

The Sabbath Recorder

ALBION, N. Y., FIFTH-DAY, DEC. 10. N. V. HULL, EDITOR.

CIRCULARS

Have been sent, by direction of the Tract Board, to a part of the subscribers who were in arrears for the present and past volumes of the Recorder, and it is proposed to continue sending them until all who appear on our book to be indebted for the whole of Volume 30, shall have been notified. In doing this it will be strange indeed if some who have previously paid their accounts to local agents do not receive the circular. To such, and to all others we would say that no offense is intended, and we hope they will have such an appreciation of our situation as will prevent their feeling in any degree irritated, and when the agents report, their payments will be duly receipted in the Recorder. It will be also likely that some who have made payments directly to this office will, through some mistake or oversight of ours, receive a circular. To such we would say, pardon our errors, and notify us of the same at your earliest convenience, naming time of payment as near as may be, or number of Recorder in which it was received, and it will afford us great pleasure to make the proper correction, and we hope thereby to continue on amicable terms with all. We trust that no person will feel that any failure on our part will warrant them in ignoring the claims of the denomination upon them to aid in the support of the cause of truth, and in maintaining and increasing the efficiency of the channels through which it is sought to propagate it.

SUNDAY DESERATION.

The papers, especially those in the city of New York, both religious and secular, are at present having a good deal to say about Sunday desecration. That the Puritan Sunday is destined to lose the hold it once had upon the public conscience in this country seems certain. The rapid influx of foreign population, especially the German, is one of the main causes producing this result. The Puritan Sunday rests upon the doctrine of the perpetuity of the Sabbath law, with a change in regard to the day of rest. This sentiment is a former years, especially in the Northern States, was rigidly enforced, and exerted a powerful influence upon the habits of the people, in many instances obtaining, besides ecclesiastical favor, the support of civil legislation of a very stringent character. But for several years past, the conviction in the public mind concerning the real character of this institution has been changing, and the number of those who believe in its sabbatic character is much smaller now, comparatively, than, say twenty-five years ago. But in nothing is this change more apparent than in the means almost wholly relied upon now for enforcing the observance of this day, which is the almost entire abandonment of the Scripture argument, and an almost frantic attempt to secure the enforcement of civil enactments. The periodicals that speak out in favor of the enforcement of these laws are careful to inform us that they do not care to meddle with the Scripture argument, that they only plead for the civil day.

One of the reasons for this change in the public mind is the presence of so many intelligent foreigners, who hold that the law of the Sabbath is abolished under the Christian dispensation, and that Sunday is simply a religious festival, having no sabbatic character. Sunday with these is a holiday, and their right to enjoy it as such they think that neither the Church nor State has a right to dispute. But this state of things is very suggestive. Why this wide-spread abandonment of the appeal to the Scriptures and to conscience? The social and political benefits of Sunday-observance are now put in the forefront of the argument, and the appeal is almost entirely to them. For this, there are two prominent reasons: first, the increasing sentiment that Sunday is not the Sabbath of divine appointment, and second, that legislation in the interest of Sunday as a religious institution is unconstitutional, and therefore cannot be enforced. That the conviction that the seventh day is the Sabbath of divine appointment is increasing in the public mind is with us placed beyond a doubt. An appeal under these circumstances to conscience is only to produce a destructive reaction, and for this those by whom this appeal is made are to blame themselves, for certainly the Bible in this cannot come to their relief. In this country, conscience in respect to religious institutions rests upon the Scriptures, and where they are silent it must also be voiceless. The great trouble in this matter is the departure from the teaching of the fourth commandment by the church. The practice of the church is directly in the face of this commandment, although professedly in obedience to it, and there is sense enough with the people to see this. This com-

mandment requires the keeping of the seventh day, and has no more reference to the keeping of the first day than to the keeping of the fifth. The artful evasions of the language of this commandment by even Protestant divines are worthy only of apery Jesuits. To read as a text this commandment and then launch out in a discourse in favor of keeping the first day, and the utterance of maledictions on the heads of those who secularize it is a contradiction so bald that even children discover the cheat, and not unfrequently their questions put their teachers to shame. We would not be severe, but the contradiction here is so palpable and the results so painful and far-reaching that we cannot be silent. We have no idea that even if the true doctrine concerning the Sabbath was taught that every one would keep it, for we live in a world of selfishness and sin. But suppose that everywhere throughout the whole church the fourth commandment was confessed to without evasion as the other nine, and that as much as they were reduced to practice, what an influence would this exert in its favor. Then would men believe it a sin to violate it, and their consciences, intelligently formed, compel its observance to a degree that no is impossible to attain to.

