storms have prevailed throughout Ontario and Quebec. The Russian government has forbidden the exportation of horses from Russia. There is a report on the bourse that the German government will contract for a loan of \$75,000,000 for military purposes. The Dublin judges have refused to transfer the trial of the government cases against John Dillon to the court of queen's bench. The Bulgarian Chambers has voted a credit of \$1,000,000 to enable the government to complete its military preparations. At St. Petersburg an order has been issued prohibiting newspapers to publish other than official notices of military movements. A dispatch from Berlin to the Standard says: "The tension between Germany and France is extreme, and a solution must come very shortly. The French government has made large purchasers of Russian oats for the French cavalry, and has chartered a number of steamers to convey them from the Baltic ports to France. The Belgian government, it is expected, will demand of the Chambers an appropriation of 80,000,000 francs for military purposes, one-fourth of the total to be expended for the purchase of rifles.

... which is to come; while by nature's rage we may, if we will, be led through us up to nature's God.

... which they live. They have a comfortable house of worship, and a convenient pleasant parsonage; and have, during the year, in proportion to their numbers and resources, exercised a very generous liberality in holding their parsonage and sustaining their pastor.

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Miscellany.

HOPE'S SONG.

I hear it singing, singing sweetly,
Softly in an undertone,
Singing as if God had taught it,
"It is better farther on!"

Night and day it sings the song,
Sings it while I sit alone,
Sings so that the heart may hear it,
"It is better farther on!"

Sits upon the grave and sings it,
Sings it when the heart would groan,
Sings it when the shadows darken,
"It is better farther on!"

Farther on? How much farther?
Count the mile stones one by one;
No! no counting—only trusting—
"It is better farther on!"

SHINING.

Ledlie was a young boy endeavoring to walk the "narrow path." The verse, "Let your light shine before men that they may see your good works and glorify your Father which is in heaven," had been fully explained to him by his teacher some weeks before, and now this morning, while reading his Bible, he came across the passage again. Somehow, he and the verse were antagonistic this clear, bright morning; for some reason he did not feel like doing what it suggested. His thoughts ran on in this manner:

"I don't feel much like letting my light shine this morning; if I did, I suppose I would stay at home and help mother, now that Biddy has gone. Plagued thing! I don't see what she means to leave mother, without a day's warning, too. Mother looks pale this morning, but then that isn't anything unusual; I believe mother's most always does look pale. My! but won't we have a grand time coasting! We're to meet at the old red mill on the hill—that's a rhyme—at nine o'clock. My! but I will have to hurry; it's after eight now. What a late breakfast this morning! I believe mother must have been disturbed last night again with that restless little Tom. There! he is squalling again, and there goes mother after him. Dear me! how tired her eyes look! If I were mother I'd spank that Tom until he'd stop bothering me. There's Jim Thompson whistling already."

Ledlie ran out to meet Jim Thompson. "Why, Jim," he said, "I hardly expected you; I thought you said your folks were sick?"

"So they are," answered Jim, crossly. "Mother said I ought to stay at home and help, but she did not say I had to, and I'm not going to be tied to apron-strings all my life."

"Let your light shine!" Conscience said to Ledlie. "But, O, the boys will have such fun, and the men at the mill are to give us a treat at ten o'clock, and this is such a glorious day!" pleaded Self.

"Let your light shine!" Conscience spoke again. "The other boys wouldn't stay home if forty Biddies were gone," argued Self. "Mother can get along some way; she always does."

"Let your light shine!" louder called Conscience. "O my! what a selfish, mean fellow I am, pretending to be a Christian, and then wanting to run off and leave mother alone, when she doesn't look able to be out of bed! I won't go a step. So there! Perhaps Jim'll stay home, too, if I do." These were Ledlie's repentant thoughts. Then aloud he said: "Jim, I'm not going to coast this morning. Biddy has gone, and mother needs me. She has only two hands to do all the work with, and take care of that Tom, who ought to have been named 'North-easter.'"

"But the hill is all aglow with ice, and we're to run races, and have oysters and coffee afterward. You wouldn't miss such a good time, would you, Ledlie?" asked Jim, in a surprised tone.

Jim looked rather downcast at the proposition; he thought there was altogether too much difference between a grand coasting frolic and the home where his mother sat in her rocking-chair, with her head bandaged in hopes of relieving neuralgic headache, and his little sisters coughing themselves almost blind with whooping-cough. But he was convinced that the right thing was to stay at home; so about the same time that Ledlie hung up his skates in his closet, Jim walked into the sitting-room of his home.

