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## $\overline{p r i x i n}$


 Milton，Wis

# The Sabbath Recorder． 

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TERMS－ 18 I TEAR，IT IDVLIICE．

The sabbath tererorder．
 were
Roger Baster，Tracy Hubbard，Rachel Lang
worthy， worthy，and another sister whose name is
not now known．William Hiscore not now known．William Hiscox：was their
first pastor．He died in 1704，in the 66th year of his age．William Gibson served
them as pastor till his death，in 1 竍 them as pastor till his death，in 1717，at the
age of 79 years．Next，Joseph Crandall
served the church till he served the church till he died in 173\％．Jo－
zeph Mason and Thomas Hiscox were evan－ gelists．John Mason was chosen pastor in 1754，and served till 1778．William Bliss
served till his death in 1808，at the age of 81 years．
We shall
We shall need to stop and soberly think， and then compare our own depth of convic－
lions and strength of loyalty to God＇s re－
veiled truth before vealed truth，before we can fully measure
the force of character represented in the seven constituent members of that first
Seventh－day Baptist Church．Church ties， religions associations，and family friendships felt that the claims of God＇s truth were
fore paramount to all these，and hence，to be just
to their best convictions，they to their best convictions，they mast break
fellowship with every known form of relig－ ions error．Thus，alone with God，they take
his Word as the law of life：Their numbers rapidly increased，and they soon began to plant societies in the western part of the
state，which became very large and infla－ ential．These members were organized into Hopkinton Church．This Hopkinton Church．This church，in the
course of the next seventy－five years，be－ course of the next seventy－five years，be－
came the mother of several other churches in New England and New York．
Abel Noble，a Seventh－day Baptist minis－ ter，arrived in this country，and locate near Philadelphia．Through his labors， several small churches were organized．Mem
bets of these churches moved south and es hers of these churches moved south and es－
tablished churches in Maryland：The tablished churches in Maryland：The
church at Lost Creek，Va．；and several others in that state，were planted by the de－ scendants of these churches organized by Abel Noble，
Edmund Dunham，the third leader in the organizing a Seventh－day Baptist Church in Piscataway，N．J．，in the year 1705 ．He was chosen pastor，and sent to Rhode Island to receive ordination．This he received at
the hands of Eld．Gibson．The church at Shiloh was organized in 1\％35，from mem berg of the Piscataway Church．The church at Plainfield was organized in 1838，from
Now，from these several points on the
Atlantic seaboard have gone out families and small colonies into the newer portions of our great country，forming settlements found in most of the states of the Union． Very many are too widely scattered to be
organized into churches．Still their con－ organized into churches．Still their con－
viction is deep and abiding，that the plain Fiction is deep and abiding，that the plain
teaching of the Bible is the only infallible rale of faith and practice．They never will
accept any authority in tradition over con－ accept any authority in tradition over con worldly interests．No other Christian pee ple in the civilized world have to meet so of life，on account of any religious doctrine they may hold，as do the Seventh－day Bap－ lists．This doctrine of the Sabbath is so unmistakable，that when a man has once
emerged from the fogs of tradition，and has seen it in the clear light of the Bible，it is divine authority．He may lose his com－ munion with God by disobeying his com－ mand，but he can never deny the command and its moral claims．
Again，this honest conviction of our poo－ ple brings them into moral conflict with the traditions and general customs of the re－ ligions world．They have to meet the learn－ ing of the world on the authority of the
Holy Scriptures relative to the Sabbath and Holy Scriptures relative to the Sabbath and
its proper observance．And this is coming its proper observance．And this is coming
to be an issue of immense proportions． Without the Sabbath religiously observed， there can be no stated public worship main gospel；the church must lose its vitality and power in the world．By a growing diane gard，the irreligions world is today chat－ lara，the irreligions world is today chat－
no power on earth to re establish the Chris－
dian observance of Sun dey titan observance of Sunday by the masses． The church is being driven to plant herself
on Bible authority，or lose her bulwark of on Bible authority，o
defense and strength．
Now，here we are，a small people；by the providence of God，quartered throughout and take part in this great struggle for truth and fort in this church．We are commas－ pooped，in common with ail other Christian
people and preach the gospel to all nations，seeking to win and save men．But
we have a special minion or we have a special
right to exist as a separate people．It seems to us that that mission is very clearly ind－
coated．We are committed to a reform the is vital to the perpetuity and saving power of the Christian church．For such a mig－ no every good work． Here，then，is the ground for our arg－ hent for the most thorough education and hall endeavor first to give a brief sketch the work already done，and then suggest
some of the needs for the further prosecu－ ion of the work

## DIVINE GOTIEMMENT

The power of God，as controller of all braces the past，the present，and the fantom of all that transpires．Bo minutely does $h$ reign over all his worka；that not a sparrow falls to the ground without his notice，and In presenting the head are all numbered 1．The physical relates to thing at then
1．The physical relates to things that com trial universe．Our knowledge of this
a limited to the laws of nature which speak is through our natural faculties，through what is called cense and affect．These law nature are so many sequences that inter effects；so that，if we are disposed to ingate ligate，we shall generally find the to inves． ligate，we shall generally find the cause that produced a given effect＇to be but the effect and their legitimate effects，until we find ur investigations come to an end；and then， s the first great cause of all things．In the language of Aristotle，who lived three hun－ red and fifty years before Christ，＂although world has a finite caine and existence in th infinite series of finite canes，there must b n infinite，all moving，pare energy，abso
In this way，all God＇s creative works，i his government，become indexes pointing up
to him．All true science is founded on these to him．All true science is founded on these when sanctified，becomes a great source njoyment，by expanding the mind，purify ing the heart，bringing us，by faith，to see
God，the Creator，in all created things，veri－ tying the words of Christ，＂Blessed are the pure in hearts for they shall see God．＂ knowledge may be，it is the privilege of very one to find and acknowledge God．Th learned，in regard to enjoyment，is in the capacity of each to be filled with that favor hat God bestows on the pions；for，sanctified capable of holding more，while the ignorant hold less of this favor；so that God is no respecter of persons in his government over men，in blessings bestowed，enjoyment of
which depends more upon the state of mind which depends more upon the state of mind f God．Hence we conclude that man，be ing a part of God＇s stupendous work must harmonize with the laws of nature，$t$ secure the good he needs to make him happy
even in this life；for our happiness does not depend upon the amount possessed，bu upon the right use we make of the same． will，by acting God－like in doing good，as we have opportunity，to all men，we shall find ur happiness here；for this is a law quently，to all that is good，for there is one aw in nature that never varies，that＂like begets its like．
out
at to man sufficient in this life to admen here admonitions fail to with sin；and who suffers for his doings，it may have salutary effect in teaching others to shan the course pursued by the sufferer，lest they come
to the same sorrowful results．Hence God＇ government in nature is in harmony with is moral government．One is the prelude o the other．While the one more especially relates to matter，and the other to mind，yet ne leads to the other，while the willful disobe
both．

2．Moral government is God＇s method controlling beings endowed with a fre obedience to moral law，will al ways result in rood，while disobedience will always result evil；so that good and evil，as mora regarded as arbitrary arrangements of God by which some men，of necessity，must be good or bad；but God makes his will known by revealing moral law，connecting with it favor to the obedient and threatening of displeasure to the disobedient，and then ives a probation，or state of trial，to every orson，thus affording opportunity to every with the character，either good or bad， rood and punish the bad，at the same tim coring in mercy towards the transgressor to deform，and bring him back to favor，by attending power to save，when the singe no power to save himself．This is God method of governing man in his free moral
agency．However much we may throw off gency．However much we may throw of
his restraint，and live as though there wa o God that reigned over us，yet，having ad a state of trial，and having formed on to acknowledge that God is just in reward ing＂indignation and wrath upon and every soul that doeth evil．＇
3．God gave to man，in his primeval state， wo institutions and one prohibitory com mand．These were，first，the Sabbath；sec retrain or govern man in the lower proven tres of his nature，so that man might be elf governed being．These three laws would have been sufficient to have governed man， n his relations to God，in his relations to is fellow－creatures，and in relation to him ctitude；$h$ conc in a state of mora the governance，when man sinned，he lost game carnal，and at enmity his mind be ot subject to that law of love which bound in to his Maker and to his fellow．creature a expressed in the Sabbath and the institu－ ion of marriage．When God wrote，with
is finger，the ten commandments，and gave his finger，the ten commandments，and gave of four commence with prohibitions，which would not have been needed if man had ot violated that law of love upon which Wrist hung all the law and the prophets． ut the fourth commandment does not be－ instructive，which shows the others， primitive institution，for unfallen man，and vas sufficient to cover man＇s original roles ions to God；and now every time it occurs， which is none too often，its observance is a safeguard against the commission of any of hose things prohibited in the other three， or，I verily believe that，if the Sabbath wii would bring man into harmony with hi Maker and with his fellow－creatures．Hence the Sabbath is not peculiar to any dispense－
lion，bat，as Christ said（Mark 28：27）， Sabbath was made for man＂mean ing all mankind，founded on reasons ex pressed in the law itself；hence it will no dit of a change so long as God is the hen we take away the reason muon which aw is founded we destroy the law itself It is plain，then，that the Christian world is rifting to the no－Sabbath doctrine，as the result of taking out．God＇s reason for the that God never gave
Again，we see in the second table of the Decalogue，five out of the six begin with prohibitions，while the one that relates to marriage，the fifth commandment，is in．
marriage institution，as the foundation of here is any divinity for human government it is found here in this command；while the child is bound in love to honor the parents． he same law of love binds the parents to love the child，by governing it for its best god．This is the divine arrangement，not only for natural parents，but for all rulers human government，viz．，to use power vested in them for the good of the governed． Hence the name of a government is not so
mach to be thought of as the principle carried ont in its administration；for some－ its power to oppress its subjects may abuse power to oppress its subjects．．There is nether in Aether in the family or the nation Again，the gospel，as a remedy to save
the guilty sinner，is a part of the divine government．Its object is to save divine come，by faith and repentance，to God， through Christ，granting pardon for sin and justification from guilt．This is the power God unto salvation to every one that elieveth，restoring men to God＇s favor，by which the believer becomes able to obey the of God as written upon the renewed heart．＂I will put my laws into their minds，and write them on their hearts．＂ Hence the Apostle Paul says，＂The law of
the spirit in Christ hath made me free from the spirit in Christ hath made me free from the law of sin and death．＂That is，when
the believer comes to have the law written the believer comes to have the law written
upon the heart，he is made free，not from upon the heart，he is made free，not from
obligation to obey law，but from the con－
demnation demnation of law，having received pardon
of sin through Christ；and that law which convicted him of sin now becomes the law
of love and loyalty that binds him to his

