A. COTTRELL, Breeder of Perchange Horses. Six State Fair premiums out of

Berlin, N. Y.

R. GREEN & SON. DEALERS IN GENERAL MERCHANDIER Drugs and Paints.

Manufacturer of White Shirts. E "BERLIN CHAMPION SHIRTS" TO ORDER

New York City.

HE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. 30 Cortlands Bt EO. H. BABCO K. Press

M. TITS NORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Special L. TITSWORTH, 800 Canal St.

POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. POTTER, Ja. H. W. FISH. JOS. M. TITSWORTE.

Leonardsville, N. Y.

RMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. MSTRONG HEATER Co., Leonardsville, N. T.

Plainfield, N. J.

MERICAN SABBATH TRACT SOCIETY EXECUTIVE BOARD. POTTER, JR., Pres., J. F. HUBBARD, Trees E. TITSWOTRH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Plainfield, N. J. legular meeting of the Board, at Plainfield. the second First-day of each month, at 2 P. M

HE SEVENTH-DAY BAPTIST MEMORIAL BOARD. HAS. POTTER, JR., President, Plainfield, N. J.

R. Pope, Treasurer, Plainfield, N. J. F. HUBBARD, Secretary, Plainfield. N. J. lifts for all Denominational Interests solicited ompt payment of all obligations requested. OTTER PRESS WORKS.

Builders of Printing Presses. POTTER, JR., Proprietor.

M. STILLMAN. ATTORNEY AT LAW. Supreme Court Commissioner, etc.

Westerly, R. I.

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

N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES

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

HŒNIX MUTUAL LIFE INSURANCE CO. OF HARTFORD, CONN. WM. C. STANTON. General Agent,

Correspondence with Seventh day Baptist young in with a view to establishing agencies solicited. licies written on reasonable terms. All correondence respecting agencies or policies receive mpt attention. Address at Westerly, or Provi-

HE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY DEGE GREENMAN, President, Mystic Bridge, Ct. U. WHITFORD, Recording Secretary, Westerly

E. MAIN, Corresponding Secretary, Sisco, Fla. BERT L. CHESTER, Treasurer, Westerly, R. L.

Chicago, Ill.

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

RED. D. ROGERS, M. D., PHYSICIAN AND PHARMACIST. ce, 2334 Prairie av. Store, 2406 Cottage Greve av

B. COTTRELL & SONS. CYLINDER PRINTEE PRESSES, for Hand and Steam Power. tory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

W. CLARKE, DEALER IN BOOKS, Stationery, Jewelry, Musical Instrumen ANCY AND HOLIDAY GOODS. Milton Wis.

REGISTERED PHARMACIST.

M. STILLMAN, Principal of the Musical Department of Milton College. Tuition for Pi-, Voice Culture, Harmony, etc., \$16 per term (24 ons). Harmony taught by mail at \$1 per lesson.

Milton Junction, Wis.

Notary Public, Conveyancer, and Twon Clark. Office at residence, Milton Junction, Wis.

he Sabbath Becorder.

PUBLISHED WEEKLY

AMERICAN SABBATH TRACT SOCIETY. **— AT** — ALFRED CENTRE, ALLEGANY CO., K. T.

paper discontinued until arrearages are paid.

Zabbath

Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-82 A YEAR. IN ADVANCE.

VOL. XLIII.-NO. 6.

ALFRED CENTRE, N. Y., FIFTH-DAY, FEBRUARY 10 1887.

WHOLE NO. 2191.

The Sabbath Becorder.

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

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 or pure joy as those efforts of the true disciple to convey the words of life to the many desparing 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 Seventhday 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 alway, even unto the end of the world. Amen." The discourse presented, in a clear manner, the condition of the unevangelized portion of ject of foreign missions had been under 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 Randolph Dunham, Plainfield N. J.: Wm. B. Maxson, Berlin, N. Y.; David Dunn, New Market, N. J.; Wm. M. Fahnestock, Bordentown, N. J. Recording Secretary-W. B. Gillette, New Mar-Corresponding Secretary—S. Davison, Plainfield,

N. Y.; Clark Greenman, Mystic, Conn.; F. W.

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 inseperable 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

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 re- given by Eld. Geo. B. Utter. marks. 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 sionary Association, addressed the audience 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. Camp-

The Treasurer's report was read by A. D. Titsworth. 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, touether 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

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 mission aries, the Board will be justified in accepting and sending such brother with them. It was heartily

The following was also unanimously adopt-

Resolved. That the importance and magnitude of he 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

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

It should be said just here that this subconsideration 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 we must go ahead.

Eastern Africa was much talked of as a

ports of China. I think we have never had upon the subject, he finally resolved that he ment, eventually, half a million by encourreason to consider this decision unwise.

The real spirit of our people at that time

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 a missionary people. The East, the West, It matters but little whether his pathway in us.' Let the people say, 'We will go.'"

The ordination of Bro. Wardner, and the and honor his Creator. dedication of our missionaries to their work. took place at Plainfield, N. J., Dec. 31, by Eld. Lucius Crandall. This was fol-1846. The chronicler of this event says: lowed by the instructions and charge to the "We wish we could convey to our readers a missionaries, delivered by Eld. Geo. B. just impression of the interest and solemniwould 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 prayer was offered by Eld. Solomon Carpen- lette. ter. 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

The designation services were held in the evening. After the introductory services Eld. T. B. Brown, as President of the Misupon 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 vou alway," 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 opportu nity, 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 work to which they had devoted themselves. He thought he could perceive in this an indication from God that his hand and his 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 bringour expectations. After speaking briefly of his religious experience, his consecration of himself to the service of his Master, and his investigate the management of the Pacific to go. What was our duty? We can and efforts to prepare himself for such service, he referred to his convictions relative to of persecution; it is simply the duty of Conmissionary work and to the fields that had gress to go to the bottom of this matter. most promising field for us, but after care- come before his mind. On receiving the

have we to gain besides? Let our name be look back upon these sufferings with regret. the North, the South say, Come and help this life be strewed with flowers or thorns, can he but answer the end of his existence.

The consecrating prayer was then offered Utter. His address closed with a reference | who ever had anything to do with a war.

ty of these meetings, because we are sure it 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 bill applied to the veterans of any war. hand of fellowship, and bade them farewell chosen you, and ordained you, that ye should on behalf of the churches. The exercises go and bring forth fruit." The ordaining were closed with prayer by Eld. W. B. Gil- passage of the bill. Then there is a proposi-

On Third-day, Jan. 5th, Brethren Carpenter and Wardner, with their wives, embarked on board the ship. Houqua, Captain friends met them at the ship, a part of ton ought to have \$1,000 a year. whom took leave before sailing, and the remainder accompanied them down the bay, returning by steamboat. After the ship was under way, brief religious exercises were held, other misssonaries being on board. the Cabinet have called to see Mrs. Lamar, Prayer was then offered by Rev. Mr. Tucker. of the Baptist Church, and also by Eld. Lucius Crandall, of Hopkinton, R. 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 continnous rush, racket and carnival for three years, as there would be over a public affair him and his companions, and toward the 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 counsel were in the undertaking, and that 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 corruping about results so much at variance with tion. The government can afford to lose feel especially indebted for kindnesses rethe money, but it cannot afford to agree to a theft, if such there has been. The desire to Railroads is not, therefore, born of a spirit Although the Senate voted to pension the

ful investigation, and much seeking for di- communication of the Board last August, widow of Senator Logan at \$2,000/a year, Directors—N. V. Hull, Clarence, N. Y.; Solomon Vine guidance, it was deemed to be in con- he was inclined to regard it as a call from the bill has come to grief in the House Com- ance of the kingdom of glory. Carpenter; Shiloh, N. J.; John Whitford, Berlin, formity with God's will that our mission be Ged. After much meditation and prayer, mittee on Pensions. It is claimed that to Humans, Pt., Feb. 1, 1887.

established in one of the recently opened and advising with friends and counsellors pension Mrs. Logan would cost the Governwould comply with the invitation. The aging every widow whose husband had ever undertaking is not without a sacrifice. Yet, been in the army. But it appears that the is well expressed in the closing paragraph of if God could make him the instrument of fund provided for Mrs. Logan by the friends an article in the RECORDER of Nov. 26, the salvation of one poor heathen, he felt and admirers of her husband has now that this, with all that he might hereafter reached \$70,000, with a prospect of rising "Would it not be a glorious distinction be called to suffer, would be of little im- to \$100,000, and this will obviate all necessiportance. And should he be permitted to ty of straining pension precidents so as to see that soul in raptures of glory, vying provide for her by act of Congress. The with kindred spirits in swelling the notes of citizens of Chicago have also contributed redeeming love, he trusted he should not \$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 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 Seminole, Black Hawk, Mexican, War of the Rebellion—and gives a uniform allowance of \$12 a month from the time of the tion 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 Whit-Theo. D. Palmer, bound for Canton. Many man ought to have \$25 a month, Clara Bar-

> 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 but she has thus far refused herself to everyone. She is mand 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 imprising that she shrinks from the particle wives of the other.
> Secretary of the Interference 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. Kenvon, 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 near by, and with its increasing school and church privileges and business enterprises, it is attracting families more and more.

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 Shin-

gle House will be much encouraged, and

steadfastly maintain the work which seems

The church have recently ordained two

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 ceived. 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 inheritGo ye into all the world; and preach the gospel

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

"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

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

BRO. LUCKY writes: "I am at my post in New York City, seeking and, with the Lord's help, finding, opportunity to bring the mes sage 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 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 more encouraged?"

says: "Those who think of the Chinaman | blessed by the Lord at his coming. as a docile, pliable creature, are, I fear, mistaken. He has his ways, notions, prejudices, and perversities fixed in him by ages | sionary operations a quarter of a century ago, would like to haggle a little about the terms earnest Chinese Christians say things which sounded a little as if they thought that conform all at once. They must be allowed down a little, and, as a matter of course, only give a part of what is asked, while ployed for the saving of men. 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 suffering, and want to do all up with one by every denomination; and any one who the Great Lakes of the north to the Gulf of loudly drawled out in a squeaky, sing-song this society is about 800. They are mostly sharp blow, and so be rid of the strain."

| Would advocate it incurs suspicion of mis- | Mexico at the south. How this imperial re- tone, sometimes accompanied in parts of the residents of Honolulu.

THE SEVENTH-DAY BAPTIST MISSIONARY 80CIETY.

NUMBER VII.

The Eighth Annual Meeting of the Society was held at Alfred, N. Y., Sept. 12, 1850. 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 mak- is of "vital" importance—vital to the growth ing 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 Sabbathschool 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 pertanent now as then: 🎋 It be hooves us to consider solemnly, whether our present unpreparedness for the work is not, in a great measure, owing to former unfaith-

The Board renewed its expression of regret that each Association was carrying on missionary labor within its own bounds, thus us not do less for home missions, but more, preventing a combining and concentrating of and much more, for foreign missions. Will 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 Re. loyal hearts that beat in unison on this subformed Presbyterians, had created such enthusiasm at the Anniversary in 1849 that surely, with united, well organized effort, 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 obiect of deep interest to the Board; for they gifts and such results, should they not be felt that God held our people responsible, not so much for what was actually accomplished, as for what they tried to do. It is A MISSIONARY of the American Board the faithful servant that is pronounced

the attitude of those who managed our misof breeding and training. Sometimes I am toward the subject of schools in heathen tempted to think that even the best of them lands; for we had received the impression, from statements made, that they were not in | are the areas occupied by the named tribes | few pennies to have the birds released from on which they accept Christ. This perhaps | favor of them. It is, therefore, an occasion would be uncharitable, yet I have heard real of surprise and satisfaction to find that they believed in sustaining such schools, at an expenditure proportionate to our means and simple, straightforward obedience to the number of laborers, and as an important truth was a foreign custom to which the auxiliary to mission work. They believed, Chinese converts could not be expected to as we do, that these schools should be thor oughly religious; but that God had ordained to obey in Chinese fashion, which is to beat | that the preaching of the gospel shall be the instrumentality above all others to be em-

WHAT CAN WE DO ABOUT IT?

Doubtless all loyal hearts have been stirred with the communications in the RECORDER trim down, and it is a great thing for any of January 13th relating to our China mis-Ohristian to fully accept the fact that when sion. The letter from Mr. C. S. Hartwell God says ten he means ten, and not seven to Bro. Main is significant, showing, as it and a half, or eight, or nine. But I think does, the great importance and value of the this tendency is much more marked in the mission, not only as an evangelizing agency,

Ohinese. Not long ago I said to a Chinese but as a bescon light to reflect Sabbath truth. brother who was not keeping the Sabbath | It is sometimes well to see ourselves as very well: 'Can you tinker my watch for others see us—to take the stand-point of one me?' He did not think he could. 'And outside the denomination who has had a yet you are trying to tinker God's law. My | wider scope of observation, and is more coswatch was made by skilled workmen, who mopolitan in judgment than are some of us. made everything just right. Much more Mr. Hartwell says, "To hold up the Sab-God has made his law just right, and it bath in Shanghai is a sterner task than in would be folly for us to try to tinker it.' other parts, and therefore the more impor-One needs constant bracing up in dealing tant . . . I think the value of your longwith the Chinese, and just now especially it held position here cannot be overestimated. seems to me that the work here has come to Your mission has a recognized status, and as a critical point, where the members are be- this is the grand thoroughfare of China, the ing tested and sifted, not so much by perse-Nact of the Sabbath is heralded in every ontion as by this tendency to qualified obe- direction . . To retreat from your it will be seen that this small Indian state, dience, and there is special need to reprove, position here, after nearly forty years, would of but little more than 67,000 souls, includes On the streets you will see a lot of children rebuke, and exhort with all long-suffering.' be a dire calamity to the Sabbath cause in But weak nerves shrink from the 'long- the world. It would be noted significantly Atlantic Ocean to the Mississippi, and from sound very strange to our ears as they are men. The number of members belonging to

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 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 Chost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, 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 Allen B. West, Reedsburg, Wis., to plan whereby needed funds may constantly Charles Lindsey and wife, Adams, flow into the missionary treasury, so that the China mission may be reinforced, and placed upon a more permanent basis? Let 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 ject in our own denomination, I exclaim, 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 MRS. C. M. LEWIS. for us to do.

