

THE SABBATH RECORDER.

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HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps in the International Lessons...

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TURNING OVER THE NEW LEAF. The year begins. I turn the leaf. All over writ with good resolves...

trailed arms and funeral music, but when the grave has been closed, they turn away with quickened step and shouldered arms...

DEEPER still is the philosophy, and more satisfactory the facts, which come with new spiritual experiences.

The passing of time, seen from one point, is scarcely perceptible, and from one point there is no difference in days.

The voice of Christ, like the sound of church bells, rings through all the valleys of our sorrow, saying: "Come unto me and I will give you rest."

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The Sabbath Recorder. A. H. LEWIS, D. D., LL. D., Editor. JOHN HISCOX, Business Manager.

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new. We could not make the new year a time of sadness if we tried, and the main reason is because it is a new year, with new opportunities, new promises, new purposes, new hopes, and therefore, of new endeavor. We shall be content for the moment, if to all the readers of these pages the new year can bring thus much. You say you have failed? So all may say. You have made mistakes? So have all. You have been discouraged? Every one who reads these lines has had a similar experience. What then? Let the past teach anew the lesson, that with the new year something, nay, much may be gained over every mistake of the past, and every failure which marked the days gone. Thank God for the glory and the worth which every new opportunity contains. Grasp the problems of life with a new grip. Face the difficulties of life with a new hope. Meet the demands of life with new endeavor, and over all let the consciousness that it is God's world come to you with new power and with that abiding newness which shall make your faith in Him unbroken from this hour, and until the new day, the everlasting day, shall dawn.

It is unfortunate that in attempting to define faith, theologians have created a feeling that there is something unnatural in it.

This has pushed the faith idea far away, while it has failed, in a sad degree, to understand how large an element in human experience the faith faculty is. If we could live on our absolute knowledge of what has been, and what we see and can measure at the present time, there would be little need of faith; but all experience teaches that the limit of our knowledge, whether looking backward or outward from the present, is so near at hand that life would be almost worthless if there were nothing beyond this knowledge. Seen in the light of what we absolutely know, we are like one confined in a room so small that his hands can touch the wall on either side, and if the walls open not by doors which grant escape or by windows that open larger views and further distances, life would be meaningless, ambitionless, and almost hopeless. Therefore it is that in every department of experience faith is demanded. It is the basis of all the best things we attain. Therefore has God ordained that men are not naturally disbelievers, and much unfaith comes from not understanding that the exercise of faith in all things is a normal, desirable and Heaven-ordained experience. Through the exercise of faith the future takes on new meaning, our purposes are strengthened and enlarged, and our hope lights up the way that would be, otherwise, pathless and dark. Youth plans to overcome impossibilities, and its plans are fulfilled because youth is full of faith. We are more apt to say that youth is hopeful. It is better to say that youth is of faith—full. Advancement in everything good comes because men have faith that better things are possible, and that they can be attained. All true greatness comes because men believe in the possibility of greatness and believe that God will help them to attain greatness in spite of seeming difficulties or actual hindrances. If the reader can grasp the thought we seek to teach, life will take on higher and better meaning even though he must sometimes feel for the moment that

"Day is gone, the sun has fled,
God has forgotten the world."

It does not matter so much when our hopes are to be realized, if the soul is confident that some time, in some way, they will be realized. For example, no one may say what Heaven will reveal to us, nor can we grasp the thought in anything like completeness, while we are shut up by earthly surroundings, nevertheless:

"Faith will dream, and hope will trust,
(Since He who knows our needs is just;
That somewhere, somehow, meet, we must."

So faith, looking out on whatever fields may lie nearer to us, or toward the unknown fields which we believe exist, does not only dream, but confidently knows that somewhere, some time, and somehow all that God has ordained concerning the best will come to each who devoutly seeks for it.