## WAYSIDE NOTES．

by REV．J．b．CLARE
In＂Notes＂from Hebron，Pa．，closing ones＂，when he said＂tried ones shall eater the inheritance，＂ On the way to Little Genesee we enjoyed and family，at Certes who Dr．H．A．Place to the Sabbath；and thoroughly denomina－ tonal in their sympathies and efforts．The doctor has an extensive practice，having in his profession

At Little Genoese we found pastor and people well united in some special efforts for They have done a noble work recently in building and paying for a nice parsonage， and they seemed to be blessed with increased the call for sid for the Tract Society has been hearty and fully up to the average of
their former contributions．Seldom have their former contributions．Seldom have we spent a more enjoyable week，and we feel
grateful to them all，especially to Bro．D． E．Bliss for numerous favors，not least the hospitality of his pleasant home．More and more we are impressed that our people are
favored of God in many ways，and that really they suffer no lose in separating them－ selves from the rest of the world for the sake of the Sabbath．Spiritual gain is the
certain reward to every one who is willing to make sacrifices for the truth，and possessing this，the mach or little he may have of earthly riches will give him the highest hap－ vines．The pruning we get in our peculiar trials should greatly increase，and doubtless does increase，our spiritual fruitfulness． The ladies of the church of Little Genoese are doing a praiseworthy work in sending packages of Sabbath tracts to the officers of Unions ins woman＇s Christian Temperance committed to the effort to promote Sunday timely，and should be followed timely，and should until the bath should＇be protected by the lem of the land it should be the Seventh－des， which is appointed by the law of God．Will not the Seventh－day Baptist women of other states take this matter in hand，and scatter Sabbath publications among their sisters who are agitating the public mind in favor of legislation for a better observance of Sun day？The times are growing riper every day for the sending out of the light of the Bible upon the wirimportant subject of true Sabbath observance．


Sablath elform
 TIB TILE op CHBIST'S RBSOBBECTI

BY REV. A. E. LEWS, D. D.
amns of the Reconder a series of
concerning the origin and nare ariter lain
occarred on the fourth day of the wee
day." The appearance of this prop ism, and resulted in considerable die
Cotween various correspone since tha
he writer has enunciated the same
in difierent works; and at various th
tions, the exegesis has been - accept,
only by the readers of the Recordze,
many others. The writer does not op
sabject again with any view to discr
It any polemist feele called upon to mis ply to these lines, he may be
It is, however, due to the cause of
Sabbath, and to the writer, to state the Sabbath, and to the writer, to stat reprel
1865 the combined scholarthip rem in New Testament criticism has fully
ported the propositions then laid down. the New Testamenthali absolute esanction, by their
Matt. 28: 1 , which is as follows:
 to dawn toward
came Mary Magda
nee the repulchre."

## The acholarehip represented in the $\mathrm{E}_{1}$

 tion, added such sapport to the accepted trath, that the writer considen position fully vindicated.still further anthority were neded, the
lat the New Testament, (it being
Wilko's Clavis Novi Trstamenti. Tra Revised and Enlarged, by Joseph
Thayer, D. D., Bussey Profencor of Ner tament Criticism and Interpretation Divinity Schoo of KMrva, 1887-in
Harper \& Bro, Now York,
an he oonstraction of Yatthew 28:1䍚
"But an examination of the instano Batain the renderipg after (although it
ognized by Pasoow, Pupe, Schen kel and
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## Sabbati: on the eveni without success. neber Matt. Ad.

## These facts are set forth in vindic an important trath connected with N tament exegesis, sa well as with the tament exegesis, as weri as of years queetion. The experience work of Sabbath reform shows that Work of Sabbath reform strows the re ner-stone of the Sunday stracture the assumed resurrection of Christ first day of the week. And not claimed by the friends of <br> $$
\begin{aligned} & \text { the Bible associates that event } \\ & \text { bath question, or commands } \end{aligned}
$$ <br> $$
\begin{aligned} & \text { bath question, or commands any ob } \\ & \text { of Sunday beceaue of Christ's resurr } \\ & \text { in } \end{aligned}
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\begin{aligned} & \text { is, nevertheless, held to be of suffic } \\ & \text { son for the practice. Under such } \\ & \text { stancea. no one can fail to see how } \end{aligned}
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\begin{aligned} & \text { son ior the pracice. } \\ & \text { stancea, no one can fail to see how } \\ & \text { claim is to any pretended divine } \\ & \text { for Sunday-observance. We have, } \end{aligned}
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\begin{aligned} & \text { for Sanday-observance. We have, } \\ & \text { ngrged these facts npon our reader } \\ & \text { cance they have anv rightful place } \end{aligned}
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\begin{aligned} & \text { caune they have any rightful place } \\ & \text { cussion, but because the rubbish } \end{aligned}
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\begin{aligned} & \text { However slow the popular mind } \\ & \text { appreciate the force of these fact } \end{aligned}
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\begin{aligned} & \text { appreciate the force of the res ract } \\ & \text { importance of this trath, it is no } \\ & \text { daty of thone who seek a broed } \end{aligned}
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\begin{aligned} & \text { duty of thone who seek a browd } \\ & \text { for Sabbath reform to ingith upo } \end{aligned}
$$ <br> whether it be accepted at once or Having the sapport of the Re sion, and the unqualifed approv Thayer, the writer feels gratifed, ing twenty-two years, with anch tion of what was at first looked distruat by some, and was met w dire firt le denial by many. The aropal learned in defending an unpopal to wait.


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not intervenener and
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Sablath 器ffarm.

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## In the year 1865 there appeared in the col

## concerning bath. In

occarred on the fourth day of the week, and
day." The appearance of this proposition
indnced a somewhat extended storm of criti-
cism, and resulted in considerable
between various correspondents of the RE-
corDER and the writer. Since that time, the writer has enunciated the same theory,
in different works; and at various times in his editorial capaeis, has been, accepted, no
tions, the exegeis
only by the readers of the RECORDER, bat by
$\qquad$
If any polenist fels called apon to make pay tor will be forthcoming. It is, however, due to the canse of the
Sabbath, and to the writer, to state that tince
1865 the combined scholarship represented in Ner Testament criticism has fully sup.
ported the propositions then laid domn. First,

## sbsolate sanction, by their tran Matt. 28: 1 , which is as follows:

"Now late on the Sabbath-day, as it began
to dawn toward the first day of the week,
came Mary Magdelene and the other Mary to
see the sepulchre."

## and American committees, giving this trans

lation, added sach sapport to the slowly
accepted trath, that the writer considered his
position fully vindicated. But as though
position fally vindicated. But as though
still turther anthority were needed, there has
lately sppeared a Greek.Engisish Lexicon of
the New. Testament, (it being) Arimm's
Wilke's Clavis Novi Testamenti. Translated,
Revised and Enlarged, by Joseph Henry
Thayer, D. D., Bussey Professor of New Teso
tament Criticism and Interpretation in the
Divinity School of Harvard University-
Harper \& Bro., New York, 1887-in which
the construction of Matthew 28: 1 is fally
discussed. After giving the references which
have been adduced in support of the transla-
have been adduced in sapport of the transla
tion "after the Sabbath," Prof. Thayer
"But an examination of the instances just
cited (and others) will show that they ffil to
gustain the rendering after (although it is rec-

an important trath connected with New Tes-
tament exegesis, as well as with the Sabbath
question. The experience of years in the
question. The experience of years in th
Work of Sabbath reform shows that the cor
ner-stone of the Sunday structure rests upo
ner-stone of the Sunday structure rests upon
the assumed resurrection of Christ npon the
first day of the week. And althongh it is
not claimed by the friends of Sunday that
the Bible associates that event with the Sab-
the Bible associates that event with the Sab-
bath question, or commands any observance
of Sunday because of Christ's resurrection, it
is, nevertheless, held to be of sufficient rea-
sin for the practice. Under such circum.
stances, no one can fail to see how vital this
stances, no one can fail to see how vital this
claim is to any pretended divine anthority
for Sanday-observance. We have, therefore,
for Sunday-observance. We have, therefore,
urged these facts upon our readers, not be-
canse they bave any rightful place in the discanse they bave any rightfal place in the dis-
cassion, but because the rabbish of "infer-
ence" must be cleared away before firm foundace must be cleared away before firm foun
dation can be laid for building correct opinon.
However slow the popular mind may be to
appreciate the force of these facts, and the appreciate the force of these facts, and the
importance of this trath, it is not less the
daty of those who seek a broad foundation duty of those who seek a broad foundation
for Sabbath reform to insist upon the trath,
whether it be accepted at once or not.
Haring the support of the Revised Ver
sion, and the unqualifed
Thayer, the writer feels gratified, after wait-
ing twenty-two years, with such a vindica-
distrust by some, and was met with flippan
denial by many. The first lesson to b
denial by many. The first lesson to b
learned in defending ań unpopular trath i
the lesson of patience. "LLearn to labor and
 Sabbath keepers in that-state, than was given in these columns two weeks ago. We
therefore gladly reprint the following from
the Arkansas Gazette. As before the bill passed both honses by large major saying that all other states in the United
States grant protection to Sabbath-keepers the Sonat
vania:
$M r . P$

