



The Tract Department.

Edited by A. H. Lewis, Agent of the American Sabbath Tract Society.

NOTES FROM OUR DIARY.

January 10th, 1872. About five o'clock this morning, a parti-colored American citizen of African descent gave us an unceremonious shake, and broke in upon our morning nap with "Cleveland, sah."

From the hill, Lake Erie showed a long line of cold blue water, bordered with ice on either side. It was far to look upon, but, like some well-dressed man, made one shiver while he looked; and the wind, which came across from Canada, was the essence of chilliness.

But the main business of this city, on this particular morning, appears to be the manufacture of coal smoke, the refining of kerosene, and the brewing of lager. The smoke, thick and dirty, hangs everywhere, and settles in the streets, so that at a distance of two squares in any direction one not knowing would think the city on fire, and would involuntarily listen for the alarm bells, and the engine-hurrying trumpet.

With smarting lungs, and a nose that aches from being held, or from holding itself, it is a relief to be carried out, at 12.40, into the country, and whirled off towards Wheeling. The ground is bare, and the day bright—a sort of triple day, with something of winter, a memory of autumn, and a promise of spring, in it.

Wheeling—seven o'clock—no train to-night. January 11th, 1872. Wheeling has two things which we have seen to satisfaction—a suspension bridge, and the depot of the B. & O. R. R. The bridge is one thousand and ten feet long, and ninety-two feet above low water; towers, seventy-five feet high, cables anchored in masonry. It was built in 1850, blown down in 1854, and was rebuilt in 1860. We asked what defect allowed the first structure to thus "be blown," and were informed by the present superintendent that the bridge was all right, but "the wind was too strong, and blew too long from one direction."

On motion, the bills reported were referred to the Auditing Committee. Voted, that the Treasurer be instructed to deposit the funds received for the publishing establishment in some safe bank, where they will be under interest, and subject to the order of the Board. The Auditing Committee presented their report, which was adopted. Voted, that G. B. & J. H. Utter have an order on the Treasurer to cover bills, for printing Annual Report '76, and for extra copies of the Sabbath Recorder \$11; total \$87.

Men come in, rattle the ticket office door, swear, chew tobacco, and wait. Then we all look at each other, grin our dissatisfaction, and wait. At last the writer hereof seeks the adjoining yard, and learns that the train will start in fifty-five minutes. Weary with standing, walking, and waiting, we seek a hotel half a square distant. The only visible entrance is into a saloon. It contains chairs. We appropriate one. A one-armed man, ragged and bear-eyed, sits in another, and pounds the floor with a rude cane. The bar-keeper swears at the depot, and evidently thinks we ought to drink. After a while the one-armed, bear-eyed man, goes drunkenly up to the bar, and spends what is evidently his last five-cent piece for beer, which he swallows at a gulp, and staggers into another room. How we hated run and rumbling away, and before we were rested enough to go back to the stone-floored dungeon of a depot, we renewed the vow, made years ago, to fight the fiend until voice and pen fail.

A few weeks ago, when a correspondent of the Independent described a ride by rail from Albany to Binghamton on a slow train, one which spent the night in "going backward and forward, looking for places at which to stop, and waiting in open fields for stations to grow," it seemed somewhat mythical. But this day's experience has dissolved the last doubt as to the possibility of such an occurrence. The train for which we had so long waited proved to be a "slow" one. Morning passed to noon, and noon slid on toward night, and five P. M. found the train at Grafton, after having averaged fourteen or fifteen miles an hour during the entire run.

Last night, "mine host," who knows well "how to keep a hotel," had a blazing fire of coals in the grate when we came up to bed. It was novel, cheerful, companionable. This soft coal, rich in oil and gas, burns as though it took delight in burning. We watched it last night until it blended with sleep and dreams, and this morning, though subdued and dying, it still sent out a cheerful warmth, which made us linger until after the breakfast bell had rung and the boot boy had brought a pair of No. 8 boots for our No. 10 feet. But a passing guest volunteered to rectify that mistake, and we thoroughly enjoyed a true Virginia breakfast, beside another blazing grate in the dining room.

This day is like April, and the mud is "likewise." Ah, this mud; it cannot be described, and we would gladly let it alone, but it won't be let alone. Nevertheless, this delicious day is enough to repay for the mud. The forenoon is spent in writing "copy," reading Josephus' Antiquities and the newspapers. Later in the day, a friend came from Lost Creek, with horses, and we made a ten-mile ride in the saddle, galloping where we could, and plodding where we must. As Sabbath came on, it was pleasant to rest beneath the roof of one who is well entitled to be called the "friend of God," Deacon William Kennedy.

THE PUBLISHING ENTERPRISE.