ALFRED CENTRE, 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 We have been much interested in learning 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 alotments of the principal civilized tribes. The following | cages, and passers are often begged to give a and the population as given by the last cen- their prisons. We once visited a temple

Tribes.	Sq. Miles.	Population.
Cherokees		19 720
Creeks	. 5,024	, 15 000
Choctaws	.10.450	15,000
Chickasaws	. 7,267	6 500
Seminoles	. 312	3,000
Quapaws. Senecas, Shawnees	3, .	-
Wyandottes, Peorias, Otta was, Piankeshaws, Modoc	1 -	
was, Piankeshaws, Modoca	3,	
and Kaskaskias	. 360	900

Total.....31,084 67,120 names of the tribes shows the wide geographpart of Georgia and Tennessee, and united, spectator, until the candy was grasped by on the north, in Kentucky, with the range his chubby fingers. Then the boy gambler of the Shawnees, and sometimes the Wyan- | picked up his gold-fish and walked off. A dottes, the Miamis and the Iriquois. Thus sad training for the boys, isn't it?

understanding our world-wide responsi- 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,	4 50	
ConnSecond Westerly Church, to complete	\$ 50	W
L. M. of Rev. Horace Stillman Mrs. B. P. Green, Little Genesee, N.	5	00
V	5	00
Wm. C. Stanton, Westerly, R. I	_	00
Lincklaen Church, collections for C.		
M		
F 6 20-	- 8	49
Receipts per L. C. Rogers:		i
P. C. Kenyon, Clifford, Pa 10 00		
Elisha Burdick, " 2 00-	- 12	00
Receipts per H. P. Burdick:		•
Collections on field 2 50		
Con ributed by self	- 7	50
Alfred Collins, Charleston, R. I., to		^^
make . M. of Nathan A. Collins,	25	W
First Brookfield Church, G. F 10 38 "M. M 50-	_ 10	99
2. Friend, Preston, N. Y., G. F 2 00	- 10	00
' ' M. M 1 00 -	- 8	00
George Greenman, Mystic Bridge,		
Conn		00
Abel P. Saunders, Farmington, Ill .	500	00
Receipts per D. K. Davis:		٠,
Mrs Sarah Burdick 1 00		
	- 1	56
Ladies' of Isanti Church, Minn., C.		^^
A. S. D., Shiloh, N. J., one scholar	6	00
for 1887 in S. M. S.	30	00
J. W. G. F.	10	00
Shiloh Church, G. F.	35	16
J. W., G. F. Shiloh Church, G. F. Sabbath school, C. M.		84
James J. Callin, Wolf Creek, Wis.,		
James J. Callin, Wolf Creek, Wis.,		
James J. Callin, Wolf Creek, Wis.,		ΛΛ.
H. M 1 00- Milton Exce. Band, (S. M. S.) to pay	- 2	VV
for one scholar for two years,	,	
and to make L. M. of Elfred D.		
Bliss and Miss Eda S. Crandall	60	00
Pawcatuck Ladies' Aid Society, to		4
make L. M. of Mrs. E. N. Den-		00
Allen R West Poodshurg Wis to	25	00

Mrs. Nathan Whitford, Mrs. Naomi Witter, Charles R. Coon, Mrs. Ransom Coon. Pawcatuck Sabbath-school, L. M. to

be named Farina Sabbath-school, G. F. 25 00 C. M. 19 93 Ladies' Aid Society. G. F... 5 07- 50 00 E. D. Coon and wife. Albion. Wis... Second Hopkinton Church, to com-

plete L. M. of George H. Spicer.

Balance Dec. 81st.....

Payments in January..... Balance in Treasury this date...

Received for Permanent Fund, from sale of S. S. Clark house, De-Ruyter, N. Y.,....

E. & O. E. 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 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

In July there was a great matsuri, or religious festival. The temple grounds were filled with toy sellers and venders of different A total area of only 31.084 square miles, things, mostly for the children. One of the with a population of 67,120. This is by far principal streets had also been throughd with the most valuable, as it is the most beautiful, toy-sellers and candy men for several days part of the Indian Territory. A glance at the previous. Among a multitude of other curious and interesting things for the children, ical distribution of the ancestors of the pres- we came across a man who had a lot of bugs ent inhabitants of the comparatively small fastened to little paper wagons and other territory designated above. The Peorias, imitations of vehicles, which the bugs could Kaskaskias, and Pinkeshaws are remnants not help drawing as they walked about. Anof the once mighty Algic race, which occu- other man had little gold-fish in tiny glass pied Illinois, Indiana and a part of Wiscon- globes. He had a kind of lottery arrange-In this little north-east corner of the ment for selling these to the children. Cherokee Nation are the few survivors of the watched a boy who came up with a bahy Miamis, the Shawnees, and the Ottowas, brother tied securely on his back. He paid a whose ancestors once exercised sovereignty cent or two, and then gave a stick on a pivot throughout Ohio and Michigan. By the a whirl over a dial with different marks, side of these live the Senecas, a part of the showing whether he would draw a gold-fish historic Iriquois race, whose confederated or a piece of candy, or possibly nothing. tribes were masters in the territory now con- The stick stopped over a mark that showed stituting the great states of Pennsylvania the happy whirler was entitled to a goldand New York. The Chickasaws, Choctaws, fish. Elated with his success, he paid more Creeks and Seminoles once held the vast re- money and "tried his luck" again, but this gions now included in West Tennessee, Mis- time he only got a little piece of cheap sissippi, Alabama, Florida, a part of Georgia candy. He took it and gave it to his baby and East Louisiana. The dominion of the brother, who had been all the while looking Cherokees embraced the Carolinas, the larger | over his shoulder an interested, sober, silent

Another favorite pastime is story-telling. the remnants of the various races which once gathered about some man or woman whose

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 think. ing the greater the variation from the origi. nal, 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 showu sauce, which they hire out to the children for a new rin, 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 Nippop fer 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 ime. 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 15 00 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 50 00 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, 23 00 | 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 Satbath-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 Chil-

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 worshipers, 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

"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, yes, 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 Cninese themselves. This is the finest building that has yet been owned the soil and exercised sway from the business it is to go about telling stories. They dedicated to such an association of ChinaSabbati

"Remember the Be ix days shalt thou lab seventh day is the f

From Northern Chri THE SABBATH QUI

BY REV. In both theory at

vitally important. more so than on th The Seventh-day I day Adventists' erro sult from a wrong portance of insis hereon. Dr. Jone notes in the last N well, but his touch essential to clearly Sabbath on the fire quently that his sabbatize at all, die same specially hone simple diagram v standing of the tru impress its signific Bay, are or period of creation.

Thus time begin

so-called creation

are no part of time

the week, the mor

with the first man

in their migration God's teaching mcredness of the f cordingly ethnic to hibit recollections creation, the sacre the flood, sacrific "throughout their a change of the Sa the first day to the was effected. The ulous water supply this change on the race or chosen separate from idol customs of heath pired, with Judias at Christ's resurre tion and Penteco week the old rule sway. But durin from Adam to Moses to Christ 1, to the present, 1,8 bath commandmen vis: " Work six d The seventh mean after six work do 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 8 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 Ba batarianism.

TER

(A reply to

The article in Rev. Wm. H. bath Questionmuch incerest to the first day of agree with the w elearly see that the first day of t "cesential" and seems to me, how is, the writer for places Adam's cr in the sixth cres Adam begin to people begin to birth. It was "breathed into life, and man be Adam began hi of creation had was not yet of "And Adam gu and to the fowl

the most interesting things I have e the men who made rabbits and imals out of mochi, rice dough. I man take up a little lump of white id make the body of a rabbit, then specks of pink dough, and two pink ned to blink at the bystanders; then imp of blue dough, and a cute little stuck on so that the cunning little

ooked just as if it were going to way and hide from the interested litmer who was waiting for it.

the bug and mochi stands there merous other stands where pretty e sold, dogs and cats and monkeys et of other things that delight the

metimes see men and women going e streets with a small charcoal brattle griddle over the live coals, and cups, batter and shoyu sauce, which e out to the children for a new rin. n of a cent. Then the happy little ave a good time, baking their own cakes and eating them.

dease do not think it is all pleasure in Dai Nippon for the children. forning precisely at seven o'clock a abbub of voices is heard just across et from our home. Think of being y in school every morning at seven through the long summer! The e do not believe much in vacation think the foreigners who let their rest from study during the hot are indulging in a foolish waste of So instead of summer's bringing a uch longed-for holiday, the children to school just as regularly as at other

aps you will think I mean they were rewhen I spoke of a great hubbub of but no, they were studying! What sh to learn they repeat over and over in oud, rapid tone, so that a roomful of nake a great noise. I suppose they neard of such a thing as dropping a est the quietness of the school-room. hat is lost in one way seems to be in another, for a boy cannot look on k and pretend he is studying when ot, for his teacher can hear the words is saying them as he ought. How you like to attend such a noisy school? ery well, I fancy. You ought to be ankful for your quiet, orderly schools, you obtain useful knowledge that will elp to you when you are men and instead of the parrot like learnin e Japanese children get, for many of pend months and years learning to rehings that seem to convey no great ng to their minds. You ought to be ul, too, for your nice Satibatic schools, ission bands, and Christian parents. lean, orderly homes; for children in n lands have none of these. Neither y know about Jesus, or the "many ns" he has gone to prepare for those ve him.—Children's Work for Chil-

ADORNMENTS OF A MEXICAN CHURCH

BY REV. M. E. BEALL.

e old mountain-girt city of Monterey. there is a congregation of native ans that hold their Sabbath-schools, meetings and preaching services in a ashed room; the floor of the second f the building forms the ceiling of the the church floor is of dirt, and while are two doors, there are no windows. tropical climate of Monterey, this ets very hot when filled with worshipis the case almost every Sabbath. If ald understand the beautiful Spanish ge, and should visit this little room abbath morning, you would hear the school repeat the catechism word for One of these Sabbath-school boys was ridiculed by some Catholic boys for o such a poor and ugly church. They

r church is large and beautiful, and poor and mean.

at is true," said the little Mexican

our church are beautiful pictures on ls, rich, gold chandeliers hang from

ling, and his heliness, the bishop, lys mass for us; now what can you say r little church?"

re than you can say for yours," said le Protestant. "We have no pictures walls, but we have the 'Law of God,' Mexicans call the Ten Command-"We have no chandeliers of gold, aps enough to read God's Word, and to be desired are they than gold, yes, uch fine gold.' We have no bishops , but our preacher teaches us how to that we may please God. We have altar, no Virgin Mary, nor images of

but the adornments of our little Protchurch are prayers and hymns of to the only living and true God. n's Work for Children.

INESE Young Men's Christian Assobuilding has been erected, in Honolucost of \$5,000. About \$2,000 was ated by the Uninese themselves. the finest building that has yet been ed to such an association of China-The number of members belonging to icty is about 500. They are mostly of Henotale.

Sabbath Beform.

"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 Seventhday 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, conse quently 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:

riod of creation	n.	1st	wee	k.	,	ime.		2d	we	ek	•	_ ,
1 2 3 4 5 6 Adam created	st Sabba am begi wilve.	2	3 4	5	6 7	sec. Sabbath.	2	8	4	5	6	7

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 moredness 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 Judiasm, 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 efter six work days. The phrase "of the week" never modifies "the seventh day" in give us something from the Word of God for 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 | sand? Do give us some divine authority for the Jews did on Saturday during their 1,500 the Sunday Sabbath on which we can rest vears. For the Sabbath consists in the true secure. 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.)

Rev. Wm. H. Rogers, entitled "The Sab- side. There are seven in this neighborhood bath Question—The Right Start," is one of who keep the Sabbath, and five of us meet agree with the writer that "it is essential to us nearer to the Lord. elearly see that Adam kept the Sabbath on "essential" and "clearly" in large caps. It are interested in the Sabbath, and we are is, the writer fails to make it clear. He 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 Adam began his life the sixth period of talk on the subject of the Sabbath. When of creation had not ended, because creation he was ready to start away he said he had

helpmeet was created and God rested from begins to live," in the sixth creation period, with "Adam created," and if "time begins so-called creation 'days,' ages or periods, are no part of time."

Again, Mr. Rogers places the "First Sabtime, 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 | truth. 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 Seventhday 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 JAN. 18, 1887. 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 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 sanc-

Sabbath legislation and practice have placed on the first day of the week, is "the specific shunned to declare unto you all the counsel antidote to remove the malady of the Seventh-day Baptist and Advent Sabbatariansm." 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 | For there are so many different denominato ask if the brother can't give us a better antidote for this Sabbatarianism? Can't he 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

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

giving tracts to all who will read them. pieces. Mr. Harrington, a Baptist minister,

changed; that I had offered \$100 to any one of repentance was unnecessary, or unmeanall his labors; consequently Mr. Rogers will | who would prove it; but asked him, if he | ing, but rather that it was only the outward need to change the diagram and place, "Adam | could, to bring or send the proof, and I | sign of real spiritual regeneration. Fitting would give him the money. He said: his teaching to the attitude of the mind of "There is no positive proof that the Sabwith Adam's life," he will need to cancel the bath has been changed. I'm a poor man, statement, or else make it clear, that "the I've got a wife and seven children, if you will give me that \$100 I won't say anything | birth from above through the Spirit. We more about it." This was very amusing to therefore understand him to teach, not that me, and I concluded to go and hear him. bath" with the first day of the first week of | 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. incomplete, since it was only with water, but He said the Children of Israel lost a day in the Holy One coming after him would baptize 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

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.

The Letter.

SHEPHERDSVILLE, Ky., Feb. 22, 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 dont 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 "the Sabbath consists in the true work and 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 tifv anv one day of the week more than all the week, not the first. Gen. 2:2, 3, Ex. 20:8-11. If Christ or his apostles changed But the knowledge of God's glory, which the Sabbath from the seventh to the first day of the week, they would have said something about it. Paul says, "I have not 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. tions in the world, all teaching a different 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 num ber 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 Yours truly,

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

Dear Brother, -Your note of October 11th, asking an explanation of John 3: 5 and Titus The article in your issue of Jan. 6th, by rejoiced when they came out on the Lord's 3:5, and their relation to the question of ER for the enclosed extract of letters from baptismal regeneration, is before me. In the Bro. M. F. Whatley, of Texas. We have remarks to which you refer, published in the no paper except the RECORDER through the 7th, how should the next day be the much interest to me. If we are to observe every Sabbath and have Bible-readings. October number of the Outlook, we referred the first day of the week as the Sabbath, I These readings are very interesting and draw to baptismal regeneration as being the pagan know what goes on among us. The first was and the same day bee the seventh of one doctrine that the application of water pro-The outlook for the future is more hope- duced spiritual purity. The pagan theory into consternation over the decision of Suthe first day of the week." I would also put ful. There are several in this county who made water the essential talisman, the touch of which gave spiritual cleansing. Nicode- and it did much to strengthen it as well as seems to me, however, that essential as this doing all we can to agitate the question by mus. with whom Christ converses (John 3:5), to revive it. seems to have been familiar, not only with that places Adam's creation, as the Scripture does, The Methodists and Baptists at this place idea, but with the theory of John the Baptist have daubed Sunday with untempered mor- that the act of baptism was the sign of repenttar until the institution has crumbled to ance. By this outward act John initiated men into the kingdom of heaven. Christ into confusion by the ruling of a bigotted ment, and in another afterward: for all was the last man who undertook to daub the taught Nicodemus the broader idea that the judge. This is what we may always expect. "breathed into his nostrils the breath of man-made institution. He came to my spiritual entrance into the kingdom of heav- It was an unprincipled judge and a Pharisalife, and man became a living soul." When house one evening and was very anxious to en was the essential thing, and that camet ical rabble that put Christ to death, and only by the kirth "from above." This birth from above came through the regenerating will not be discouraged. We will have to 20. any day be meant, as well as Saturd was not yet complete. Gen. 2: 20 says: been requested to preach on the change of influence of the Holy Spirit. Christ sought make sacrifices if we serve God. Suppose by first day Act: 20, why shall not any "And Adam gave names to all the cattle, the Sabbath, and invited us to come and to impress this truth upon Nicodemus by we have to lose one day in every week to be meant, as well as Sunday? But r and to the fowl of the air, and to every beas hear him. I told him it would be of no use placing it along side the idea Nicodemus al-

Nicodemus, Christ therefore spoke of this as the birth into the kingdom of God by water, which needed to be supplemented by the baptism brought regeneration, but was only the sign of that repentance which led to regeneration through the Spirit from above.