For several months past, both in London, England, and in New York city, special efforts have been made to determine the percentage of church-goers. The results in these two cities show many things in common. The latest effort along this line in New York has taken place within the last four weeks. The figures given below represent the best portion of the city, and therefore present matters in the most favorable light. First appears the universal fact that women form the larger percentage of church attendance. In the Roman Catholic church women form two-thirds of the attendance, and in Protestant churches, a little more than half. As between Catholics and Protestants the showing is decidedly in favor of the latter, although "the Protestant population exceeds by one-half the Roman Catholic." The actual church attendance reverses this showing; the attendance of Roman Catholics "being more than one-half as much again" as the Protestants. In the district under consideration, there are eighty-seven Protestant places of worship, and nineteen Catholic places, which indicates that the congregations of Catholics are much the larger, as congregations. In general, the census shows that about three-fourths of the people of New York do not attend church in the most favorable district, one which is especially representative as to church-going. It is not possible to explain these facts away. They indicate that a large majority of the people of that city prefer to spend Sunday as a leisure day rather than as a day for church-going. This could not be except that there is a definite decline of regard for Sunday and of interest in church-going, either as a habit or a pleasure. Each reader will attempt to account for the causes which have brought about this general situation, according to his standpoint, but the facts remain, and if there cannot be found some corresponding good which is not represented in church attendance and regard for Sunday, the conclusion is inevitable that the situation indicates a decline along lines of vital interest to religion and the general good. If these figures concerning church attendance in the city of New York be placed over against the political situation, including the results of the late municipal election which handed the city over to the hands of Tammany, and the renewed agitation of the question of legalizing the open saloon on Sunday nearly the same as on other days of the week, the religious problem of the city becomes quite as great as any other problem connected with municipal government and with the future of the country.

SOME EXPLODED FICTIONS.

What is known as the legendary period in any nation is usually the early period of its existence, that which precedes the historical; but in America it is somewhat the reverse, as most of our legends belong not to the dim and shadowy past, but to the more recent civil war period. Many of these stories, believed by the more credulous, but doubted and denied by the more skeptical, have in this age of criticism been proved to be only myths and legends. Yet the greater part of these stories have something of an historical basis.

Few people in our day regard the story of George Washington and his little hatchet and the cherry tree, which delighted our childish imaginations, as other than a myth resting upon the more than doubtful authority of the silly biography of Weems, one of his first chronicles. So with the Pocahontas legend, few regard it to-day as a true incident. It rests solely upon the authority of the author of the story, John Smith, who is suspected of romantic exaggeration and coloring. The narratives of his exploits are now regarded as somewhat apocryphal.

For years our American histories have recorded as fact an incident connected with the first inauguration of Thomas Jefferson as President of the United States, and which admirers of the great statesman have paraded as an evidence of Jeffersonian simplicity—the story of his riding to the capitol on horseback unattended, and hitching his horse to a post while he went into the capitol to take the oath of office, and that, after taking the oath of office, he mounted his horse, and unattended, rode away.

This story is now regarded as a pleasant fiction, first published by an English tourist named Davis. William Eleroy Curtis, in his "True Thomas Jefferson," says Davis was, like all foreigners, amazed at the simplicity of our government, and that he was imposed upon at his boarding house by several wags who related absurd anecdotes of the president and others in authority. This story, like most others, rests upon a slight historical basis, which is the following: It appears that at the inauguration of Jefferson's successor, James Madison, Jefferson rode from the White House to the capitol on horseback with an escort of cavalry, and that at the close of the ceremonies he slipped away quietly, remounted his horse and rode to a boarding house in Georgetown, accompanied by his grandson, Thomas Jefferson Randolph, who is authority for the story.

It now appears that Mr. Jefferson did not ride to the capitol at all. Mr. Curtis tells us that he walked between Samuel Dexter, of Massachusetts, secretary of the treasury, and Benjamin Stoddard, of Maryland, secretary of the navy. The admirers of Jeffersonian simplicity would perhaps be somewhat loath to believe that Mr. Jefferson possessed a fine coach drawn by four magnificent horses attended by a coachman and footman clad in livery.

For years the pathetic story of John Brown's stooping to kiss a Negro child held out to him in its mother's arms as he walked down the steps of the Charlestown jail on his way to execution has been regarded as a true incident. We have before us a picture of the scene. Who first reported the incident we are unable to state. It seems to have been cred-

ited as a true incident by the great poet of freedom, John G. Whittier, as the following lines will testify:

"John Brown, of Osawatome, they led him out to die;
And lo! a poor slave mother with her little child
pressed nigh:
Then the bold blue eye grew tender, and the harsh old
face grew mild,
As he stopped between the crowding ranks and kissed
the Negro's child!"