Mr. President.-I Lhad hoped, before ssyng

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 the manner prescribed oy his own conscience,
and that alone. The noble patriots who
framed our nation's fandamental law witi framed our nation's fundamental law with
the wisdom taught by the history of disas.
trous resalts in othher nations from jonining
charch and state; and fally alive to so great a darch and state; and fally alive to so great
their perpeouruity, repoblican instituly ions and constructed that safeguard of our American liberties that for
forty years after its ratification there was no
effort to of equal protection to all, in the fund eninjoy-
ofent and exercise of their religious convic-
tions. Then petitions began to porin tions. Then petitions began to pour in from
the New England States apon the United
States Senate "to prevent the carrying and
delivery of the maile
 thority as a day to be kept hoy.
titions were referred to the Committee on on
postal matters, and the report was made by
Hon. Richard M. Johnson, one of the fan
thers of the Democratic party. I quote the

## following from that report, which was adopt., ed nnanimously and "committee discharged." "Among all the 'religious persecutions with

## stained, no victim ever suffered but for violation of what government denominated he law of God. To prevent a similar train


 confirms them." And again: "Lhet th
national legislature once perform as act
which inovives the decision of a rifigiou
controversy, and it will have pesed it
legitimate bounds. The preceden/ Fill the
be established, and the foundation laid fo
 fit

material resources of brhic lectures, and the the in-
ducements held out by her to those who deher cloudless skife and tropicel climes, and
bird songs as smet as vesper chines. I told
them of her mountains and valless, of her forests of valoable timber, her thonsands of
miles of navigable waters, her gushing
springs, her broad, flower-decked and grass-
carpeted prairies, sleeping in the golden san shine of unsettled solitude. I told them, sir,
of the rich stores of mineral wealth sleeping
in the sunless depth of her bosom. I told
them of our God.ingpired liquor laws, of
our " pistol laws,", of our exemption laws,
and oh, sir, God forgive me the lie-I to
 their religious connitions. I told them
th the iectional foelitg engendered by the
$\mathbf{r}$ was a thing of the entat, and that her citi-
an, through me, cordally invited them to

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neighbor, quietty working, as hè believed,
had comian an and was reported to that inquisitorisl relio. of arbariem, the grand jary-indicted, tried,
nvicted and thrown into jall becanse his nacience would not let him pay the fnee.
Teek after week draged its alow length
ong. Day after day the vong wife ith eek after week dragged its alow wiength
ong. Day after day the young wifh with
by in her arms, watched at the gate for

## 

Then baby sickened and died - the light
in the young wife's eves faded outin tearg-
her silvery laugh changed to low wailing

## her silvery langh changed to low wailing

## her own pallid hue. Sir, how can I go on At length the crael law was appeased and this inoffensive citizen (except that he had

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& \text { to abstain from labor on the first day of the } \\
& \text { week than they have to neglect the observe } \\
& \text { ance of Saturday as their Sabbath. They } \\
& \text { acrea with thair Chriatian hrothran of athar }
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\begin{aligned}
& \text { day to be keptat the Sabbath. They follow no } \\
& \text { avocations tending to demoralize the com- } \\
& \text { manity in which they live. They came } \\
& \text { among us expecting the same protection in } \\
& \text { the exercise of their religions faith as is }
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\begin{aligned}
& \text { eriting law there have been in Aakansag, } \\
& \text { within the last two years, three times as many } \\
& \text { caseo of persecution for consciencter sake, } \\
& \text { as there have been in all the other states }
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\begin{aligned}
& \text { constitation. Let me air, illastrate the op- } \\
& \text { eration of the present law by one or two ex } \\
& \text { amples. A Mr. Searige came from a } \\
& \text { northern state and settled a farm in } \\
& \text { county. His farm was four miles from town }
\end{aligned}
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\begin{aligned}
& \text { nothern state and settled a farm in } \\
& \text { connty. His farm wais four miles from town } \\
& \text { worship. He was a member of the Seventh. }
\end{aligned}
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\begin{aligned}
& \text { served the Sabbath of his people (Satarday) } \\
& \text { by abstaining from all secalar work, he and } \\
& \text { his son, a lad of seventeen, on the firs day } \\
& \text { of the week, went quietly about their usual }
\end{aligned}
$$

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\begin{aligned}
& \text { his son, a lad of eventen, on the eirst day } \\
& \text { of the week, went quietly about their usual } \\
& \text { avocation. They disturbed no one- inierer } \\
& \text { fered with the rights of no one. Bat they }
\end{aligned}
$$

$$
\begin{aligned}
& \text { avocation. They disturbed no one-inier } \\
& \text { fered with the rights of no one. Bnt they } \\
& \text { were observed and reported the thè grand jryy } \\
& \text {-indicted, arrested, rried, convicted, fined } \\
& \text { ard, having no money to pay the fine, these }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ard, having no money to pay the fine, these } \\
& \text { moral. Christian citizens of Arkanas were } \\
& \text { draged to the county jail and maprisoned, } \\
& \text { like felons for twenty-five dapp-and for }
\end{aligned}
$$

$$
\begin{aligned}
& \text { dragged to the county jail and imprisoned, } \\
& \text { like felons for twenty.five days-and for } \\
& \text { what? For daring in this socalled land of }
\end{aligned}
$$

$$
\begin{aligned}
& \text { What? For daring in this socalled land of } \\
& \text { Fiberty in the year of our Lord } 1887 \text { to wor- } \\
& \text { ship God. Was this the ond of the story? } \\
& \text { Alas, no, sir! They were turned out and } \\
& \text { and the old-man's only horse-his sole re- }
\end{aligned}
$$

## ity



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$$as

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lot
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tha
tiontioned will commit itself to any line of actionpose or desire of individual members; phile
Ibeliere that ons oftIbelieve that any efforts that are made in thatdirection will serve to increase agitation ap-
on the Sabath question; I hope that theremay be a liberil representation of Sabbath-
keepers in both of these organization;Sabbath-keepers to make their voice heardwhenever the question of Sabbath legilalationmay bers. These questions of moral reform
pataired. The minates of the meeting of the
Execative Committee; mentioned above,show that the resolutions which follow were
offered by Mrs. L. s. Round, President ofthe state organization.
Wherras, there are earnegt Christian peo-
ple in this tate who religionaly and, as a

## $\underset{\text { day }}{\text { dit }}$

 that r religious belief sind practice by exemp-
tion from the penalties imposed upon those Who desecrate the legal Sabath, Enown as
the frist day of the week; therefore,
Resolved, That the Womman's
promote "Ssbbathobbervance", extend to
these, our Christian friende and co. Workers
 J., the asaurance that we byo meane wish privileges; and that in accordance with the
 not directed dagainet those who differ from
na as to the day, bat aginst those . who woild observe no day, and who would, if posible,
destro
 $\substack{\text { great } \\ \text { midet } \\ \text { mid }}$
midet.
Resolved, That a cony of these resolations


Whit is oue duti
The articie "Do and Dare," in Recordre December 30th, has confirmed some who were in doubt as to connection with the
W. C. T. U. "A worker" sems to be in the liberty of conscions right. While we
hold religioas liberty and rights of conscience more important than political policy or mere organization, is it not the privilege and daty of Sabbath-keepers to work in so efficient at organization as the W. C. T. U., and for
national prohibition, until the' danger referred to is more Pully defined? Suppose the time should come when our rights are seribe asked, Who are you and what is your record as citizens? are you of those who,
since 1885, have stood back from the conflict with the saloon power, and other evile, let it appear that we are "miade of aterner stuff." While it may become necessary to
call a halt, it may not be best to fly at sight of the enemy's skirmish line. As the
drink- traffic issue has the precedence of the Sablath or Sanday reformers by having already gained the attention of the masses,
does not the Ohristian or gospel element of that work have a claim upon as to sacrifice? convenience or even peril?
Would that Seventh-day Baptists and Ser-enth-day Adventists would so onitedly and ance work, that their numbers and influence could record is called for, it may be said, "They are loyal to their government in peace and in war, have nought for good laws and their munities in which they live, and must havio their rights which are so wisely gaaranteed
by the first amendment to the Federal Contitution and by the Golden Ra
The situation of the temperance worker is
compared with that of Lot, who chose the plaia with its wicked society for personal ends, rather than,as a missionary of right-
eousness. He does not, like Abraham, appear to have bailt an altar "as a wedge of
ruath," neither do we see a reason for Daine to join in idolatry. He exposed his life for of Christian charity to trust that the Hore tio Gates Joneses will out number those who arre "the minority mast suffer," and ne who urged that the National Prohibition Party declare for legal supression of Sunday our claims, he said, "I cannot consent to The "Society" may avow its parpose this
year, and make proper exceptions the and make proper exceptions the
been discussed mostly from one side
The American Sentinel is ably present-
sabject be spread all through the Union?
M. E. MALTBY.
ADis.
WAR AND RUM.-In the territory now known as the United States there have been
killed during 150 years in war, 600,000 persons. Yearly average, 4, 000 . Rum kills
(at a l low eatimate) 50.000 yearly, or during
the past 150 years, 7500000 , 1 The
wars of the world for 25 years, from 1825 to
1877 , including the Franco. German War and our own civi. War, cost a fraction over
000,000, 000 . The cost of intoxicante for
the 8 same period in the United Stites was
more than $\$ 15,000,000,000$, or $\$ 3,000,000$, .
Foo more than all the wars of the world.
For every thousand killed in battle rum kille
twelve and one-half thousande. The sword