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. against the Bible—anything to dodge the 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, sponse: 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 spondence to drop. Keep me posted as to of meaning have been given to the expres- how things are progressing. I hope I will sion "baptismal regeneration," the fact still be able to be with you in your work some remains that the perverted doctrine of bap tism 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 resur-worth to the denomination generally, but it this we know that we love the children of rection to a life of righteousness. But the will cheer the scattered brethren here in the death to sin and the life to righteousness South-way I have just answered a long come only as Christ taught Nicodemus. through the influence of the Spirit from above. This system of perverting the physcommanded us to keep the seventh day of ical 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 be came, 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 7th, so contrary to the Scriptures, who the spiritual health of the Hebrew nation terme it the first of the weeke in two places: than was this baptismal regeneration theory upon the life of the church, from the third thinke, this matter should be established century forward. Filling the church with But it seemeth, as Isaac said, Jacob have baptized pagans who knew nothing of the blessed, & he shal be blessed, so they thinks; birth from above, not only was the character God blessed the 7th day, and it must be doctrine, I don't know which is right, of Christianity misrepresented, but men blessed: wherefore valess the Lords day 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 degredation of Christianity. It is for these reasons that we characterize baptis mal regeneration as the residuum of talismanic salvation brought from paganism. I 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 misunder- they would: if their doctrine cannot otherstanding is in the definitions we apply to the | wise be maintained, I admonish them in 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 RECORDwhich to let our struggling few of the South written soon after our church was thrown weeke, and the sixth of the next weeke. preme Judge Cockrill on the Suuday law,

RUPEE, 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 they have ever followed his people with the same relentless hand. I hope the church of the field; but for Adam there was not for us to go, for there was no harmony among found a helpmest for him." It seems that the could not prove, by divine found a helpmest for him." It seems that the Sabbath had been did not mean to teach that this outward sign.

Adam did a large amount of work before his against the sabbath had been did not mean to teach that this outward sign.

serious damage to the church. Tell the brethren to stand by their honest convintions 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 con-John himself declares that his baptism was cluded to have a Seventh-day Baptist church of our own. It will be a Priscilla 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 re-

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 we had better postpone until spring. I think your judgment of the situation will approve of this method, but I don't want our correthis coming year. . . Give my love to the brethren, and tell them I am glad if my words encouraged them, May the Great Yours in Christ, M. F. WHATLEY. Head of the church bless us.

The above correspondence may be of little letter from tro. S. I. Lee, of Alma, Ark., an earnest inquirer into the Sabbath truth. Freterally, J. F. SHAW.

FIRST SAY IN THE PART WAY

BY THOMAS BROADE, OXFORD, A. D. 1621.

I have much mervailed, wherefore some must nedes have the Lords day be on the and at the mouth of two witnesses we would come to be the 7th, it is not blessed and sanctified. But they should consider that God did not blesse the day, because it was the 7th; had he, then were it some reason, that the name and blessing should still goe 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 10yne together, Lords day and seventh day: it will not procure them a blessing to goe about in such sort to maintaine the trueth. If their doctrine can otherwise be maintained, I desire them in Christ's name, that feare of God to teach such doctrine, as may. Were it once receaved that wee must sanctifie the 7th day; and they, neyther by Scripture, reason, nor Fathers can prove, that the day we doe now sanctifie, is the seventhan will it not come to passe, that we shall fall back to the Iewes day? The Scripture against them, and that in two places, Act. 20. 1 Cor. 16. Reason is against them: for if the Iewes Sabbath vntill the change were seventh also? the name seventh hath reference to other dayes going before: shall our 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 quoque simile, crimen incurrimus, quartam Sabbat observantes, & Parasceven, & diem Domini

cam &c. Com: in Ep: ad Gal: cap: 4. Finally, by this answere, as by the form the word seventh should be taken in Di sence in the beginning of the command it is said, and rested on the seventh Here by seventh day must needs be mean one certain day: no man will say, that Ga rested on the day, we now keeps holy first day . Againe, if by seventh day

The Zabbath Becorder.

Affred 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

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIR, D. D., Sisco, Putnam Co., Fla.

All other communications, whether on business or for publication, should be addressed to the BARBATH RECORDER, Alfred Centre, Allegany coun-

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

"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. COTTRELL, 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 chuch 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 ex ammination before United States Commissioner Angell, for alleged illegel 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 ses of articles, by Dr. T. R. Williams, to the general head of "Denominational Sketches," which will grant account of, and valuable 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. Mayes, of Housley, Texas, states that his house is so nearly completed that he has moved into it. He expects very soon now 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, wel enough in itself, but a mere speck in com parison with the wealth of good things which the house of God holds in store for those who truly seek them. And, sad to say, hav ing gotten what they went for, they seem quite content to pass the rest unsought and unasked, and, of course, unobtained.

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 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 | Except, perhaps, in some of the minor deseveral 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 entvation of souls, and that, in spite of all the activity of the wicked spirits without, many were were being converted to Christ.

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

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 especial ly 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 veers 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 mind and joy to the heart. The popular 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 appre- equally with his creatures as it sometimes ciated and improved, there is almost no limit appears. It is true that some men are born to the possibilities that open to one in the remaining years; neglected and unimproved, after years, they are greatly distinguished. 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 to begin work as missionary pastor of the 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 opportunities of his boyhood days—days and 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 person al improvement pass lightly by, even scornsleepy demon replied, that the people of that | ing some advantages which are laid at their very feet. We need not wait twenty-five years for material to write up their history.

> tails, 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 wealthy, or popular, have necessarily been indolent and unfaithful to early opportuni-

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 unmakes 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 forcasts, with wonman. It is a thing to be thankful for if 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 questions may find answer.

after ltfe, except through diligent use of opprocesses of physical growth are arrested in youth, a withered arm, or leg, or, possibly a the inevitable result. So, idleness or heedlessness in youth will result in moral weakwork 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 cultivates 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 industry and application to great and important matters. The young man who elects to | here tested the fine rich, flavor of the mature indulge in these pastimes, elects to throw away the golden hours and the fleeting op- flavor not very often found in oranges as portunities of his youth, and throwing away, usually picked and shipped to our Northern 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 recrea tions that are innocent in themselves, and bring needed relaxation to both body and amusements referred to do none of these of beautiful verdure, is one of the most things, as the history of numberless cases

will abundantly testify. propositions, that God has not dealt as unwith a genius for certain things in which, in 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, 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 which no power in the universe will ever bring back to him.

In the name of all that is worthy of being young, who may chance to read these lines, 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, FLOBIDA.

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 Ralston, and thence by railroad (narrow gauge) to Daytona. This road. men who have not become renowned, or looked for at Daytons, has but recently reached that place. It is found to be a great convenience to travel, and must prove ties. There are many noble, true, worthy an important aid to the business of the any facts on which such a story could be through lives of disciplinary work, through is much of it low and wet, not adapted to fail to be impressed with the fact that the as was generally supposed it would be plansibly built? John Wesley was not far the improvement of such opportunities as cultivation, and of little value except for the near and seen touches the shores of the Bro. C. B. Rogers and others are interested

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 derful certainty, the history of the coming ample room for enlargement, having many pleasant building lots suitable for homes great opportunities come to a youth; but it 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, lessons may be learned, and some important in our opinion, among the best lands which we have seen in the state, being made up 1. Every young person ought to learn that | largely of what are known as high shell and it is vain to dream of great usefulness in low hammock lands. Possessing in themselves the elements which enter into the portunities for usefulness in youth. If 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 dwarfed body, in the years of manhood, is commercial fertilizers, and less are used than in many other parts of the state. The orange seems indigenous to the soil in this ness in after life. God has much honorable | 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 distraction of mind, rather than habits of from the nursery, transplanting, budding, and culture, to the full bearing tree, and we orange, fully ripened upon the tree, the

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 Baptist Church—an inducement which no and in clusters against their dark background other community in the state is as yet able pleasant and attractive sights, in the way of fruit growing, which it has ever been our 3. It may be learned, in the light of these | privilege to enjoy. The profitable orange | enth-day Baptists where to settle we can 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 by faithfully qualifying for it. God gives to all cases, be absolutely necessary, but will every boy a chance to become a good, usfeul, be found a great convenience and help to and, therefore, an honorable man, by giving those seeking homes and competence in it is apparently dependent for a large pro-

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 or worth the doing, would we exhort the through Mosquito Inlet into the ocean, and thence into the mouth of the St. Johns profit, by hotel and boarding house, is, in "Whatsoever thy hands find to do, do it River to Jacksonville, or to other points with thy might." As the best beginning of along the coast. As the most direct way to such an earnest life, and as its deepest and the beach, we cross the river in sail boat strongest inspiration we would add, with an with Bro. Rogers, and land on the east bank emphasis on the now, that other exhortation at his wharf, where passengers and teams by a short ride, the home and welcome of of Wisdom, "Remeber now thy Creator in the from Daytona disembark from ferry-boat. on their way to the beach. A short walk ers. They have a pleasant home on the east 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 of Jacksonville on the north. They are ocean, and watch, with growing ideas of nature's majesty, the long lines of oncoming billows as each in turn loses itself in the of the fig, which are giving promise of good outspreading currents and jets of ocean's returns. Their orange trees are vigorous restless waters, as in seeming hopeless effort and healthy, but owing to the unusual cold they climb in irregular lines the glistening wave and unlooked-for freeze of a year ago, sand to find there their limit, and stay, which ruined the unpicked fruit, and nearly Here, as we look out upon the wide, far- destroyed the developing fruit germs of next reaching ocean, with our feet nearly touch- crop, they are having this year but few some time in construction and anxiously ing its restless waters, we may find the sym- oranges. We saw, however, in this vicinity, bol of an ever-anxious outlook from the some fine orange groves, which were bearing seen and the present toward that unseen and fair, though not full, crops. We judge, from unknown which lies beyond the bounds of personal observation in the state, that the mortal vision. If, at the borders where freeze of last year, which killed some orange and useful men in humble walks. But they town. The country through which we pass, land disappears and ocean begins, we read trees in different parts of the state, does This is, of course, only a story. Are there have come to that condition of nobility in a south easterly direction from Ralaton, kind nature's language aright, we cannot not prove as disastrous to the orange culture

unseen beyond, and binds in an inseperable 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 at. tractive beach, adapted, by nature and cir. cumstances. to become a favorite place of resort, when the scorching rays of the sum. mer 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 ex. ceptionally 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 Daytons, and by them and others, is coming to be more ao. preciated 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 Bap-

tists and Colored Baptists have well organi. zed 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 coworkers 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 to offer. We are favorably impressed with many things at Daytona, but as between this place and others, when asked by Sevonly 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 Ralston, 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, portion 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 the aggregate, throughout the state, a very

large business. Leaving the city, we cross the river, by ferry-boat, to South Jacksonville, and reach, our friends, C. Benedict and Mary H. Rogbank of the St. Johns River. Their grounds are high, dry and pleasant, commanding a delightful view of the river on the west, and cultivating various kinds of semi-tropical fruits, and among them are several varieties nto village lots, for the erec or those who, for the sake of onsiderations, would spend pleasant and healthy location ines of travel, and of direct with the East, North and Wes t is believed, will be taken al ng business in the city, wh home a pleasant and healthy the city to a residence with ands are dry and pleasant, a t ressonable prices. The loca a healthy. Brother and si he only Seventh-day Baptist ty; they are expecting to have within a few weeks at most, and family, who is, as we u laughter of Bro. T. S. Albert N. J. We are indebted to ou at the places visited for the pitality bestowed and the m 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.

n a tract of land situated a

is home, and conveniently ne

ille. These lands they prop

of our people who anticipate new home at some point S elsewhere, if possible put you respondence and active conne other, and arrange to go toget enfficient to organize for the religious worship on God's ho Seventh-day Baptists now livi and those who have purchase with a view of settling on the ure time, were all brought to or even four well-chosen poin parts of the state, all of the sustain, with respectable nur meetings with the prospect of due time, self-sustaining Sev tist churches. Our dispersion tion, is one of our sources of ness, as a people. A well organiz or stock company with a suff fund, to purchase at the points, in various parts of the to be in due time purchased a bur 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 judicion own, based upon a loving loys his truth. If we send out ou without any effort to provide portunities for self-support, them with the active influence fellowship and sympathy wh enlist in the work of the M worse than vain to deplore t many of our young people May God help us to be wise own people to that truth, to w nestly seeking to win others.

In conclusion, we desire to

STEPH! WIRT CENTRE, N. Y., Jan. 25,

Deacon Nathan Va

OBITUARIES.

Nathan Vars was born in colaer Co., N. Y., Oct. 31, 1 his home in New Market, He married for his first w

Ann Green; one son was the

anion. In 1856 he moved i

Piscataway, N. J., and her

dained deacon when he cam

the later years of his life.

Piscataway Seventh-day F called him to serve them in ity. Through all these year faithful and devoted Christ his place in all the various church work. During my al has not been able to attend as formerly, an account of fa was a great source of pain was deprived of these pre-In 1864 he lost his first wi Years he and his son boarded. of strong domestic tastes, a Libbie 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 surv has evalinged until too feeb n beyond, and binds in an inseperable parts of the life that now it with ie which is to come; while by nature age we may, if we will, be led through e up to nature's God.