"What brings you back so soon, my son?" asked his mother, wearily.

"I've come home to take care of the little girls, mother. I shan't stir a step out of the house this afternoon. Go up stairs, mother, where you can't hear them cough, and rest your head. I'll promise to amuse them, as they haven't been amused for many a day."

This was all so new to Jim's mother that the tears rushed to her eyes. "O, Jim!" that was all she said as she left the room to seek a quiet spot. She fell asleep soon after, wondering what had come over Jim.

As for Ledlie, he spent the morning doing housework and taking care of Tom—doing "girls' work," as some would-be manly boy would have expressed it. He wiped the breakfast dishes, swept the kitchen floor, filled the water-pitchers, and then coaxed his mother to lie down and leave Tom to him. Weary, almost exhausted with work, and an almost sleepless night with teething Tom, she fell asleep, not to waken until the noon-bell pealed. Her headache had passed away. She felt refreshed and strengthened, but somewhat disturbed at having slept so long. It was nearly lunch-time; her husband would be coming in and nothing ready. She hurried down stairs, reaching the dining-

room first. Much to her surprise, she found the table all ready for lunch—not only the dishes upon it, but neatly sliced ham, a plate of butter, evenly cut bread, the boiled eggs peeled and garnished with parsley. Her heart felt very tender, her eyes grew moist. Had Ledlie been so thoughtful? She opened the door into the sitting-room; Tom was sitting in Ledlie's lap, and Ledlie was showing him a funny picture he had drawn on a slate.

"Dood Leddy!" Tom cried out to his mother. "Me loves Leddy more'n tongue can tell."

"Tom has been real good, mother; he had a nice nap, too. I got the lunch ready while he was asleep."

It was then that Ledlie's mother went up to him, put her hand lovingly under his chin, kissing him tenderly, and echoed her baby's cry:

"My good Ledlie, mother certainly loves you more than tongue can tell."

Toward evening Jim Thompson came over to Ledlie's: "I'm glad we didn't go coasting, Led. One of the boys broke his leg, and two more were hurt, and the oysters were only a joke. Besides" (and a flush of feeling crept over Jim's face), "I think it pays to help mothers; and, Led, I must tell you something mother said of you. I told her it was through you I learned my duty, and then I told her—just to make her laugh—about your calling Tom a 'North-easter.' She said, whatever little Tom was, she thought you were a South wind, for it was through your influence that a breath of balmy, fragrant air came into her life—that's poetic, isn't it?—but that's what mother said."—S. W. Presbyterian.

KEEPING WORSHIPERS AWAKE.

In olden times many pious individuals considered it a good work to set aside part of their worldly wealth for keeping the members of the congregation from sleeping during divine services.

On the 17th of April, 1725, John Rudge bequeathed to the parish of Trysull, in Shropshire, twenty shillings a year; that a poor man might be employed to go about the church during the sermon and keep the people awake.

A bequest of Richard Doyery, of Farmcote, dated 1659, had in view the payment of eight shillings in the church of Calvery, Shropshire, for a similar purpose.

At Acton church, in Cheshire, about thirty years ago, one of the church wardens used to go around in the church during service with a huge wand in his hand, and if any of the congregation were asleep they were instantly awakened by a tap on the head.

At Dunchurch, in Warwickshire, a similar custom existed. A person bearing a stout wand, shaped like a hay fork at the end, stepped stealthily up and down the nave and aisles, and whenever he saw an individual asleep he touched him so effectually that the spell was broken—this being sometimes done by fitting the fork to the shape of the neck.

A more playful method is said to have been used in another church, where the beadle went round the edifice during service carrying a long staff, at one end of which was a fox's brush, and at the other a knob. With the former he gently tickled the faces of the female sleepers, while with the heads of their male companions he bestowed with a knob a sensible rap.—Exchange.

THE CALENDAR CLUB.

The holidays were over, and the girls were gathering again at Miss Haviland's school. It was not yet time for the day's work to begin, and a merry group were chatting together about the pleasures the season had brought them, and the presents they had received.

"I suppose we all have calendars," laughed Kate Morris. "My brother Tom gave me a beauty, in a garnet plush frame; but I expect I shall forget to tear off the leaves for a week at a time, and shall date my letters wrong, as usual."

"Yes, that was one of my presents," said Bessie Fairlie. "Mine is historical, and tells some important event which happened each day of the year."