## THRRE is a growing interest in Stockholn

 general committee, with Rev. Erickson atits head, has a petition, asking total prohi
bition of the ligat tion of the liquor tramic, to be presented
to the approaching Riksdag; it already con

## Che Sabbath Mecórden.

 ultred Contre, N. I., Fitth-day, March 8 , 1887 . RETV. L. A PLATTS, D. D., Pditor.RET. I P. P. SAUNDERS, Business Manager.






In an editiorial, lasit moen, on the shiloh,
 organur member of that soieity. This weekk
wo publish an acconnt of his death, in his
 Shtid yar, on the rever day on which we wrote
the editorial abore mentioned. Thus the old landmarks are being removed.

Tre Nee. Tork Observer telle this story Whine winililuetrates the bold spinit of the
 misionary; and the Rusaian smbasesado The lattere eiaid, "My master, the emperor will nerer conenent to the eatabidibment of
Protestant C Chrisiainity in the Thrkish Em .

 aak the emppror

Ir is gratifying to read, at last, that the President has approved the act to indemnity subjects of the Chinese empire for losesa
sastained by them, through the violence a mob, at Rock Springg, Wyoming Territory, oome thime ago. The reane presidenis appprovapproved by all Ohristian citizens. It will the wrone ant sovernmant hap donn ont Celostial empire. 'Now that a beginning
has been made in the way of making indemnity for such wrongs, let us hope that it will be followed ap.

The grace of God in the heart of a man is far as this is so, it is the height of absurdity to talk of making it a matter of mathematical, or even of philosophical, demonstration. to convey any conception of color, and to
one who has never eaten an orange no man living can demonstrate the richness of avor, he can onl place the res" for himelt In like manner, the Christian may speak hi means until he opens his own heart and re torgiven. " 0 h that men would taste and see that the Lord is good."
Tre figures given by the Treasurer of
the Tract Society, in another column, ar ruly alarming. What do they mean Read them again. From September 1, 1885 , to February 13, 1886, the receipts were 33 ,-
25158 ; from September 1,' 1886 to February 13, 1887, they were $\$ 1,42097$, or a fall ing off of $\$ 1,83061$, during the first five not our readers compare these figares. care ally and ponder their significance? effort to propagate the trath respecting God's holy Sabbath? It looks like it, and yet it cannot be. We have been sowing the ing, and the first fraits of the harvest are be ing seen more clearly and more abundantly than they have ever been seen before. I
this a time to cease our labors, to call i our men and our agencies from the field We cannot mean it. And yet what is th
meaning of the figures as quoted above ? The report of the New York State Labo commisaioner shows that the number
strikes in 1886 was 1,900 , against 222 in 1885, or an increase of over 750 per cent.

- fifty-eight of these the aggregate loss inflic fifty-eight of these the aggregate loss inflict-
ed was about $\$ 3,000,000$. Taking these fig
u res as a fair average, the total loss inflict
$\$ 98,000,000$. While thelarger part of this los is sustained by the owners of milla, shops, etc., he direct loss to the laborers themselves, great; and the indirect loss to them by reason of the injury done to the varions
branches of industry from which all their subsistence must come, is even greater. proportion to their ability to sustain loss, the mmediate effect upon the laborers themselve far greater than upon the employers
and what have been the ultimate resuilts? a few cases, the advance in wages, ther favors sought have been granted; bu has been substantially maintained, or the trikers have been thrown permanently out dulge in sach expensive and unsatisfactory experiments? Because, so far, they are ex periments, and because the mass of work ng men are under the leadership of those
who control their seeret, oath-bound "prove" associations. When they hav
duped long enough, and their eye have been opened by the experiences of a few more years like 1886, the laboring men bind them to a machine which compels them
to go out on a strike at the word of a dicta tor, whether they have any grievances to re
ress or not. Such despotism may thrive ress or not. Such despotism may thrive onlightened America.
tie case or pather ycelynn.
Our readers have seen much in the newspapors lately abont this case; knt perhaps not McGlynn, or to ase the Catholic term, Fa her McGlynn, was priest, or pastor, of large and wealthy charch of the Romal
Catholic order, in the city of New York He is a man of independent thought and aotion, and through many years has been inwas devotedly ittached to him. Last fall h penly esponsed the Henry George land do rine, and advocated it in his pulpit and on
the platform, and worked for it at the polls. For this heresy, he was deposed from the priesthood, dismissed from his congregation, Pope at Rome and answer for his heresy an insabordination,
pointed in his place. Whnm the annomnatio
troveray with the n 3 m man, but because of Glynn, whose reinstatement they persistent demand. This is the case atated as briefl and simply as possible.
t gives a clear and anmistakable defin sible ground of all the difficalty, though mirit of Dr Mctllon, which was contin spirit of Dr. McGlynn, which was contin
nally showing itself and which he was 80 aally showing itself and which he was pleasing to the "head of the charch" at
Rome. Replying to the Archbishop, b Fhose hand he was deposed, he says:
I have taught, and I shall continue
teach, in speeches and writings, as long ae
live, that land 18 rightfully the property tive, paople in common, and that. priva
the prest
ownership of land is against natural justice
no matter by what cinil no matter by what civl or ecclesiastical brwi
it may be sanctioned, and I wound bring
about instantly, if I could, such changes of laws all the world over as would configcate
private property in land withont one penny
of compensation to the miscalled owner. There can be no mistake as to the mean total variance with the fundamental. principles of our American government, and its
spirit is that of the most heartless commanspirit is that of the most heartless commun
sm. Bnt we may thank the parties to thi ontroversy for this clear and anthoritativ satement of the heresy.

2. The case is an interesting one becanse it shows the restlessness of priest and people
ander the assamed authority of the Pope ander the assumed anthority of the Pope
and his minions.' We would be as slow to acknowledge the right or power of the Pope Rome to discipline an American citizen for a political heresy as we would to accept
the doctrine of the condemned priest concernthe doctrine of the condemned priest concera-
ing the ownership of land. Therefore, however much we may regret the error of his
oachinge, we cannot but rejoice at the stubborn resistance which he and his people are
it making aganst papal power. It is another and a plain indication that Rome's system of dictation in the matters of the faith and or later, be materially modified, or suffer an verwhelming defeat on American soil.
because out of it hare ofme rome authorita and methods of the Chtholic Oharch. Roman Catholic laypan," writing of thi Oatholic biahop ps practically unlimit. His power to ac in the most arbitrary to break down the sprit and health of those ander his control, my each and all be ex
ercised without even he least suspicion injustice." That is, the dogmas of th charch and her decress as to the practice her adherents may by enforced by the bish
op, even at the expanse of the health or life of any on whom He may see fit to inflict of an adherent, it woild seem like an the warrantable attack of an enemy. And ye it is perfectly consistent with the fundament al principle of the charch, as declared by does not care for individuals, it only car for obedience;" whict is only another way of saying what the "layman" says, as quoted
above, that the bishop has, practically, un limited power: Nothing can be more contrary to the tender cate of Jesus for individane souls than this assumed power to enforce
obedience at the sacrifice of individual rights and, if necessary, of the individual himself.
Christ died to save souls, not in indiscrimiChrist died to save sonls, not in indiscrimi-
nate masees, but by individusls. His appeals arè personal appeals, to individual men, and as such they come to him and are saved, or
reject him and are lost. He teaches the doctrine of his personal care for his own the use of the most striking language.
"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground ithout your Father. But the very hairs
your head are all nambered." No wider departure from this spirit and personal care for souls could possibly be 1magined than
that indicated in the statement, "The charch does not care for individuals."

## this fundamental error of the Catholi

 Charch, we are indebted to the Dr. McGlynn
## Oymmunicatians.