Breeze is indeed a pleasant and atve beach, adapted, by nature and cir. tances, to become a favorite place of when the scorching rays of the sumsun render the cooling, invigorating breezes, always to be found here, both able and healthful. Several cottages already been erected here, and some of even in mid winter, are occupied by who come as health-seekers to this exnally sunny spot. Other cottages are built here in time to be occupied the g season. This beach is convenient of to the people of Daytona, and by and others, is coming to be more apted and enjoyed from year to year.

vtona has a well organized public l. which is provided with competent ers, and is said to be doing a good The Congregationalists, Methodista. stant Episcopalians, Seventh-day Bapnd Colored Baptists have well organid efficient working churches here. The th-day Baptist Church is small in ers, having a membership of some teen or eighteen. They are a united arnest band of Christian workers, who by their Christian integrity and upless of life, commended themselves to spect and confidence of the communiwhich they live. They have a comle house of worship, and a convenient leasant parsonage; and have, during ar, in proportion to their numbers and , exercised a very generous liberality lding their parsonage and sustaining pastor. Seventh-day Baptists who, as ian workers, seek a home among will receive a warm welcome from the , U. M. Babcock, and his people, and

and in them earnest and helpful cors in the cause of the Master. Dayffers, as an inducement to the settleof Seventh-day Baptists, the privileges established and efficient Seventh-day t Church—an inducement which no community in the state is as yet able r. We are favorably impressed with things at Daytona, but as between ace and others, when asked by Sevlay Baptists where to settle we can epeat, that which we have before said. and see, and judge for yourselves."

ksonville, which we reach by a return ver the railroad to Ralston, and thence m-boat northward down the St. Johns is a prosperous and growing city of twenty thousand inhabitants. It is d on the left bank of the river in its eastward toward the ocean. It is the of considerable business in the way le and manufacture, and yet, judging its many hotels, some of them very and its numerous boarding houses, pparently dependent for a large proof its income upon Northern visito come here to spend their winters oney. This income may possibly bemore and more uncertain quantity. and attractive places of winter resort njoyment are opened in increasing rs in various places throughout the The income from the orange crop is and important one, but it is a queshether Florida would suffer most from of her orange crop or from the loss Northern boarders and tourists. siness of entertainment for pay and by hotel and boarding house, is, in regate, throughout the state, a very

ing the city, we cross the river, by oat, to South Jacksonville, and reach, port ride, the home and welcome of ends, C. Benedict and Mary H. Roghey have a pleasant home on the east the St. Johns River. Their grounds h, dry and pleasant, commanding ful view of the river on the west, and ksonville on the north. They are ting various kinds of semi-tropical and among them are several varieties fig, which are giving promise of good

Their orange trees are vigorous lthy, but owing to the unusual cold nd unlooked-for freeze of a year ago, mined the unpicked fruit, and nearly ed the developing fruit germs of next hey are having this year but fow . We saw, however, in this vicinity. ne orange groves, which were bearing ough not full, crops. We judge, from observation in the state, that the last year, which killed some orange different parts of the state, deep to the orange guillaties

ity: they are expecting to have as a neighbor. daughter of Bro. T. S. Alberti, of Plainfield. at the places visited for the kindest of hosnitality bestowed and the many favors conmost pleasant memories of our Southern trip. we received while detained on our northward journey, by sickness, at the home of brother in his public and professional life." and sister C. B. Rogers of South Jackson-

of our people who anticipate a removal to a other, and arrange to go together in numbers and those who have purchased lands there, parts of the state, all of these places could meetings with the prospect of organizing, in has lived a long and useful life." due time, self-sustaining Seventh-day Baptist churches. Our dispersion, by emigration, is one of our sources of loss and weakness, as a people. A well organized corporation points, in various parts of the country, lands they have been reared, could, I believe, be made to pay as a financial investment, and be of great value in saving Sabbath-keepers to the Sabbath. Our growth as a people without any effort to provide them the op. portunities for self-support, or to surround many of our young people are leaving us. own people to that truth, to which we are earnestly seeking to win others.

STEPHEN BURDICK. WIRT CENTRE, N. Y., Jan. 25, 1887.

OBITUARIES.

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, He married for his first wife, Miss Sarah

Ann Green; one son was the result of this nnion. In 1856 he moved into the town of Pigcataway, N. J., and here he has spent the later years of his life. He was an ordained deacon when he came here, and the Piscataway Seventh-day Baptist Church called him to serve them in the same capacity. Through all these years he has been a faithful and devoted Christian man, filling his place in all the various departments of church work. During my short pastorate he has not been able to attend church as much as formerly, an account of failing health. It was a great source of pain to him that he was deprived of these precious privileges years he and his son boarded. He was a man of this union, survives him.

Town Committeeman for a number of years, Sabbath before she was taken sick, she arose were received by several of our brethren in es, one-fourth of the total to be expended Ms. O. G. Sullivas, Hornelleville, at the Court for the purchase of rifles.

R. W. Ayen, Dadge Continued. he has done a good work for this town. In before a arge congregation and testified for the church, ordering then to be at the Court for the purchase of rifles.

in a tract of land situated within a mile of speaking of this work, he said, "When I first Jesus. For many months she had been for those who, for the sake of health or other | Notary Public, Commissioner of Deeds, and was always a quiet, unobtrusive and unde- quietly away. within a few weeks at most, sister Howell | monstrative man, but a man of more than orand family, who is, as we understand, the dinary ability. We used, sometimes, to think found among her treasures, which seems as N. J. We are indebted to our many friends point, but when he had made it, it was clearly fingers that clipped it were cold in death: seen, and it was seen to be worth the making. His heart was as good as his head. A true ferred, and shall cherish these as among the friend I always found him, and a devoted Christian man. He was married to his pres-We shall especially remember, with feelings ent wife during my pastorate, and being of gratitude, the kindly sympathy and care much in their home, I found him as true and sincerely devoted in his domestic relations as

Rev. L. E Livermore, a former pastor, says: "We remember our connection with In conclusion, we desire to suggest to those him in the dear old church of New Market with very kind and tender feelings. He was new home at some point South, West. or lalways a wise counselor, a most thorough and elsewhere, if possible put yourselves in cor- | faithful Christian. He had more than an respondence and active connection with each ordinary mind, and was well read in much of the literature of our time. I was always insufficient to organize for the maintenance of terested in, and often deeply impressed by, religious worship on God's holy day. If the his thoughtful remarks in our prayer circle. Seventh-day Baptists now living in Florida, He was sometimes really eloquent and naturally logical in his reasoning, fervid in his with a view of settling on them at some fut- imagination and tender hearted as a child. ure time, were all brought together, at two Deacon Vars will be greatly missed where he or even four well-chosen points, in different is most intimately known—first, in his sorrowing home; second, in the church he dearly sustain, with respectable numbers, Sabbath loved, and in the entire community where he

Hen. Raymond Perry Babcock.

J. G. B.

Raymord Perry Babcock was born in Hopor stock company with a sufficient paid-up | kinton, R I., April 19, 1799, and died in fund, to purchase at the most favorable | Scott, N. Y., Jan. 18, 1887, in the 88th year of his age. He was first married to Olive to be in due time purchased and occupied by Denison, of Fabius, N. Y., in 1823, to whom as from inclination, seek new homes away and in 1848 he was married to Phebe Ann from the homes and communities in which | Camp, of Hartford, Conn., whom he also survived about two years.

Bro. Babcock was widely known in this CORDDR. section of the country, having served the town, county and state in some public capacmust depend upon a judicious care for our ity. From the office of Justice he rose, step own, based upon a loving loyalty to God and | by step, in the suffrages of the people, until his truth. If we send out our young people he was called to represent them in the lower branch of the State Legislature. For some time he served the town as its chief officer, them with the active influence of Christian and the county as a member of the Board of fellowship and sympathy while seeking to Supervisors. As an officer, he was true to enlist in the work of the Master, it will be his trust; as a citizen, he was respected and worse than vain to deplore the fact that so | honored; in him, also, the Church of God found a friend. Becoming a member of the May God help us to be wise in holding our | Scott Church, at an early day, he assisted nobly in bearing its burdens until old age and declining years kept him from the house of God. Until within a few years, he has given very largely for the support of the preached Word, and has ever been counted as an earnest Christian. His faith kept bright till the very last, when he seemed ready to go home to receive the crown. Thus another of the old "land-marks" has gone.

> The funeral service was held in the Sev enth-day Baptist church, of Scott, the sermon being preached by the pastor, from Job 14: 14, "If a man die shall he live again," Rev. W. H. Robertson, of the M. E. Church, F. O. BURDICK.

> > Varena Belle Babcock.

The following obituary and resolutions were read at the memorial services held by the Nortonville Sabbath-school, Sabbath-day, Jan. 15, 1887, and were requested for publication in the SABBATH RE-

his home, and conveniently near to Jackson- came into that office I found all confusion, earnest in her entreaties and petitions that These lands they propose to lay out but now we have reduced the business to a her grandfather might become a believer in into village lots, for the erection of homes system." He has been Justice of the Peace, Christ, and accept him as his Saviour. Her prayers also were earnest for her aged grandconsiderations, would spend their winters in was Trustee of the Graded School at the mother, and for each member of the family, a pleasant and healthy location near the main | time of his death. He will be missed in the our missionaries, and the Sabbath school. lines of travel, and of direct communication town affairs, for he was as well versed in law Her sufferings were intense. About an hour with the East, North and West. These lots, as most lawyers, and carried system into all before she died she said, "Mamma, I shall it is believed, will be taken also by those do- his work. It is not saying too much to say die!" and upon her mother's reply, "Yes, ing business in the city, who prefer for a that he had a very high, keen conception of darling," she readily expressed her willing. home a pleasant and healthy location near honest dealing; integrity may best express it ness to go and dwell with Jesus. She then the city to a residence within it. These in a single word. He ever sought to heal gave her dying message to all her friends lands are dry and pleasant, and will be sold difficulties between his neighbors. "An ac- and Sabbath school class, and added, "Tell at reasonable prices. The location is regarded | quaintance of eight years as his pastor," says | them all to meet me in heaven." She kissed as healthy. Brother and sister Rogers are Dr. Platts, "fixed very deeply in my heart a her loving parents a last good-bye, and, the only Seventh-day Baptists in this vicin- sense of his personal qualities and worth. He without a sign of fear or regret, passed

> The following is one of her last selections. that it took him a good while to make a if intended for her parents, when the dear

> > 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.

Fading to shine with a brighter gleam, In the depths of a clearer and purer sky; One more foot by the silver stream That gladdens the beautiful by and by.

One more safe through the pearly doors. Safe from the ills of this world of woe: One more step on the golden shores Of the beautiful river of crystal flow.

One more form in the ransomed throng, Who have washed their robes in a Saviour's blood:

That rises around the throne of God. One more star in the azure placed. One more strand in the cord of love.

To guide our feet through this dreary waste,

One more voice in the endless song

To draw our hearts to the world above. 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 Fa. ther to remove from our Sabbath school and church, our young sister, Belle Barcock; therefore, Recleed, That while we have lost a loved one from our midst, one who was a faithful and earnest

child of God, we have the assurance that she was prepared and willing to go and be with Christ. Resolved, That we extend our deepest sympathy our people, who must from necessity as well as from inclination, seek new homes away and in 1848 he was married to Phebe Ann is gam," praying that her example may lead us to a gher and purer life.

Resolved. That a copy of these resolutions be sent to the afflicted family, also furnished for publication in the Nortonville News and the SABBATH RE-

CLARA T. CLARKE,) - Com. ALICE A. MARIS, IDA A. PERRY,

Home Hews.

New York.

ADAMS CENTRE.

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 \$4,000,000 more than the receipts for the 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.

NEW MARKET.

We are living in stirring times here. Many practical questions are pressing for Varena Belle Babcock was born in West solution. The temperance question, always Hallock, Ill., Jan. 12, 1873. When nine prominent, is giving way for the present to months old, her parents moved to Norton- active consideration of the labor problem. ville, Kan. When about four years of age, In consequence of the strikes of those emshe entered the Sabbath-school, to which she | ployed by the coal companies, in handling became so thoroughly attached that she was | that article, and the determination of these never willing to be absent. She learned to workers that no one shall be allowed to do In 1864 he lost his first wife, and for four pray almost as soon as she could lisp an in- the work which they refuse to do, our railfant's prayer; and as years were added, her roads and transportation companies are comof strong domestic tastes, and married Miss faith grew strong, and she became an earnest | pelled to call upon the state and county Libbie Wilson, who, with one son the result disciple of Christ at the age of eleven years. authorities to preserve order and protect She was hopefully converted under the latheir new workmen. Our county-Middle-In his public life he has been largely influ- bors of Eld. J. J. White, who baptized her sex—through its sheriff, has levied several ential. At first he taught school for two in March, 1884. She remained an active hundred men to act as special police, and years, then he took up surveying, which he and fait ful member of the Nortonville our community has furnished quite a numhas continued until too feeble to go out. As Church till called away by death. The ber of men. On Friday, Jan 28th, "tickets"

House, in New Brunswick, at 2 o'clock, P. M., on Sabbath, to be sworn into the service. The law officers must be obeyed, and so brethren H. V. Dunham, C. T. Rogers, W. L. Larrabee, James R. Dunham, and Harry Dunham of our church, and W. J. Davis and A. Ryno, of our society, were obliged to absent themselves from church and go to be mustered in. Mr. Rogers furnished a substitute, as did also Mr. Davis, their business making it exceedingly inconvenient to allow them to "join the army." The rest were allowed to come home with instructions to be on hand early Monday morning, ready for duty. There is good reason to believe that the officer, authorized by the sheriff to subpoens these men, has "put up a job" upon our brethren, as the number of our brethren called upon bears no fair proportion to the whole number subposnaed.

I will say, in closing, that our church takes deep interest in Mr. Lucky's mission. Quite a number of the Jews, converted through his efforts, are now with us.

Yesterday, Jan. 30th, we buried Dea. Nathan Vars, who has been a member of our church many years. He was much respected by the community, having held several important offices—being at his death, Justice | Wm. . Stanton, Westerly, R. I...... of the Peace, Notary Public, Chairman of Township Committee and Clerk of School Trustees. We shall miss him. Though for some years the condition of his health has not permitted him to attend many of our evening meetings, yet we expected, till with- Mrs. F. A. Graves, in a short time, to see him in morning service and Sabbath-school.

We are trying to serve our Master faithfully, the usual appointments of the church being well attended.

A. S. TITSWORTH.

Condensed Aews.

The President has approved the Mexican Pension Bilk

The net earnings of Sing Sing for January were \$3,000.

Eighteen hundred laborers are on a strike at Pensacola, Florida.

President Cleveland has accepted the resignation of Governor Pierce of Dakota. It is said the climate of Russia is too

severe for Minister Lathrop, and that he will resign soon.

The signal officer at St. Paul, Minn., reports that the average temperature, Jan. 30th, was 29° below zero, being the lowest average of any day for fifteen years.

The assignee in the case of McKerson & Co., shipping merchants of Boston, Mass., finds the firm's liabilities to aggregate about \$2,000,000, of which about \$80,000 2 bound Outlooks.

The New York City excise commisioners have decided to reduce the number of licensed drinking places in the city, and have arranged a sliding scale of license fees to accomplish the result.