"Mine is quotation," said Nellie Platt; "pithy, practical sayings of the wise; or so they have proved thus far."

So they continued. Every girl had received a calendar for 1887 among her gifts. (One was a birthday calendar; another gave a poetical gem for each day of the year; another, valuable bits of scientific information, etc., while Belle Fenton completed the list by saying: "Mine has just Scriptural verses, and I learned the one for to-day, and have forgotten it already. I expect that is all the good they will do me.")

"Oh, well! Who expects to use calendars?" said Josie Darroll. "They are made to sell, and do very well for presents and to hang on the wall, but they don't amount to much, in my opinion. We can always find out the day of the month when we need to know it."

"I don't agree with you," said Bessie. "Just think of the time and thought employed to get them up for this particular year; and we might learn a great deal from them, if we took a little pains to do so."

"Oh, I have an idea!" exclaimed Sallie Davis. "Let's have a 'Calendar Club'; the 'C. C.,' you know. Or, if you like, we could spell it with K's, the 'K. K.' Wouldn't it make a sensation! We'd be taken for a band of Ku Klux!"

"Very fine, indeed; but what would this famous club be supposed to do?" inquired Nellie.

"Why, meet every morning, half an hour

before school, and each member be prepared to give first the day of the month, and then whatever information or selection is furnished by her own calendar. Don't you perceive, ladies?" said Sallie, looking around triumphantly upon the group.

"I like that idea," said Bessie. "Let's try it. It would take very little time, and be real interesting, I think. All who are in favor of this proposition will please hold up the right hand."

One after another all the hands went up, and it was agreed that each girl should come the next morning prepared with her part on the program. The beginning of the year is a good time for starting new plans with enthusiasm, and the girls took hold heartily of the proposed scheme. The "club" idea is always attractive to school girls, and these were not satisfied without the regular forms of an organized society. Bessie Fairlie was unanimously elected president, and Sallie Davis, secretary. A treasurer was appointed to collect and keep the fines, for it was decided that whenever a member failed to report correctly from her calendar, she must forfeit ten cents. The club consisted of eight members. The first exercise in order was calling the roll, when each, in response to her name, would give distinctly, and in full, the day of the month and year. Then in regular order came the historical events, prose and poetical quotations, the names of noted persons of whom it was the birthday, scientific facts, etc. Last came the Scripture verse for the day, and this was repeated by each in turn; after it had been given by Belle Fenton.

Naturally, some curiosity was excited among the pupils who were not included in the charmed circle, concerning the "C. C.," as they called themselves. Miss Haviland looked rather grave when the matter came to her ears, for she did not approve of secret societies, but she wisely waited; and when she saw the girls at the library, with eager faces pouring over works of history and volumes of poetry—for the scraps which they learned often made them desirous to know more of the subjects mentioned—she concluded that there was good rather than evil in this one, and she would not interfere with it. Soon, too, she thought she noticed that these girls showed greater attention and interest than formerly, during the devotional exercises which opened the regular school duties of the day. The connection of this change with the "C. C." remained a mystery to her mind, but it was true that the single Bible promise brought each morning by Belle, and repeated in turn by all, did impress upon these thoughtless girlish minds more strongly than ever before the beauty and worth of those Scriptures which had so often been read in their hearing.

When, one morning, Belle failed for some reason to look at her calendar, and so had no verse to give them, the girls felt that the best part of their exercise was omitted; and some of them, at least, were conscious through the day that it had become a help and strength to them to recall the precious words.

Of all the various clubs of which I have heard among school girls, I think none have been brighter in idea, or the source of more enjoyment and profit, than this "Calendar Club."—Congregationalist.

A QUESTION FOR PARENTS.

BY MRS. MARGARETTE SANGSTER.

"What shall I teach my little child about death? At what age should children be taken to funerals?" The questions come from a parent. They suggest answers which may interest readers of the Home Department.

Months ago, in one of the magazines, a story appeared which was unique in its theme and treatment. Some of my readers will doubtless recall it. The heroine was a girl whose father had shielded her from all knowledge of death. She had never heard the word, never seen the fact. No faintest intimation of its mysterious presence in the world had penetrated the precincts of her home, and she did not dream of a power which could hush her song-bird, blight her roses, and snatch away her friends from her side.