By the minutes of a late meeting of the Tract Board, it is announced as the purpose of that body, to commence active operations in publishing as early as July next. So the statements at this time, in regard to the origin and progress of this undertaking, will not be out of place. At the Anniversary of the Tract Society, one year ago last September, the proposition to have a denominational publishing house was first presented. It was urged on the ground that the facilities which thereby would be secured were demanded in the work of Sabbath Reform. The fact was recognized, that agencies were required in the printing and gratuitous circulation of publications, which establishments, owned by individuals, could not be expected to supply. It was felt that as a people we have great need of our own press, because we are called to publish, by this means, the truth to the world. The sole object sought from the start was the advancement of God's cause. The general work, growing on our hands, indicated more and more the importance of the proposition. It was accepted with much unanimity, and measures were taken to carry it into effect. It is scarcely a year since the canvass for subscriptions began. The result, as reported last September, just one year from the time the first action was taken, showed that over \$11,000 had been pledged toward the object.

The efforts of the Board were approved at the late Anniversary at Adams, and they were bidden to go forward as fast as they could do so safely and with good prospects. Since then they have been diligent to thoroughly mature the details of the undertaking. They are able to report some progress. They have decided upon Alfred Center as the place of location. The offer of the citizens of that place, to provide suitable rooms, rent free, for three years or more, has been accepted. Another offer of a lot and building, the building to be erected especially for the purposes of such an establishment, if friends elsewhere will aid to the amount of \$1,000, is made by them, and will receive the attention which its generosity inspires.

The collection of subscriptions is being made through local agents.

The response to the call for payment seems cheerful and prompt, and affords real encouragement. It is hoped that full \$10,000 will be paid over before the first of July. It has been remarked, that a Seventh-day Baptist subscription list is not first-class company. Our lists will no doubt compare favorably, as to value, with those of any other people. Each subscriber will be glad to do his part to disprove the saying alluded to. The pledges to this fund, it is believed, will be treated as sacredly as any other obligations. They are made to God and His cause. Love to His truth prompted them, and the same love will redeem them. If this is done without delay, an important condition of success is insured. It provides for thorough equipment at the start. It is not wise to start when only half ready. The friends of this enterprise, therefore, will not be backward in canceling their promises. The fund ought to be raised as much as \$11,000 as possible. There are brethren who wish to aid, whose names are not written yet upon the subscription list. Efforts will be made soon to complete the canvass, when it is expected that additional sums will be obtained. Meanwhile it would facilitate this business if all who have decided to subscribe would forward their names to the Corresponding Secretary. And if any of the isolated ones have it in their hearts to give a portion of what God has bestowed upon them, to publish the truth to the masses yet in error, let them remit their fifty and hundreds by draft direct to the Treasurer, M. W. St. John, Leonardville, Madison Co., N. Y.

Minutes of the Tract Board. The Executive Board of the American Sabbath Tract Society met in quarterly meeting, at Leonardville, N. Y., Jan. 9th, 1872, at 10 o'clock A. M. Present, A. B. Spaulding, J. B. Clarke, J. M. Todd, E. Maxson, C. V. Hibbard, C. M. Whitford, R. T. Stillman, M. W. St. John, A. C. Potter, Leroy Maxson, R. P. Dowse, and L. C. Rogers. A. B. Spaulding in the chair. Prayer by J. B. Clarke. The President called attention to the business of the meeting, with appropriate remarks.

The Corresponding Secretary presented communications, as follows: 1. Report of A. H. Lewis for the quarter ending Dec. 31st, 1871. 2. Report of F. F. Johnson, dated Hartford, Ill., Dec. 20th, 1871, giving account of labor since April last under the direction of this Board. 3. Report of W. F. Vanclay, dated Reynoldsburg, Ill., Jan. 1st, 1872, giving account of labor since Nov. 1st, 1871. 4. Report of W. Donnell, of labor from the same date. 5. Report of V. Hull, dated Wabash, Iowa, Dec. 25th, 1871, showing efforts made at several places which resulted in a marked increase of interest in the Sabbath question. 6. Reports from J. Bailey, dated at Will Ridge, Ill., Nov. 21st, and Harrisburg, Ill., Dec. 19th, 1871, of labor for three and a half months. 7. Report of H. Clarke, of labor for sixteen days in Watson, N. Y., and vicinity. 8. Report of M. B. Kelly, dated Villa Ridge, Ill., Jan. 1st, for quarter ending Dec. 19th, 1871. Adjourned to one o'clock.

Prayer by C. V. Hibbard. Reading of communications continued. 9. Letter from G. B. Utter, in relation to the number of actual subscribers to the Sabbath Recorder, estimated at 1,868. 10. Letter from W. Donnell, dated Reynoldsburg, Ill., Dec. 24th, in relation to the Sabbath interest in Danville, Montgomery Co., Mo., and inclosing a letter from a brother J. L. Brattain; of that place, requesting that the Tract Society send some one to lecture there. 11. Letter from J. Bailey in relation to an interest in Wilson Co., Tenn., to the Sabbath B. R. F. P. Johnson be sent there to present the claims of the Bible Sabbath.

