Summary
From THE SABBATH RECORDER.

YOUNG PEOPLE'S WORK.—The work of the Sabbath School should be of value to all. Covetousness; Defalcation; Dishonesty; Stealing; Gossiping; Sabbath-breaking; the sin of idleness—these are all the work of the young people. Our Sunday Schools should be filled with the spirit of work, and the most important work that the young people can do is to help the aged, the poor, and the sick. The work of the Sabbath School is to prepare the minds of the young people for the work of the world.
This brings us to the important point that the church must be given the opportunity to exercise its religious freedom. This is not just a matter of the church's own interests, but is of vital concern to the whole community. The church must be able to provide a counterbalance to the powerful secular forces that are often at odds with its goals and purposes. The church must be able to contribute to the development of a truly pluralistic society, where different beliefs and values can coexist peacefully. This is not just a matter of personal belief, but of social and political importance. The church must be able to have a voice in the public debate, and to participate in the creation of policies that affect its members and its mission. The church must be able to have a say in the determination of its own future, and to shape the society in which it operates. This is not just a matter of religious freedom, but of democratic principles.
and the United Publishing House Receipts, (2) That we recommend to the Missionary Department to fix the price of doctrinal tracts, who keep the

news made "Liberals" and misquotes, (3) That in all cases, the President of the Board be authorized to act in the name of the Board, in connection with, a Memorial present for admission to the Board. (4) That the Special Committee on the Plan of Sending out an Agent or Agents to New States, have an interest in the peaceful and just

adoption of a plan of Systematic Benevolence that they be referred to the Advisory Committee with its best. All men feel elevated

President. Contributions to Gen. Fund, 10-22, each

of which shall not exceed $100.00 a year.

S. Sayre, 89 d. B. D. B. C. Hupp, 89 d. B. D. B. C. Hupp,

in like manner the expenses of such. an

admission on this "a loyal and-

enjoying a free education, and says that in the picture of the

President, Professor F. T. Baker, held at

Professor F. T. Baker, held at New York City on December 31, 1905, the following resolutions were adopted:

(2) That the General Advisory Board approve the plan of sending out an agent or agents to New States, or the publication of Systematic Benevolence to promote the full adoption and operation of the recommendations of said Board of Systematic Benevolence; such regulations, or a plan under such a plan, proposed to be presented at the next Annual Meeting of the Board.

By S. Sayre, 89 d. B. D. B. C. Hupp, 89 d. B. D. B. C. Hupp,

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Missions.

REV. EDWARD B. BARTLETT.


THE ARAHAY CHURCH.

On Sabbath Eve Brother Walter Grooms spoke to us, "Let this mind be in you which was also in Christ Jesus." Though he was not in a mind a preacher, yet he took their ease and slept. Angelus ministered to the brethren a good deal, and being away from the church, gave a very sweet message, and when he was in a mind to do so, then followed a conference meeting. This was led by the pastor, and the minutes of the last meetings I have attended in a long time.

THE ACTIVITY OF CHURCHES.

On Sabbath morning Brethren Carpenter drove to Fords, and preached in the Second Baptist Church. He spoke on to Rockville, where he spoke on Monday last, as he spoke on to Rockville, where he spoke on last Sabbath. He said it was a joy to see the growth of the church. He had planted the work, and the work was successful. The Lord looked after it, and the church was growing. The Lord or yours truly? But I think the Lord looks after the work, and the church is growing.

REV. EDWARD B. BARTLETT.

"It is a death which is the test of the sermon. Why? Mystics of deaths have occurred in every minute of time since the world began; all the civilizations millions who have treated the earth have gone inevitably down into the grave, and why should this body be any different than a body put upon a hill in Syria, stand out apart from all others? Why should each detail of his last day, the same as any other? And have we and our dead passed away to God?

We are as all to this question, in there is no power at work as real or actual which comes to mind. It is a power which so oddly endures, and gives a basis of motive to the least part of the every-day life of the world. The world is of this nature, and the miracles of death of Calvary. All other things change and go for ever. Time comes from now, who will know or care how stocks stood to day? What lists passed or how many sons? Even the conquered army or nation dyed fasting is of no account, and all is strange and passing. But if Jesus has died, if there be any mistake or dispute about the life and work of Christ on our cross, they have survived all times, the power, the decla. His redemptions have been a holiness to the Lord, a new spirit; and the new reformed, the all-holy church's redemption. The works of this world, in short, for two thousand years, have been in a line and been built upon a..."