But we have another thought to offer which is the testimony offered in favor of the necessity of the Sabbath by this legislation, and the attempt in favor of its enforcement. The necessities of the people, it is said, whether political, social, material, moral, or religious, demand this. We heartily admit it. No institution renders such essential service to humanity as this. To live out the no-Sabbath doctrine would be to impose an unbearable burden on society. It would be to wage a successful warfare upon every interest held dear by a Christian and highly civilized people.

PROGRESS OF THE WORK.

Last week I received the following: "Dear Friend—Having received some tracts from you on the Sabbath question, [they were mailed by Bro. Barber—v. m. j.] we have considered them and purpose, D. V., having the subject for our Bible class next Sunday, the 15th, at 3 P. M., and we should very much like some of the friends meeting with you to come and give us more light upon the subject." A note in reply was sent, accepting the invitation. First-day came, and with it a pouring rain. I made my way some four miles to Walworth, on the south of the Thames (in London), into a neat little street occupied by the working class, and was welcomed into a small front room, furnished with forms (benches) and a small center table, upon which were Testaments and Hymn books. I noticed among them a translation of the Syrian Tishendorf's, and Dean Alford's New Testaments. The host was a pleasant young man of a serious turn, and apparently of few words. Soon Bro. Barber came, and then members of the class came, three men of middle age, and the pleasant wife of the host, making, after singing, prayer, and reading, I was introduced with the request to give them all the light I could. Mr. G. stated that he had never had the subject brought before him till he received the tracts. Without caring to inquire what particular views they entertained, I occupied nearly an hour in presenting the claims of the Sabbath, and then followed a friendly discussion of an hour and a half. They are all affected with no Sabbatism, but said that if they were convinced that the Sabbath is still binding upon men they should keep it regardless of outward circumstances. By their earnest request, I go again to meet them next First-day. In their case, I feel deeply anxious that the Word of the Lord may have free course and be glorified.

The editor of a London religious weekly paper has invited me to write in the form of a Sabbath discussion, and has proposed the question: "Is the Sabbath binding on the Gentiles?" Bro. Wills, of Glasgow, proposes the forming of a Sabbath Tract Society. Three letters have come within a short time from Ireland asking for information and publications—two of them in reply to Bro. Villier's advertisement, and the other in reply to tracts and notice bills of my own posting—having recently sent off sixty parcels, a work that is continued from week to week. Some of these and other correspondents exhibit a queer state of mind—as though suddenly agitated and half convicted of wrong doing—just what many of us experienced on first waking to the idea that there were Christians (?) who urged the claims of the seventh-day Sabbath, while others show a spirit not so pleasant, but all are replied to kindly and faithfully. The advertisement of Mr. Villiers, in the Belfast Witness, a religious weekly, stands this week at the head of the first column on the first page. After thirteen insertions the form will be changed. Mr. Wills continues to advertise in the Scotch papers. A letter from our Sister Bernstein is just at hand, from which the following extracts are taken: "I am glad our American friends are thinking of us. I am thankful that I do not feel fatigued at our weekly meetings; they are a great comfort to me, especially as I have not been able to attend any place of worship for many years. Up to the present time, we have no addition

to our numbers, but you will be glad to know that the ladies who joined in our first meeting the night after the Conference, has joined us regularly ever since. It is a rather curious fact that although there are only six of us, we represent five different denominations: One Presbyterian, one Baptist (Mr. Wiley), one Scotch Episcopalian (Mr. Hay), one Wesleyan (Mr. Wm. Villiers), and two from the Church of England, viz. Mamma and myself. Three of us are Scotch, one is Irish, and two are English. I wrote a long letter on the Sabbath question to the Signs of our Times (London) some time ago, but have not seen it in print, so I suppose they are not disposed to admit discussion on that subject. There are so many subjects that seem to me to require discussion, if I were only strong enough I should be always worrying one or other of the papers, but (fortunately for the editors) writing soon makes me very tired, so I cannot do much."

For her own sake and for the sake of the Sabbath cause we devoutly wish and earnestly pray that Sister Bernstein may be completely restored to health. Her undoubted piety and remarkable Sabbath experience, added to what are culture and talent, certainly commend her to our prayers that her life and health may be precious in the sight of the Great Shepherd.