12. Letters from A. H. Lewis in relation to the reprinting of Eld. Kelly's letter in tract form. 13. Letter from Geo. E. Tomlinson, dated Westery, R. I., Jan. 3d, 1872, again declining the call of the Board. 14. Letters from various persons in relation to the collection and remittance of moneys. The Treasurer presented a statement showing the condition of the Treasury. On motion, the bills reported were referred to the Auditing Committee. Voted, that the Treasurer be instructed to deposit the funds received for the publishing establishment in some safe bank, where they will be under interest, and subject to the order of the Board.

The Auditing Committee presented their report, which was adopted. Voted, that G. B. & J. H. Utter have an order on the Treasurer to cover bills, for printing Annual Report '76, and for extra copies of the Sabbath Recorder \$11; total \$87. Voted, that orders be given as follows: A. H. Lewis, salary to Dec. 31, \$125 00 postage, 50 00 \$175 00 M. B. Kelly, salary, \$150, expenses, 15 00 \$165 00 F. F. Johnson, salary for four months 166 68 W. F. Vanclay, salary for two months 76 48 W. Donnell, salary for two months 75 00 eight days, 23 30 \$100 00 H. Clarke, salary for two months 75 00 \$150 00 Voted, that the Corresponding Secretary be instructed to request Eld. F. P. Johnson to visit Tennessee, agreeably to the correspondence had with him in relation to labor in Wilson Co.

Voted, that when we adjourn it be to meet at Leonardville, N. Y., Jan. 16th, at 10 o'clock A. M. Voted, that the Corresponding Secretary be instructed to furnish articles as often as practicable for the Tract Department in the Recorder, setting forth the interests and claims of the Sabbath cause, for the better understanding of these matters by our people. Voted, that we do now adjourn.

The Board met, as per adjournment, at Leonardville, Jan. 16th, 1872. Present—A. B. Spaulding,

J. B. Clarke, E. Maxson, R. P. Dowse, R. T. Stillman, M. W. St. John, E. Whitford, Leroy Maxson, A. C. Potter, C. M. Whitford, and L. C. Rogers. A. B. Spaulding in the chair. Prayer by Eld. Stephen Burdick. The minutes of the last meeting were read and approved. Visiting brethren, Eld. S. Burdick and others, were invited to participate in the deliberations. The Corresponding Secretary read the following letters: 1. From J. Bailey, dated Harrisburg, Saline Co., Ill., Jan. 4th, 1872. 2. From J. L. Brattain, Danville, Montgomery Co., Mo., dated Jan. 8th, 1872, calling urgently upon the Board to send a laborer there. Voted, that we instruct Eld. Donnell to go to that field at once, and labor a few weeks, as the interest may demand.

Voted, that we proceed to ballot for an editor to take charge of our publishing interests. The ballot was taken and J. B. Clarke was elected a majority of the votes cast, was declared elected. On motion, his election was made unanimous. Voted, that we adjourn to meet at this place on the 21st inst., at 10 o'clock A. M., to hear the decision of Bro. Clarke, with respect to the appointment now tendered him, and to transact any other business that may properly come before the meeting.

The Board met as per adjournment, at Leonardville, Jan. 21st, 1872. Present—A. B. Spaulding, J. B. Clarke, J. M. Todd, M. W. St. John, E. Whitford, R. T. Stillman, Leroy Maxson, A. C. Potter, E. Whitford, S. C. Maxson, C. M. Whitford, and L. C. Rogers. The President in the chair. Prayer by L. C. Rogers. Minutes of the last meeting read and approved. Letters to the Treasurer, inclosing remittances and containing words of cheer, were read. The report of the Treasurer, showing receipts and expenditures from Sept. 10th, was presented and adopted.

The Recording Secretary stated that he was about to remove to Wisconsin, and could no longer meet with the Board; that he would therefore offer his resignation, that it be taken up at the next meeting of the Board, and the office be supplied by a Secretary pro tem. Voted, that Eld. Stephen Burdick be invited to sit with the Board in its future meetings, and act as Recording Secretary in the absence of Bro. Rogers. Bro. J. B. Clarke being called upon, reported that he still felt, as he expressed himself at the last meeting, and from the first, that with the light he had upon the question of personal duty, he must decline the appointment tendered him to act as managing editor of the proposed publishing establishment. On motion to accept this report, remarks were made by several brethren, expressing regrets at this decision, when it was voted, that this matter be laid upon the table for further consideration.

Moved, that we notify the proprietors of the Sabbath Recorder, that this Board will, Providence permitting, be in readiness to take the subscription list of that paper, according to terms heretofore agreed upon, and to commence its publication from the middle of the present volume, the first of July next. Voted, that this Board appoint a day of fasting, humiliation and prayer, for divine direction and assistance in the work of Sabbath reform, and especially that God would guide us in the choice of a publishing editor, or such other laborers as may be needed. Voted, that we designate the 9th day of February next as such day of fasting, and that our people be requested to unite in its observance. Voted, that the pastors of our churches be requested to present to their congregations on Sabbath, Feb. 10th, and take a special collection to remove the debt incurred in the prosecution of the general work of the Society. Voted, that Eld. S. Burdick be requested to publish an article in the Sabbath Recorder, commending the propriety, to the attention of our people, of seeking the divine assistance, by prayer and fasting, in connection with the present exigencies of our work.