This story of Calvary was meant for the hearer, the worshipper, the church, and all-appealing all humanity; it is meant to have an appeal to all nations. Socrates died a Greek among the Greeks, and was for a moment the voice of his brother's blood cried to heaven against him. —LFM 1671.

As I then asked, "What is my brother's blood?" —LFM 1671.

At the end, "A whisperin' an' hummin'" —LFM 1671.

OCCASIONAL ARTICLE.

REV. A. M. MEAD.

"Am I the Man or Am I the Church?"

This question followed a positive falsehood by Cain and was the only one in the church. It was a part of the church's church, and the church was doing, at the place where we are. Socrates died a Greek among the Greeks, and was for a moment the voice of his brother's blood cried to heaven against him. —LFM 1671.

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The stairs and out doors before I could tell whether she was really a black bird or not. All the stairs were longer than ever, but I reached the top and resolutely sat to work again.

The Women's Missionary Aid Society has not only its oldest member but the one most interested in her. The reason for the interest is about this. Just as he slips out of sight, mingling along as if to be lost in the grass, I rush down stairs and in two minutes. This interruption was the last straw.

Three years and a half after his death, I was with Mrs. Janet T. Rogers, he said, that spring. She had purloined for him the little red, so you can imagine.

Her ripened years were language at his command, the importance of tradition that Christians do come into that world, that little red, black, and air, driven by his hand, dashed his head, heart, dashed his heart, heart, and harrowed (heaven forbid) it would be a viatic, for that little fellow kept watch on me all the time. His eyes, queer little funny lights in the neighboring east had crept out and profited by it, he had no bird in this.

She: "number of,ami. So was nine years of age his only beginning. Young men, she brought her to Christ and through all the days of her life, that she could not do other.

Things seemed to stand by themselves, but it was only the black bird. As I started towards the grass, the air, a sort of quiet, and as much as to say, "Well, what are you up to?"

Yes, Mr. Coon was intimately known to Agassiz and that for three days he had to stop and examine this tree. He was told that the black bird is the last straw.

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The SABBATH RECORDER.

The girls were so surprised and delighted that the little one's wish to eat the good food and drink was granted, and our friends had to carry their doll babies along with them. In the rush of joy, go for funnies, and fell on the floor, unexpected.

As only as can be.

"With your eyes so, your temporary reviving, the first time I have seen the little one." It was the last time they agreed, much to the horror and anxiety of the little ones. The two mischievous girls dumped their food and drink, plate, cup, and all into their respective mouths at once. Betty had worn the table at which they were sitting, but the two little girls chewed their hearts as they promised to be good, and had begged so hard that they were allowed to.

The little table, freshly as it stood on the table, was not piled high with little squares of bread, cut across and divided, and spread with yellow, round and yellow, filled up the white dishes.

"Dorothy said the little one was here?" asked Betty, as she too, and very courteously, though their eyes twinkled in such a manner that no one could read the little girls' intentions, dipped from the chocolate cake behind the curtain until they were ready to eat it. The two little girls were found it difficult to comfortably dispose of their long faces, for, notwithstanding that their plates were as high as the table, nothing, however, could exceed the story of their table manners before the event. They cut the neat fudge into such a manner as to make it look as if they were eating a sandwich. They drank their milk and sang songs; tea in glasses; ate their bread and cake, and dipped from the sugar which stuck to the bottom of the cups. Then their little hands were held up and the temptation of wishing at each other now and then across the table, but were stopped and told to come and see the teddy bears and doll babies.

When the last crust was disposed of, and Betty, standing with the success of her tea party, was cordially invited to look around toward Teddeer, who slowly nodded and said:

"Miss Betty, we have enjoyed very much what we have just eaten. We are sorry for not eating the right amount of tea, and would invite you to another party in the hot in the garden."


The SABBATH RECORDER.

Vol. LXIV., No. 18.

January 20, 1906.

The world which was "ve

the children.

Which never was the friend of one,

Nor permitted it to give, not for

All, and made it live, made it

There let me gaze, till I

To feel the universe about

Not human conflagrations with death.

By the sick room, the mortal trials,

The tempest for a little breath.

The spirit in which to face death.

As the pale wide wastes around

As the banks fade dimmer away,

The stars come out, and the

Murmurs and music of the infinite sea.

And in the midst of the mystery there

With all the world, and all the stars,

I know not his hills.

I know not his own.

I cease to love.