The field is gradually enlarging itself, and men and women means are more and more urgently needed to help break up the ground and follow up the work. Reader, brother, sister, whoever thou art, with all thy doing and giving, spare a little for our Tract Society.

W. M. JONES. LONDON, Nov. 17th, 1874.

A TRIP TO TENNESSEE.

ED. N. WARNER: Through the "liberality" of your church at West Hatlock, and Ed. Whitford's church at Farina, being "brought on my way thither" by you, I was thereby enabled to visit the Seventh-day Baptist interest in Tennessee. I found the little church near Lebanon still struggling on. My uncle, Ed. John W. Johnson, its pastor, is, under God, determined to keep the banner waving there. We held some very interesting meetings. The prejudice, which is always incident to our cause in a new place, is fast giving way. We had good and attentive congregations. On one occasion, nearly every sinner in the house manifested a desire for the prayers of the righteous. I lectured once on the subject of the Sabbath to a full house. They seemed to be greatly interested on the subject. In fact, it was at the request of outsiders that I lectured on the subject. After lecture we distributed quite a number of tracts to those wishing to investigate the subject further. Several in the vicinity of the church are "almost persuaded" to embrace the Sabbath truth, believing that the seventh day is the Sabbath still. Oh! that they would do like David: Make haste and delay not to do God's commandments.

After preaching at two other points, one two miles north, at the house of a kinsman by the name of Kittrell, and the other twelve miles in the same direction in Cairo, head of the Cumberland river, among some of uncle's connection by marriage, I procured a horse and rode fifty-eight miles to Dr. Gordon's. Stayed two nights and one day with him. His health is falling him very fast, being afflicted with asthma. Did not preach, as the Presbyterians were carrying on a revival meeting near by. The Sabbath cause stands about as it has for several years, several convinced of the truth of the Sabbath, but few practicing it. Had some pleasant interviews with families during my short stay. Returned to uncle's, preached a farewell discourse, and took the cars for home, having been gone three weeks. Items: Crops in some sections over which I traveled were almost an entire failure from drought, having rained but very little from the first of May till some time in July. The wheat crop was good. While coming from Dr. Gordon's between Shelbyville and Murfreesboro I rode till about 3 o'clock P. M., before I could procure provender for my horse. This was Sunday, and as a matter of course I saw many persons resting, so I made good use of the time distributing reading matter in the way of Sabbath tracts, and talking to them on the subject of religion and the claims of God's law. About sunset I rode up to a squad of men near a farm house, and accosted them thus: Would you entertain a stranger here? To which the man of the house replied, that when he was traveling he liked to be entertained, so said he, Rode in. From the run of my conversation while we were sitting around the fire, he suspected that I was a preacher, and asked if I was. Being answered in the affirmative, he told me his wife was a Baptist, but he was not a professor of religion, but desired to be. He desired also that I should hold family worship for them. He called in a family that occupied an adjoining room, so there were about ten persons present to whom to read the Scriptures and talk. After prayer all retired but the man of the house, his wife and myself. We talked a long time, and among other things we talked of the Sabbath a little. His wife thought all the places in the New Testament mentioning the Sabbath meant the first day of the week, and turned to the place where Christ healed on the Sabbath to prove it. I reached over and turned to the place, "And they prepared spices and ointments, and rested on the Sabbath day according to the com-

mandment." I asked her what commandment that referred to. She had to acknowledge that it was the seventh-day Sabbath instead of the first day. Her husband laughed heartily at her. When I asked him next morning for my bill, he said, all I charge you is to call again when you pass this way. His name is Berong, and lives two miles north of Murfreesboro. Tennesseans can not be excused for hospitality.

The Recorder is considered by those who have been reading it to be the best religious paper they ever read. A Presbyterian brother by the name of Williamson, living near uncle's, who has been a constant reader of the Recorder for near two years, said its moral tone is the best of any religious paper he ever read. There is another item I wish to call your attention to, and I will close.

Uncle John was called on by the clerk of the Lebanon Baptist Church, by order of the same, to know if he still considered himself a member of that body. Uncle told him he would not answer him then, but would attend the next conference meeting and answer there. Conference came on while I was there, and in company with uncle, I attended the meeting. His case being called, uncle was permitted to answer for himself. He told them he had united with the Seventh-day Baptists; that he had become an inhabitant of "no mean city," and that he held the integrity of the ten commandments. When he got through with his remarks he told them they could not consistently retain him as a member of their body. Bro. Riddle, who is circuit clerk of that church, arose and said that uncle had been a consistent member of that church, and that he would offer the following preamble and resolution:

Resolved, That his membership with us cease.