The denouement of the story is apart from our purpose. The utter ignorance and unsuspecting of death in which this young girl lived is usually the condition of very little children, and naturally their first awakening to the shadow which hovers over the brightness of human existence partakes of the nature of a surprise or shock. To the youthful mind the first sight of the dead is bewildering. Sometimes the earliest impressions of death, oddly confused in the childish brain with the excitement of a throng of kindred and guests, with the strange grief of its elders, so seldom moved to tears, and with the incidents of a funeral, tinge the future life unfavorably. Many a struggle with superstitious terror dates back to the gossip, at such a time, of credulous servants, or the babble of foolishly thoughtless friends, out-poured in the hearing of a child.

It were useless, even if it were desirable, to try to keep from our children the knowledge of death. It is the one thing with which they cannot escape familiarity. Of that fatal fruit of the forbidden tree we must all eat.

A white ribbon streams from our neighbor's door. The baby died last night. Mamma was playing with her doll in the window only yesterday. Scarlet fever is in the place. Mothers whisper it to one another with paling cheeks. Presently it smites the darling, and she is dead. That merry lad, the pride of the Latin school, a leader in the class and

on the campus, is missing one day at roll-call, drops out of the ranks, is dead. Mournful reiteration. If death took only the old, only the feeble, we should not wonder so much; but all seasons and ages are its own.

In this aspect it is very sad; but, like ourselves, the children grow used to it, and are touched only by the sorrow which invades their particular circle. Is the mother bird taken from the nest? Is it our baby who lies in the little coffin? The experience which comes closest links them most conscientiously with that unseen world of the supernatural which so environs this.

Hand in hand with the teaching which fits our little ones for life should come the teaching which prepares them for death. Death is, as we know, but an incident in life. Essential to every higher development is the passing up from the chains of the lower. This is too profound for our babies, but they may be taught that it is a going on, a going away, never a going out in the dark.

The body, which wears out grows feeble and becomes like a weather beaten house, is laid away but the person, who dwelt in it for a while, is as much alive as ever. Often and confidently it should be instilled into the childish mind that death is, to the Christian, only going to be with Jesus. Never to be hurt any more! Never to be sorry! Never to be sinful! We often allude to the silence of the Scriptures about heaven, yet if, wishing to teach the children aright, we turn to the divine Word, we find much which is full of encouragement. If there were nothing more, our Lord himself said, "I go to prepare a place for you!" It must be pleasant to live always in a place prepared by the Lord for us. No wonder the little crippled boy, pined by a kind visitor as having nothing to look forward to, exclaimed, thinking of heaven, "Lady, I'm looking forward to wings some day!" We cannot err in telling our little ones of the happy land.

Dr. Cuyler, in the "Empty Crib," tells a touching story of his little son George, who was dying. "What will Jesus say when he sees me, mamma?" were the words of the darling boy, who understood that dying was going to meet Jesus.

Then we may tell the children another beautiful thing, and that is that Jesus always comes part of the way to meet the person who is going to heaven. He says so. "I will come again, and receive you unto myself."

In Marion Harland's tender story, "My Little Love," there is a page vitalized by the throbs of a mother's breaking heart. Little Ailsie is passing away:

At a quarter past-nine, she called quickly, a ring of exultation in the eager tone, "O papa! papa!"

"I am here, my blessed! What can I do for you?"

She stretched her left hand to him, the right toward the—to us—invisible Presence on the other side of the bed.

"Papa!" It was like "All's well," from the other shore. "I know Jesus is here, for he has hold of my hand!"

He had come to meet his own, and taken her safely across the river.

Why do we say so little in the home about our dead? One family, some gone sooner to the Father's house, others lingering till they are summoned there, we are unkind to drop the veil of oblivion over them, to hasten the forgetfulness which is the portion of those who are gone. The name no longer borne in this household is borne above, and the sweet memory of it, the merry jests, the happy associations, should be lovingly recalled in the fireside and table talks.

As for funerals, they are seldom means of grace to any of us; the sound of the clod on the coffin is the most desolate of earthly sounds. Frequent pilgrimages to the cemetery are apt to cultivate morbid feelings. The scar on earth's surface, marking the grave, is a reminder of the immortality to which the dear one lying there has gone; but the flesh is weak, and the grave, in grief's first freshness, blots out the blue heaven from the tear-dimmed eyes. I should never take a little child to a funeral from deliberate choice, nor should I, at great inconvenience, keep it away from such an occasion. To tell it of the life beyond, and of him who is the resurrection and the life, that is the main duty.—Congregationalist.

TRUTH TO CHILDREN.