Voted, that the subscribers to the publishing fund be requested to forward their subscriptions as soon as practicable, through the local agents already designated. Voted, that our general agent, A. H. Lewis, be instructed, if able, to complete the canvass for the publishing fund, in the Western and Eastern Associations. Voted, that we allow the Corresponding Secretary \$50 for his services during the current year. Voted, that the minutes be read and approved. Voted, that we adjourn to meet at Leonardville, N. Y., on Feb. 12th, at 10 o'clock A. M. L. C. ROGERS, Rec. Sec.

PROVIDENCE POINTS TO THE DUTY OF THE HOUR.

To the Editor of the Sabbath Recorder: "Duly appreciating the privilege I enjoy of speaking to your readers, I wish to say to the Seventh-day Baptist brethren, that my soul responds a hearty amen to the sentiment expressed by Bro. Gardner, at our late General Conference at Battle Creek, as follows: "The time is coming when we shall have to suffer together for our faith; and we might as well begin to sympathize with each other now. Let brotherly love continue."

The questions concerning the law of God are before the people. The agitation will not cease. No party is willing to let it cease. Hence it requires not a prophet's inspiration to foresee, that the agitation will continue, till it is brought to a test. The political question of legal status in behalf of Sunday must and will be brought to an issue. There is no evading it. Hence those who truly love God's law can plainly see—and that without the aid of inspiration, that now is this time, in the providence of God, while the elements are in agitation—while the subject is before the people—to hold up the true light, and vindicate, before all, the law of God as it is, and thus bring together the scattered people of God. It is high time for the lovers of the immutable truth to rally around the standard, joining hands and uniting hearts in the glorious work to which Providence so evidently calls us. Such "cannot help but strike hands," if they would; "let us not try to help it."

Human penetration, as we have said, without the aid of inspiration, can discern the inevitable issue and test before our American people; and the lover of truth can see, that now is the time when the vindication of the truth is especially opportune; calling for extra effort, and united, to herald the truth, and thus bring together the scattered children of God, with all honest hearts which may become such, preparatory to a severe trial of our faith. But we are not left to human sagacity alone. The Spirit of God has spoken of these very things. Eighteen hundred years ago, the lone seer of Patmos described our Government, showing its mild and lamb-like appearance, and describing the very test to which we are so evidently now coming. The Spirit foresees the present agitation, giving a special opportunity for the vindication of heavenly truth, so long trodden under foot, and the necessity of united and united effort in the work, and provided for the emergency. A special message was predicted for the people of God, in view of the test, teaching not only the necessity of the union of the people of God for the approaching struggle, but describing the banner under which they shall rally, and putting into their mouths the bond of union—the battle cry—the watch-word—namely, "The commandments of God and the faith of Jesus." This motto contains the sum of revealed truth for man's salvation. It comprehends the holy law of God and the blessed gospel of our Lord and Saviour Jesus Christ. Brethren, let us stand by our colors. We cannot enhance the honor of our standard; but it can effectually cover us. The great Captain of our salvation is observing how our hearts are affected toward the cause of truth, and whether we are fully ready to promptly respond to the call of duty. Are we ready for the work of the present hour, so clearly marked out by the Spirit and providence of God? Let us gird on the armor, battle manfully for the Lord, and the victory surely shall be ours. By the grace of God, my heart and my hand shall be with every true soldier, and I will hope with you to share in the triumph. R. F. COTRELL.

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Education Department. EDITED BY JONATHAN ALLEN, President of Western University, Assisted by such educators and others, as have thoughts they wish to express through this medium. SWEETNESS, LIGHT, PEACE.

THE MEMORIAL FUND FOR OUR SCHOOLS. The proposition to raise One Hundred Thousand Dollars as a Memorial Fund for our Schools, has been before our people, through the Recorder, for nearly two months. The responses from various quarters have been most cheering. It seems that our denomination will resolve to contribute this sum—really a large tax upon themselves, and yet imperatively needed by our schools. The idea has been plainly expressed, that we owe this money to the Lord, as a thank-offering for his mercies shown to our churches the past two hundred years. We shall draw nearer to him, in devotion to his truth, and consecration to his work, if we give to his cause in proportion to what he has bestowed upon us.

The suggestion has been made, that this sum should be divided, and portions of it directed to the Tract enterprise, the Sabbath work, and the erection of meeting houses in new settlements. These causes are all valuable; and others, also, among us. We have no words to say against their claims upon our people for support. But our schools need all this one hundred thousand dollars—need it at once; and how pressing, many in our denomination appear to understand clearly. A brother, who has carefully examined the condition of both our churches and schools, lately remarked, "Our churches are better supported with money than our schools."