Without further remarks, the resolution was adopted. I could not but contrast the spirit of that meeting with the spirit of the meetings in Southern Illinois, when similar cases are under consideration. They did not even prefer a charge against uncle. I felt a little like the puzzled Dutchman, "I was so glad I was there that night." After the meeting adjourned, the pastor, Ed. Phillips, promised to investigate the claims of our people.

Yours in Christ, F. P. JOHNSON. RALEIGH, Ill., Nov. 3d, 1874.

OUR SABBATH SCHOOL WORK.

As announced last week, the publication of the Sabbath School Journal will be discontinued at the close of the present volume, and the Lessons will be published, thereafter, in the Sabbath Recorder. This is, in no sense, an abandonment of the work, but a change of form which, it is believed, will prove to be for the better. Had the arrangements for this change been made at an earlier day, our December number might have contained some more extended announcements of the same, together with such observations as might seem to be demanded by the circumstances of the case. As it is, we ask the privilege of saying, in the Sabbath Recorder, a few things which would work, past and prospectively.

are to be printed, one each week, in the Sabbath Recorder, and will give the Scripture Lesson, the Golden Text, Outline, Questions, Notes and Comments, the same as in the Journal this year. No pains will be spared by the conductor of this department to make it otherwise as complete as possible, while the regular columns of the Sabbath Recorder are generally open to the free and full discussion of all matters of general and special interest to the Sabbath school work.

5. The advantages of this arrangement are apparent: 1st. Considerable expense will be saved both to the Sabbath School Board, and to those who have contributed in any wise, to the support of the Journal. 2d. It is believed it will increase, to some extent, the circulation of the Sabbath Recorder. 3d. It will tend toward centralization and unification of all our work. 4th. It will take the lessons into many homes into which they do not now go. In a word, the plan commends itself on the ground both of denominational economy and of greatly increased efficiency.

L. A. PLATTIS. NEW MARKET, N. J., Nov. 30th, 1874.

WHAT SHALL WE DO WITH OUR "ASSOCIATIONS?"

Several considerations inspire to raise inquiries concerning the future of our Associations. If the question be raised: "what have they done for us?" there will be various answers; but probably all will agree that they have not been equal to the demand as cultivators of spiritual life. They have been pleasant occasions of social reunion. They have served as machinery for passing resolutions, presenting essays, and making speeches. They have done something as missionary agencies. But experience has shown that the general agencies are the better for this purpose, and it seems probable that those Associations which are still seeking to do something as Executive Missionary bodies, will soon pass their work into the hands of the general agencies. Under such circumstances it is natural and pertinent to ask, whether the Associations shall be continued. To this we answer, yes! After their present pattern? No! The time past ought to suffice, for speech-making, and resolving that "Columbus discovered America." The want, the pressing want of the hour, is deeper, broader, purer heart-life, spiritual culture, development of the Christian graces, a richer harvest of the "fruits of the Spirit." Seventh-day Baptists, in common with others, need a revival of righteousness, a revival of intelligent faith, a revival of Christian charity, a revival of brotherly love. They need freedom from worldliness that clogs, strifes which hinder, and fears which cripple good efforts, and thwart high purposes. The annual meetings of the Associations can be made to contribute much toward these ends.

Last June, the Associations gave a decided negative answer to the question of discontinuing the interchange of delegates. This showed, in some degree, the love of the people for these organizations. At the same time, many persons expressed the conviction that the meetings ought to "do more for the delegates and the churches." While such a conviction exists, the times are favorable for making such changes as will give new life and greater efficiency. To this end, a correct definition of "efficiency" is needed. We have already indicated what we mean by efficiency. Such changes in conducting, and in organizing, if necessary, as will make the meetings superior agencies in soul-culture, meetings in which the air will be hallowed with holiness, in which the blessed influences of the Holy Spirit will overshadow and fill all hearts, meetings in which less speech-makers will rejoice, and more sinners will be converted to God, meetings in which the number of resolutions will be exceeded by the number of backsliders who will come again with rejoicing to their long neglected seats at the Father's table. Such a reconstruction of the Associations is demanded. It can be attained. Heavenly aid waits to bless such efforts. Broken walls, in many spiritual hours, wait the rebuilding which such a work will bring. We write now, months in advance, to advise and plead for such efforts in all the Associational meetings during 1875. Let pastors preach to this end. Let people pray for this consummation. Let delegates be chosen who will contribute to such results. Such is the true reconstruction to which our needs call us, and the Spirit of God will prompt us, when we ask its guidance. May the Lord grant it! DEATH OF MRS. CARPENTER.

