

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Dec. 4. REV. N. V. HULL, D. D., - - - EDITOR.

THE BAPTIST FLAG ON THE SABBATH.

The Baptist Flag has commenced a series of articles headed "The Christian Sabbath." It commences with a few briefly stated reasons for believing that the Sabbath commandment is done away, and then opens its argument to establish the "Christian Sabbath" as opposed to the "Jewish Sabbath." The argument is based on the supposed underlying difference between the two dispensations. It holds that the Seventh-day Sabbath was appointed as a memorial of the deliverance of the Israelites from Egyptian bondage, and that the First-day Sabbath was appointed as a memorial of our deliverance from the bondage of sin by the resurrection of Christ on the first day of the week.

The Flag sees that the common idea that the Sabbath has been changed from the seventh to the first day of the week is untenable, and hence, says, "The Lord's day, called Sunday, is not the Jewish Sabbath changed, any more than the Lord's Supper is the Jewish Passover changed."

It is not our purpose to thrust ourselves upon the attention of the Flag, or impertinently to meddle with its affairs, nor to follow its argument, noting it in detail, as if we were engaged in a discussion with it, but to call its attention to a few things in which, we think, it falls fairly apprehending the ground occupied by the Scriptures on this question, and for this reason, giving the Sabbath both a false character and a false position. The Scriptures clearly teach that the Sabbath was given to the Jews, but this is by no means all there is of it. The question lying back of this, is, Was the Sabbath instituted or made for the Jews? If the Sabbath was made for the Jews, then it is clear that it was done away with at the destruction of their economy. We wish this admission clearly understood, and we wish the ground on which it is made well understood also. Now, to our apprehension, the Scriptures teach that the Sabbath was instituted at the beginning.

In its institution three separate acts co-operated. 1. On the seventh day God rested. 2. He blessed the seventh day because in it he had rested. 3. He separated this day as a day of rest. Now what does this lack of constituting this a rest day at the beginning? Any view differing from this is unnatural and forced. If this position is correct, then it follows that the Sabbath was made for the race. At this time, only the progenitor of the race was in existence, and, therefore, the seventh day was set apart for him and his progeny. Nor as yet had sin entered the world, and, therefore, it could not have been appointed in reference to the work of redemption. In the fourth commandment it is specifically stated that the Sabbath is a memorial of creation. If this is so, then it is of interest to all men; to one nation or race equally with another. It means the same to one as to another, in their creature relation to God.

That the Jews were commanded to keep the Sabbath, and that they stood in peculiar relation to it, or to them, is readily admitted, and this grows out of the peculiar relation of the Sabbath and the Jews to God. The Sabbath was God's witness day, and the Jews were his witness people. All the nations had turned from the true God to false gods. On this account, he raised-up, by a special providence, the Jews to witness for him, and, therefore, gave to them his witness day. In its observance, they bore testimony that their God was the creator of the world; and in giving them his Sabbath, he witnessed to the heathen that he, the creator of the world, was the redeemer and leader of Israel.

In regard to that form of reasoning, by which it is maintained that the Christian dispensation required a new Sabbath, it occurs to us that had Jehovah seen it in that light he would have said something about it. On this matter the Bible is silent. Nor does the Bible say anything concerning a new Sabbath. It does not even name one. We say "the Christian Sabbath," but no such phrase is found in the Scriptures. We say "the Lord's day," and apply it to the first day of the week, but the Scriptures nowhere so apply it. There is no proof that this phrase means the first day of the week, but everything is against it; and in just so much we both take away from and add to the Scriptures.

The argument for the observance of the first, instead of the seventh day, is founded upon the supposition that Christ rose from the dead on that day; but this we say that the Bible does not say that. It may be that Christ rose on this day, and perhaps he did not. But upon the supposition that he did, it does not follow that we are to keep it. We might, with the same propriety, require the observance of the day of his crucifixion, or the day of his ascension. Scripture ordinances do not rest upon inferences, but upon precepts. They do not rest upon example even. There is not an in-

stance of this kind in the Bible. Who can say, in regard to the observance of the first day, "The Lord hath required this at my hand"? It is a self imposed and not a God-required work.

In our discussions on this question, we often become eloquent on the fact of Christ's resurrection as the culminating point in the scheme of redemption, and then give equal importance to the time in which it is supposed to have occurred. That the resurrection of Christ was an event most glorious, we admit, nor would we belittle it; but we deny that any special honor has been given by God to the time in which it occurred. The fact is exalted, but the time in which it occurred does not partake of this exaltation. In closing, we ask the Flag, as a Baptist, is not both the death, burial, and resurrection of Christ beautifully and Scripturally set forth whenever a penitent believer is immersed in the name of Jesus Christ?