## Haliono, $u$.

Illinois and Wisconin, I take this way

Hammond is a small town on the Mlinoi Central Railroad, 640 miles due south o hicago. One can take the train at OhicaWe are 53 miles north of New Orleans, in $A$ small settlement was made here at the be ginning of the late war, which has not in creased much in size until within a year or
two. During that time, a number of North orn families have settle home from Wisconsin, Minnesota, Iowa, Illinois and Nebrakka. The original settlers are the lead-
ing basiness men of the place, being quite oxtensive land-holders, engaged in the timber with. They also own exteme brick-yard works. These people were originally from New Hampshire. The popalation number aboat equally divided. We find the white people very friendly. They are culqured charch organization-the Episcopal. Thy interesting Sanday-school. They hold what they term a "lay service" three Sundays in by their pastor. An excellent literary socie ty is maintained, in which old and yonng ar
equally interested and active. The Metho equally interested and active. The Metho
dists and Baptists hold union service at th hall occasionally, having no charch organi-
 The place has a good modern-style schoo year, with as many of subscription as patron are willing to pay for at moderate expense. prepare for college.
The state is doing far too litlle for its pab in schools, a statement that holds good with excepted. The town has hall, nicely finished and farnuhed, in which religious and literary meeqngs are held.
Among the furnishings might be mentioned quite an ample and attractive lorary, piano
fine tables and chandeliers. the musica ability of the place is consid

## literary exceptionally good.

As to the physical appearance d the coun
try; as was said before, it is in the midst
heavily timbered pine forest, extending or farther east and west. The surface of the conntry is undulating, soil thin, good what Northern prairies, from foar to six inches of vegetable mould with olay subsoil, water soft
and abundant by boring fifty to sixty feet and not so cold as in the North. There ar some artesian wells in the vicinity. The cli-
mate in the winter is delightful-the limit of our experience here. The thermomete for the month of January just passed regis imit is in winter $20^{\circ}$ above and summer $94^{\circ}$

## Hamm

Hammond is situated half way between ix miles and about seventy miles east of the Misвissippi.
There is
There is a rank growth of pasturage lying ander all these giant pines, bo far as they
axtend. It is one vast stretch of grass that is hard to distinguish from our Northern prai or grass. No better opportunity is offerea
grazing anywhere than here. Practical y, there is no underbrash, which enables one
to drive a team in any direction he may

These vast tracts are common domain, that one does not need to own any land
grow all the stock he can manage. If chooses to own a few thousand acres, as many
do, it can be had at from $\$ 1$ to $\$ 3$, Very little feeding is done in winter. It for sheep it is not so needful.
Agricalture is in its infancy here. Straw berries have been proftably raised two years potatoes and sugar-cane, the soil needs fertilizing; it needs less for these. Cotton-seed
meal is nost used and cheapest, but other sorts are used. Tomatoes will be tried quite cantilopes. Cabbages grow finely-are be
extensively this season, alioo cacumbers and ing shipped at this writing, from the fields. The markets are Ohicago, St. Loais, Cincin-
nati, Kangas City and all Northern pointssome shipping even to New York. Freight ratos are comparatively low. A very pleasant
feature of this South land is the abandance of flowers; along the streams the trees are la. den with them now, and the yards are assumtheir sweet perfame.
their sweet perfume.
additions to the society. from the North
ano vucurring every week, or nearly 80. Lsinds are continually charging hands, large and amall tracts. Hammond will soon be
Sonthern society with Northern principles, Eld. Andrus ased to say about the winter in Farina
There are twelve Seventh-day Baptists here, adults, who hold a regular service
each Sabbath as well as a Sabbath-school. The place, as with all this pine region, has especially for suthion for heallonness, troables. The fact that there is no physician here may have something to do with it.

## iv мвногіа.

by REv. T. L. GARDINER.

## Read at the funeral of Mr. John T. Davis, of

John Tomilinson Davis was born at ShiJune 4, 1791, and died Feb. 21, 1887, on 5 years, 8 months and 17 days.
He was the son of Ebenezer and Margaret omlinson Davis, and was the eldest of five wo miles of Shiloh Hife was spent within or, ad when John T. Fas born, he dwelt oar the ¥ell k
In his boysood days he was familiar with In the hardskips and straggles that were so fnd shared in the primitive simplioity of a ie of which thy present generation has At the age of 19 yeurs, in story.
school, which profershn he followed for ome years. He was always interested in pears apon the charch ropds name ap. 819, whon he was in active terests, we may afafely say that he was a willIt was not until 1823 his conyersion. year, that he was baptized by Eld. John Davis, and publicly put on Christ before the world. Of the ten persons who were bap-
tized with him on April 12,1823 , only two are now living, viz., Dr. Geo. Tomlinson, ur senior deacon, and Mrs. Ann. F. Swin-
nes And of all the thirty five who received
he hand of fellowship with him as member four have preceded him to the spirit land
These are the two names just mentiond and aisters Lois Tomlinson and Melibsa B Sheppard. And of all the handreds wh joined this charch before him, only one re
mains, viz, our sister, Mrs. Phebe West nains, viz., our sister, Mrs. Phebe West,
ou will see by this record that, had ved until April, the years of his pilprimag a professed Christian woald have bee scharged the duties of trustee, and at th when this house was bailt, he showed h aperior ability, as chairman of the bailding committee, in superintending and paihing the work. He was an industrious toile iter, and gained some note as a teacher wocal music in the leadership of the old.tim inging-school. He was always a generouis my pastorate he contributed $\$ 500$ in ansing see the church out of debt. He also helped organize the first Sabbath-school ever held
here, the roll of which shows that our Idest people were little children then.
Going back now to the days of his young e was married, in March, 1812, to Beulah he daughter of Jonathan Davis, who wa ome two years his senior. For more than
half a century did this worthy couple go and in hand in their pilgrim journey. gether did they establish their home, a
shared alike in all the privations of you eginners in those early days. Together di hey strive to keep their home a Christian
home. God gave them seven children, one on and six daughters. Three of these, the Thus three times were they called to mona and share each other's griefs when the death
angel's knock was heard at their door. Aft er a life of fifty-three years together, their
wedded hearts were severed by death in 1865, ome twenty-two years ago: In the follow. ing year he was again married to Mrs. Ma-
lita Robinson, who was his companion for nine years, when she, too, was called home in 1875, and our brother was a second time left ried a third time, to Mrs. Ann Maria West, Tho still survives him, having been his faithtul and tender companion for the last twelve home, weak and prostrated upon her bed of onst, from which, one week ago, she conand, and there await his coming. But a
wise Providence has ordered differently, and wise Providence has ordered differently, and she is left, while he was summoned quickly,
and quickly took his flight, and now awaits. her coming.
Brother Davis was also found in the front ranks of the moral reforms that have for
their end the bettering of hamanity. He arly espoused the cause of freedom. And in my search gmong old documents I
found the constitution of the first total. bostinence society ever formed here, with his name standing first on a list of ninety who
signed the pledge. It cost something of an offort for one to step out from the social drinking habits of those days and lead a
movement in favor of a total-abstinence pledge. And many times within the last fer yoars have I heard him speak with great satistributed his wonderfally good health and the beyond man's allotted years, to the temperthen and there. His last years were full of trust. He was humble in all his talk. He was indeed ripe and ready for the harvest.
And now he "comes to his grave in a full age, like as a shock of corn cometh in his
season. He has received all the honors due to old age, and was worthy to receive them. For indeed has the Scriptare command been fulfilled, wherein it was said: "Thou shait ise up before the heary head, and honor the
ace of the old man." "Uncle John" has ommanded the respect of those who knew him in a degree that
The passage of Scripture that he often what wait I for? My hope is in thee." He was only waiting God's call to pass over this I visited him the last time. In view of the and thoughtful. And 99 I read passage after passage of God's Word, and led the unusual fervency of his responses. Indeed he seemed then very near to Heaven's gate. His heary head was indeed a crown of
 The Erecontive Board of the Ame The Erecontive Board of the Ame sabaetin $\qquad$
oracer by E. P. P. Thand President
Prent

THE SABEATEA FENOORDER, MARCFY 3, 1887
hislife were all numbered, even foor ncoro
and fitteen. And he "gave up the ghost hind fitten. And he " "gave up the ghost,
and
gnidied in a good oid age, an old man, and and of years; and was gathered to his pe
thact societr.
The Executive Board of the American 3sbbast Tract Society met in regular morth I g meting, at the Seventh-day Baptist
Church, Plainfield, N. J., Feb. 13, 1887, at ${ }_{3} 0^{\circ}$ clock P. M. The President in the ohair. Prajer by E. P. Sanndera
E. P. Sanders E. P. Saunders was chosen Recording
Secereary protem. Ten members and three jisitors were present The visitors were in tited to peeting.
Atter reading the minates of last meetin the Corresponding Secretary, reported prog Tras in T. U. on the Saturday or Sunday reaired a pamphlet written by Mrs. J.
 ance Department
sppeal to Serenth.day observers, which $h$ qus preparing for the Light of Home. leter may presented drom Rev. W. M. Jone
conerning his " Ohart of the Week," and re J.R. Hubbard read a letter from J. Oroseseti, Ner Haven, Conn., on the same subject.
Corrspondence
was presented from
Clarre, giving a report of work done and fut rup planz; from D. C. Burdick, approving tor pabliastion of one number of Hebrem pa
 trje, job facilities, etc. The Pablishing pe after consallation with members of the Bard. Further correspondence was read, saiptoon lists for the Light of Home; from
Dr. O . P. Potter, concerning quality of paDr. O. D. Potter, concerning quality of ps-
per need for the Outlook and Light of home. $\underset{\text { staements concerning correspondence on the }}{ }$ Sabbath question and the situation in Ar
kanas.
The Committee on Denominational Hand Book having reported the copy all ready,
pwistructed to have electrotypes made for mai instucted to have electroty
The meeting indulyed in an informal dis
cresion about a second edition ot $\mathbf{Y}$.
"sabion abouth and sacond Ay.".
F. Habbard presented a letter from
B. Wells, execeutor of the estate of Diana Hnbbard, relative to her bequest to the
Tract Society.
The Treas
the loan of 5500 anthorized at Jannary meat
ing. He allo reported present financial con.
dition as followe


Batance on iand today....
BHibe ordered paid.............
30778
$500-8887$
$\ldots$


58, while those from Sept. 1, , 1886 , to Fob. 13,
1887 , were only $\$ 1,42097-$ lese than one-
halt
The treasurer reported having a New
Berlin Townahip bond for tio0, which he
nap anthorized to sell.
The matter of
wad publication of of Harchase of Hebrew paper was lype
on thid
Atter approving the minateg, the Boar
Rec. Sect.
Adjorned.