DEATH OF MRS. CARPENTER.—We are quite overwhelmed with the unexpected death, Sept. 21st, of our dearly beloved Sister Carpenter. The sad news reached us on the 11th instant through the kindness of Mrs. Wright, of Kensington, (whom the Milton people will remember) who read the account in a Shanghai paper. Sympathy and prayer will not be wanting for Bro. Carpenter in this trying hour. The needs of the China Mission are in our thoughts, and the graves of our missionaries seem to say, "Come and stand, and stand and fall in our places." May this event incite us to more diligent labor, so that when we enter into rest our works may also "follow us."

Yours very truly, W. M. JONES. LONDON, Nov. 17th, 1874.

A LONDON LETTER TO THE SISTERS.

MILL YARD, Goodman's Fields, LONDON, Nov. 12th, 1874. Dear Sisters,—I have read with great pleasure your address "to the women of the Seventh-day Baptist denomination," and feel myself impelled to write and say how deep an interest I have in the work which you have undertaken, and how glad I shall be to co-operate in any measures which you may suggest, for the furtherance of the work of "laboring for the re-enthronement of the now cast and dishonored Sabbath of Jehovah."

The system of organization for the promotion of any cause must be of great benefit. We see it worked out most effectually every day in worldly measures, which are carried by means of the whole energies of those who are banded together being thrown into the work; and shall not we who have a nobler work to further, do it with all our might, with one soul, and feel sure that God will bless our efforts?

This work to which we are committed is one especially fitting for women. While man's sphere of action is public, open and conspicuous, woman's should be a quiet, gentle, winning one, and with that way judiciously applied, she has an untold power in the world. If woman were to use the power she has, to my mind, the leading reforms of the day would soon be accomplished; but she sits idly by, too often, and lets her opportunity slip, of rebuking sin, of learning to say no; I will not countenance this; and that practice of the world, or of frowning on the customs of polite society which are against God's law, for fear of being called singular. To some, these views of woman's work are I know objectionable, but they seem clearly defined to me, and when either secretly or openly, or in whatever direction taste may lead them, there is too much tendency when one has left school to settle down into the daily treadmill of professional life, and become lost to the inviting fields of thought and research outside; hence there is a loss of mental growth power, and also in knowledge. I believe that an organization, such as has been, and is advocated, is needed to begot the spirit of investigation and encourage the work of research. It would serve as an incentive and spur to higher intellectual work. For one, I favor and desire such an organization. In it I see union, growth, power, for the young people. Why need we spend a whole year in discussing the feasibility of such an organization? Why not make a move at once to informally organize? Why not find out as soon as possible who are ready to enter into such a work. If a sufficient number be found, informally organize; prepare a programme for the year; set a time of meeting; would suggest the day and evening before the session of our next Conference; listen to, and discuss the papers prepared on subjects investigated during the year; and then, if the trial prove a success, the object practically, formally organize. Who among our young men and women will send in their names, and pledge themselves to enter into such an organization? Without the desire of being forward, but meaning business, send in your names, suggestions, subjects for papers, plans of operation to me, and let us see what can be done. N. U. WHITFORD. FARINA, Ill., Nov. 17th, 1874.

HOME NEWS.

Yearly Meeting of the New Jersey Churches. The Yearly Meeting of the Seventh-day Baptist Churches of New Jersey was held with the church at Marlboro, beginning on Sixth-day, Nov. 13th. The Introductory Sermon was preached by Rev. L. A. Plattis, of New Market, Tex. "Sir, we would see Jesus." This gave the key-note to the whole session. The subject was very forcibly and affectionately presented under two general divisions: "Jesus and his love;" "Jesus in his relations to our necessities and wants."

A prayer and conference meeting was held in the evening. On Sabbath morning, Rev. B. F. Rogers, of Brooklyn, N. Y., preached from the text, "Let us not sleep, as do others, but let us watch and be sober;" an earnest and practical sermon, full of the spirit of the Gospel. This was followed by the administration of the Lord's Supper by Rev. L. F. Randolph and Rev. A. H. Lewis, pastors at Marlboro and Shiloh. A session of the Sabbath Schools was held in the afternoon. The entire congregation was divided into classes, and for half an hour, studied the regular lesson for the week. The infant classes were taken to the basement and taught by Mrs. Dea. Hummel and Rev. L. A. Plattis. After the recreation, the whole was reviewed under these topics: "The Place," "The Scribble," and "The Widow's Offering." These topics were presented by Rev. A. H. Lewis, Rev. L. A. Plattis, and Prof. G. S. M. Cottrell.