THE INDEPENDENT AND THE SABBATH AGAIN.

The Independent says: "The Sabbath Recorder, organ of what are called the Seventh-day Baptists, is pleased with what we said about the change of the rest day from the Sabbath to Sunday, as parallel to the change from immersion to sprinkling, as described by Dean Stanley. Still it thinks it sees that we approve the change of days, and quoting our remark, 'True, there are grounds for sanctifying the first day of the week, as Christ rose on the first day, and that the disciples assembled for worship on that day may make that day sacred,' it asks us to tell it how Christ's resurrection or the meeting of the disciples on the first day of the week could make that day sacred 'in the mind of God.' We might answer that, if 'twas greater to call a world from naught, 'twas greater to redeem; and we prefer to answer with St. Paul, 'Does God care for ovens?' or for days? What God cares for is the spirit of obedience, the desire to do God's will. He did conscientiously regard either day, to the Lord he regardeth it, and that is enough."

We thank the Independent for giving further attention to this matter and ask it to call to mind the fact that the Scriptures teach that we are redeemed by the blood of Christ and not by his resurrection. No doctrine is more plainly taught than this. The importance of the doctrine of the resurrection of the dead is not denied, nor is it denied that it is embraced in the plan of redemption, but the root of the Christian system is redemption by the blood of Christ. Nor is the resurrection left without special emphasis, but its memory and office is associated with the death of Christ by the ordinance of baptism. In the Christian system two ordinances represent its underlying or foundation principles, and the Lord's Supper, and there is no other, as they cover the whole ground. There is nothing said in the Scriptures concerning the keeping of the day to commemorate the resurrection of Christ. The doctrine, however, of death by sin and life by Christ, is in its fulness professed when the penitent believer is immersed, according to the command of Christ, and the act is completed by his rising from the burial.

But the Independent proposes an answer to our question, "How Christ's resurrection or the meeting of the disciples on the first day of the week, could make that day sacred in the mind of God," in these words, "Does God care for ovens? or for days? What God wants is the spirit of obedience, the desire to do God's will. He that conscientiously regardeth either day, to the Lord he regardeth it, and that is enough."

We have always desired to avoid taking it upon our self to sit in judgment upon others, either to justify or to condemn them, nor does the question under consideration require this. The Independent has in effect said that the resurrection of Christ made the day sacred on which it occurred, and we asked it explain how this could make it sacred in the mind of God. Any one, we should think, could see that a religious rite having no sacredness in the mind of God was without his appointment, and was therefore without any sacred character in the proper sense of that word. If a religious rite has only sacredness in the mind of men, then it clearly is a human appointment, and its sacredness is the outgrowth of superstition.

That God wants us to have the spirit of obedience, the desire to do his will is beyond question, and is too much to say that that spirit will seek to know from the Scriptures what that will is? It will not substitute its own inventions for God's requirements.

In conclusion we ask, does God require in his Word the keeping of the first day of the week? and if he does not, can the spirit of intelligent obedience require it?

Do we fear right about it? Occasionally we meet notices like the following, which we take from one of our exchanges: "The Sixty-fifth Annual Session of the Seventh-day Baptist General Conference has been held in Brookfield, N. Y. Rev. A. B. Prentice occupied the president's chair. It was stated that of the eighty-eight churches in the body, only sixty, with a membership of between 7,000 and 8,000, had reported." There was a small decrease during the year in the membership of the churches reported." When we read these, we feel distressed of heart. "We do not blame the papers for publishing the fact that in the year past, we have

decreased in membership; nor have we been pained by an unfriendly remark from any journal that has come into our presence, but the fact of our decrease in numbers we can not but feel is an impeachment of our faithfulness to our calling as Christians, and we wish our people might take this thing to heart. Can it be that we are without blame? We are not nonchalant, nor are we an accuser of the brethren, but we do feel keenly the position we are placed in, and pray the Blessed One to help us to see where the wrong lies, and, by his grace, to remove it.

THERE IS A BETTER WAY.

Don't brood over the things that are past. They are unpleasant and may be mournful; but no good can come of constantly thinking of them and talking about them. By this we magnify the evil, and weaken both ourselves and others. To think of these things does no good to any one. They discourage and fret all the parties concerned. We may dwell on our own faults in a way only to destroy ourselves.