## Sisco, RLA.

"Fritland Peningula" is in the soonth Wharrt thenortherrn part of this peninsola,
on the Jacksonville, Tampa \& Key. West
Ret Ralimy, is a new station named Sisco, after
its foonder,
Brato. H. W. Sisco, formerly of sostot, Masa. He has erected a large and
grobetatial building, now need as store, rail mad depot, post-office, and tenement. Lan
is laci fout in bailding lots, and flay Oot tin building lots, and a gentleman
trom Plymonth, Massa, is now building good house. Mr. Sisco's fine orange grove,
and thers near there, show what can complibed in that line, and illustrate the
valuc of forest protection golda frrit. The station is about two and
oneelalf hours sonth of
 on the fieamers runing to the latter point
oi
imper. More inhabitanta, more land mpproments, and a saw-mill are nedede.
Pbm one mile to a mile and a quarte tron Sisco is a maile to a mile andement, two of the
familioe being Sabbath-keeporr, "Pine
Ritge," said to be from 75 to 100 feet above the St. Jolina, containg some 250 or 300 acres.
The quality of the land is good; the natural drainage excellent; and the location plea ant and healthful for throat, lang and liver
troobles. Of the ten recent parchasers of
 Baptists, and repressen s. Hales of Rho
Illand, Connectiont, and Ner Yot Land can be bonght for trom tas
acre and up wards; the cost of clearing is $\$ 30$ or t40; and the exponse of planting with fruit
ig from $\$ 125$ to 8150 a day. Oarpentors
get from 150 to 250 . 50 . Lamber is abiont 812 to 116 per thousand, at the mills.
The following are among the kinds of frait
trees planted: Orange, lemon, lime grat fruit, shaddock, peach, plum, gaava, pear, pomegranates, persimmons, pecan, banana,
fig and malberry. By way of ornament we have the beastiful magnolia, the bay, an limbrella trees, the jesaamine (now bloom-
lily etc. The peach is now set, Japan plum ing), myrtle, rose, honeyguckle, hydrange regeotables and the orange badding. Garden vegetables are looking well; and, in the
woods, the hackleberry, besides wild flower are in blossom.
There are some land frands and mach poor land in this state; bat the resources
and posibilities of Florida are many and great, and rapidly developing. And there mate that are desirable as minter or perma
nent homes having good advantages and prospecta, pleasant and healthral in location,
land satisfactory in quality and pion railroad, mant, and shipping facilicies, and with opportanities
oles, and flowers.
Orr meeting for Bible-stady on Sabbat afternoons are kept up with good interest,
and we trust, with splendid profit. The average attendance has been over ten.
$\begin{array}{ll}\text { Sreco, Fla, Feb. 18, } 1887 . & \text { A. E. MArv: }\end{array}$

## 等ame titews.

## Nev Tork.

Orr Sabbath meeting, on Feb. 26th, wa vening prayer-meeting was well attonded there being at least thries hundred present. presented the importance of setting our face toward a Ohristian life, with faith in ouir
heavenly home. Atter the conferonce, several young persons came forward and declared their Christian parpose, and asked
for baptism and church membership. Sabbath morning the charch was well filled a an early hour. Good attention was given to
the sermon from Phil. $3: 20$, "For our con versation is in heaven." Immediately atter the preaching aerrice, the baptitatry was
arranged, the candidates prepared, and the congregation sang at intervals, "He leadet) them under eleren years of age) confessed him in baptism. Many were deeply moved by the beanty and power of this Ohristian casiona be often repeaited.
Oar village has enjoged two evenings, aring the past ten days, with Walter Thom angicies of the Inter. OOllegiate Prohibition
 of atatement. He is accompanied by Mr.
Rollo Kirk Bryan, whose ohalk-talks are ansurpassed by anything we have ever seen.
it is simply marrelous what vivid sceenes It is simply marrelons what vivid scenes a
few strokos of chalk in his hands will depict It will donbtlees be a matter of pleasare to nany of the readers of the Rrcoidri to of Wm. M\% Alborti, who was injured by an ccident on the Erie Railroad some twent months ago, santains the decision of the
lower court; this gives him jadgment against the company for $\$ 25,000$ and costs.
We are having topal' March westher Warm and sanng, coilly winds, snow, rain,
ce, Aleet, mad, blizards, with constant
 weather comes daily nearer to us.
We have beenl nenjoying a gracious out pourng of the Holy Spirit. during the lasi he Sarionr as their Saviour; eleven who had loft their first love, have confegsed and re ers have been awakened, and have exprossed
a desire to become Christians. Many luke-

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 hared in the work as well as in the blesging Right in the midst of the work we wer called npon to bary one of the earnest work as been quiet, but earnest. Most of thos who have found the Sariour made their firs nove in the conierence meeting, which wereid at the close of each service. In thes meetings they would speak; a fer manifeste has been done in unifying professed Chris ns. Those who have known the conditio join with as in praising the Lord for his we are working and praying. Pray for na that the good work begun may continue,
Eld. L. R. Swinney has asisisted occasionally giving valuable help

Perie Fitz Randolph. oing on here since work of grace has been the last of January. The cold was severe ood and a general anxiety seemed to pre vail that God wonld revive his work among as the coming of a large company from the Scott Church, who, with their pastor, drove
30 miles to be present at the meeting. From the first the sermons, the prajers and tender ahortations blended in one great longing God, in his meroy, graciously ment the bless. wo weeks melings conce more than glory of God. Daring these precions meet gg, backsliders ware reclaimed, sinner and what seemed no pleasant was the broth erly love and fellowship that filled all heart good work of the Lord.
But the beginning of this precions work
of grace may be traced farther back than the
Quarterly Meeting. It had ita beginning we think, in the earneat sermons, the prayor and tears and faithful visitation, from honse as blessed in this precious harvest of sonle. May God bless her more and more, and
especially in the present moetinge at Otwelic.

## de boytean

It may be a surprise to many living farthe outh to learn that we have had good sleigh. ing here since the frst of December. There or five days, we have had excellènt aleighsrange to see the horses trotting right along with large loads of hay or wood, but the ood siow enables them to do so easily. Rogers ranks as the oldest, and his many riends, out of respect to him and his family, gathered there a fer evenings ago and made pleasant surprise, which closed with a few astor's home, also, on another cold and ormylnight. was crowded with kind friends, of the kitchen filled with the good things
expessive of the good will and ympathy of those about us. May God's In the chroch and in our
In the charch and in our homes the faith ing for the coming blessing

| ing for the coming blessing. L. R. s. <br> New Jersey. <br> plainpibld. <br> C. Potter, and George H. Babcock have just started on a trip to Cuba, to be gone a month or more. It is understood that business calls both these gentlemen to this sunny isle; but if they cannot get some pleasure ont of such a trip, it would hardly be worth while for any other two men to undertake it. <br> Oar charch affairs are moving on in a quiet but prosperons way. The sermons of the pastor are instructive and inspiring, and | February 19th being the seventeenth anniversary of the birth of King William, the inhabitants of Holland made a holiday of it. Early in the morning the people of the Hague presented his majesty with a casket, Hague presented his majesty with a casket, an address and a Bible. The day was celebrated with great enthusiasm. <br> A fearful earthquake shock was experienced in Italy on the morning of Febraary 23d. At latest accounts the loss of life is 23d. At latest accounts the loss of life is estimated at over 2,000 . The cities of Genoa and Nice seem to have suffered most, while some villages and hamlets have been almost totally destroyed. 20,000 people have fled from Genoa by rail and 15,000 have fled from Genoa by rail and 15,000 from Nice. The loss of property is simply incalcalable. |
| :---: | :---: |
| Sabbath-school and social meetings are well sustained. $\qquad$ <br> California. <br> loyaiton. | MARIED: <br> At the residence of the bride's father, James Rainear, in the town of Stowe Creek, near Shiloh, N. J., Feb. 18, 1887, by Rev. T. L. Gardiner, Jogerph H . Foge, of stowe Creek, and Lovis Rar near. |
| Oar winter to date has been nnusually warm and pleasant, free from cold, disa greeable storms, so frequent in the mountainous districts of California. A few inches of snow covers the ground, which is free | At the residence of the bride's father, Mr, Theo. Sanleg, near Welton, I., on the evening of Feb 16, 1887 by Eld.J. T. Davis, Mr. Hemky and Miss HasRIET O. BaNLEY, both of Welton. |
| from frost, and absorbs the moisture from the melting snows-a favorable indication of good crops in store for us. | At his home in Lincklaen, N. Y., Feb. 8, 1887 , WEicome Busprek, aged 50 years, 4 months and 7 days. He was sick a few hours less than a week. of which he bore with Christian patience. He came |
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Benjamin F. Taylor poet, and journalist
ied at Oloveland, Ohio, Feb. 20th The New Jersey, Assembly, hy a vote of 37
to 20, passed a bill reducing the legal rate of to 20, pass
interest to
Five m
Five mummied bodies have been found in
a cave in the Bad Lands of Dakota. It is The House Committee on Public Build The House Committee on Public Build-
inga has agreed to report a bill appropriating