The Misseri House Feb., 2d., by a vote of 77 to 55, adopted a report favoring the resolution providing for submission to the people of a prohibitory amendment. The resolution was afterwards passed. The Senate voted 20 to 5 in favor of a local option bill.

Delegate Caine of Utah scouts the story that Brigham Young is alive. Mr Caine. said to a reporter: "I know Young is dead saw him after his death, when he was laid out. I went to his funeral and saw him buried and a ten-ton stone put on top of

The public debt statement, issued February 1st., shows a decrease of about \$9,000,000 in the debt since January 1st. The receipts during January were \$28,700,000, being about same month last year. The expenditures for January, 1887, were \$20,090,000, being \$3,-000.000 less than the expenditures for Janury, 1886.

Foreign.

Violent snow-storms have 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 eredit 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 The French government has made large Ezra Bennett. purchasers of Russian oats for the French cavalry, and has chartered a number of steamers to convey them from the Baltic ports to C. De Vos, Dallas,

The Belgian government, it is expected, will demand of the Chambers an appropria E Daniels, Nile, N. Y., tion of 80,000,000 france for military purpos-

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 06

Edwin S. Maxson, Syracuse..... C. N. Chester, Rockville R. I..... Sabbath-school, Berlin, N. Y..... Woman's Auxiliary Society, Plainfield, N. J., Light of Home.
Subscriptions, Light of Home, \$1 85, 30cts.
Six months' interest, New Berlin Bonds. Demand Loan.
A Friend, Preston, N. Y..... Mrs. Naomi Witter, Adams Centre..... Miss Aona Witter. A. J. Horton, O. D. Greene. Adams Centre, completing L. M. O. D. Greene, Jr Sarah M. Hull, Berlin..... Sabbath-school, Farina, Ill. Miss Ozina M. Bee, Addison, W. Va..... Mrs. W. R. Gillings Akron, N. Y.
C. G. Davis, Salem, W. Va..... John I. Goodrich, Wood River, Neb..... J. A. Baldwin, Beach Pond, Pa..... J. A. Baldwin, Deach B. F. Titeworth, Farina, Ill. Light of Home Preston F. Randolph, Salem, W. Va. S. E. Rogers, Oxford, N. Y.

Mrs. H. B. Hamilton, Milton, Wis. Perie F Randolph, Lincklaen Centre, N. Y. Church, Welleville.....Ladies' Evangelical Society, Wellsville... W. C. Burdick, Alfred Centre..... Martin Barber, Alfred..... Mr. and Mrs. George D. Williams, West Edmeston, on L. M.
Emmet Williams, West Edweston. Mrs Daniel Crandall, Postville.... Mrs. Sarah Gardiner, Mrs. A. J. Armstrong, Mrs. Sarah Sterns, Shingle House, Pa. L R But 10 "Sabbath and Sunday" Histories..... "Sabbath and Sunday," vol. 1...... 10 Quarterlies.....

E. & O. E.

J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., Feb. 1, 1887.

LETTERS.

Mrs. C. T. Rogers, H. D. Sutton, L. T. Rogers, S. Betsey Maxson, N. S. Burdick, Alling & Cory, Morgans & Wilcox Mfg Co. 3, Daniel Hakes, F. M. Mayes, Samuel Biddison, W. S. Bonham, R. Riddell, G. C. Long, J. D. Norris, S. J. Humphrey, Mrs. F. D. Champlin, C. DeVos, J. C. Bowen, J. H. Babcock, L. Coon, Howard L. Emerson, E. W. Ayers, E. C. Satterlee, H. W. Stillman, Mrs. A. A. Robinson, Oscar Babcock, A. S. Titsworth, Mrs. F. L. Irons, Clayton A. Burdick, C. D. Potter, J. P. Lundquist, Benj. R. Champlin.

RECEIPTS.

All payments for the SABBATH RECORDER are ac knowledged from week to week in the paper. Per sons sending money, the receipt of which is not duly acknowledged, should give us early notice of the

Benj. R. Champlin, Westerly, R. I., N. T. Chipman, Mystic, Conn., H. V. Dunham New Market, N. J., Mrs. C. T. Rogers, Joel A. Dunn. Mrs Susan Stillman, Plainfield. A. A. Titsworth. R. P. Jones, Shilob prevailed | E. C. Satterlee, State Bridge, N. Y., Mrs. Mary F. Reynolds, Verona, Mrs. C. T. Bogers, Oxford, Mrs. J. E. B. Santee, Hornellsville, Mrs. Wm. Maxson, Alfred, Mrs. Thomas Rose, John R. Shaw. N G Hadsell D. M. Clarke, Andover, Joshua Green, Petrolia, Daniel Hakes, West Hallock, Ill. H. B. Crandall, Edgerton, Wis., B Burdick, Mrs. Chice Wescott," Mrs. G. H. Burdick, Utica. W. H. H. Coon, 8. J. Humphrey, Albion. Wm. M. Hemphill. Milton Junction. Mrs. Witter Green, Clarinda Dorsett, Mrs. Cyrus Frink. A. McLearn. Berlin. N. W. Babcock, North Loup, Neb.,

A. A. Titsworth, Plainfield, N. J.,

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 to him by his teacher some weeks before, and now this morning, while reading his Bi ble, he came across the passage again. Someclear, 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 would stay at home and help mother, now poetic, isn't it?—but that's what mother that Biddy has gone. Plagued thing! I said."—S. W. Presbyterian. 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 most always does look pale. My! but won't we have a grand time coasting! We are 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

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

'Let your light shine!" Conscience said to Ledlie. "But, O, the boys will have such fun, and the men at the mill are to a glorious day!" pleaded Self.

"Let your light shine!" Conscience spoke again. "The other boys wouldn't by fitting the fork to the shape of the neck. stay home if forty Biddies were gone," arcued 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 Ledie's repentant thoughts. Then aloud he said: "Jim, I'm not going to coast this morning. Biddy has gone, and 'North-easter.'"

we're to run races, and have oysters and cof- | ceived. fee afterward. You wouldn't miss such a good time, would you, Ledlie?" asked Jim, Kate Morris. "My brother Tom gave me a in a surprised tone.

much difference between a grand coasting wrong, as usual." frolic and the home where his mother sat in bis 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 they have proved thus far." hung up his skates in his closet, Jim walked into the sitting-room of his home.

asked his mother, wearily.

them, as they haven't been amused for many all the good they will do me."

a day."

"Oh, well! Who expects to use calen-

the tears rushed to her eyes. "O, Jim!" to sell, and do very well for presents and to that was all she said as she left the room to hang on the wall, but they don't amount to seek a quiet spot. She fell asleep soon after, | much, in my opinion. We can always find wondering what had come over Jim.

As for Ledlie, he spent the morning doing know it." housework and taking care of Tom-doing "I don't agree with you," said Bessie. "girls' work," as some would-be manly boy | "Just think of the time and thought emwould have expressed it. He wiped the ployed to get them up for this particular breakfast dishes, swept the kitchen floor, year; and we might learn a great deal from filled the water-pitchers, and then coaxed them, if we took a little pains to do so." his mother to lie down and leave Tom to "Oh, I have an idea!" exclaimed Sallie that fatal fruit of the forbidden tree we him. Weary, almost exhausted with work, Davis. "Let's have a Calendar Club; the must all eat. and an almost sleepless night with teething | C. C., you know. Or, if you like, we Tom, she fell asleep, not to waken until the could spell it with K's, the 'K. K.' Wouldn't bor's door. The baby died last night. Ma- med with real lace, and dainty cream silk by any possibility have been formed noon-bell peeled. Her headache had passed it make a sensation! We'd be taken for a mie was playing with her doll in the window cloak, all bespoke a careful, loving mother, cedent or surrounding influences. way. She felt refreshed and strengthened, band of Ku Klux!"

| A content of the base of

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."

he was asleep.2

It was then that Ledlie's mother went up the proposed scheme. The "club" idea is Death is, as we know, but an incident in importance of speaking the truth to child to him, put her hand lovingly under his always attractive to school girls, and these life. Essential to every higher development | The same mother who would punish chin, kissing him tenderly, and echoed her haby'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 coastwalk the "narrow path." The verse, "Let ing, Led. One of the boys broke his leg, your light shine before men that they may | and two more were hurt, and the oysters were only a joke. Besides" (and a flush of the which is in heaven," had been fully explained the ling 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, how, he and the verse were antagonistic this and then I told her—just to maker her laugh-about your calling Tom a 'Northeaster.' She said, whatever little Tom was, she thought you were a South wind, for it was through your influence that a breath of shine this morning; If I did, I suppose I | balmy, fragrant air came into her life—that's

KEEPING WOBSHIPEBS 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

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 give us a treat at ten o'clock, and this is such aisles, and whenever he saw an individual asleep he touched him so effectually that the spell was broken—this being sometimes done

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

THE CALENDAR CLUB.

The holidays were over, and the girls were mother needs me. She has only two hands gathering again at Miss Haviland's school. to do all the work with, and take care of It was not yet time for the day's work to be- from a parent. They suggest answers which that Tom, who ought to have been named |gin, and a merry group were chatting to- | may interest readers of the Home Depart gether about the pleasures the season had | ment. "But the hill is all aglow with ice, and brought them, and the presents they had re-

"I suppose we all have calendars," laughed beauty, in a garnet plush frame; but I ex-Jim looked rather downcast at the propo- pect I shall forget to tear off the leaves for sition; he thought there was altogether too a week at a time, and shall date my letters

"Yes, that was one of my presents," said her rocking-chair, with her head bandaged Bessie Fairlie. "Mine is historical, and in hopes of relieving neuralgic headache, and Itells some important event which happened each day of the year."

"Mine is quotation," said Nellie Platt; "pithy, practical sayings of the wise; or so

So they continued. Every girl had received a calendar for 1887 among her gifts. "What brings you back so soon, my son?" One was a birthday calendar; another gave a poetical gem for each day of the year; an-"I've come home to take care of the little other, valuable bits of scientific information, girls, mother. I shan't stir a step out of etc., while Belle Fenton completed the list the house this afternoon. Go up stairs, by saying: "Mine has just Scriptural mother, where you can't hear them cough, verses, and I learned the one for to-day, and and rest your head. I'll promise to amuse have forgotten it already. I expect that is

This was all so new to Jim's mother that dars?" said Josie Darroll. "They are made out the day of the month when we need to

room first. Much to her surprise, she found | before school, and each member be prepared the table all ready for lunch—not only the to give first the day of the month, and then dishes upon it, but neatly sliced ham, a plate | whatever information or selection is furof butter, evenly cut bread, the boiled eggs nished by her own calendar. Don't you perpeeled and garnished with parsley. Her ceive, 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

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 | which so environs this. "Tom has been real good, mother; he had the program. The beginning of the year is nice nap, too. I got the lunch ready while a good time for starting new plans with enthusiasm, and the girls took hold heartily of were not satisfied without the regular forms of an organized obciety. 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 | way but the person, who dwelt in it for a while, forfeit ten cents. The club consisted of is as much alive as ever. Often and confieight members. The first exercise in order | dently it should be instilled into the childwas calling the roll, when each, in response ish mind that death is, to the Christian, only to her name, would give distinctly, and in | going to be with Jesus. Never to be hurt full, the day of the month and year. Then any more! Never to be sorry! Never to be tenuation are common sins, but are no in regular order came the historical events, sinful! We often allude to the silence of the prose and poetical quotations, the names of | Scriptures about heaven, yet if, wishing to noted persons of whom it was the birthday, teach the children aright, we turn to the scientific facts, etc. Last came the Script- | divine Word, we find much which is full of ure verse for the day, and this was repeated | encouragement. If there where nothing by each in turn; after it had been given by more, our Lord himself said, "I go to pre-Belle Fenton.

> the charmed circle, concerning the "C. C.," as they called themselves. Miss Havi- look forward to, exclaimed, thinking of heaven, land 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 sees me, mamma?" were the words of the know more of the subjects mentioned—she | darling boy, who understood that dying was concluded that there was good rather than going to meet Jesus. evil in this one, and she would not interfere with it. Soon, too, she thought she noticed | beautiful thing, and that is that Jesus althat these girls showed greater attention and | ways comes part of the way to meet the per interest than formerly, during the de son who is going to heaven. He says so. votional exercises which opened the regular "I will come again, and receive you unto school duties of the day. The connection myself".
> of this change with the "C. C." remained a In Marion Harland's tender story, "My mystery to her mind, but it was true that Little Love," there is a page vitalized by the the single Bible promise brought each morn- | throbs of a mother's breaking heart. Little ing 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 | papa! papa!" had so often been read in their hearing. When, ohe morning, Belle failed for some for you?" 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 | has hold of my hand!"

> Of all the various clubs of which I have | en her safely across the river. heard among school girls, I think none have been brighter in idea, or the source of more our dead? One family, some gone sooner to enjoyment and profit, than this "Calendar | the Father's house, others lingering till they 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

Months ago, in one of the magazines, a roses, and snatch away her friends from is the main duty. - Congregationalist.

The denouement of the story is apart from our purpose. The utter ignorance and unsuspicion of death in which this young girl lived is usually the condition of very little children, and naturally their first awakening a railroad train. The other day, passing to the shadow which hovers over the bright- over a well known road, I was particularly ness of human existence partakes of the interested in two mothers and their methods nature of a surprise or shock. To the of management. One was young, unedyouthful mind the first sight of the dead is ucated, naturally unrefined, and poor. She bewilderment. Sometimes the earliest im- | had a little three-year-old girl with her, pressions of death, oddly confused in the who was unattractive, meddlesome and un- character, you cannot bring him childish brain with the excitement of a throng | tidy. The child soon evinced a tendency of kindred and guests, with the strange grief | to put her head out of the window, and, after | tile, or with the culture or standard of its elders, so seldom moved to tears, and repeated threats of a peculiar character, the age. These eighteen centuries of with the incidents of a funeral, tinge the young mother seized the child, and holding have not brought the advanced guard future life unfavorably. Many a struggle with her at the window, said, "now mamma is manity up to him. We can trace superstitious terror dates back to the gossip, at such a time, of credulous servants, or the | and then I'll buy another Minnie.' babble of foolishly thoughtless friends, outpoured in the hearing of a child.