The truth of the incident is now denied even by many of the friends and admirers of the old hero.

Murat Halstead, who attended the execution in the capacity of a newspaper reporter, in an article in the New York Independent, of Dec. 1, 1898, on "The Tragedy of John Brown," says: "A story has been largely circulated that as Brown left the jail he kissed a colored child, and there are paintings and poetry to that effect. When he stepped out of the prison there was not a group other than military in sight."

Another legend immortalized by the grand old Quaker poet is the Barbara Fritchie incident. For years countless boys and girls have stood up on declamation days and sturdily declaimed the inspiring poem, "Barbara Fritchie." By many it is considered veritable fact that Stonewall Jackson did order his men to fire at the little flag waved from an attic window by a wrinkled old grandmother in her ninety-sixth year. But since the autumn days of '62 the real facts have been brought to light, and it has been proved by the most conclusive evidence that Jackson did not even pass the Fritchie residence, and that he never saw Dame Barbara.

Early on Wednesday morning, Sept. 10, Jackson's troops, which were camped three miles east of Frederick, were set in motion, marching westward, passing through Frederick on what is known as Patrick street or the pike. While the troops were marching westward on Patrick street, Jackson, attended by a single aid, rode westward on Second street, the second street south of Patrick and parallel with it to the Presbyterian parsonage to call on his old Virginia friends, Dr. and Mrs. Ross. Dismounting from his horse and receiving no answer to his ring at the doorbell, General Jackson unconsciously fixed forever his exact whereabouts at the moment his troops were passing the Fritchie house, for he slipped under Dr. Ross's door a hastily penciled note, of which the following is a copy:

Regret not being permitted to see Dr. and Mrs. Ross, but could not expect to have that pleasure at so unseasonable an hour.

T. J. JACKSON.

Sept. 10, 1862, 5:15 A. M.
Then he remounted his horse, rode on westward to the next street, up which he turned, joining his troops one hundred yards west of the Fritchie cottage, which he never passed and whose occupant he never saw. Colonel Henry Kyd Douglas, aid-de-camp to General Jackson, asserts that he was with General Jackson every moment he was in Frederick, and that no incident or anything that could possibly give rise to the story occurred. It is moreover stated that the day on which Jackson marched through Frederick, Barbara Fritchie was sick abed.

Now for the historical basis of the story. A few days after the march of the Confederates through the city, the Kanawha division of Burnside's Ninth Army Corps, commanded by General Reno, entered the city on the track of the Confederates. As the Union troops were

passing along the street Barbara Fritchie sat on her porch and waved a little silk flag of thirty-four stars. The men cheered as they went by, and General Reno, riding along and seeing her waving her flag, stopped and inquired her name and age, and bade his men give three cheers for the loyal old grandmother—three cheers for ninety-six. The next day he was killed at South Mountain.

A dozen rumors jumbled together—the flag waving, her great age, the Reno incident—form the uncertain historical basis of the story and poem.

One of the most thrilling of our wartime poems, "Sheridan's Ride," by Thomas Buchanan Read, vividly describes how General Sheridan turned the adverse tide of battle at Cedar Creek, Va., in October, 1864; how he made a wild ride "From Winchester, twenty miles away," met the retreating, straggling, disorganized masses of Union troops leaving the field in disgraceful panic; and how by his mere presence he turned a terrible defeat into a glorious victory.

That Sheridan did ride in hot haste from Winchester to the field of battle, that his presence did inspire confidence in his troops, and that he was thanked in a letter by President Lincoln is all true. But that the tide of battle was turned by Sheridan, and that without his coming the day would have been lost, is disproved by the testimony of Union and Confederate authorities and participants in the conflict alike. The reports of Union commanders show that they had reached a strong position, that they had recovered from their surprise and were hopeful of victory. The Confederate commander, General Early, describing the condition of his troops in the afternoon, says: "The advance was made for some distance, when Gordon's skirmishers came back reporting a line of battle in front behind breastworks, and General Gordon did not make the attack. It was now apparent that it would not do to press my troops further. They had been up all night and were made jaded. Their ranks, moreover, were much thinned by the absence of the men engaged in plundering the enemy's camps."