$$
\begin{aligned}
& \text { The Texas Sonate by a vote, of twenty-one } \\
& \text { to eight, has passed a prohibitory amend }
\end{aligned}
$$ to eight, has passed a prohibitory amend-

ment to the constitution, which will be
submitted to the people in Angust. Mary E. Austin, of New York found guilty of abdacting young who was
immoral purposes, has been sonteniced tor immoral parposes, has been sentenced to
four and one-half years in the penitentiary. The President has approved the act to
prohibit the importation and immigration of foreigners and alions under contract or agree-
ment to perform labor in the United States. Mrs. General Logan has selected the center
of the circle of the north end of South Park, Chicago, as a burial place for herself and
General Loogan and a site for the monument At Scranton, Pa., Judge Archbald h
sent the members of the election board
he second district of the Twelfth ward ail, in default of 81,000
The Secretary of the Interior has trans-
mitted to Congress a recommendation of the Commissioner of Indiän Affairs that Congress
appropriates 850,000 for the subsistence of the remnant of. Sitting Bull's band of Sioux In-
dians, now in Canada, for the ensuing fiscal year, when they
tion in Dakota.
The sapreme court of Connecticut has
endered a decision in the celebrated New Haven boycott case of the state vs. Glidden
and others, who undertook to enforce a boycott against the New Hew Haven Journall and
Courior for refuing to discharge certain them gailty of conspiracy, and the sapreme
court confirms the decision. This is the first case of the kind in the sta
Henry M. Stanley has arrived at Zanzibar. All the French troops have been recalled Steamer advices report the loss of sixty
lives by the recent floode in Brisbane
neeansland. The property loge mag maons,
Quen Victoria's anthority has been ex-
tended over Eastern Zululand with the ssien of the Zalus.
The government of Costa Rica has prohib-
ited 'absolutely the entry of Chinamen into Riehard Caulfield, LLLD., editor of the
Journal of the Royal Historical and Archæo logical Association of Ireland, is dead.
The Austrian government has decid forego the nuazal prerngment habs decilization
artiMery and calvary so as not to

## The

The lower house of the Hungarian diet, by ananimous vote, has passed the extra credit
$\$ 3,110,000$ for the equipment of the
French and German government agents land, and making large purchases of hore suitable for military purpose
 accept amnestry, the object being to pat
stop to revolutonary propaganda. Th
military party and conger stop to revolutionary propaganda. Th
military party and conservatives stoutl
oppose the government's February 19th being the seventeenth an
niversary of the birth of King William, th解




| discellany. |  |
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| pos mooilir.boriowis. |  |
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|  |  |
| There's many a sorrow |  |
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| grom and the curse and the heartache can |  |
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IIB Jowks.


## 

> How Re was convinced.
> The able lawyer añ distingnished writer,
$\begin{aligned} & \text { Among other things, his experience goes to } \\ & \text { show how the agitation of wild speculation }\end{aligned}$
$\begin{aligned} & \text { is providentially useful in settling the minds } \\ & \text { of thinkers and communitites apon questions } \\ & \text { which othervise might be negle }\end{aligned}$
$\begin{aligned} & \text { Which otherwise might be neglected, and } \\ & \text { no wanning therebybe baise for the pro } \\ & \text { tection of the numary. He asys: }\end{aligned}$
"how te enlarge the congrbation."
Such is the title of the little tract igsaed
y the Baptist Pabbication Society, and this iy the Baptist Pablication Society, and this
is hatm many woold like to beed done. For

 as a a ample and let tit thom a marked contrast
to anl other anround
attron


















 in the all-comprehensive word Welcome!
Let nothing hinder your my brother, my sig.
ter, from burning this
 anxion we are if we are in loubt over the
accetability of the call we are making.
Ho
we soon, if ever, we go again.
Iti it noen htel les truan in the way we make
brethron, gisters, strangers and all in the

"The bill EIE."
$\underset{\text { An English writer, Mr. Hodden Westropp, }}{\text { recently traced the sing }}$

 Homany, all African tribibes, and our own In-
dians hold this absurd superation.

 of a bloody hand. In Tarkey, Arabia, Hin.
dostan and Malabr, children are decorated
with some brilliant jewel to attract the eye






 sonla' health, would hold up a cross, lest his
glance might accidently fall upon them and
mithe wither their badies.
There in a basis of the most in grove-
ling superastition, and the germ of this one

 men to attribate this to some phyalcal power
of the fye.
While no educated American believes in
 mereg glanaee of phitizon ing it it his nevertholegeg true
that a man of strone that a man of strog will and magnetic man.
ner can and doese exrciea a stron influence
orer every perreon who comes near him

 the buag.-Ex. $-\infty$



## WEARY IN WRLL-Doing.






## HaPPY CIILDHOод.



## bighish titles.




## LEABM TO OBEY CBEBEPTLLI.

## "When I get to be a man, I mean to just as I please."





 obeying gomething elge. The bey who re-
beli againet th authrity of his fatho begs
his own ungoverned nature, or the sugges.



 When the guard Eaid to him that mat moking
was no allowed there. Grand did not rebel,
beconse ho wes senal,
 wag a very good order. You sie he knew the
dignity of obediece.
General Sherman did not approve of Gen.
 orders a heaprily as if he himeself had con-
ceired the plan, and Grant zaid that Sher.
man man was a hero. Boys think it grand to bey
goldieire, but ooldiers must obey before they can command. Sheridan was so prompt to
obey orders that he max advance the
commatd of a large part of the Army of the

 see that the command was good and mise.
Perhaps you have never thought that your
 saying, "My father beat his father, and ne hii
father, and my zon Fill beat me when he is
anan, for it runs in our family"



## ниніLTy.

Jopular Stience Oozar Stzantres with Partolizy Toski -The Canard Stenmship Come Fosti.- bo the withdrawal from their lid
piqued
by tibh mil morvice, are proparia

## build nit nom lom Llo an an

## low lot loyd and and $\Delta$ raid <br> 

a bioycle for the River's Subpaostrracted the attention of all who pay
Itr base is a very light catamaran with
bosts about six inches broad. Near the


## 



| ch surgeon, named Dr. Dubonsqu ordiere. A workman had hil, royed over a surface of about eight inc <br> Dr. Dabousquet took four st esh from the thigh of a young man, from a frog and transferred them wound. By great care the wou ed in $\beta$ few days. The cicatrice obtai he frog's skin was soft, elastic and ous; that from human flesh was a lit ned, harder, and produced irritation to resume his occupation. The re e operation is of great importance ing the superiority of frog, skin, wh he other hand human flesh is not alw $\theta$ had in sufficient quantities for bu wounds of any size, and the dissect rips is very painful. Galignani's er. $\qquad$ <br> estoration of Faded Manusobipt ten happens that the ink with wh ecords were written, upon either pa archment, has faded and rendered acters entirely undecipherable. It therefore, to know that such writi easily be rendered legible by moisten paper with water and then passing o ines in writing a brush which has b <br> The in a solution of sulphide of ammo <br> dark in color, and this color, in <br> of parchment, it will preserve. I <br> Which were treated in this way in <br> nanic. Museum in Nuremburg ten ye <br> ply after the application of the proce <br> paper, however, the color gradu <br> again, but it may be restored at pl <br> by the application of the sulph <br> explanation of the action of this s <br> the composition of the ink is tra ed by the reaction intol the black e. Exchange. <br> ectric Light and Plant Growth <br> Charles E. Putnam, of Davenport, Io <br> es to Science: "The following item, wh <br> appeared in The Democrat, of this c <br> a substantial basis of fact:-‘The he an electric-lamp tower in Davenpo <br> , falls full npon a flower-garden ab <br> hundred feet away; and during the $p$ <br> mer the owner has observed that li <br> h have usually bloomed only in the <br> opened in the night, and that morni <br> es have unclosed their blossoms.as so <br> e electric light fell on them.' 'n <br> duced into this city early this $p$ <br> g , and across the street from the r <br> e of Mr. Henry W. Kerker is sitaa of its towers. This tower is 125 <br> of its towers. This tower is 125 |
| :---: |
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THE SABEATH YOORDER, MARCFI 3,1887 .
$\qquad$
o such person action of
Tories have lately beed hurchill. everse error occari. in Joseph Cook,
1 ingeription to Lord
Howe. It