It were useless, even if it were desirable, | the little one forgot her troubles. to try to keep from our children the knowledge of death. It is the one thing with which they cannot escape familiarity. Of

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 | mamma?' 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 favor of this proposition will please hold up taken from the nest? Is it our baby who lies the right hand." in the little coffin? The experience which if the next town was the limit of their comes closest links them most conscientiously | ney. But five stations more were

fits our little ones for life should come the place to come, mamma!" teaching which prepares them for death. is the passing up from the chains of the child for deception will tell that same 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 apare a place for you!" It must be pleasant Naturally, some curiosity was excited to live always in a place prepared by the Lord among the pupils who were not included in for us. No wonder the little crippled boy, pitied by a kind visitor as having nothing to "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 Georgie, who was dying. "What will Jesus say when he

Then we may tell the children another

Ailsie is passing away:

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

"Iam here, my blessed! What can I do 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

He had come to meet his own, and tak-

Why do we say so little in the home about 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 cemetary are apt to cultivale morbid feelings. The scar on earth's surface, marking the story appeared which was unique in its grave, is a reminder of the immortality to theme and treatment. Some of my readers which the dear one lying there has gone; will doubtless recall it. The heroine was but the flesh is weak, and the grave, in a girl whose father had shielded her from all | grief's first freshness, blots out the blue knowledge of death. She had never heard | heaven from the tear-dimmed eyes. I should the word, never seen the fact. No faintest never take a little child to a funeral from intimation of its mysterious presence in the deliberate choice, nor should I, at great inworld had penetrated the precincts of her convience, keep it away from such an occahome, and she did not dream of a power sion. To tell it of the life beyond, and of which could hush her song-bird, blight her | him who is the resurrection and the life, that

TRUTH TO CHILDREN.

A good place to study human nature is on going to throw you out, and you'll get killed, ments of other pre-eminent charact

A shower of tears and frightened gasps at last resulted in a sleep, where, we hope

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 A white ribbon streams from our neight the child, her golden curls, white dress trim. vention. As an actual character, it away. She felt refreshed and strengthened, but of Ku Klux!"

but somewhat disturbed at having slept so long. It was nearly lunch-time; her busband would be coming in and nothing leady. She would be coming in and nothing leady. She loss its dead. That merry lad, the pride and she is dead and she is dead. That merry lad, the pride and she is dead and she is dead

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

"At the next station, dear," was that

When the brakeman announced the t 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 with that unseen world of the supernatural before the lady arose, and, taking her sate which so environs this. Hand in hand with the teaching which saying, in reply, "How long it took the

It seems as if people do not realize one many things which are not true. child thus trained grows up untruthful whom does the blame rest? It is a said ment for the little one when it begins too the mother's word; it is then the first a taken in the long lane of distrust. " Mother never means what she says:

mind her scolding," said a bright, boy, the other day. What a pity he learned such a lesson! Exaggeration and common than direct faslehoods. - Stand

GOING TO SLEEP.

BY AUGUSTA C. SEAVEY,

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

Yet the dimp'ed 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.

DO YOUR BEST.

Little Johnnie sat near the open win in church. The day was sultry. The ister used long words. Johnnie was do at the setting of the sun. There He looked from the window at least cloud between the orb at 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 ily wondered if birds and lowers had to to do their best, and if they had spirits upward when their lives were done. In ment more the little boy was sound aslee dreaming that he was out in the field the birds and flowers. They seemed having a service of their own. The sang sweetly together. Then a ven dandelion, whose once golden head w white as snow, said: "My work is don short life is nearly ended; but my he light. I long to fly upward, for I have what I could to beautify God's earth parting words to you all are: Es

strive to do your best, and you will be for any change." Here all the flowers and grass n while the birds sang loudly in concert,

your best, do you best." In the midst of the music, Johnnie from his short nap. The solemn str the organ filled the church.

As Johnnie again looked from the at the waving grass and flowers, he downy white dandelion top rise silent its stem, and soar far, far up in the til finally lost to view.

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

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

HOW TO ACCOUNT FOR JESUS CHRI

He is not to be accounted for by 8 itual Darwinism, by any possible pr development. Do what you will ! with his predecessors, whether Jewish show whence and how they grew. no human or earthly accounting i The character of Christ as portray Gospels is the highest possible evil their authenticity. It is a character without an original, could not have ceived by the Evangelists; one for w had neither the materials within the nor the genius or culture requisite!

BERIA. —In an interesting, r Siberia as a colony, Prof. Pe that there are two classes o e_those attracted by the imm he country in furred animals an an industrious people from sant class engaged in agricul nber of wild animals taken in forests of Siberia shows a grea m year to year. The fisheries great development, and multit thrown away because the art preserving is not understood southern steppes, Altai, and o re is immense mineral wealt d, iron, lead, copper, anthracit The steppes (quite different

Moyular Scien

ntral Asiatic and Kirghision ted for cattle-breeding; they ha ass and numerous birch wood any lakes, large and small. beria about 32 per cent of the arable. With her four rivers nk, Siberia is well off for interon by water and for transport of neighboring countries. Notw ree hundred years of occupation ans in Siberia only amount to nd there are nearly as many na

THE GREEN RAY.—The greash of emerald colored light, so erved sometimes for a second econd at the moment the sun's bears below the horizon, and ju ees only a very small segment o Courists in Egypt and the Red his phenomenon. Some consider ve, and others believe it to b According to a letter of M. De M. Mascart, the well known F eist, the phenomenon has been observed in the Red Sea at the sun. M. De Maubeuge particu t, he states, in October, and pression of his eye and that of was a beautiful emerald green. seen it at sunrise behind mount from 1° to 2° above the horizon servations tend to prove that it ive phenomenon. He has also and the air was pure, but humic phenomenon has not been observed the moon, Venus, or any he has often looked for it in t Scientific American.

WHY WE HAVE TWO EARS .of St. Louis, thus explains th having two ears: "Sound trav radiating from a central point o like the wavelets caused by dro ble into still water. So far a of each individual is concerned move in a direct line from the c to his ear, the impact being g ear that is nearest to the source. in this respect, of the total loss one ear was forcibly illustrated ment of a patient who consulted He lived in a wild portion of T spent a good deal of his spar woods, hunting squirrels, acco by his dog. An explosion sudde the hearing in one ear. After while in the woods, he found hear his dog bark, but for the could not locate the sound, eve close to him, and he was com his little boy along with him to After a time persons learn to limited extent, the errors in e nces after the loss of vision, of the loss of an ear upon the the direction of sound is never Baptist Weekly.

THE HOME LIGHT OF THE I

wonderful progress recently m plications of electricity to ligh

of all kinds, but especially the the incandescent electrical lan to predict that in a few ye homes will be brightened by the electrical light, with an incre and good health that is now h ble. The popular prejudice tricity as an agent to be intro household, on account of supp life, is proved to be withou The wires that introduce the into the house are so perfect to prevent the least danger source, and even if this were rent required for this kind strong enough to injure even should chance to touch the oo The incandescent flame burns tight glass globe, and if this g the light will instantly go out, of the admission of oxygen, b are to the most inflammable ar point of superiority that this ing possesses above all other with which one may manif danger to himself or the hou the beauty of the light surpai and has wonderful adaptabilit purposes. The difficulty at p only the wealthy can afford setting up a solitary electric

SIBERIA.—In an interesting, recent paper

Siberia as a colony, Prof. Petrie points

at that there are two classes of colonists

here—those attracted by the immense wealth

nd an industrious people from the Russian

Reasant class engaged in agriculture. The

number of wild animals taken in the bound-

688 forests of Siberia shows a great reduction

he southern steppes, Altai, and other places,

gold, iron, lead, copper, anthracite, graphite,

tte. The steppes (quite different from the

n arable. With her four rivers of the first

rank, Siberia is well off for intercommunica

THE GREEN RAY.—The green ray is a

fash of emerald colored light, said to be ob-

second at the moment the sun's disk disap

pears below the horizon, and just when one

sees only a very small segment of its surface.

this phenomenon. Some consider it object-

ive, and others believe it to be subjective.

According to a letter of M. De Maubeuge to

M. Mascart, the well known French physi-

from 1° to 2° above the horizon. These ob-

servations tend to prove that it is an object-

ive phenomenon. He has also observed it

he has often looked for it in the tropics.—

WHY WE HAVE TWO EARS.-Dr. Williams,

of St. Louis, thus explains the necessity of

having two ears: "Sound travels by waves

radiating from a central point of disturbance.

like the wavelets caused by dropping a peb-

ble into still water. So far as the hearing

of each individual is concerned, these waves

move in a direct line from the cause of sound

to his ear, the impact being greatest in the

ear that is nearest to the source. The effect,

in this respect, of the total loss of hearing in

one ear was forcibly illustrated by the state-

ment of a patient who consulted me recently.

He lived in a wild portion of Tennessee, and

spent a good deal of his spare time in the

woods, hunting squirrels, accompanied only

by his dog. An explosion suddenly destroyed

the hearing in one ear. After this accident,

while in the woods, he found that he could

hear his dog bark, but for the life of him he

could not locate the sound, even when quite

close to him, and he was compelled to take

his little boy along with him to find the dog.

After a time persons learn to correct, to a

limited extent, the errors in estimating dis-

ances after the loss of vision, but the effect

of the loss of an ear upon the estimation of

the direction of sound is never corrected.—

THE HOME LIGHT OF THE FUTURE.—The

wonderful progress recently made in the ap

of all kinds, but especially the invention of

the incandescent electrical lamp, induces one

to predict that in a few years all of our

homes will be brightened by the presence of

electrical light, with an increase of comfort

and good health that is now hardly imagina-

tricity as an agent to be introduced into the

household, on account of supposed danger to

life, is proved to be without foundation.

The wires that introduce the electrical fluid

into the house are so perfectly insulated as

to prevent the least danger from such a

source, and even if this were not so, the cur-

rent required for this kind of light is not

strong enough to injure even an infant if it

should chance to touch the conducting wire.

The incandescent flame burns within an air-

tight glass globe, and if this globe be broken,

the light will instantly go out, in consequence

of the admission of oxygen, before it can set

are to the most inflammable article. One great

point of superiority that this mode of light-

ing possesses above all others, is the ease

the beauty of the light surpasses all others,

and has wonderful adaptability to decorative

only the wealthy can afford the expense of

The popular prejudice against elec-

Baptist Weekly.

Scientific American.

and there are nearly as many natives.

the country in furred animals and minerals,

Just before reaching a certain place.

When the brakeman announced the to the child said, "Come, mamma." "No, Edith; not quite yet. The neg

time the cars stop we get out."

if the next town was the limit of their jour nom year to year. The fisheries are capable now. But five stations more were proposed to their jour news. But five stations more were proposed to year. The fisheries are capable now, and fish great development, and multitudes of fish before the lady arose, and, taking her satch are thrown away because the art of salting ar On the train rushed, and I watched to said, "Come, Edith;" the child's sweet voice and preserving is not understood. In Ural, saying, in reply, "How long it took the and preserving is not understood. In Ural, place to come, mamma!"

It seems as if people do not realize there is immense mineral wealth in silver, importance of speaking the truth to child.

The same mother who would punish child for deception will tell that same lin one many things which are not true. If child thus trained grows up untruthful. grass and numerous birch woods and also whom does the blame rest? It is a sad ment for the little one when it begins to do many lakes, large and small. In Western the mother's word; it is then the first step siberia about 32 per cent of the whole land taken in the long lane of distrust.

"Mother never means what she says: do mind her scolding," said a bright, acti boy, the other day. What a pity he h tion by water and for transport of commerce learned such a lesson! Exaggeration and to neighboring countries. Notwithstanding tenuation are common sins, but are no l common than direct faslehoods.—Standar

coing 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 vervet eyes I see Rose leaf eyelids slowly creep; Gazing trustfully at me, Baby seeks the land of sleep.

Yet the dimp'ed 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.

DO YOUR BEST.

Little Johnnie sat near the open wind in church. The day was sultry. The ister used long words. Johnnie was dro He looked from the window at 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 de ily wondered if birds and flowers had too to do their best, and if they had spirits t upward when their lives were done. In ment more the little boy was sound asleen dreaming that he was out in the fields the birds and flowers. They seemed w having a service of their own. The sang sweetly together. Then a vener dandelion, whose once golden head was white as snow, said: "My work is done short life is nearly ended; but my heat light. I long to fly upward, for I have what I could to beautify God's earth. parting words to you all are: Earn strive to do your best, and you will be for any change."

Here all the flowers and grass not while the birds sang loudly in concert, your best. do you 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 wil at the waving grass and flowers, he downy white dandelion top rise silently its stem, and soar far, far up in the air

til finally lost to view. Poor Johnnie was puzzled. The ser the dream, and the dandelion top we mixed up in his little head that he coul study it all out. He could not help the that it was the snowy ball as it rose air, and not the good minister, who had "Do your best, and, when the end your spirit will take its flight to heave

In all after years, he was never able 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." tian Register.

HOW TO ACCOUNT FOR JESUS CHEM

He is not to be accounted for by tual Darwinism, by any possible I development. Do what you will w character, you cannot bring him in with his predecessors, whether Jewish tile, or with the culture or standard age. These eighteen centuries of have not brought the advanced guard manity-up to him. We can trace ments of other pre-eminent character show whence and how they grew. no human or earthly accounting The character of Christ as portral Gospels is the highest possible evid their authenticity. It is a characte without an original, could not have ceived by the Evangelists; one for wh had neither the materials within the of nor the genius or culture requisite vention. As an actual character, it by any possibility have been formed cedent or surrounding influences. not yet developed up to have side connot possible if divine side to an analysis of the connot possible in the connection of the connot possible in the connection of the connection of

must await the establishment, in their im- thus tested him. Going through the woods, mediate neighborhood, of an electric light they paused. "Listen," said Mr. L. to the station. When once established, the elec- dog; "do you hear our bell?" The dog listrical will be the cheapest of all lights for tened, but evidently heard nothing. "Go up domestic use, as well as the most perfect. — on the hill and listen." The dog went, but American Agriculturist.

ZELL AND PANSY.

BY AUNT EVE.

Zell is a cunning little black-and-tan, with a comic solemnity of countenance. She wears a face as long as her tail, which latter, by the way, is very short for a tail, hardly sufficient for the amount of wag it must carrv. She looks very much as if nature, in an absent-minded mood, had turned her about and lengthened out her nose instead of the tail, as designed. The only remedy at hand seems to be to give Zell another short tale. Some attention has been given to Zell's ed

ucation, and it must be confessed that it has Central Asiatic and Kirghision) are wellhad the same effect on Zell that it sometimes mited for cattle-breeding; they have excellent has on other persons. She has grown some what conceited and exacting.

Recently Zell went to Sabbath-school, and posted herself conspicuously beside a little little laddie was provided with a lesson leaf; three hundred years of occupation, the Ruswhether she has a proper regard for the feelgians in Siberia only amount to 4,800,000, ings of others.

Zell may not be proud of her mathematical attainments, but she certainly makes exceedingly fond of candy. Holding a piece between finger and thumb, her master will daily, unselfish devotion to the good of all. say: "Count one." Zell barks once, and served sometimes for a second or half a receives the piece of candy. "Count three." Zell barks three times. Perhaps he will add, "Two more." | Zell obeys, and receives the piece. I have never heard her count more Tourists in Egypt and the Red Sea testify to than five, but up to five it makes no difference how you call for the numbers, she an-

swers correctly. slipper. Then she flies at his foot, and takes it has had a propitious launching. It is nostist, the phenomenon has been several times observed in the Red Sea at the rising of the with a pretense of tearing the foot to pieces. sun. M. De Maubeuge particularly noticed pretending to shake it as she would a rat. it, he states, in October, and the first impression of his eye and that of his assistant seen it at sunrise behind mountains elevated at the setting of the sun. There was not the from the moon, Venus, or any star, although

near the cigar in his mouth.