There is another historic tree in the state of Virginia, the subject of an idle myth—the famous apple tree at Appomattox court house, under which General Lee is reported to have surrendered. It has been frequently related how the tree was cut up by the soldiers, and even pieces of the roots carried away as souvenirs. No great poem immortalizes the event like "Sheridan's Ride" and "Barbara Fritchie," but it, too, called forth a poetic effusion from the Hon. R. S. Conkling, who in his great speech nominating General Grant for president in the National Republican Convention at Chicago in 1880, opened with the following improvised lines:

"And when asked what state he hails from
Our sole reply shall be,
He hails from Appomattox
And the famous apple tree."

The surrender did not occur under the apple tree, nor was it on any way connected with the surrender. The surrender took place in a room of the McLean house in the village of Appomattox Court House.

There is, however, some slight foundation for the apple tree myth. General Horace Porter, in his article in "Battles and Leaders of the Civil War," on "The Surrender at Appomattox Court House," after stating that

he found General Lee a little more than half a mile from the court house, says: "He (General Lee) was lying down by the roadside on a blanket, which had been spread over a few fence rails on the ground under an apple tree, which was part of an orchard. The circumstance furnished the only ground for the widespread report that the surrender occurred under an apple tree."—Christian Advocate.

WHY DO SEVENTH-DAY BAPTISTS EXIST?

A. H. LEWIS.

(Continued from last week.)

CHAPTER TENTH.

THE FUTURE OF SEVENTH DAY BAPTISTS.

Fundamental truths never die. God's purpose to give victory to fundamental truth is never permanently thwarted and the path of history, however sinuous it may be, and however much deflected from the shortest course, finally expresses God's highest purposes. In the light of these truths the future of Sabbath Reform, and of Seventh-day Baptists so far as they are allied with it, must be considered. If they shall fail in discharging the trust committed to them, other hands will take it up. If they do not appreciate the value of what has been in their history, of what now is, and of what must necessarily be, as the years go on, that want of appreciation will hasten their ruin. These are great fundamental facts which appear in all history, and apply to all movements. They will be closely woven into all our future history.

The present situation, as well as the history of what has been, indicate that it is not now the main work of Seventh-day Baptists to build up their churches by ordinary methods, nor to consider the attainments of new adherents as the prime object of their existence. If ever public opinion, in religious circles, shall reach a just appreciation of the great truths and facts which have been presented in former chapters, and if with that appreciation shall come a corresponding spirit of obedience, the development of Sabbath-keeping churches will be a certain result. The development of such churches, on any large scale, cannot come without both revolution and reformation on the entire Sabbath question. Reformation and revolution will come through two or three leading influences. As was eminently shown in the beginning of the Protestant Reformation in Germany, and as appears in many similar cases, in both Jewish and Christian history, the greatness of existing evils and the noxious growth which comes from mistakes and erroneous opinions, compel reformation and revolution. Folly and error grow arrogant with age and power. With this arrogance comes ecclesiastical tyranny, and corresponding spiritual and moral decline through errors which have found a home in the church. If the errors are mainly outside the church, the same arrogance and recklessness appear, and folly and error make such open warfare upon all things that are best, that righteousness and its advocates are compelled to bring about revolution and reform, through struggle. It is said that civilization has found its most marked epochs on battle fields. However this may be, it is true that spiritual freedom, moral revolution, and religious reformation have never been attained except through warfare in intellectual and spiritual things.

Whether the Seventh-day Baptists shall have a future marked by increasing strength,

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by Rev. William C. Whitford, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1904.

Table with 2 columns: Date and Lesson. Includes entries for Jan. 2, 9, 16, 23, 30, Feb. 6, 13, 20, 27, Mar. 5, 12, 19, 26.

LESSON II.—THE PREACHING OF JOHN THE BAPTIST.

LESSON TEXT.—Matt. 3: 1-12.

For Sabbath-day, January 9, 1904.

Golden Text.—Repent ye: for the kingdom of heaven is at hand.—Matt. 3: 2.

INTRODUCTION.

The Jewish nation had been prepared for the coming of Jesus Christ by the long line of prophets who had spoken from the earliest times of the coming of the Messiah and of the Messianic age.

We are apt to lose sight of the greatness of John the Baptist and the importance of his work, because his ministry began only a few months before that of his Master and continued after Jesus had begun his work.

John's work had a lasting effect upon the nation. He had a company of disciples even after our Lord's ministry was well begun.