## LEABN TO OBEY CHEREPULLI

## "When I get

## I sappose every boy thinks that, bat der how many men will or ever have that the, just as thet the

 or ever have done, just as thè the theotrath is that as long as we live an
of forever-we shall have to obot begin the reason, donbtless, why wo whe hav
beg life as helpless babes, so that we cay
" obedience the first thing If whall always have to obey, it will bo
It to learn to do it gracefully. At firat we
wet obey our parents, then the teacter minlewa, and, parents, then the teacher, above all, the laws
God. Bat we can disobey these."
Deritainly, and if we do, we are only
ying tomething else. The boy who re-
against the anthority of his father obeys own ungoverned nature, or the sagges
ne of evil companions. The man wh
the or marders disobeye law, bat he obey Own micked propensities. Which, then
twrect yield to the just authority of par
techers, laws of man and God Weachers, laws of man and God,
oril inflaencess which oppose them?
 Whiling on a government Whant was ont not the guard said to him that smoking
mot aned there. Grant did not rebel,
Gie he was a general, and the com been given him by a subordinate; he a
othrew away his cigar, remarking that dity of obedience. Crant's plan for taking viprove of Gen-
te a protest. Then he obeyed Grg, and ert as heartily as if he himsielf had con
ed the plan, and Grat asid that Sher-
whe a hero. Boys think it grand liers, but soldiers must obey before they
command. Sheridan orders that he was advanced to the
mati of a alarge part of the Army of the
omac, and Warren who did not ohey opy sometimes question the wisdom of
of father's commands, bat they f father's com mands, bat they shoula
cherfully, and in after years they may ape you have never thonght that woin
yona
fanle apt to be like yourself, even in of filial disistotle said that a man ac-
" My father beat excuised himeself by or, and my son will beat me, when he is
nn, for it runs in our family."
on't let disobedion ittrightnow and here, in your own pering.
ive chat, as obedience is a necessity of
homility.
bolieve the first test of a truly great man
hamility. I do not mean by humility tof his own power, or hesitation in ang his opinion; but a right ander-
ing of the relation between what he can
id mif, and the rest of the world's N, snd the rest of the world'grayings
toinge. All the great men riot only
their basineas. but uanually know that
it; and
 of in them, only they do not thing
of themselves on that account Ar-

 texpect their anybody else, only they
townand worshen therefor, to thf grerersense of powerlessnese, feqing
that thess is not in them, but thr
the
 athey meet, and are endeessiy, fools 1

The Sabbath Gichool．


IMRBMATIOMAL LBSEONS， 1887 ，ma mins quantra




Lisson Xl－JACOB AT BETBEL

## \section*{P <br> <br> }

 and
 and they were at his servinge and descecending on it，
and bring pis petions

## I am the Lord Gehola，the Lord stood abovoit，and said，Aratam thy father，and the God of Isacc：As he beheld，he saw in his vinon，

## and distinctiy recognized the Lord sid he behold the head of the lofty ascent；not only ding Lord，but the Lord was teholding and speaking to him．Surels，here wasa a conference euchas he had never been permitted to enjoy before；though he was


GOLDEN TiEXT．－－surely the Lord is in thit

| Gen．58： 10.22. The beginining of fuller |  |
| :---: | :---: |
|  |  |
|  |  |
| Wedneaday． 2 Kings 6：1－17．Heavenly helpers．Thuraday．Rev．81：9－27；22：1－5．Heavenly glo |  |
| Hay．Roiem． E：－111．Goats graee |  |
|  |  |

## Trus．－About B．C． 1780. Plack．－Bethel，twelve miles north of Jerusalem． <br> OUTLINE． <br> I．Heaven＇s nearn III．God＇s grace． III．Man＇s advance <br> INTRODUCTION

We now pass over a space of more than one hun．
dred years，from the event of the last lesson to the bevistory of Isaac＇s early life；the story of his marriage to Rebekkh；the young lift＇of their two sons，BEau
and Jacob，the alienation that sprang up between and JJcob，the alienstion that sprang up between
the two brothers，form sifinply a connection between the covenant made with Abraham and the corienant
now．made with Jacob．Esau，in a moment of hun－ ger，had sold his birthright to Jacob．On the part
of JJacob this transaction was exceedingly unworthy． It was taking advantage of Earau＇s necessity to rob
him of his most valuable posesession．Jecob＇s moth． She contrived a plan sometime ofter the above trans． action to secure the blessing of Lsase upon．JJacob，
which Issac had intended to confer upon Essu．On whico nsac hid intended to coner upon sau．On
ucount of this dishonest transaction Ekea wasdeep．
ly enraged against his brother Jacob，which made it Iy enraged against his brother Jacob，which made i
unsafe for Jacob to reman at home Esau was dib－
posed to take his life，and Itaace was also greally of－ posed ta take his iecetion that Jacob and his mother
fended at the ded
had practiced upon him．In this emergency of un－ happy affairs at home，Jacob＇s mother sent him
a way to his kindred，her brother＇s family，who lived in Padan－aram．He went amay for the nominal
purpose of securing a wife emong his kindred．This

## EXPLANATORY NOTES

V．10．And Jacob vent out from Beer－sheba，his
father＇s home．This place had been ther residence of
Ahraham a hundred years before，and was named Abraham a hundred which，interpreted，is＂＂the well
of him Beer－haben，＂or again＂＂the well of the oath．＂The
of ser place was remarkable chiefll for the weill．of living
water．It still retains its ancient name，and its two times．From this place Jacob goes forth an exile from his home no more to return．He goes unat－
tended by a servant or evena a beast to co carry him； to walk with．His journey was not only a lonely
one，but his heart was flled with sorrow，as he highway；his conscientious aoul me the common account of his sing，which had provoved the resent－ home，and went covarard Haran．This was in Padan－ aram or Mesopotamis，where Abraham＇s father had
died；and where his relations had remained and set thed when he，by divine direction，eet out for Canaan．
 dent that he stopped at this place．It was a place well
known in the traditions that had come to him con that thou ghati give me，I will surely give the tonth
and

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| :--- | :--- |
| his grandfather．It was about forty．five | $\begin{array}{l}\text { thece．This giving of tithes has been mentioned be } \\ \text { m Ber }\end{array}$ | and probably required two or three days＇traviel to

each it．It was near Bethel．Here he halted for the
 would be much better for men to come into such personal communion with God as to feel their utter
dependence upon him for all the blessings of life， culiar hardahip for him，as a traveler，to so sleep on
the gion

Books and Magazines．
Joskp Coor＇s Bosion Lzctunks．－The Rev．
Joseph Cook has arranged with the Rand Avery Joseph Cook has arranged with the Rand Avery
Company for the exclusive right to publish the
Boston Monday Lectures for the present course． Boston Monday Lectures for the present course．
They are to appear once a week in handsome pam－
phlet form，magazine size，in large type phey fere to appear mace a week la hanaine size，in large type，on fine
pplet．
paper．They are to paper．They are to be hioroughy revised and
coprrighted by Mr．Cok，and are to be the only
authentic reports of his lectures．Just as the course of lectures has been glven for twelve years without
any aim at pecuniary remuneration，so these lec any aim at pecuniary remuneration，so these lec
tures are to be published．at a merely nominal price，
10 conts a copy，or 50 cents for the set of eight lectures，to pay only the bare cost of publishing． The present course is probably the most important，
and most interesting，of all that have been delivered and most interesting，of all that have been delivered
within the past $t$ welve years，covering，as it coes，
竍 the general topic of＂Current Religions Perilss＂
In these lectures，Mr．Cook is to interpret，in $h$ most eloquent and powerful mannor，the many the．
ological signs of the times，and review such vital topics as the Andover Controveray，the debate at
Des Moines，the attitude of secular journalism，the new religious efforts on the colleges，and the general feeling of anxiety in the churches． No dount the multitude of readers of the former
reports in the relggious and daily newspapers，will
be pleased to learn of this publication of Mr．Cook＇s lectures，especially so a
puat they are to be iakued in a cheap form that will re－
flect creditably，on the old printing house of Rand

| BEQUESTS TO TRICT sOCIETY． <br> The generous purpose of some persons to aid in the work of this Scciety，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 the gift is intended to be made．It is necessary this purpose that bcth 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 ： <br> FORM OF bequetr． <br> I give，devise and bequeath to the $\Delta$ merican Sab－ bath Tract Society，a body corporate and politic un－ der the general laws of the state of New York，the sum of．．．．．．．．．．．．dollars，（or the following de． scribed property to wit．．．．．．．．．．．．．．．．．．．）to be applied to the uses and purposes of said Society， and under its direction and control forever． |
| :---: |
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## LT Tae New York Seventh－day Baptist Church holds regular Sabbath services in Room No．8，Y．M．

C．A．Building，corner 4th Avenue and 23d St．；en．
trance on 23d St．（Take elevato．）Divine service
at 11 A．M．Sabbath school at 10.15 A．M．Stran－
gers are cordially welcomed，and any friends in the
city over the Sabbath are especially invited to at．

## city over the Sa tend the service．

## EF Cricsato Mission．－Mission Bible－school at the Pacifc Garden Mission Rooms，corner of Vad

the Pacific Garden Mission Rooms，corner of Van
Buren St．and 4th Avenue，every Sabbath afternoon Buren St．and 4th A venue，every Sabbath afternoon
at 2 o＇clock．Preaching gat 8 oclock．All Sabbath
ters． nvited to attend．
CTE Tar Committee appointed by the General
Conferepce to correspond with interested persons in refference to to the Sasposath quaestion，and with refer
ence to our work as sabbath reformers，is as fol

## low


Perie F．Randolph，Lincklaen Centre，
L．A．Platts，Alfred Centre，
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， one member for eacco of the ive 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 committes，o
to the member of the committe in whose Aspocia tion such person or persons would most naturall
belong，they will greatly aid the committee，and the

## cause of truth．

Tespond in the swedish language should be to cor to
cter Prrbors in Milton may wish to procure copies of the new book，Shb Seventh day Baptist Quarterly，and other Tract So－ ciety publications，will find them on sale at the store
of Robert Williams，in the care of F．C．Dunn．
E．Plumpan OARDS and printed envelopes for al Who will use them in making systematic contribu－
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