A good place to study human nature is on a railroad train. The other day, passing over a well known road, I was particularly interested in two mothers and their methods of management. One was young, uneducated, naturally unrefined, and poor. She had a little three-year-old girl with her, who was unattractive, meddlesome and untidy. The child soon evinced a tendency to put her head out of the window, and, after repeated threats of a peculiar character, the young mother seized the child, and holding her at the window, said, "now mamma is going to throw you out, and you'll get killed, and then I'll buy another Minnie."

A shower of tears and frightened gasps at last resulted in a sleep, where, we hope the little one forgot her troubles.

Across the aisle from this pair sat the other mother and her little girl. I had noticed them with satisfaction; for it was evident, even to a casual observer, that she was a cultured woman. The soft, velvety skin of the child, her golden curls, white dress trimmed with real lace, and dainty cream silk cloak, all bespoke a careful, loving mother, whose means were abundant. The "please," "thank you" and soft, well-bred voices were a sharp contrast to the other group I had been watching. But even here, the same faulty method of training was apparent.

Just before reaching a certain place, sweet little girl said, "When can we get mamma?"

"At the next station, dear," was the answer.

When the brakeman announced the child said, "Come, mamma."

"No, Edith; not quite yet. The time the cars stop we get out."

On the train rushed, and I watched to see if the next town was the limit of their journey. But five stations more were passed before the lady arose, and, taking her sweet said, "Come, Edith;" the child's sweet saying, in reply, "How long it took the place to come, mamma!"

It seems as if people do not realize the importance of speaking the truth to children. The same mother who would punish a child for deception will tell that same one many things which are not true, which thus trained grows up untruthful, whom does the blame rest? It is a sad moment for the little one when it begins to understand the mother's word; it is then the first taken in the long lane of distrust.

"Mother never means what she says; she only means to scold," said a bright boy, the other day. What a pity he has learned such a lesson! Exaggeration and tenuation are common sins, but are no common than direct falsehoods.—Standard.

GOING TO SLEEP.

BY AUGUSTA C. SEAVEY.

Dearest of the tender charms
On my baby's features blent,
As she lies within my arm,
Is her look of sweet content.
O'er the velvet eyes I see
Rose leaf eyelids slowly creep;
Gazing trustfully at me,
Baby seeks the land of sleep.

Yet the dimpled fingers dear,
Still in dreaming clasp my own—
May I, too, without a fear,
When my day of life has flown,
Lying on my Father's breast,
Go to sleep as baby went;
Passing to the life unguessed
With an infinite content.

—Morning Star.

DO YOUR BEST.

Little Johnnie sat near the open window in church. The day was sultry. The minister used long words. Johnnie was drowsy. He looked from the window at the waving grass, which seemed to beckon out. How he wished he could go! Then the minister's words were, "We earnestly strive to do our best; then the end comes, our spirits will take flight to heaven." Johnnie heard and drowsily wondered if birds and flowers had to do their best, and if they had spirits upward when their lives were done. In his mind more the little boy was sound asleep, dreaming that he was out in the fields with the birds and flowers. They seemed to have a service of their own. The dandelion, whose once golden head was white as snow, said, "My work is done; my short life is nearly ended; but my heart is light. I long to fly upward, for I have what I could to beautify God's earth. Parting words to you all are: Earnestly strive to do your best, and you will be for any change."

Here all the flowers and grass while the birds sang loudly in concert, your best, do your best."

In the midst of the music, Johnnie from his short nap. The solemn strain the organ filled the church.

As Johnnie again looked from the window at the waving grass and flowers, he saw a dandelion top rise silently from its stem, and soar far, far up in the air, till finally lost to view.

Poor Johnnie was puzzled. The dandelion, and the dandelion top mixed up in his little head that he could study it all out. He could not help but think that it was the snowy ball as it rose in the air, and not the good minister, who had said, "Do your best, and when the end of your spirit will take its flight to heaven."

In all after years, he was never able to just how much was dream and how much reality; but he has never forgotten the Sabbath morning nor the resolution formed always to "do his best."—Christian Register.

HOW TO ACCOUNT FOR JESUS CHRIST.

He is not to be accounted for by any material Darwinism, by any possible physical development. Do what you will with character, you cannot bring him into existence with his predecessors, whether Jewish or with the culture or standards of his age. These eighteen centuries of history have not brought the advanced general humanity up to him. We can trace the elements of other pre-eminence characters show whence and how they grew.

