

Tract Society Department.

EDITED BY A. H. LEWIS. AGENT OF THE AMERICAN SABBATH TRACT SOCIETY.

[We heartily welcome the author of the following to our "Department," and pray that his soul may continue and his pen enter many such sentiments in favor of the truth.]

A WELCOME.

The Recorder, ever received with a hearty welcome, comes to us now doubly welcome, with its new department devoted to the interests of the Tract Society.

God has kept this truth through the ages of the past; and, with the solemn facts of the present before us, shall we prove recalcitrant to our duty?

From the time when the Creator blessed and sanctified the Seventh Day, until the giving of the Law; from Moses to Christ; from the days of our Saviour, until the fierce struggle between civilization and barbarism;

From the Fall of the Roman Empire, on through the Dark and Middle Ages; to the Reformation; from the days of Luther to our own time, has the Sabbath come.

And what backsliding from God it has witnessed; what neglect of the Holy Law, written both upon tables of stone and upon the tablets of the heart;

What corruption in the church; what convulsions in society; what contests between nation and nation; what ignorance, and superstition, and vice; what persecution of the faithful; what spiritual darkness; and yet it has not been lost!

We praise God that he has saved his Holy Sabbath—holily, because set apart for sacred uses; holily, because designed for the honor of the Creator, and the benefit of the creature.

Then welcome to every effort to promote Sabbath truth, which looks beyond a mere desire to teach doctrine, to the melioration of the condition of man, and the glory of God.

Then welcome to every effort to spread Sabbath truth, which looks beyond a mere hope of victory over our opponents, and prays for the time to come when the world shall see all Christians keeping the Sabbath whose foundation is the eternal truth of God—a foundation that can receive without fear the assaults of wicked men, at which others seem to tremble.

in this than in almost any other department of moral reform! Perhaps they think it is because of the odious wickedness of those upon whom their labor has been expended.

They are not mistaken. It is because those who are so conscientious are so conscientious for perdition. Indeed, nothing is more common than for Sabbath-breakers (as they are called) to be denounced as the most hardened class of sinners.

There may be something in this; but it is, at least, worth while to inquire whether the failure may not be owing, in some degree, to a defect in the argument by which it is attempted to establish the obligation of keeping holy the first day of the week.

Concerning the popular claim that the institution and the day are separable, our author speaks as follows: "Granting (for the argument's sake) that the institution and the day are quite distinct from each other, it cannot be admitted that this distinction makes the one independent of the other, for the day holds such an important relation to the institution, as to be essential to its integrity.

A screw, or a bolt, is a distinct thing by itself; yet the machine upon which the screw works, it is a very important part of the structure, and holds such a relation to it, that if taken away, or lost, the structure falls to pieces.

So with the sabbatic institution, and the day to be set apart for rest, the day and the sabbatic institution, without it, the institution has nothing but an ideal existence. Its real or actual existence is gone, the moment the sacredness of the day is gone."

"Now, if our Sunday Sabbatarian will but show that the day is not so necessary to the institution, that it is the day which He then sanctified and blessed; that it is the day which we are commanded to remember to keep holy, they will have removed—not every difficulty, to be sure, but—a very great one, from the way of being regarded as holy to the Lord.

"As they owe it to themselves, and the cause they advocate, to do this. For, notwithstanding their pretense that whatever defect there may be in the argument for the first day of the week, it is general, and that it affects all alike, if they always insist upon the keeping holy of this day in particular, they insist upon nothing else. They always speak of this day, and urge it upon the regard of others, as if it were the divinely appointed day. It is not the general day, but the day which is the Sabbath; it is the sanctification of the Sunday, that they are laboring for. They are not so wanting in wit as to write books, and get up conventions, and send out an army of agents, and all for nothing but the general question—the sanctification of the day, or the day, as an object for their devotion; and that is to make every body think that the first day of the week is holy time. They will succeed in this, when they show that it is the day—concerning which the fourth commandment says, 'Remember to keep it holy.'"

We commend the above vigorous and clear statements to any of our readers who may be troubled about the difference between "days" and "institutions," or who may be in doubt as to the precise aim of the "Sabbath Reformers," (so called), who plead for Sunday and Sunday Laws.