In the evening, Eld. G. R. Wheeler preached an excellent sermon from Ps. 84: 11, "For the Lord God is a sun," &c. The sermon was preceded by a season of prayer, and followed by a conference meeting. On First-day morning, Rev. L. A. Plattis preached from Mark 7: 34, "Ephphatha." After the sermon, a history of the Seventh-day Baptist Church of Piscataway, at New Market, was read by the pastor, Rev. L. A. Plattis. A business session was held on the evening of First-day, at which

most universal exclamation is "can it be possible?" A. R. C., in Madison Democrat.

The following items of business were transacted: 1. The Secretary reported that, according to instructions, he had written to the church in New York City, inviting them to become a member of this Yearly Meeting, but had received no answer. It was voted that the clerk of the church was away from home when he received the communication, and was under the impression that the time for this meeting was passed before he had opportunity to present it. It was voted to renew the invitation.

2. Voted, that our next meeting be held in Plainfield, and that Bro. L. F. Randolph preach the Introductory Sermon. 3. The History of the Church at New Market, read this morning, was requested for publication in the Sabbath Recorder. 4. Bro. Ethan B. Swinney was appointed to write a history of the church at Shiloh, and present it at our next Yearly Meeting. 5. Rev. L. F. Randolph was appointed Secretary for the ensuing year.

After the business meeting, a sermon was preached by Rev. B. F. Rogers, from the text: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." This was followed by a conference meeting, lasting about three-quarters of an hour, during which time, it is thought that between thirty and forty persons took part. This closed one of the most precious sessions of this Yearly Meeting held in many years, thus say they whose privilege it has been to attend this and other sessions.

The meeting was well attended from the first, by both Marlboro and Shiloh churches, and it is believed the influence of the meeting will tell for good many days hence. L. F. RANDOLPH, Sec. Nov. 29th, 1874.

Fall Term of Milton College.

This term of the College closed this week. In every respect, it has been very successful. The attendance of the students has been above the average of the Fall Terms for several years. One hundred and fifty-three names were registered, and thirty-eight classes were formed. Ten teachers were employed the whole, or a portion of the time. Of the students, forty-six were in the regular college studies, only seventeen left during the term to teach district schools this winter, and one-third of the balance are preparing to enter the college classes. The term has cost, in salaries and incidental expenses, only \$1,250. Very little sickness has prevailed in the institution, and careful and vigorous work has been done in the classes. The prayer meeting of the students has been maintained with earnestness, and a good spiritual feeling has been developed among a portion of the school.

Besides the college, two other schools which are graded, are supported in the villages of Milton, and Milton Junction, a mile and a quarter apart. In these are attending, at least, two hundred and twenty-five pupils. Were these connected immediately with the College, enough of their advanced scholars could be added to the College attendance to raise it to two hundred and twenty-five students. If it has been the policy of the Institution and of these Graded Schools to keep their work separate, and yet maintain the most friendly relations toward each other.

The close of this Fall Term marks the end of thirty years in the history of the College. Eight years after Alfred was started, and a little over seven years after DeRuyter was opened, Milton Academy began its work. The same teacher who was first engaged at Alfred, was first employed at Milton. At that time, the former school was just beginning to gather up and use its marvelous power. The latter opened, the first week in Dec., 1844, with over sixty scholars. At that time there was no College in the State, and only one school of the same grade within fifty miles of Milton. Since then four other colleges have been organized within that distance, and seventeen academies in this State. Of these, one College and twelve Academies have perished. Among them all, Milton has even with the limited means under its control, sustained its position, and it is to-day proud of its history. W. C. W. Milton, Wis., Dec. 4th, 1874.

WE HAVE BEEN HAVING

for a few days quite a taste of winter. Last Sixth-day evening and Sabbath day we had a regular "northeaster," leaving some six inches of snow over our broad prairie. The snow was dry, the ground frozen, so we have had a few days of excellent sleighing, rather an uncommon thing this time of the year in this latitude. Alas! for things that will melt; the sleighing is gone to-day, and the snow rapidly disappearing before the south wind and a warm sun. Our select school is a success. Prof. W. F. Place is giving excellent satisfaction, and we congratulate ourselves in securing "the right man in the right place." The school was put in operation to meet the pressing demands of the young people here for better educational facilities, who must have such, since and now, or never have them, hence they are not able to avail themselves of such abroad. It is not the object of the managers of this school, nor

its patrons, to merge this school into an academy, to have a short lease of poverty-stricken life, but to make it the stepping-stone to a good graded school in our place. The attendance on the school is larger than we anticipated, and the students are exhibiting commendable interest and diligence in their studies. They have formed themselves into a literary society and are having very interesting sessions. The Society purpose holding a public session Christmas Eve. We anticipate a feast of good things.