No human or earthly accounting can show whence and how they grew. The character of Christ as portrayed in the Gospels is the highest possible ethical development. It is a character without an original, could not have been conceived by the Evangelists; one for whom had neither the materials within the world nor the genius or culture requisite to its invention. As an actual character, it is by any possibility have been formed by a natural development; for human nature not yet developed up to its standard, human side cannot possibly be as true as less its divine side be equally authentic.

A. P. Peabody.

BERBIA.—In an interesting report on Siberia as a colony, Prof. Peabody says that there are two classes of people—those attracted by the immense number of furred animals and those attracted by the immense number of furred animals and those attracted by the immense number of furred animals.

an industrious people from the vast class engaged in agriculture. The number of wild animals taken in the forests of Siberia shows a great increase year to year. The fisheries are in great development, and multitudes of fish are thrown away because the art of preserving is not understood in the southern steppes, Altai, and elsewhere.

There is immense mineral wealth in Siberia, iron, lead, copper, anthracite, and coal. The steppes (quite different from the central Asiatic and Kirghis steppes) are noted for cattle-breeding; they have many lakes, large and small.

Siberia about 32 per cent of the population. With her four rivers, Siberia is well off for irrigation by water and for transport of goods to neighboring countries. Notwithstanding her hundred years of occupation, there are in Siberia only about 100,000 people and there are nearly as many native

THE GREEN RAY.—The green flash of emerald colored light, observed sometimes for a second or second at the moment the sun's rays pass below the horizon, and just above only a very small segment of the horizon in Egypt and the Red Sea, is a phenomenon. Some consider it a phenomenon. Some consider it a phenomenon.

According to a letter of M. De Mascart, the well known physicist, the phenomenon has been observed in the Red Sea at the sun. M. De Mascart particularly he states, in October, and that the impression of his eye and that of others was a beautiful emerald green. It was seen at sunrise behind mountains from 1° to 2° above the horizon. Observations tend to prove that it is a phenomenon. He has also observed it at the setting of the sun. There is least cloud between the orb and the air was pure, but humid. The phenomenon has not been observed from the moon, Venus, or any star. He has often looked for it in the Red Sea. Scientific American.

WHY WE HAVE TWO EARS.—The Rev. St. Louis, thus explains the having two ears: "Sound travels radiating from a central point of origin like the wavelets caused by dropping a stone into still water. So far as each individual is concerned, the sound moves in a direct line from the source to his ear, the impact being greater at that which is nearest to the source. In this respect, of the total loss of one ear was forcibly illustrated in the case of a patient who consulted me. He lived in a wild portion of Tennessee, spent a good deal of his spare time in hunting squirrels, accompanied by his dog. An explosion suddenly occurred in one ear. After a while in the woods, he found that he could not locate the sound, even close to him, and he was convinced that his little boy along with him to the woods. After a time persons learn to a limited extent, the errors in estimation after the loss of vision, of the loss of an ear upon the ground, the direction of sound is never lost." Baptist Weekly.

THE HOME LIGHT OF THE FUTURE.—The wonderful progress recently made in the application of electricity to light of all kinds, and especially the incandescence of electric lamps, to predict that in a few years homes will be brightened by the electrical light, with an increase of good health that is now possible. The popular prejudice that electricity as an agent to be introduced into the household, on account of its life, is proved to be without foundation. The wires that introduce the electricity into the house are so perfect that they prevent the least danger, and even if there were a strong current required for this kind of light, it would be strong enough to injure even a child should chance to touch the wires. The incandescence flame burns tight glass globe, and in this globe the light will instantly go out, if the admission of oxygen, or fire to the most inflammable material, point of superiority that this light possesses above all other lights, with which one may manipulate to himself or the household, and has wonderful adaptability for all purposes. The difficulty at present is not in the setting up of a solitary electric light, but in the setting up of a private residence.

IMPERFECT IN ORIGINAL

The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

- FIRST QUARTER. Jan. 1. The Beginning. Gen. 1: 28-31, and 2: 1-3. Jan. 8. Sin and Death. Gen. 3: 1-6, 17-19. Jan. 15. Cain and Abel. Gen. 4: 3-16. Jan. 22. Noah and the Ark. Gen. 6: 9-22. Jan. 29. The Call of Abram. Gen. 12: 1-9. Feb. 5. Lot's Choice. Gen. 13: 1-13. Feb. 12. God's Covenant with Abram. Gen. 15: 5-18. Feb. 19. Abraham Pleading for Sodom. Gen. 18: 23-33. Feb. 26. Destruction of Sodom. Gen. 19: 12-26. March 5. Abraham Offering Isaac. Gen. 22: 1-14. March 12. Jacob at Bethel. Gen. 28: 10-22. March 19. Jacob's New Name. Gen. 32: 9-12, 24-30. March 26. Review.