The experience of other people may guide us in our effort. The Presbyterians, the Methodists, and the Universalists found, in raising their memorial funds, that they could rally more of their members, awaken a deeper interest, and secure more money in behalf of their schools than for any other enterprise. We shall be able, also, to do the same. The reasons are obvious. The Tract interest, the Sabbath agency, and the siding of weak churches, appeal constantly to the sympathies of our people; and funds can be readily obtained for them every month, and even every week in the year. A continual stream of contributions can be easily made to flow into their treasuries. It is not so with the work of education—at least, it has not been supported in this way among us. Only at rare intervals can the schools of a denomination come before the people, and receive an adequate help in money from them. Our bicentennial affords our colleges and academies this opportunity. Long years must elapse before another occasion, so favorable, will in all probability be presented. It is in the very nature of a memorial fund, that it should be made permanent. The contributions to our other general enterprises are expended, very properly, for the most part each year. An endowment fund lasts for centuries. Both Harvard and Yale use to-day the interest on donations which the great grandfathers of their students furnished. Very many who give huge sums of money for benevolent efforts, desire that their gifts shall be so invested that they shall be doing good in their old age, and after they cease to live. Our schools give promise, or most of them, to last through the coming years; and they thus afford the opportunity to gratify this worthy desire.

While we shall not, as a people, neglect our other denominational interests—on the other hand, we shall even strengthen them—let the proposition to raise one hundred thousand dollars for our schools remain unbroken. Let us strive for that. w. c. w.

By a misunderstanding on the part of our maker-up, two articles intended for the Educational Department, appear on our first page without that heading—by Prof. W. C. Whitford, on "Conditions of Success in the School Room," the other by Fredrika, on "The German Settler's First Seeding."

A NEW FIELD OPENING. The article below is one to which we attach considerable importance. The writer of it is, in a certain sense, a representative man among the Sabbath-keeping Adventists residing in the vicinity of Marion, Iowa. His letter has the approval of several of the brethren associated with him, and would have been submitted to the church at Marion for a formal expression, except that he was anxious to hear from us before their annual conference, on the 8th of March. The spirit of the letter is excellent, and from the reading of it, together with a private note accompanying it, we are inclined to favor measures for a more intimate acquaintance, which may possibly result in future co-operation. The time is short to get any formal expression from us. We have no denominational Society, Conference, Association, or even Executive Board, meeting between now and the time named. As a help to better acquaintance, we propose to send to Bro. Carver, at once, copies of the Minutes of our Conference and the Annual Reports of our Benevolent Societies, together with Minutes of the several Associations, the Seventh-day Baptist Manual, and such other recent denominational publications as are at hand. It would be well if one or more of our ministers residing at the West could attend their approaching annual gathering. Perhaps Bro. Nathan Gardner, of Illinois, who was by our General Conference appointed to attend the General Conference of the Seventh-day Adventists at Battle Creek, Mich., may feel authorized to extend somewhat the field of his appointment, and attend the meeting at Marion. Or, in case he can not attend, possibly Eld. James Bailey or Eld. Varnum Hull may feel like attending, as agents of the Tract Society, or on their own account. The subject is worthy the consideration of these brethren, and we doubt not that the attendance of either of them would be welcome to the people at Marion, and meet the approval of our people generally. TO SEVENTH-DAY BAPTISTS. DEAR BRETHREN,—For many months in the past, I have felt impelled to make an appeal to you, through the columns of the Recorder, in behalf of many Sabbath-keepers, and to call your attention to a work which I think you should prepare yourselves to engage in at the earliest practicable moment—a work which, if entered upon properly, would, with the blessing of God, not only tend to the building up of our church, and enlarging the sphere of our influence and usefulness, but would, in my judgment, conduce to your own spiritual welfare. I have been deterred from yielding to these impulses, however, from a feeling of uncertainty as to the reception which such an appeal might meet with at your hands, from the fact that some of the views which I hold, and regard as precious Bible truths, are regarded by many as nearly related to infidelity. The fact, however, that the Sabbath Recorder has for a long time been sent regularly in exchange for the semi-monthly visits of our small sheet, and especially the kindly notice which Bro. Rood has unsolicited given of us in its columns, encourages me to dismiss any fears on this point, and to address you with Christian frankness and love. There are hundreds, perhaps thousands, of Sabbath-keepers scattered over the land, from the Atlantic coast to the shores of the Pacific, who do not belong either to your church organization, or that of the Seventh-day Adventists. Some of these are lonely ones, having no church privileges; while others, living near each other, or in groups, enjoy their regular prayer and social meetings on the Lord's Holy Day, with occasional preaching. These Sabbath-keepers are mostly men and women of strong faith and determination, who, in the face of universal opposition, maintain their allegiance to the holy law of God. With suitable effort on your part, a large number of them might be