Our new flouring mill is nearly done; will commence running this week. It is a fine structure, well made and furnished, having three runs of stone, and cost some over \$10,000. It is built by a Mr. Metz & Son. A large farming community as well as the village are rejoicing in having "milling" done at home.

The M. E. Church here are building a new church edifice. They expect to have it enclosed within a few weeks and to use it in an incomplete state for divine service during the winter, and complete it next spring and summer.

Our people are gradually completing their church building. They have secured the moulding and scrolls for finishing off the seats this winter, and it is decided, I believe, to change the position of the seats so as to have a middle and two side aisles. Spiritually, we believe there are indications of better times. In the Sixth-day evening and neighborhood prayer meetings there is manifested a deeper and more fervent religious feeling, and there is impetuous praying for a personal and general revival of religion among us. Pray for us, that the Lord may open the windows of heaven and pour out upon us reviving mercies. O. U. WHITFORD. Dec. 2d, 1874.

Our People on the Republican, Neb.

This country, though suffering somewhat, as different soils did more severely, from the extensive drouth of last Summer, and stripped of almost all its corn, potatoes, beans, squash-like plants and garden vegetables by the locust pest, still shows as a goodly and choice land. On the river, and northward from it, the land is beautifully plain, or ascending gradually toward the north. It is uncommonly well watered by creeks fed from living springs. The wood is sufficient for fuel and coarse building material, so that wood is about as cheap as in the forest regions of the East. South of the river, the first two or three miles are broken, but expose abundance of good stone.

Of our Seventh-day Baptist brethren there are eight families located within five miles of Orleans, Barstow Co., Neb., and others expected in the Spring; and four more about twelve miles down the river, at Republican City, who, it is said, will change their location as soon as possible, when a movement is effectually made to organize a Sabbath-keeping society there. My personal acquaintance with a few, especially with the first of them who came into that beautiful valley, gives good expectation of their future. That brother selected his land with reference to the future of a Seventh-day Baptist colony. He will furnish wood on the most favorable terms to any who may not have it on their claims, and do all in his power to aid new comers in making a successful start. On his claim he has a very fine mill privilege, wanting but a moderate capital to start profitable and permanent flouring and grist mill. It would have all the business it could do. At Orleans appears to be a chance for using the whole river for power, but it may be many years before it can attract capital to utilize it. There are a few openings to get choice homesteads or pre-emptions with wood and running water, which, as is always happening in new settlements, have been abandoned on account of changed plans or circumstances of their late occupants; many other good claims that could be bought on cheap, the present settlers taking this means to get a little capital to start to better advantage; and abundance of high prairie, requiring but a few hundred dollars to provide a well and windmill, a few years to start orchards and groves, to make the most profitable and desirable farms.

Brother Leonard Winterhuth, one of the men who first wintered here, four years ago, will be always ready to give the benefit of his great knowledge of the country to those who wish free homes in a fertile and delightful land. Any applications by letter now should contain a sufficient remittance to enable one whose crops were cut off to take the time and expense desired. If the remittance is too large, it will not come amiss as a charity in the present misfortune of the new settlers. From personal observation I can heartily endorse the appeals of that region for present aid, and assure they will soon be able to repay many fold to those who may be fortunate, or for the advance of Christianity and its blessings.