John was born about six months before Jesus, and began his public preaching a few months before Jesus began his. It is not improbable that each of them was almost exactly thirty years of age when he thus began his public work.

TIME.—Very likely about the first of July in the year A. D. 26.

PLACE.—The wilderness of Judea, evidently in that part of it near the Jordan.

PERSONS.—John the Baptist and the people.

- 1. John Preaches Repentance. v. 1-4.
2. John Baptizes Many. v. 5-6.
3. John Rebukes the Hypocrites. v. 7-10.
4. John Speaks of the one to come. v. 11, 12.

NOTES.

1. And in those days. An indefinite general reference to time. Compare Exod. 2: 11. Preaching in the wilderness of Judea. The uninhabited region to the eastward of Jerusalem bounded on the north by the wilderness of Jericho, on the east by the Dead Sea, on the west by the mountains of Judea, on the south running into the wilderness of Zin.

2. Repent ye; for the kingdom of heaven is at hand. This is the herald's proclamation of the speedy establishment of that reign of God upon earth, for which every loyal Israelite longed.

Saviour's teaching. It is impossible to define it in a few words. We notice that John thought of it as a spiritual kingdom, for he proclaims personal repentance as the method of preparation for its coming.

3. For this is he that was spoken of. This verse is not a part of the discourse of John, but rather an explanation by the Evangelist. In Isa. 40: 3 a forerunner of the Messiah is pictured like a herald who proclaims the approach of a monarch.

4. Now John himself, etc. That is, the man who was really the forerunner as contrasted with the voice referred to by the prophet.

5. Then went out into him Jerusalem, etc. The readiness with which almost all the people accepted John's teaching is certainly remarkable. It is to be noted that he preached not only that men ought to repent, but especially that they ought to repent as a preparation for the kingdom of heaven.

6. And they were baptized of him. John's baptism is not a mere modification of the Jewish baptism of proselytes; for it can not be shown that the Jews had the practice of baptizing proselytes till after the destruction of Jerusalem.

7. Pharisees and Sadducees coming to his baptism. We need not infer that they came together. John may have on various occasions given similar words of warning to representatives of these two sects.

8. And his head sinks low on the aged breast. While his thoughts far back are teaching To the Sabbath morns of his boyish days And a mother's sacred teaching.

9. When the bells were tolling for loved ones gone. For the wife, the sons and daughters. Who, one by one, from his home went out, And down into death's dark waters.

10. The old man sits in his easy-chair, And his ear has caught the ringing Of many a church-bell far and near, Their own sweet music singing.

were, however, far from repentance, and that is why John speaks so harshly to them. The wrath to come. Compare Mal. 3: 1-5 and other passages.

8. Bring forth therefore fruit worthy of repentance. That is, show by your lives that you are repenting of your sin. John makes this requirement of all. In Luke 3: 10-14 we have the record of how he gave explicit direction to several classes of people as to what sort of fruit they should bear.

9. We have Abraham to our father. There was a common expectation that the descendants of Abraham would have a share in the Messianic kingdom just because they were children of Abraham.

10. The ax lieth at the root of the trees. It is time for immediate action for those who would come into the kingdom through the only way possible, the gateway of repentance.

11. I indeed baptize you in water unto repentance. "In" rather than "with" water. Repentance indeed preceded baptism, but baptism was the outward act that marked the beginning of a life of repentance.

12. Whose fan is in his hand. John thinks of the Messiah under the figure of the harvester who is separating the valuable grain from the valueless straw and chaff. The fan is the instrument with which he throws the grain and chaff into the air to be separated by the wind.

THE SABBATH BELLS.

The old man sits in his easy-chair, And his ear has caught the ringing Of many a church-bell far and near, Their own sweet music singing.

A few years later, and lo! the bells A merry strain were pealing, And heavenward bore the marriage vows Which his manhood's joys were sealing.

When the bells were tolling for loved ones gone— For the wife, the sons and daughters. Who, one by one, from his home went out, And down into death's dark waters.

But the old man wakes from his reverie, And his dear old face is smiling, While the child with her serious eyes reads on, The Sabbath hours beguiling.

Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence.

Our Reading Room.