"A CHRISTIAN CONVENTION," has just been held in Chicago, which, as we learn from the Presbyterian, was called by the Chicago Ministerial Union, to consider the best means for securing "a general awakening of religious interest among the churches of that city." One item for consideration by the convention was, "What shall we do to close the seasons on the Sabbath?" The correspondent of the Presbyterian gives the following summary of the discussion and action concerning this item:

"The Rev. Dr. R. Patterson, in opening the discussion, remarked, that in this matter we have no converting work to do. The Legislature of Illinois has forbidden the opening of saloons on the Sabbath, and on election days, under a heavy penalty. The citizens of Chicago, through their Mayor, Aldermen, and Police Commissioners, have declared that saloons must not be opened for business on the Sabbath. Every licensed saloon-keeper gives a bond under a penalty of five hundred dollars and a forfeiture of his license, that he will not open his saloon from 12 o'clock on Saturday night to 12 o'clock on Sunday night. The Mayor and Police Commissioners can summarily close any saloon found open between those hours. All we have to do, is to see that the laws are enforced as they were eight years ago. Shall 298,000 people in Chicago be overruled by 2,000 saloon-keepers? After some further discussion, Rev. Dr. R. Patterson, Thos. C. E. B. Albright, Esq., Rev. C. E. B. Albright, Esq., and A. M. Avery, Esq., were appointed a committee to wait upon the Mayor, and ascertain why the laws upon this subject are not enforced. They will find out more than they already know."

though they were pure, have no power to make men holy, or God-fearing. Brethren, you are leaning on a broken reed. You had better get your own eyes in seeing order, according to the New Testament rule. Put down your ransellers. Drive them out, if you can't convert them; but don't go to the Legislature of Illinois for authority relative to Bible doctrines and Christian duties.

The following, from the Church Union of Jan. 14th, is really quite amusing, first, because it is wonderful that the Union should talk about unity of views, and "liberal" ideas, unless it has forgotten the address concerning those who live in "glass houses"; and, second, that it should follow such a criticism with the limp logic and "puerile dodges" which appear in the following book notice:

"GEORGE R. BACON (one of the 'little Bacons' of the late Mr. Bacone) has been delighting the hearts of the 'liberal' dispensers with (not of) God's truth, with an argument against the Fourth Commandment, applied to the Christian dispensation. His published course of sermons on the subject are able, devout and sincere, but one is performed almost at such a man adopting an argument and conclusion the puerile dodge that the Lord's Day is not the Sabbath because it is not the seventh day of the Jewish week. Every day in the week is a seventh day as much as any other. Which of these seven seventh days does Jehovah designate as holy time? Can Mr. Bacon tell us? By whose chronology does he claim all the way up to Moses' week, and assure himself that the total number of days from the Sabbath observed before Sinai down to last Saturday is an exact multiple of seven? Or how does he know that Christ did not correct an error of one day in the Jewish week, by an error into his glory on the day after their Sabbath? But what of all that? 'Labor six days and keep holy the seventh,' is the simple command; and though it is proper to unite with all God's people on one and the same day, yet if one should lose the reckoning, in some solitude, and become obliged to start a new week for himself, his Sabbath, though it fell on Wednesday, would be as perfect and as literal an obedience to the command as Moses himself ever made."

We have had a beautiful January, but February has opened with a treacherous snow-storm, so that travel is greatly impeded by the drifts. It is the heaviest fall of snow we have had in some years.

I am glad to see the Home News Department of the Recorder so well filled of late. I hope that through it we may hear from all parts of our wide-spread denomination.

Yours truly, D. P. CURTIS.

MISSIONARY CORRESPONDENCE.

At the recent quarterly meeting of the Executive Board of the Seventh-day Baptist Missionary Society, the following report from Eld. James Bailey was read:

During the quarter closing the last day of December, I have spent considerable time in looking after the interests that have long been neglected in the States, and in the West. Early in October, I started for Iowa, taking Bobocob in the way. I spent the Sabbath at the latter place, and preached in the house of sister DeLap, as she was unable to go out. From there I went on to the families of Sabbath-keepers. There was no opportunity for holding meetings, as there was sickness in both families, and no place but private houses for holding meetings in this sparsely settled locality. I did what I deemed best in private for want of time to devote to the families of the Sabbath-keepers there. I also visited, and sought to interest a man of singular character, who for twelve years had lived alone in a hole in the ground. I entered his abode by crawling in first, through an underground hole, about two feet square, and three feet in diameter, and found myself in an irregular-shaped room, about seven by nine feet in length and breadth, in the center of which I could barely stand erect. It was black and sooty with the smoke of two stoves, and did not contain a single article of furniture. In this hole he had lived, without human companion, unable to read, and without prayer, for twelve years. I urged him to a better life, and to turn to the Lord Jesus for salvation. Some good impressions were made, and he is doing better. In this hole he had lived, without human companion, unable to read, and without prayer, for twelve years. I urged him to a better life, and to turn to the Lord Jesus for salvation. Some good impressions were made, and he is doing better.

The spirit of Christian union has a most salutary effect on the business carried on in this community. Neither of the churches seem disposed to withhold the right to all of conducting their own business on all those days of the week which each consider as working days. The members of neither church complains of being disturbed in their seasons of worship by the din of the labor of the other; both churches having the common sense to know that the observance of Sabbath-day or Sunday does not require the cessation of all noise, or of all work, by the other.