drawn into your communion; but you are not well prepared to make this effort with good prospect of success; and if you will bear with me patiently, I will tell you why I think so, as well as the means by which you may reach and influence them. These Sabbath-keepers have been brought out and established mainly by the Seventh-day Adventists. When ministers of that church go into new fields of labor, they commence by giving an exposition of scripture prophecies, showing conclusively, that we are living near the close of all earthly governments, when the kingdom of God is to be established upon their ruins, at the glorious second coming of our Lord Jesus Christ. This attracts much attention and awakens great interest, and sustained as it is by a great amount as well as variety of Bible testimony, imparts great power to their preaching. They next usually take up the subject of the nature of man, and show from the scriptures, that man is not immortal in his nature by virtue of his creation, but the opposite, and that if he ever attains to that condition, it will be wholly through the medium of our blessed Saviour. This subject, when fully and ably elicited, commends itself to the minds of many hearers as an important Bible truth, and I suppose that every Sabbath-keeper who has become such under Seventh-day Advent labor is a firm believer in it. Having brought out and established these two leading points of truth, they present to the people the subject of the nature and perpetuity of the Law of God, and they do so with such clearness and power, that congregations will almost unanimously express their convictions, by a rising vote, that the seventh day is the Sabbath, while many decide to keep the true Sabbath from that time. During this time, the fact that there is a prophetess among them, and the relation she sustains to the church, is if possible kept out of sight. When the organization of a church is undertaken, however, this must come to the surface, and handled ever so carefully, trouble ensues. Some, disgusted with this feature of their work, give up the whole, Sabbath and all; while others will hold on to the Sabbath, but refuse to go in to their church organization, in some cases organizing themselves into independent churches. Very many of those who go into their organization do so with a very slight knowledge of the relation which Mrs. White and her claims to divine inspiration sustains to the church. They know that she has visions; but when the fact is made apparent, that those visions occupy a place in the church side by side and of equal validity with the Bible, the inevitable result is a diversity of views. Some can receive this as true; others can not; and the result is, that sooner or later those who cannot accept her as a divinely inspired teacher and guide, and cannot keep their doubts or unbelief to themselves, must leave the church. I might relate much of the sad results of this overshadowing error in the Seventh-day Advent church—of large and prosperous churches that have divided away to mere remnants, whose decline is attributable to no other cause than the vision influence; but this is not my present object.

Attempts have at different times been made to combine this Sabbath-keeping element in a distinct body; but as yet without the success desired. Our effort here at Marion has probably been the most extensive and permanent of any yet made, and has certainly done some good in encouraging Sabbath-keeping Adventists to persevere in the service of God; yet we have been far from realizing our desires in this matter. Now, brethren, for aught I know, it may be the will of our Heavenly Father, that you as a people should go forth and gather up these fragments, that nothing be lost; and if so, I do not believe that there is one child of God among us who would wish it otherwise. If you regard it as duty or desirable to make the effort, you shall be furnished with the names and localities of our churches and isolated brethren, as far as our knowledge at the office extends, and I think I am safe in pledging our brethren generally to a cordial reception of any duly authenticated Seventh-day Baptist minister or ministers sent among us. In order to operate understandingly and successfully among us, however, it will be necessary to take into careful consideration two leading peculiarities of our faith, aside from the subject of Sabbath-keeping and the other practical duties of Christianity. These I have already alluded to. We believe that the second personal advent of our Lord is near at hand, and we also believe that man is by nature mortal, and will not attain to immortality, or enter on his everlasting reward, until the Lord comes to raise the "dead in Christ." We hold these as very important, and even vital, points of Christian faith, points which experience has taught us to be aids in the formation of a true Christian life and character. Viewing the matter in this light, we feel it to be our duty to advocate these points of faith, with what ability God has been pleased to give us, and we could not act in full union and harmony with any class of people who would oppose them. If any of your ministers should come among us preaching a temporal millennium prior to the coming of Christ, or that man is by nature an immortal being, and consequently destined to live

forever in torment, if not saved through Christ, we should consider that he is far behind the times in his knowledge of Bible truth, on these points; and while we could respect and love him for the noble stand he occupies in respect to the holy Sabbath, we should endeavor to show him the correctness of our views, and enlist him in their favor. I am not sufficiently acquainted with Seventh-day Baptist history to speak positively, but I suspect that what are known as Advent doctrines have not been investigated among you as thoroughly as their importance demands, but have rather been ignored. If this be the case, it is, in my opinion, unfortunate, both for yourselves and the cause of God. If, as a church, you had adopted Advent views, and enlisted in the Advent movement, it would not only have materially increased the power and efficiency of your ministry in their work, but it would have diffused a knowledge of the true Sabbath far and wide; and now, instead of the great body of Adventists being opposed to it, they would, in my opinion, be Sabbath-keepers, and thus an influence brought to bear upon the world that would greatly glorify God. There would have been a conservative influence exerted, also, sufficient to greatly restrain much of the fanaticism usually attending great religious movements. Our Lord has left word with his church, that, as a certain course of events should transpire, they should lift up their heads, with the knowledge that their redemption and his coming is high at hand. The Advent movement (as far as relates to this state of expectancy) has been in harmony with and obedience to this instruction of the Saviour, or it has not. If it has not, then it must die out and disappear, and be revived again at some future time, when the coming of Jesus is near. This I cannot believe, for the Scriptures furnish the most abundant evidence that we are living in very close proximity to that glorious event.