Pansy is a shepherd dog, and possessed of much good sense. For a day or two after my arrival she deemed it her duty to see that I did no mischief, and when I walked out alone, protested with loud barking, as she galloped to me, against my touching anything. By the third morning she decided that I was a privileged cheracter, and greeted me with effusion, rushing up and putting her fore-paws around my waist and rubbing her nose and cheeks against my hands and face, as if telling me henceforth I was to have the freedom of her domain, and thus she delivered to me the keys.

Just now I saw Pansy, who was attending her master at the gate, come rushing down to quell a disturbance among the poultry, for she will have none of it. One little Leg horn was holding his ground bravely against two giant foes of the turkey species. Pansy stepped between the combatants, keeping this position until she reached the chicken-yard gate. Gently driving the Leghorn within, she stood guard until the turkeys, somewhat abashed, decided to withdraw.

At 8 A. M. one morning in a field, several teams parted, going different ways, with one of which went Pansy's master. Later, Panplications of electricity to lighting apparatus sy came upon the ground, and, finding her master's mitten, lay down to watch it, not knowing whither to carry it to him. A neighbor passing offered to carry it home, but Pansy objected. She however, reported Pansy's occupation, but it was mid afternoon before her master was able to relieve guard. This was before she was a year old, and without previous training. No doubt she would have brought the mitten home at night. After that, sometimes, her master would drop something, and when he had gone a little distance tell Pansy of the loss. She would return and search until the missing article was found.

At some points on his farm the master cannot tell whether it is his own or his neighbor's bell that rings. To solve the difficulty, Pansy will go upon a little rise of ground near, and listen. If it is the neighbor's bell she returns with unconcern; if it is her master's, she howls a persistent call to

Pansy comes of a very intelligent family. Pansy's great grandmother, living not far with which one may manipulate without away, will, by name, single out any one of a danger to himself or the house. And then flock of one hundred and thirty sheep and bring it to her master, or any flock he may send her for, though she must go a mile to purposes. The difficulty at present is, that | bring them.

Pansy has a promising son, not yet a year setting up a solitary electric plant for the old. Lately, for the benefit of Pansy's masuse of a private residence. The majority ter, of whom he obtained him, Mr. Lindsay

still heard nothing. "Go up the bend of the road." Now he heard it. "Bring the cows to me." said his master. The puppy went

and brought them. One night Fanny, another dog, came whining and scratching at the door. "Something must be wrong with the stock," said Mr. M., and went to see. He found Prince at one end of a lane, and Fanny at the other, guarding,

between them, a large herd of swine that had escaped from their yard. No one has time to give Pansy training, so she looks about and endeavors to find out what her master most probably desires, and thus frequently accomplishes something for

him which otherwise is overlooked.—Chris-

THE IDEAL FAMILY.

tian Standard.

The first great essentials of the ideal home and the ideal family are constant love, confifour-year old. She soon discovered that the dence, devotion, unselfishness, willingness to spend and be spent in the service of one anand, as she was not, she took his and held it other. The ideal home is one where the gravely in her mouth. Not liking to be thus | children shall say: "When we marry, and despoiled, the little fellow took it back, but have homes of our own, we wish to love and naughty Zell rudely snatched it again. Judge | be loved as our father and mother love each other." It is where the sons are taught respect for all women, by the deference and kindness of their father to their mother; it is where daughters learn from their mother's patient them serve her in the way of gain. She is example how beautiful a thing wifely and motherly affection is, learn the beauty of It is one where the atmosphere of love and kindness is so all pervading that it softens every privation, ennobles every humble duty, and stimulates constantly all noble and un-

This ideal can never be attained where there is not a fairly equal reciprocity in devotion, labor and self-denial between the dif-Zell is tond of a romp, and will, in the ferent members of the family. Here is the evenings, entice her master to drop off his | rock on which many a family is wrecked after the toe in her little white teeth, growling sible for devotion on the part of some one to breed selfishness on the part of another. Sometimes it is the wife whose every wish Presently her master draws a hard breath and need is anticipated by the devoted huswas a beautiful emerald green. He has also over his teeth, as if he were hurt, and Zell band, who learns not only to take all this pauses, examining the foot or her master's attention and love for granted without realface very critically. The game begins again, | izing any particular need for reciprocity of and though overturned time and again, she duty and affection on her part, and who, in is instantly up and ready for the encounter. | consequence, develops a selfishness and help-"Ouch," cries her master, and again Zell | lessness that will inevitably, in future years. least cloud between the orb and spectator, desists, making an interrogation point of mar the best home-life. Sometimes it is the Gentile? and the air was pure, but humid. The same one ear to punctuate the question in her husband, taking for granted the affectionate bath during 800 years after Christ? phenomenon has not been observed by him eyes. Again the game begins, but if the attentions and labors of his wife, accepting groaning recommences and continues, she at her hands services and sacrifices entirely looks sober and perplexed, and finally mounts, out of proportion to her share of matrimowith a shame-faced look, into the lap of her | nial duties, who becomes in the end exacting, imperious and tyrannical. Sometimes—nay Zell does not approve of smoking, and oftenest of all—it is the children who absorb continues striking at the proffered cigar till the time, attention and deference of their for \$1. Annual members of the Tract Society are entitled it is withdrawn, or until she herself can parents to a degree that develops them into to tracts equal in value to one half the amount of their an escape, and gives her master sundry taps in little tyrants; reverses the law of parental the face, if he teases her by holding her too rule and makes everything and every person about the home subservient to their undisciplined tempers and immature desires.

> Nor can that family ever attain to an ideal comfort and happiness when the wishes, comfort and convenience of any one member of the family are allowed unreasonably to dominate the rest. In many a family one person may have the power to make all the rest so uncomfortable by his irritability and crossness if his wishes are not obeyed, that merely to escape this discomfort, the rest will hasten to accede to anything demanded.

> To eliminate all these "little foxes which spoil the vines" is especially the task and care of the mother, in which, however, she should be assisted both by the precept and example of the father. It is a work that requires infinite patience. It is not accomplished in a month, or a year, or in ten years. It is not completed till every child has come to the full measure and stature of manhood and womanhood after the model of Christ and his teachings.—Helen E. Starrett.

FRIEND OF THE

HOUSEKEEPER

HOUSEKEEPERS WHO WANT SOMETHING

EASY TO ADJUST!

SIMPLE TO OPERATE

WILL NEVER GET OUT OF ORDER! CAN BE OPERATED BY A CHILD!

GAGE'S PATENT PILLOW SHAM HOLDER.

Enclose 20 cents for an enameled pair, or 30 cents for a nickle-plated pair to GAGE NOVELTY MFG. CO.. BUFFALO N. Y.

SITUATIONS FREE.

To our subscribers only—can be obtained through the School Bureau department of the

CHICAGO CORRESPONDENCE UNIVERSITY An institution furnishing instruction to "any per

son in any study."
THROUGH DIRECT CORRESPONDENCE WITH EMINENT SPECIALISTS (College Pro fessors). To learn of present courses of study and vacancies to teach, send 10 cents for sample copy of our first-class Literary and Educational Journal.

N. B.—Schools and families supplied with teach ers free. Address

MATALOGUE OF

BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but is being revised by the author, and enlarged, and will be published in

three volumes, as follows: Vol. 1.—Biblical Teachings concerning the Sarbath and THE SUNDAY. Price, in fine muslin, 60 cents. Paper, 80

VOL. II.—A CRITICAL HISTORY OF THE SARBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in fine muslin. \$1 25. Twenty-five per cent discount to clergymen. 588

CHOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABRATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 10 cents. This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of

Scotland, which has been widely circulated among the slergymen of America.

VINDICATION OF THE TRUE SABRATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Ap-pointment of the Seventh Day. By Rev. J. W. Morton, formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5 cents.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents. LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered a Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M., Missionary for Kansas, Nebraska, and

A Paston's Letter to an Absent Member, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

Sunday: Is it God's Sabbath of Man's? A letter addressed to Chicago Ministers. By Rev. E. Ronayne. 18 pp. Moral Nature and Scriptural Observance of the Sabbath

Religious Liberty Endangered by Legislative Enactments

An Appeal for the Restoration of the Bible Sabbath The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp. The last two Tracts in this list are also published in the

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sabbath, 24 pp.; No. 6, The Sabbath, 24 pp.; No. 7, The Day of the Sabbath, 24 pp.; Four-page Series.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day; Which? The Lord's-day, or Christian Sabbath.
Dld Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?
Constantine and the Sunday.

Constantine and the Sunday.

The New Testament Sabbath,
Did Christ Abolish the Sabbath of the Decalogue?

Are the Ten Commandments binding alike upon Jew and

Why Sunday is observed as the Sabbath. By C. D. Pot ter, M. D., 4 pp. Apostolic Example. By C. D. Potter, M. D., 4 pp.

Tracts are sent by mail postpaid at the rate of 800 pages nual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent on application, to all who wish to investigate the subject. Address all communications to the SABBATH RECORDER

LFRED UNIVERSITY.

CONSERVATORY OF MUSIC For circulars and information address,

N. WARDNER WILLIAMS.

DE BOODSCHAPPER,

A SIXTEEN-PAGE RELIGIOUS MONTHLY

HOLLAND LANGUAGE.

Subscription price.....

PUBLISHED BY

G. VELTHUYSEN,

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths. The undersigned is authorized to receive subscriptions and contributions for its support, and would be pleased to receive names and addresses of Hollanders, that sample copies may be furnished them.

C. DE VOS,

No. 1419 Commerce Street, Dallas, Texas.

VANGELII HAROLD, A FOUR-PAGE RELIGIOUS MONTHLY

Three copies, to one address, one year..... \$1 00

Published by the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. L. A. Platts, Editor.

Subscriptions to the paper, and contributions to the fund for its publication, are solicited.

Persons having the names and addresses of Swedes who do not take this paper will please send them to this office, that sample copies may be furnished.

UR SABBATH VISITOR Is Published Weekly at

ALFRED CENTRE, N. Y.

Single Copies, per year..... 60 cents Ten Copies and upwards, per copy.... 50 cents.

All communications relating to business should be addressed to Our Sabrath Visitor.
All communications for the Editor should be addressed to MRS. L. T. STANTON, Alfred Centre N. Y.

FELPING HAND BIBLE SCHOOL WORK.

A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts. Published at the RECORDER office. Price 25 cents a copy per year: 7 cents a quarter. Address all orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y.

THE CORRESPONDENCE UNIVERSITY JOURNAL ON C A MONTH 3 live Young Men (AGENTS WANTED.) 169 La Salle St., Chicago DO or Ladies in each county.
P. W. ZIEGLER & CO., Philadelphia.

BOOK BINDING.

In any Style

-OF-CLOTH OR LEATHER.

DONE AT THE RECORDER OFFICE

ALFRED CENTRE, N. Y.

*Seventh-day Baptist Quarterly, and books of same size, half sheep, paper sides, 60 cents; half roan, cloth sides, 80 cents; half imitation morocco, cloth sides, \$1. Harper's, Century, † Ontlook and Sabbath Quarterly, and books of same size, half sheep, paper sides, 75 cents; half roan, cloth sides, \$1; half imitation morocoo, cloth sides, \$1 25.

Leslie's and Demorest's Magazines, Appleton's Journal and books of same size, half sheep, paper sides \$1: half roan, cloth sides, \$1 %5: half imitation morocce, cloth sides, \$1 50.

Harper's Weekly, Leelie's Newspaper, Graphic, and papers of same size, half sheep, paper sides, \$1 59; half rues, cloth sides, \$1 75; half imitation morocco, cloth sides, \$2. Newspaper Files, half sheep, paper sides, \$3; half ross sloth sides, \$2 50; half imitation morocco, cloth sides, \$2. Special prices for special jobs.

Postage or expressage extra. Several books can be at a less rate proportionately than one book. Club tos or and send in your work. People having magazines will do well, before bers are lost, to have them neatly bound.

* Quarterlies furnished for \$3 additions † Outlooks (Vols. 8 and 4) furnished for \$0 cents additions

GENTS WANTED for our new Religious beck the greatest success of the year. Send for illus trated circular, if you want to make money.

FORSHEE & McMAKIN, Cincinnati, Ohio.

THE SECOND COMING OF CHRIST AT HAND.—We live in those days wherein the Lord will gather His is real out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at his coming. Rom. ix. 4; Isa. xi. 11, 12; Rev. vii. 4; Rom. viii. 29; Rev. xiv. 1; 1 Thess. v. 20, 21, 23; 1 Ocr. xv. 52, 53; Phi. iii. 21; Mark xiii. 20; Math. xxiv. 14; Rom. viii. 11, 22, 23; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 26. Further information can be obtained in two different books at 12e-each. Mention this paper. Address:

J. WIELE, 143 N. Sixth St., Brooklyn, N. Y.

PHOTO of invention. We advise as to patent-ability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED

For circular, advice, terms and references to actual clients in your own State, County, Cuy or Town, write to C.A SNOW&CO Opposite Palent Office, Washington, L C.



PLATFORM ECHOES or LIVING TRUTHS FOR HEAD AND MEART, ${m By}$ ${m John}$ ${m B}$. ${m Gough.}$.



BIC OFFER. To introduce them.
Self-Operating Washing Machines. If you wan
one send us your name, P. O. and express offer
at once. The National Co.. 23 Dep 84., R. I



F WANT YOU! alive energetic profitable employment to represent us in very one buys. Outilt and particulars Free. STANDARD SILVERWARE CO., BOSTON, MASS





TRAVEL VIA

Through Trains with Dining
Cars, Pullman Palace Sleeping Cars, Modern Coaches,
Sure connections in Union
Depots at its terminal points,
with trains from and to the
East, West, North and South,
Cheapest, Best and Quichest
Route from Chicago, Peerla
of St. Louis to

MINNEAPOLIS.

ST. PAUL SAN FRANCISCO. KANSAS CITY. CITY OF MEXICO.

PORTLAND, ONE ST. JOSEPH. ATCHISON.

For Tickets, Rates, Mage, &c., apply to Ticket Ages of connecting lines, or address
T. J. POTTER, H. B. STONE, PAUL MORTOS,
1st V. P. G. M.
Tor handsome illustrated Burlington Eoute Gui
Book send &c. postage to the G. P. & T. A., Chicago,

The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

FIRST QUARTER.

Jan. 1. The Beginning. Gen. 1: 28-31, and 2: 1-3. Jan. 8. Sin and Death. Gen. 8: 1-6, 17-19.

Jan. 15. Cain and Abel. Gen, 4: 8-16. Jan. 22. Noah and the Ark. Gen. 6: 9-22.