The First-day church and congregation, though small, appears to be in union and harmony. A very regular attendance upon the public worship of God, on Sunday, is maintained, and good attention to the exercises is ever manifested. But few endeavor their lives by sleeping during service as did Eutycheus. Occasionally, however, one nods assent to the doctrines, set forth from the pulpit.

The choir of the church, though small, usually give good music, assisted as they are by the congregation; and especially by our aged brother Wells, with his bass-viol. This church is greatly indebted to brother Wells for thus aiding in the worship of God for nearly half a century. Last fall the singing of both of the churches was much improved, and a general interest in singing was awakened, by the highly appreciated labors of Mrs. Gideon Perry, while visiting here. Her labors of love will long be remembered by our community. One of the purchases of an organ by the First-day church, which is soon to be put up in their house. This will be a great addition to their singing, and it is hoped will increase and intensify the devotions of the congregation. Miss Mary Wells, a skillful player on the piano, is to be the organist.

This church maintains a Bible-class and a Sunday-school during the favorable seasons of the year. They have an extensive library of well-selected books. Although belonging to the Associated Baptists, who are restricted 'communionists,' this church allows its members who wish to do so to commune with other churches. Several of the young men of the church are at the present attending the high school in Suffield, Conn. s. s. g. MINNESOTA. From a letter dated at Carleton, Minn., Feb. 9th, we copy as follows: The religious interest of which I wrote you briefly, in my last, has widened and deepened among us, and many who had wandered far away, have returned, confessing their wanderings, and sought pardon from both God and man. Several of our young people have inquired the way to Zion; and some, who have resided here for years, without taking their place in the church, have come back, and are occupying an honorable position, and have concluded that day, and that time to unite with the church, to build up the church, and gather in the outcasts and the wanderers. We have been expecting Bro. Burdick among us, for the last two weeks, but he has not yet arrived. I learn that the Lord is working with him, successfully, in Wasioja and Ashland. I hope that when he comes to us, he will come "in the fullness of the blessing of the gospel of Christ." There is yet a great work to be done here, and now that "the people have a mind to work," I trust that the Lord will continue to work with us, until this wide field shall be fully occupied by the people of the Lord.

was obliged to accord the expelled monks. The arrangement was therefore made that these three should be closed until the inmates died off. This process was effectual in the case of two, but the Convent at Neustadt preserved a remarkable vitality. The discovery having been made that it recruited its members secretly, the penalty of summary extinction was inflicted.

HOME NEWS.

ROCKFORD CITY—SIXTH PAPER. RELIGIOUS.

Within the limits of the city proper, there are two 'churches'—a First-day and a Seventh-day Baptist church—the former, according to its last annual associational minutes, numbering seventy-five members, and the latter, one hundred and thirty-eight members. The First-day church was constituted in 1834, and the Seventh-day church in 1855. The most friendly Christian relation now exists between the two churches. The pastor of the Seventh-day church supplies the pulpit of the First-day church, which arrangement is expected to continue the ensuing year. This arrangement tends much to promote the Christian union which ever ought to exist between all Christian churches. There are few things which more detract from Christian character and Christian influence, than a withholding of all proper expression of Christian charity, which is imperatively binding on all who call themselves Christians. How unchristian-like is the bigoted sectarianism which refuses to acknowledge as Christians any one unless he conforms to the Shibboleth of his own creed. The zeal of sectarianism often partakes more of John than of Christ. There are only two classes of people—Christian and non-Christian; not has any denomination set the right to so far supersede the name of Christian by that of its denomination, or set, as to withhold the extension of all Christian courtesies to all whom it acknowledges as Christians. And yet there are not wanting some professed Christians, who think they are not required to either deny or admit those of other denominations to be Christians, and even some deny salutation for those who are of a different sect. I once knew a Seventh-day minister, who publicly maintained, I have been told, that First-day people could not be saved; and yet that minister is now the pastor of a First-day church; and I am told that he has left the Sabbath, and is keeping the first day of the week. "Consistency, thou art a jewel." It requires a great stretch of charity to believe such intolerance ever could be found in the heart of any one who had partaken of the spirit of Christianity, or of its founder. It is to be hoped that none of that intolerant spirit is cherished by either of our metropolitan churches.

Nor does this Christian union compromise the distinctive views of the two churches. The Sabbath and Sunday School concerts are held alternately with each church, each one under the supervision of its own superintendent. These concerts have been a most pleasing feature in our churches. The exercises consist in select readings, recitations from the scriptures, and appropriate hymns, essays, &c., interspersed with singing. A union conference and prayer-meeting is also held alternately with each church. These union meetings serve to cement the hearts of all who attend them in the bonds of Christian love; they remove that prejudice which often exists between Christians, and are a public avowal of Christians mutually acknowledging each other as Christians. During the revival of a few years past, nearly every member of both congregations hopefully experienced religion, and united with one or the other of these churches.