Others, as well as farmers, are wanted there. And if one can live by his business, while also securing and beginning to improve a farm for those that come after, it will doubtless be an extra inducement to some. I wish some good organizer could go there and help these brethren. He would not send one to devote his whole strength to the work of the gospel church, cannot some one go and work in the old-fashioned way? If my strength had allowed

Meeting of the Executive Board of the North-Western

A regular meeting of the North-Western Association at Albion, Wis., Nov. 15th, following members being: J. R. E. Backus, L. C. R. Potter, A. B. Lawry, Lilly, A. C. Burdick. The meeting was opening and prayer, after following items of business were acted: 1st. Report of J. C. respecting the Sabbath State to be held at St. Report that he had notice from said school arrangements which would prevent the holding of the 8th. Report of the Secretary absent, no report. 2d. W. H. Rogers, the Sabbath Institute, proposed to the Rock River, Wis., and understand and not held; and 3d. Whereas, the Rock River School have voted to have such an Institute; therefore, Resolved, That the same be renewed upon the same terms as the current quarter. 4th. Whereas, Bro. Backus has opened for with the Sabbath School, Neb.; therefore, Resolved, That he be invited to hold a Sabbath School or Normal Class at any other eligible point, provided that the expense be limited to the rail fare to and from the place. 5th. Voted, that we constitute at Milton during quarter. 6th. Voted, that J. E. conduct said Institute. 7th. Resolved, that the Association to organize Normal Classes by methods of work. 8th. Voted, that it be requested to conduct to be held with the 8th. Voted, that this meeting be published in the Sabbath Recorder. Minutes read and a vote of adjournment. A. C. BURDICK.

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patrons, to merge this school into an academy, to have a short lease of poverty-stricken life, but to make it the stepping-stone to a good graded school in our place.

Our new flouring mill is nearly done; will commence running this week. It is a fine structure, well made and furnished, having three run of stone, and cost some over \$10,000.

The M. E. Church here are building a new church edifice. They expect to have it enclosed within a few weeks and to use it in an incomplete state for divine service during the winter, and complete it next spring and summer.

Our people are gradually completing their church building. They have secured the moulding and scrolls for finishing the seats in the winter, and it is decided, I believe, to change the position of the seats so as to have a middle and two side aisles.

Our People on the Republican. This country, though suffering somewhat, as different soils did more severely, from the extensive drouth of last summer, and stripped of almost all its corn, potatoes, beans, squash-like plants and garden vegetables by the locust pest, still shows as a goodly and choice land.

Meeting of the Executive Sabbath School Board of the North-Western Association. A regular meeting of the Executive Sabbath School Board of the North-Western Association was held at Albion, Wis., Nov. 15th, 1874.

Letter of Eld. A. H. Lewis. We rejoice in the prophetic character of the communication of Bro. A. H. Lewis, and earnestly pray the coming of an increased spirituality in all our annual gatherings.

Death of Mayor Havemeyer. William F. Havemeyer, Mayor of New York City, died in his office in the City Hall Nov. 30th, from a stroke of apoplexy. He had previously walked, against a strong wind, a distance of two miles, which doubtless was the immediate cause of his sudden taking off.

to be held with the church at Carlton, to commence on Sixth-day before the second Sabbath in June, 1875, at 2 o'clock P. M.

Revival in Scott, N. Y. An allusion was made in a former letter of mine to the religious interest in Scott, N. Y., and that it might be duty to return to that field again.

The American Garden. A monthly illustrated journal, devoted to the garden art, a continuation of the Flower Garden, Quarterly Magazine, under the editorial management of James H. Hogg, comes to our table for the first time this week.

The Imprisoned Tweed. A writ of habeas corpus for Wm. M. Tweed was granted by Judge Barrett of New York, on the question of the jurisdiction of the court condemning him, which was argued on the 2d of December.

The Argentine War. It is officially announced that General Mitre, having been defeated, and finding himself closely pursued by the Government forces, proposed the terms upon which he would capitulate.

Counterfeiters Arrested. A man named John C. Daly was arrested at London, Ont., by detective officers Nov. 30th, on a charge of passing counterfeit money in Detroit.

Vessel Sunk. A dispatch from Havana, dated Dec. 4th, says the Spanish coast steamer Thomas Brooks, from Santiago de Cuba for Guantanamo, a harbor on the southern coast of Cuba, was wrecked on the night of Dec. 1st.

Letter of Eld. A. H. Lewis. We rejoice in the prophetic character of the communication of Bro. A. H. Lewis, and earnestly pray the coming of an increased spirituality in all our annual gatherings.

What seemed a cross reaching over the face or the full moon had scared the superstitious people of Knoxville, Tenn. It was the effect of a small cross-shaped cloud in an otherwise almost clear sky.

Drifted Ashore. The scow Pearl, of Fairport, loaded with timber, drifted ashore at Geneva, Ohio, Nov. 30th. On board were found the body of a man supposed to be James Bailey.

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Review of the New York markets for butter, cheese etc. for the week ending Dec. 5th, 1874, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, 57 Nassau Street, New York. The market for butter was somewhat better than for the first half of the week.

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