LESSON VIII—ABRAHAM PLEADING FOR SODOM.

BY REV. T. R. WILLIAMS, D. D. For Sabbath-day, Feb. 10th.

SCRIPTURE LESSON.—Gen. 18: 23-33. And Abraham drew near, and said, Will thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not destroy it for twenty. And he said, Oh, let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty. And he said, Oh, let not the Lord be angry, and I will speak yet but once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham; and Abraham returned unto his place.

GOLDEN TEXT.—In wrath remember mercy. Habakkuk 3: 2.

- BIBLE READINGS. Sunday. Gen. 18: 23-33. Mediatorial intercession. Monday. Matt. 15: 21-28. A mother's intercession. Tuesday. John 4: 43-54. A Father's intercession. Wednesday. Luke 7: 1-10. A master's intercession. Thursday. Acts 13: 1-19. A church's intercession. Friday. Heb. 7: 4-25. The Great intercession. Sabbath-day. John 17: 1-26. The Great intercession.

1897; fifteen years after the last lesson. Abraham now 99 years old, with one child, Ishmael, the son of Hagar, now about thirteen years old. Sarah, still childless, ninety years old.

PLACE.—Abraham's home, at the oaks of Mamre, in Hebron, twenty miles south of Jerusalem.

- OUTLINE. I. The heavenly visitants, and the threatened punishment of Sodom. II. The good man interceding for the guilty.

INTRODUCTION

In the previous chapters we have a minute account of the Lord's manifestation of himself to Abraham. The Patriarch is described as sitting in his tent door, when three strangers present themselves. He offers to them the hospitality of an oriental pobleman, of which they partake. After receiving the hospitalities and partaking of food prepared for them, the strangers inquired after Abraham's wife, an incident of unusual liberty in the East. When Abraham replied to them, the chief speaker assured him that the next season Sarah should embrace a child. This assurance at once convinced Abraham that his guests were more than mortal men. They arose and took their departure on the way to Sodom; and Abraham, as an act of courtesy, accompanied them for some distance. In this interview Abraham is let into the divine counsels both concerning himself and the great promises made to him, and also the fearful destruction that was soon to be visited upon the Sodomites on account of their moral corruption and wickedness before God. Thus Abraham is made to understand that Jehovah is not only a God of mercy and love, but also a God of righteous and fearful judgment. Abraham was acquainted with the general character of the Sodomites, and must at once have been deeply affected concerning their impending doom, for Lot and his family had taken up their abode in that wicked city. Now, as never before was brought out the real character of Abraham. While he loved the Lord and was walking in his counsels in full fellowship with him, he at the same time was filled with sympathy and yearning love for his kindred in Sodom. In the person and character of Abraham, as brought out in this narrative, we have a beautiful type of the divine mediatorship, from this time onward to be more and more fully unveiled.

EXPLANATORY NOTES.