The subject of the nature of man, as revealed in the Bible, is intimately connected with that of the second coming of Christ. If man is by nature immortal, and at death goes directly to the enjoyment of heaven, or the sufferings of hell, as so many believe, then there is no real necessity for the second coming of Christ, nor the resurrection, nor the judgment. If, on the other hand, man can obtain an immortal life, or existence, only through Christ and a resurrection, and no resurrection occurs until the Lord comes, then the importance and necessity of his second advent becomes very apparent. I offer these remarks to impress the importance of the subject upon your attention, and to show you the bearing and force it has upon our minds and efforts. Hoping for a favorable response to the above, I subscribe myself, Your brother in Christ, H. E. CARVER.

LETTERS FROM WEST VIRGINIA. SABBATHS AT WATSON, WASH. W., Jan. 22d, 1872. In my last letter, I gave an account of the dedication services at Lost Creek, on First-day, Jan. 14th, and of the ordination of deacons on the evening of the same day. I come now to speak of the exercises of the day following, which, I trust, will mark a bright epoch in the history of the Seventh-day Baptist churches in West Virginia; namely, the first meeting and organization of the Seventh-day Baptist South-Eastern Association. I wrote you some time ago, concerning the doings of a Council composed of delegates from the churches, which was held at Salem last August. That Council drafted a Constitution, which was referred to the several churches for adoption or rejection. All the churches adopted the constitution, and appointed their delegates to meet with the Lost Creek church to organize the Association. The meeting was held in the new church, on Second-day, Jan. 15th, at 10 o'clock A. M. An introductory sermon was preached by Eld. A. H. Lewis, from Gal. 6: 2—"Bear ye one another's burdens, and so fulfill the law of Christ." After the sermon, a temporary organization was affected by the appointment of chairman and secretaries. After obtaining a list of the delegates, and the reading of the constitution, the meeting adjourned fifteen minutes, to give the Committee on Nominations time to make out their report. After reassembling, the Nominating Committee's report was presented and adopted, as follows: Moderator, C. A. Burdick; Secretary, F. Randolph; Assistant Secretary, F. P. Randolph; Corresponding Secretary, M. H. Davis; Treasurer, Wm. Ehrek. As the Association is intended to mean work, the Constitution provides for the appointment of an Executive Committee, and the Moderator and Secretaries were appointed such committee. As the minutes of the meeting have been forwarded for publication in the Recorder, I will only mention, further, two or three of the most prominent items of business. It was voted to correspond with the other Associations, and to solicit the presence of delegates from each of them at our annual meetings. Eld. Lewis F. Randolph was appointed to represent this Association at the next meetings of sister Associations. A petition was referred to this meeting, by the Lost Creek church, which had been presented to them by a number of their members residing on the West Fork, in Lewis Co., asking to be organized into a new church. The Association appointed a committee to sit in council with those brethren and sisters, on Saturday, Jan. 19th, and to assist them in organizing a church, if they should deem it advisable. The Association adjourned to meet with the Middle Island church, on Fifth-day before the fifth Sabbath in June next, at which time we greatly desire to meet representatives from all the Associations. Thus has been launched a new Association, under apparently promising indications of good. Her sails are already unfurled. May she have a prosperous voyage, bearing precious freight for the kingdom of God. In the evening of the same day, a Singing Association was also formed, intended to be composed of the singers of the several churches, whose object is to promote sacred music in the churches. Brethren, pray for us, that all our efforts may promote the cause of Christ. C. A. B.