Jan. 29. The Call of Abram. Gen. 12: 1-9.

18: 23-33.

Feb. 5. Lot's Choice. Gen. 13: 1-18. Feb. 12. God's Covenant with Abram. Gen. 15:5-18. Feb. 19. Abraham Pleading for Sodom. Gen.

Feb. 26. Destruction of Sodom. Gen. 19: 12-26. March 5. Abraham Offering Isaac. Gen. 22: 1-14. Warch 12. Jacob at Bethel. Gen. 28: 10-22.

March 19. Jacob's New Name. Gen. 32: 9-12, 24-30.

March 26. Review.

LRSSON VIII.—ABRAHAM PLEADING FOR SODOM.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, Feb. 19th.

SCRIPTURE LESSON .- Gen. 18:28-33. 38. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

34. Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein?

35. 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?

Judge of all the earth do right?

20. And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust.

and ashes:

3. 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.

29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will

not do it for forty's sake.

30. And he said unto him, 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.

31. 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's

32. And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

33. And the Lord went his way, as soon as he had left communing with Abraham; and Abraham returned unto his

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

BIBLE READINGS.

Sunday. Gen. 18: 23-33. Mediatorial interces-

Monday. Matt. 15: 21-28. A mother's interces-Tuesday. John 4:43-54. A Father's interces-

Wednesday. Luke 7:1-10. A master's interces-

Thursday. Acts 12: 1-19. A church's interces-

Friday. Heb. 7:4-25. The Great intercession. John 17: 1-26. The Great interces-

2. C. 1897; fifteen years after the last les son. Abraham now 99 years old, with one child, Ishmael, the son of Hagar, new 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 nobleman, 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 madiator-

fully unveiled. EXPLANATORY NOTES.

ship, from this time onward to be more and more

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. 28. And Abraham drew near and said. Wilt there also destroy the righteous with the wicked? He draw near to Jehovah, who revealed himself to him in human form. The fearful announcement made to Abraham concerning Sodom had the effect on seaham's heart to draw him into closer com

ham (v. 2) two had proceeded toward Sodom, leav-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 vio lated 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 punish. ment 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 ofter 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 decrees 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. 28-32 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 ores may be found in it.

V. 88. 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.

Books and Magazines.

BABYHOOD for February is full of interest and instruction to all who have the care of young children. From the bright editorials on through discussions of diseases with their treatment, articles upon topics of general interest, and the different departments. the interest is unflagging. To mothers it is simply

THE February number of the Old Testament Student is before us. It contains, in addition to the usual interesting and instructive matter, reports from the Principal and Treasurer of the American Institute of Hebrew. The office of publication to gether with that of Hebraica has been changed to New Haven, Conn.; Editor's address, Wm. R. Har per, post office drawer 15. New Haven.

THE Eureka Collection of Recitations and Readings, No. 8, by Mrs. Randall Diehl, is a pamphlet of 128 pages, containing many choice selections appropriate for parlor entertainments. It can be had for twelve cents, upon application to the publishers. J. S. Ogilvie & Co., 31 Rose St., New York.

THE Brooklyn Magazine for February is on our table. Besides a good variety of general miscellany, the magazine now contains a monthly talk by Mrs. Beecher and a supplemental part containing Mr. Beecher's regular Sunday sermons. The editor shows a pitable weakness in his editorial note on "Smoking Among Ladies." He appears greatly shocked at the idea; but he will find it difficult, we think, to condemn the practice so long as he gives the same habit among men such unqualified approval. We suspect he smokes.

MARRIED.

In Piscataway, N. J., at the residence of Alexander F. Randolph, Feb. 2, 1887, by Rev. A. H. Lewis, D. D., of Plainfield, N. J., LUTHER D. Mor-RIS, of New Brunswick, and MARY L. WOODEN, of Piscataway.

At the home of the bride's parents, in Waterford Conn., Jan. 29, 1887. by Rev. E. Darrow, Mr. Am-BROSE LESTER and Mrs. HELEN SHAFFER, both of Waterford.

DIED.

In Nile, N. Y., at the residence of E. R. Clarke. Jan. 29. 1887, of Bright's disease Asaph Byam, of Ulysses, Potter Co., Pa., in the 54th year of his age.

Mrs. POLLY MILLER died at Columbus Quarter, N. Y., Jan. 18, 1887, after a brief illness, in the 79th year of her age.

MARY PERKINS CLARKE, daughter of William and Keziah Kenyon Perkins, was born in Charleston, R. I., April 30, 1800, and died in Scott, N. Y., Jan. 24, 1887, in her 87th year. She professed religion and embraced the Sabbath at about the age of eighteen years, was baptized by Eld. Wm. B. Maxson. by ion whom, also, she was married to Paul Clarke, Dec. with Jehovah. Of the three men who visited Abra- | 25, 1828. In January following, they moved to welcomed.

Scott, N. Y., and in 1830 identified themselves with ing one with Abraham, whom he recognized as the Scott Church. Since that time, Sister Clarke has r mained a faithful member. She took a deep in terest in the missionary and tract work of the church, giving largely of her means for their support. As a wife she was faithful and helpful to an unusual degree; as a mother, affectionate and indulgent; as a neighbor, kind and hospitable; as a Christian, active, unassuming, constant, patient in trial and chastisement, trustful in joy or sorrow, cheerful in all the walks of life. She loved to read her Bible, and enjoyed conversation on religious lopics. When the Bible was read to her, a short time before her death, she exclaimed, " How good! how good!" As she lived, to she died-trusting. Her life went out quietly, without a struggle. Her life-work accomplished, she simply "fell asleep in Jesus," at a ripe old age, "like a shock of corn ready for the harvest." Her funeral was held at the church, the sermon by the pastor, from Isaiah 40:2, "Her warfare is accomplished."

> F. O. B. At West Edmeston, N. Y., Jan. 22, 1887, Mrs. CLARISSA CRANDALL, in the 48d year of her age. The 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

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

In the town of Walworth, Wis., Jan. 28, 1887, infant son of Lester C. and Loretta J. Porter, aged 7 weeks and 2 days. Dearly loved, too pure and beautiful for earth. "Of such is the kingdom of

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

BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty

days before the death of the testator is void as to societies formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF BEQUEST.

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

SPECIAL NOTICES.

THE 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 10.80, preaching, Joshua Sabbath afternoon at 2.80, 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 10.80, preaching, E. Darrow.

First-day at 2 o'clock, discussion of the following questions: How can parents hold their children to the Sab-

I. L. Cottrell. How can our churches hold their young people to the Sabbath? · H. Stillman.

How can our business men help our young people in keeping the Sabbath? L. F. Raudolph. 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 at-

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Var-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 nvited to attend.

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as fol-

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincklaen 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

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 spend ing the Sabbath in Hornellsville are especially in. vited to attend. All stri

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

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

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



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

WANTED.—A Sabbath-keeping painter, a man of good address and wide awake, a first-class sign with ANTED.—A Saboath-Reeping painter, a man of good address and wide awake, a first-class sign-writer, to take a half interest in a general house and sign painting business, in a city of 4,000 inhabitants. Business thoroughly established by a painter of over twenty years experience. Three different societies of Sabbath-Reepers in the vicinity.

Address C. E. GREGG, Marion, Linn Co, Iowa.

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

ISTORY OF CONFERENCE.—Rev. James Bailey has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1 50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y

THE CHEAPEST AND BEST ANTHEM BOOK PUBLISHED. I have a lot of ANTHEM TREASURES, which I will sell for \$7 20 per dozen. Cannot be had from the publishers for less than \$12 00 per dozen. Sample copy sent for 60 cents, and 12 cents to pay postage.

Address,

J. M. STILLMAN,
Milton, Rock Co., Wis.

Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIREC-TORY. Price of Cards (8 lines), per annum, \$3.

Alfred Centre. N. Y.

LFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Winter Term opens Dec. 15, 1886. REV. J. ALLEN, D. D., LL.D., Ph. D., PRESIDENT.

THE ALFRED SUN, Published at Alfred Cen I tre, Allegany County, N. Y. Devoted to Uni versity and local news. Terms: \$1 per year.

TNIVERSITY BANK, ALFRED CENTRE. N. Y E. S. Bliss, President,

WILL. H. CRANDALL, Vice President. E. E. HAMILTON, Cashier. This Institution offers to the public absolute secur-

ity, is prepared to do a general banking business and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

BOURDON COTTRELL, DENTIST. FRIENDSHIP AND ALFRED CENTRE, N. Y. At Friendship, 1st-7th, and 15th-22d of each month.

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

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

DURDICK AND GREEN, Manufacturers of D'Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

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

THE SEVENTH-DAY BAPTIST QUARTER-LY. A Repository of Biography, History, Liter-ature, and Doctrine. \$2 per year. Alfred Centre, N. Y. EVENTH-DAY BAPTIST EDUCATION 80-E. P. LARKIN, President, Alfred Centre, N. Y.

belong, they will greatly aid the committee, and the D. E. MAXSON, Corresponding Secretary, Alfred Centre, N. Y. L. E. LIVERMORE, Recording Secretary, Alfred Centre, N. Y. W. C. BURDICK, Freasurer, Alfred Centre, N. Y.

> CABBATH-SUHOOL BOARD OF GENERAL CONFERENCE. H. C. Coon, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. Bliss, Tressurer, Richburg, N. Y.

> > Alfred, N. Y.

T C. BURDICK WATCHMAKER and ENGRAVER. AURORA WATCHES A SPECIALTY.

Andover, N. Y.

B. WOODARD, DENTIST, IS MAKING A. Rubber Plates by a new process. His own invention. The best thing out. Send for circular

A. COTTRELL, Breeder of Percheron A. COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of eight exhibits.

Berlin. N. Y.

R. GREEN & SON. DEALERS IN GENERAL MERCHANDING Drugs and Paints.

R. GREEN. Manufacturer of White Shirts. THE "BERLIN CHAMPION SHIRTS" TO ORDER

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOJE, Pres. 80 Cortlandt St

R. M. TITS WORTH, MARGE Work a Specially 800 Canal St. M. TITS WORTH, MANUFACTURER OF POTTER, JR. & CO.
PRINTING PRESSES.

12 & 14 Spruce St.

C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTS. Leonardsville, N. Y.

RMSTRONG HEATER, LIME EXTRACTOR, and A CONDENSER for Steam Engines.
ARMSTRONG HEATER Co., Leonardsville, N. Y.

Plainfield, N. J.

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

Regular meeting of the Board, at Plainfield N J., the second First-day of each month, at 2 P. M. THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, JR., President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J., J. F. Hubbard, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited Prompt payment of all obligations requested.

DOTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., Proprietor.

M. STILLMAN ATTORNEY AT LAW.
Supreme Court Commissioner, etc.

Westerly, R. I.

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

T F STILLMAN & SON.

N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES Finest Repairing Solicited. Please try us.

MANUFACTURERS OF STILLMAN'S AXLE OIL The only axle oil made which is ENTIRELY FREE from gumming substances. DHŒNIX MUTUAL LIFE INSURANCE CO.

WM. C. STANTON, General Man 5 Custom House St., Providence, R. I. Correspondence with Seventh day Baptist young men with a view to establishing agencies solicited. Policies written on reasonable terms. All correpondence respecting agencies or policies receive

prompt attention. Address at Westerly, or Providence, as above. THE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GEORGE GREENMAN, President, Mystic Bridge, Ca.

O. U. WHITFORD, Recording Secretary, Westerly, A. E. Main, Corresponding Secretary, Sisco, Fla. Albert L. Chester, Treasurer, Westerly, R. I.

Chicago, Ill.

ORDWAY & CO. MERCHANT TAILORS 205 West Madison St.

NRED. D. ROGERS, M. D. PHYSICIAN AND PHARMACIST, Office, 2884 Prairie av. Store, 2406 Cottage Grove av

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

Milton, Wis.

W. CLARKE, DEALER IN BOOKS, Stationery, Jewelry, Musical Instrument, FANCY AND HOLIDAY GOODS. Milton, Wis.

W. P. CLARKE, REGISTERED PHARMACIST, Milton, Win Post-Office Building, M. STILLMAN, Principal of the Musical De-• partment of Milton College. Tuition for Piano, Voice Culture, Harmony, etc., \$16 per term (24

Milton Junction, Wis.

lessons). Harmony taught by mail at \$1 per lesson.

T. ROGERS,

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

The Sabbath Recorder,

PUBLISHED WEEKLY

AMERICAN SABBATH TRACT SOCIETY. -- AT --ALFRED CENTRE, ALLEGANY CO., N. Y.

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

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents as inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisements have their advertisements changed that the parties without over above their advertisements changed. marterly without extra charge.

No advertisements of objectionable character will be ad-

The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be expected with neatness and dispatch.

All communications, whether on business or for publica-tion, should be addressed to "THE SARBATH RECORDER Alfred Centre, Allegany Co., N. Y."

PUBLICATION OF THE AR

VOL XLIII.-NO.

Entered as second-class Mos at Alfred Centre, N

DENOMINATIONAL SE

BY REV. THOS. B. T Our China

Our missionaries have the ocean these midwint But here comes a letter ter, written on the day ne reed a few lines from

Beleved Friends, -Th nerture has arrived. these words, our or withdrawn from the scen oes they have loved so w to be greeted through months, with but the neath, and the realm of ing and longing for th which await our eager toils. And now do you views and feelings in the entering upon our worl thank God and take cor member all the way whi The constancy of friend their prayers, have cheere strengthened our faith, and quickened within us sires to be devoted entir Think you, then, that we and hearts and mournful we leave you, assured that no more here? No: th heart is, "Hinder me no With obserfulness, the

our appointed toil, lovi

the less but the cause m

sames's sake, for our to sakes, for the heathen's sa

sahe, we chireat you, I you to come down from this great work. carmest request is abande For the microst pray to THE REAL PROPERTY OF THE PARTY Jan. 5, 1867. More than a half yes hearts of many anxious gled by news from our n a toyage of 112 days, the Kong, China, where the

Dean, the Baptist mission his kindness, they were a Mr. Robert Strachn, a Sco on learning their busines onely offered them the house during their stay, r er as his contribution t How grateful must have tion and rest in the stran

Our missionaries read Jane, and, on the last d took possession of a rewere very kindly treated streedy there, and offered till they could get settle ries have always met friends among the various ries. After recounting that had attended their

ment in Shanghai, Bro. ("Putting all these th comparing them with wh in reference to God's and for his cause, it does his hand and his counsel And if God be for us. it greence who is against us ward, and the mission that God has fixed our s granising field, I hope w all our might to fulfill t

Me will in directing us to Who can doubt that Industry Board and in milego, were moved to e great Head of the with very touched by and they found & the rise the walk

We can so I were write ha (stere of your or in the in the service. which has become the religious world for I have the mide Alla delle alla