The spirit of Christian union has a most salutary effect on the business carried on in this community. Neither of the churches seem disposed to withhold the right to all of conducting their own business on all those days of the week which each consider as working days. The members of neither church complains of being disturbed in their seasons of worship by the din of the labor of the other; both churches having the common sense to know that the observance of Sabbath-day or Sunday does not require the cessation of all noise, or of all work, by the other.

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preached once in the United Brethren meeting-house, and twice in the house of Bro. R. Lippincott. The last sermon was a funeral or memorial sermon, of the wife of Bro. Lippincott, who died April 18th, 1866, and of his son David Lippincott, who was killed in the army by Indians in a battle near Julesburg, Colorado, Jan. 7th, 1865. This funeral service had been delayed till I could be there, by special request of the sister before she died. This family are like many others in the West, who wait patiently for years, till help shall come, divided between hope and fear, still trusting that God will honor his own truth, and make it triumphant. From West Union, I returned to Bobocob, and spent a few days, receiving the request of four persons to be admitted as members of the church at Milton. The next week I returned to Carleton, and informed them that their request had been granted. On first day I visited Woodman, six miles below, and made an appointment for a meeting for preaching on the Sabbath doctrine in the evening. A violent storm, with the outbreak of Indians, prevented the meeting. One family there have embraced the Sabbath recently, and others are investigating. Proper labor there might result in good, and accession to the Sabbath. With Bobocob as a center, there is a good field for labor, in a battle near Julesburg, Colorado, Jan. 7th, 1865. This funeral service had been delayed till I could be there, by special request of the sister before she died. This family are like many others in the West, who wait patiently for years, till help shall come, divided between hope and fear, still trusting that God will honor his own truth, and make it triumphant. From West Union, I returned to Bobocob, and spent a few days, receiving the request of four persons to be admitted as members of the church at Milton. 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of profit for all present... provided for annual... other State prisons...

NEW "CINCINNATI MATRIMONY"... There is a girl at the... hospital in that city...

RELIGIOUS INTELLIGENCE... Newark, N. J., has added \$30,000 to the endowment fund...

THE REV. W. M. ASHBY... Missionary at Sratow, China, says that Burlingame accepted his present mission...

THE CHRISTIAN INSTRUCTOR... states that Mrs. McKelvey, wife of the Rev. J. A. McKelvey...

THE PITTSFIELD MASS... Eagle says, "The remarkable season of religious awakening which began in this town...

THE OHIO TEMPERANCE ALLIANCE... resolved that the State has no more right to license drinking saloons...

THE NEW YORK NEWSBOYS' LODGING HOUSE... during its existence of sixteen years, has aided 6,451 boys...

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There were twenty-three fatal accidents on the Boston and Albany Railroad in 1898...

A St. Louis hair-dresser lately used a bride for \$34, the expense of dressing her hair...

A firm in Boston has received an order from China for 600 cases of boots and shoes...

A Frenchman at Natchitoches, Louisiana, intends to plant, the coming year, several acres of poppies...

A beautiful house of worship has been lately built at Hazlet, Pa., by Mrs. A. Pardee...

A man was executed in Brigham Young's dominions the other day. He was brought ironed into the courtyard...

The California papers state that on the completion of the Central Pacific Railroad, the company intend to arrange to send grapes through to New York...

An oak tree was recently cut in Candia, N. H., which was four feet in diameter and measured four tons of ship timber...

The prospect for a good spring trade in New York is very encouraging. The hotels are already filled with buyers...

A Paris shopkeeper has been fined for exhibiting goods in his window at a lower figure than he would sell them for...

The weather throughout the West is very mild. The Missouri and Mississippi rivers are clear of ice...

The island of Santa Cruz has been sold to an association of French and German wool-growers...

About 80,000 tons of ice, mostly for transportation, has been stored in Canada, and will be engaged in taking it away next summer...

A poor woman, 90 years of age, has been discovered in Buffalo, lying in the attic of a house belonging to a wealthy son of hers...

Two millions of dollars in United States gold has accumulated in Montreal, and the Canadians, it is said, do not know what to do with it...

One hundred and twenty volapuke patents have been applied for already in this country. One hundred and twenty-five additional to the above are also on file...

The steamer Nellie Stevens was built at the Goddard Road, River 12th, and sixty-three lives are reported lost...

A young rascal in Farmington, Me., poured water into the letter-box at the Post Office one night recently. The water froze into letters...

Scientific men in France and Germany think the recent convulsions of the earth indicate the ultimate formation of a new continent...

Dr. J. M. Stullman offers his services to conduct Medical Conferences, during the present year. Terms \$75 for four days, and traveling expenses borne by one.

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