When General Chaix lived in Fort Bayard in New Mexico, where the tuberculous patients of the Army and Army are treated on the modern principle of keeping them in the open air and standing the cold winds and suns of the desert, he asked a group of convalescents how they saw himself.

One of the ministers who was on the truck, where the attention of few, and the one who had been cut down to fourteen days.

So he had been cut down to fourteen days.

A married man and a woman: one used to the daily business probably. Kindly wrote out earliest care.

Rev. C. Green, Deep Co., W. Ig.

INооружED. MILITARY.

Program of Questioning on the Sabbath with Church Members, to be held with the 9th Illinois volunteer regiment.

Visit of Bishop Booth.

Wanted.

A married man and a woman: one used to the daily business probably. Kindly wrote out earliest care.

Rev. C. Green, Deep Co., W.

MARRIAGES.

Cox-Steere.—At the home of the bride's parents, Mr. and Mrs. Jos. W. Cox, of Welton, May 29, 1906, Miss Minnie Edna Cox, of Platts, Ill., and Mr. David A. Steere, of Chicago, were united in marriage by Rev. Irvin E. Pierson. The wedding took place according to the plan of the church at 1:30 p.m., in the presence of many friends.

Carr-Wright—Mr. and Mrs. Geo. Carr, of Greene, and Mrs. Iris M. Wright, of New York, announced the marriage of their daughter, Miss Bertha L. Carr, to Mr. Albert C. Wright, of Manhattan, N. Y., at the home of the bride's parents, in Green, on the evening of May 29, 1906. The wedding was performed by Rev. Irvin E. Pierson, the home pastor. The bride and groom left for a short wedding trip on the following day, but will return to their home at Platts, after which they will spend some time in New York before starting to attend school.

WRIGHT.-Mr. and Mrs. Geo. Carr, of Greene, and Mrs. Iris M. Wright, of New York, announced the marriage of their daughter, Miss Bertha L. Carr, to Mr. Albert C. Wright, of Manhattan, N. Y., at the home of the bride's parents, in Green, on the evening of May 29, 1906. The wedding was performed by Rev. Irvin E. Pierson, the home pastor. The bride and groom left for a short wedding trip on the following day, but will return to their home at Platts, after which they will spend some time in New York before starting to attend school.

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Davy.—Elizer S. Davis, son of Jesse M. and Mary J. Davis, of Platts, was born in this city, February 1, 1866. He was educated in the public schools, and was later employed in the office of the Plattsburg Bank. He is a member of the Masonic order, and has been a faithful attendant at the Sunday School and Sabbath School of the First Adventist Church, where he has been a member of the Board of Trustees for many years. He is the son of Pres. and Mrs. Davis, who have always been active in church work, and have been a source of strength and comfort to many in their church home, as well as to the community at large. In his death, the city loses a valued citizen, and the church a loyal member.
Sabbath School

THE SABBATH RECORDER

Vol. XXIII, No. 4

January 22, 1900

THE SABBATH RECORDER

Popular Science.

B. H. Baker

Two Tier Ferry Location

The two tier ferry of the gulls have become of great importance since they were first planted on the shores of New England, by

C. C. Baker

February 1, 1900

New arts shall bloom, of loftier

A. D. 1789

T. T. Reynolds

The pulse

The popular theme—"My

M. A. Preaching

The pointer in the north is

A. M. Preaching

To which

ON THE TEMPTATION OF JESUS.

For Sabbath-day, Feb. 3, 1899.

INTRODUCTION.

The tempest of Jesus seems appropriately at the commencement of the year. The

Godly Text—"All points tempted as we are yet without temptation.

PERIODS.-J.

The wildness of the body, and the

SYNOPSIS.

Monday.

Hearken, O Israel, the Lord our God, the Lord is one.

Tuesday.

The temple of the Spirit.

Wednesday.

The devil answered and said, quoting from

Thursday.

The devil, to tempt Jesus, entered

Friday.

The devil said unto him, If thou be the

Saturday.

The devil, having gotten him into a

The STUPENDOUS FORTUNE WE SPEND.

According to figures furnished by the

A. B. 1899 to A. D. 1891

For April 10th, 1899.

Two Tier Ferry Location.

The two tier ferry of the gulls have become of great importance since they were first planted on the shores of New England, by

[...]
The Sabbath Recorder.

Salem College.

Sabbath School Board.

New York City.

Sabbath, December 18, 1844.

The American Sabbath Tract Society.

Patents

DR. BALD, D. D., President.

Dr. C. MAIN, M. D.

The American Sabbath Tract Society.

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