BICENTENNIAL—No. 2. NOW TO RAISE THE MEMORIAL FUND. I am heartily in love with Paul's basis, method, place, and time. First, basis; give as God hath prospered us. Second, method; each one by himself. Third, place; in stores at home, before God. Fourth, time; the first day after the Sabbath, 1 Cor. 16: 2. See Brown's translation. I am inclined to think we have overlooked much when we take a horizon of wherein God hath prospered us. When we are jaded, careworn, and filled with a week-long struggle to produce, to amass, to gain, we are ill prepared to take a sunny, cheerful, grateful view of God's prospering hand in the results of our aspiring toil. But having had the mellowing, soothing influence of the "sweet day of rest," to aid in unbending our earth-bound powers, and having gone to the house of God in company, and taken sweet counsel together, refreshed in body and soul, our "account of stock" will bear marks of higher affluence and nobler proportions. As we separate the Lord's offering, the "gush" will be more swelling, the tithes greater, the storehouses fuller. Oh! the importance of this home view! We shall then be less likely to keep back part of the price, and more disposed to say with David, "Neither will I offer burnt offerings unto the Lord my God that which doth cost me nothing." Impressed with these thoughts, I entreat each Sabbath-keeper, from the gray-haired grandfathers to the veriest child of hope, each mother and daughter, to look at the fitness of the occasion, and the importance of the work; then ask God what He will enable you to do. But seek in faith, only as your own right arm shows its skill and willing power. Like Mary, do what you can; nor then be ever ashamed of your offering. If it is but a single farthing, God will be as well pleased as though it were a thousand talents, only that the same free will bears it to His altars. Shrewd financiers are proposing that the national debt be paid from the revenue on alcoholic drinks and tobacco. This suggests the idea of income for the Lord's cause, saved by the abstinence of reformers. The United States Government collects revenue on 95,000,000 pounds of manufactured tobacco, and 1,333,000,000 cigars a year. The man who, by the grace of God, is saved from paying any part of this revenue, can well afford to make a liberal thank-offering in furtherance of the enterprises of Zion. Add to this the amount saved by abstinence from intoxicating liquors, and we have the basis of a royal income. In early life I acquired the appetite for all these, in the various forms known to common indulgence. But when the grace of God made me feel that I was called to be a steward in the house of God, I felt that these foolish and hurtful lusts could be no longer indulged. Other influences may have aided as secondary causes in my preservation, but I recognize all as from God. Nor have I waited till this late hour to acknowledge Him. A life-long conflict with the forces of rum is my witness. So too my testimony against tobacco began when such a testimony proved the lip of scorn and the cold shoulder from many of my brethren. Here and now I wish to raise a new "Ebenezer," and say, "Hitherto hath the Lord helped me." I wish, also, to stir up my brethren to emulation. May I not ask, then, are there not one thousand among us who are now willing to join in this thank-offering of twenty-five dollars each, as a share of this memorial fund? This will be a sum far less than we should have spent for tobacco alone, in the last five years, if we had been left to follow the filthy habit. As the users of the weed claim that they have met, or enjoyed a precious gusto, by their indulgence, will they hesitate to contribute a like sum to further a cause that shall carry down to future ages a blessing which shall be as streams of living water? That steward gives poor evidence of self-denying attachment to the interests of his Lord, who consecrates less to charity than he spends in appetitious indulgence. Come, now, ye smokers and chewers, put down, each and all of you, your like sum, and we will try, as best we are able, to endure the smoke and sting of your indulgence. Let this be done throughout all our bor-

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CONFERENCE COMMITTEE ON THE COMMUNION. The committee met, agreeable to notice, Jan. 30, 1872. Three only of its five members were present.

as was the custom in those days, at the different dwelling houses in his neighborhood. At sixteen years of age, he embraced the Sabbath—his parents doing the same shortly afterwards. When eighteen, he moved with his people to Alfred, and settled on a farm west of the Center.

Let I trespass on the field assigned to the committee of seven, I will here close my volunteer suggestions.

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In the House, the report introducing Secretary Boutwell's negotiations with the Synodists was adopted by a strict party vote.

The New York Tribune's Washington correspondent says that the assertions, denials, and evasions made in the course of the debate on the Synodists' bargain, have taken together, thrown sufficient light upon the subject to make it possible at last to give a tolerably accurate account of the real nature of the transaction.

The Synodists, it appears, was Jay Cooke & Co., who are also called the First National Bank of Washington, and certain foreign bankers. They agreed to take the remainder of the \$135,000,000 remaining unsold of the loan, and the Secretary of the Treasury at once made the same aside for them, and let the interest amount according to the terms of the loan.

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Miscellaneous.

GRANDMOTHER'S FADED FLOWER.
Oh, grandmother dear, a muscogee ball!
I'll be myself in costume of old,
In a train and powdered hair.

TESTIMONY OF CHEMICAL EXPERTS.
The conflict of testimony between scientific men in judicial investigations has often been the subject of much remark.

ON COUGHS AND COLDS.
The sudden transitions of temperature and humidity—cold, warm, dry, wet, rain, hail, snow, slush, mud—are suggestive of the prevalence of ailments of this class.

IMPROVEMENT IN STEAM ENGINES.
From a series of experiments recently made, it is claimed to have been proved that half the fuel now consumed in the production of steam power can be saved by using the heat that escapes in the exhaust steam from an engine.

ODDS AND ENDS.
Thursday, Jan. 25th, was a good day for the weather. In New Orleans it was the coldest of the season.

STONINGTON AND PROVIDENCE RAILROADS.
1871. WINTER ARRANGEMENT. 1872.
On and after Monday, Oct. 15, 1871, Trains will run as follows:

READ THIS!
The lowest Price List ever published of
WATCHEES.
In Solid Gold and Silver Cases only.

READ THIS!
LANGWORTHY'S BLOCK, MAIN-ST.
WESTBURY, N. Y.
Has a large stock of Musical Merchandise of every description.

It is the most populous city of an age when Rome was a half deserted ruin, when London and Paris were barbarous towns, and Charlemagne vainly striving to make his empire capital in the wilderness of Flanders.

THE FIRST PHOTOGRAPHER.
He has been generally taken for granted that the discovery of photography dates back only to the year 1839, when Daguerre, in France, and Talbot in England, published the results of their investigations.

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