This lesson is a remarkable intercessory prayer. We have mention made of Abraham's offering prayer before (Gen. 18: 4; 15: 2; 17: 18). But this prayer is very remarkable for its earnest intercession and for its prevailing power with God. While Abraham is exceedingly humble and desirous not to offend God in his repeated petitions, yet he is intense and importunate. V. 23. And Abraham drew near and said, Will thou also destroy the righteous with the wicked? He drew near to Jehovah, who revealed himself to him in human form. The fearful announcement made to Abraham concerning Sodom had the effect on Abraham's heart to draw him into closer communion with Jehovah. Of the three men who visited Abraham (v. 3) two had proceeded toward Sodom, leaving one with Abraham, whom he recognized as Jehovah. This is the same as the Angel of the Lord, who is one with the Lord himself (Gen. 22: 11, 12, Ex. 3: 2, 4, 6, John 1: 18). This is the person whom Abraham approached in his eager desire to be heard, and to gain favorable audience for the petition which he desired to present. Will thou also destroy the righteous with the wicked? Here Abraham appeals to the divine rectitude, as much as to say, Is it just to treat righteous men the same as wicked men, and then sweep away the whole city? Abraham could not claim that there were any perfectly righteous men in Sodom, but there were men in Sodom who might come under the covenant of grace, and possibly they had not all of them violated that covenant. If so, could they yet be saved? V. 24. Peradventure there be fifty righteous within the city? This city had many thousand inhabitants. Now the question proposed is whether the whole city may not be saved if fifty righteous persons may be found among its citizens. This was a very singular and significant question. Can just punishment be withheld toward the sinful world, and toward a guilty nation because of the few righteous people that are in it, and many temporal blessings be bestowed upon wicked men, because of their connection with the good? V. 25. That be far from thee to do after this manner, to slay the righteous with the wicked. God does discriminate between the good and the bad in his dealings. See Psalms 58: 16, Isaiah 3: 10, 11. Shall not the Judge of all the earth do right? By human decree a whole city might be destroyed, though many of its citizens were innocent of any crime. But with God, who holds the affairs of the universe under his control, is he not able to do justice to the criminals without destroying the innocent? God is omniscient; he can never be deceived as to the real character and purpose of any man. Hence he is able to judge righteously and to bestow favor where it seems good to him. V. 26. This shows that Abraham's plea for Sodom is admitted, that the whole city shall be saved if fifty righteous persons may be found in it. V. 27. Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Abraham's prayer, with its expressed conditions, has been accepted. He is now more humble, trusting and importunate than before. V. 28-33. It is possible that there may not be found even fifty; if so, may not the city be saved even if a less number be found? Abraham would not make Jehovah angry with his solicitude, but his own heart is so full of anxiety for the safety, not only of his kindred, but of all the people, that he would make still more favorable terms for their salvation if it were possible. Here we have brought out in the most striking and beautiful manner the lesson of mediatorship, both in the person of Abraham for the salvation of the city, and also in the persons of the few righteous men that may be found in the city. For the city is to be saved from immediate destruction, even if a very small number of righteous ones may be found in it. V. 33. And the Lord went his way, and Abraham returned to his place. This interview closed in the contract that the city should be saved, if ten righteous men could be found within its walls. The Lord then separated himself from Abraham, and Abraham returned to his own place. By reference to Gen. 19: 27, 28, we find that Abraham's earnest and repeated intercession was not forgotten.

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At West Edmeston, N. Y., Jan. 23, 1887, Mrs. CLARISSA CRANDALL, in the 48d year of her age. She deceased had borne a very painful illness a long time with patience and fortitude. She was a member of the Seventh-day Baptist Church of West Edmeston, in good standing, and died with a hope of the resurrection. She leaves a husband and three children. C. A. B.

In New Market, N. J., Jan. 27, 1887, DEAN NATHAN VARS, aged 70 years, 3 months, 27 days. The services were held at the church Sunday afternoon. Sermon by the pastor, from 2 Cor. 4: 18. J. G. B.

In the town of Walworth, Wis., Jan. 28, 1887, infant son of Lester C. and Loretta J. Porter, aged 7 weeks and 3 days. Dearly loved, too pure and beautiful for earth. "Of such is the kingdom of heaven." S. H. B.

IRVING SAUDEMERS expects to be at his Friendship Studio from Feb. 15th to 21st, inclusive.

REQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested: FORM OF BEQUEST.

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

SPECIAL NOTICES.

THE NEXT QUARTERLY MEETING of the Seventh-day Baptist Churches of Rhode Island and Connecticut will be held with the First Hopkinton Church, Ashaway, R. I., Feb. 19, 1887: Sabbath morning at 10.30, preaching, Joshua Clarke. Sabbath afternoon at 2.30, Sabbath-school services, conducted by the Superintendent of the First Hopkinton Sabbath-school. Evening after the Sabbath, 7.30, preaching, O. U. Whitford. First day at 10.30, preaching, E. Darrow. First-day at 2 o'clock, discussion of the following questions:

- 1. How can parents hold their children to the Sabbath? I. L. Cottrell. 2. How can our churches hold their young people to the Sabbath? H. Stillman. 3. How can our business men help our young people in keeping the Sabbath? L. F. Randolph. Followed by general discussion. First-day, 7.30 P. M., preaching, O. D. Sherman. O. U. WHITFORD, Clerk of Com.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Divine service at 11 A. M.. Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 3 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

THE Committee appointed by the General Conference to correspond with interested persons in reference to our work as Sabbath reformers, is as follows: O. U. Whitford, Westery, R. I. Perie F. Randolph, Lincolnton Centre, N. Y. L. A. Platts, Alfred Centre, N. Y. E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth. The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Platts, Alfred Centre, N. Y. O. U. WHITFORD, Chairman.

THE Hornellsville Seventh-day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers sending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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