SHILOH, N. J.—We were favored by a visit from Pres. B. C. Davis, who stopped with us over the Sabbath, on his way to Washington, D. C., to speak in the interest of the Anti-Saloon League.

Should any one wish to go on the excursion to the Holy Land next March, and is not provided with a berth, if he will let me know, it may be that I can assist him in procuring a berth more cheaply than he can now get it.

FARINA, ILL.—We had recently the pleasure of a visit from Sister Townsend. She was on her way north from Stone Fort, and stopped off here and spent a week with us.

During the night before Thanksgiving Bro. O. U. Whitford arrived at Farina, being on his way from the meeting of the South-Western Association.

On the Sabbath following his visit, Pastor Seager, being unable to preach, the present writer preached on the fundamental principle of giving and the advantage of giving on a systematic plan.

For two weeks following Bro. Whitford's departure, Bro. Seager was confined to his house by the effects of a severe cold.

We have had during the last few days our first experience of real winter weather. Following a steady rain last Sabbath there came at night something akin to a blizzard, if it was not the genuine thing.

PORTVILLE, N. Y.—On Sabbath evening, Dec. 12, occurred a very pleasant surprise to Mr. and Mrs. Frank Barber, of Barbertown,

the occasion being the fiftieth anniversary of their wedding. Not long after dark, friends and neighbors began coming in, loaded with suspicious looking baskets, until the house was filled with guests.

At nine o'clock the strains of the wedding march brought a hush over the people, and soon the bride and groom of fifty years ago, were ushered by Mr. and Mrs. O. B. Langworthy who celebrated their golden wedding some six years ago, to an arch of evergreens that had been arranged for the purpose, and where two beautiful new chairs were placed for the use of the bride and groom.

Mr. and Mrs. Barber have spent their entire married life in that neighborhood and have a host of friends who wish them many more years of happy married life.—Oswayo Valley Mail.

PRAISE IS COMELY.

There is a beauty in praise as there is in holiness itself. Praise is comely for the upright. The spirit of thankfulness adds an indescribable charm to characters distinguished for robust piety and stalwart principle.

It is fortunate that one day in the calendar year at least is devoted to the cultivation of this spirit of praise. It is true that if all the divine benefits received by the soul in any one year were reckoned up, it would require more than a day of twenty-four hours, and certainly longer than the session of a Thursday morning meeting, to strike the total.

A portion of God's praise, however, it is man's privilege and duty to utter while on earth. To be sure, men cannot perpetually be singing psalms, any more than they can literally be always on their knees.

Christians, both individually and as church members, may well, as they review the past year, declare: "The Lord hath done great things for us, whereof we are glad!"

is a time for thanksgiving and thanks living. Praise is comely for the upright. Praise ye the Lord.—New York Observer.

GLORY DIVINE.

A little girl went to a drug store and asked for "five cents worth of glory divine." "What does your mother want it for?" asked the puzzled druggist.

A story is told about Wendell Phillips—a story that must have made even the serious-minded Abolitionist laugh heartily.

Wendell Phillips was in a hotel at Charleston, had breakfast in his room, and was served by a slave. Mr. Phillips spoke to him as an Abolitionist, but the waiter seemed to be more concerned about the breakfast than about himself.

The other remonstrated: "Scuse me, massa, but I's 'bliged to stay yere, 'cause I'se 'sponsible fo' de silverware."

LIFE.

MRS. A. L. BARBAULD.

Life! I know not what thou art, But know that thou and I must part; And when, or how, or where we met I own to me 's a secret yet.

Life! we've been long together Through pleasant and through cloudy weather; 'Tis hard to part when friends are dear— Perhaps 't will cost a sigh, a tear;

Then steal a way, give little warning, Choose thine own time; Say not: "Good night," but in some brighter clime Bid me "Good morning!"

Special Notices.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2:30 P. M. Sabbath-school at 3:30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Washab avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 516 W. Monroe St.

The Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

ELI FORSTHÉ LOOFBORO, Pastor, 321 W. 28th Street.

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Whoever tries to do each day's work in the spirit of patient loyalty to God is weaving the texture whose other side is fairer than the one he sees.

Your daily duties are part of your religious life just as much as your devotions. — H. W. Beecher.

We may choose to stay away from God, but we cannot choose the consequences. — Dorcas M. Tinker.

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. JOHN HISCOX, Business Manager.

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