There is a better way than this. Let us consider these things in a way to learn our mistakes, and then drop them and betake ourselves to our work. Let us be courageous and hopeful. The hopeful man is a man of power. Dwell on the bright side of things. It is an inspiration. Talk about things that are pleasant, and you will feel pleasant and beget pleasant feelings in others. You will become a dread to others if you bore them with your troubles constantly. Don't dwell upon the evils in society. Society is never perfect. If our eyes are turned in a proper direction, it will not be difficult to see things that try us. We do not say that we are not to know anything of our surroundings, but don't let us overdo this. See the good as well as the evil. Think about the good there is, and you will feel better. Talk about the good, and it will bless others. It will encourage others to good and to the good. It is a happy thing to help those about us. Often a sunny countenance imparts health and strength to others. How good is well ordered conversation. Be cheerful. Take off your weeds of mourning, and become a helper to the wounded lying by the wayside. Turn Samaritan, and pour healing upon the bruised. This is better. Try it.

OFFENSES.

"Then said he unto the disciples, It is impossible but that offenses will come: but we unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." Luke 17: 1, 2. Skandalon, the original word which is here translated "offenses," is from the word skandalon, which means a stick in a trap on the bait is placed—the trap spring. Skandalon is also a snare laid for an enemy, a stumbling block of offense.

When the children of Israel were commanded to found cities of refuge, they were also commanded to keep the highways leading to those cities in good repair, so when the innocent one was fleeing for refuge from the fast-pursuing avenger of blood, nothing might be in the way to trip and cause him to be overtaken and slain by his enemy; so Christ raises his voice of warning against those who shall place a stumbling block, or trap, or pitfall, so that the little ones, closely pursued by the enemy of souls, fall into them and are overtaken; and still, in spite of this terrible snare, men, yes, and women, are engaged in setting snares right in our midst, into which many will stumble and be destroyed. St. Antony is said to have had a vision in which he saw the earth literally covered with snares and pitfalls, and he cried, "Who, O Lord, shall escape?" This is confirmed by Christ: "It is impossible but that offenses come." These trippers of souls may be divided into three classes:

1. The direct trippers. Those who set the snares intentionally, do liberally, the scoffers plotting how they can bear out their diabolical purposes upon the weak ones—the youth, unshielded by the experience and wisdom that ripen years will give. We see many of these work-ers, bold-faced, unblushing ones, who may be compared to a train of cars, resembling the express for its rapidity and efficiency in accomplishing its work, and the locals for its accommodation; but, unlike these, the intemperance train does not keep to any given track. It goes into every village, if not to the door of every household, seeking passengers. Provisions for getting on are all that can be desired, but there are none for getting off; and few that get foot upon the train ever leave it sound and well in body and mind, if they escape being among the draft of sixty-thousand which the officers take every year from the passengers on board, and bury in drunkards' graves. Did you ever converse with these travelers? Many of them appear indiffer-ent, though their doom is certain; but others, conscious and horrified by their situation, cry out in agony of soul, "Oh, run I run I cannot run now holds me in her stern control!" Can no one deliver? Can no one help? Occasionally one leaps from the train, but finds himself wounded, among strangers,

and far from the bright, sunny home he had left; and, sick, weak, and alone, knowing no way to regain his former place, he finally accepts the hospitality and associations he sought to escape, and, once more on board, is moving on, a more complete bondman than before, to his certain, terrible ruin! Have you heard their tales of woe? Have you seen their haggard countenances, as they hopelessly gaze from the windows back on the route they have taken, and cry for help? None dare look forward, except for a moment. How and why is it that so many follow this course? There are thousands who make it their business to sell tickets for this company. They are placing snares for unwary youthful feet, and thus bring offenses directly to these little ones.

"Who unto him who giveth his neighbor drink, that putteth his bottle to him and maketh him drunken also." "Be not deceived, profane persons... no drunkards shall inherit the kingdom of God." My friends, as you read, think how many scores, if not hundreds, that are first drunkards' graves, will take their first glass to night; some, perhaps, under the eye and in parents' homes, and possibly (can it be?) by their approval. But how many others are enticed into drinking dens, while mothers are anxiously and prayerfully waiting, with sleepless eyes, their return, and tappers are ensuring them in the pitfalls of death! Christ has pronounced a woe upon them: "It were better for him that a millstone were hanged about his neck, and he cast into the sea." But are the vendors of this poison the only ones that are guilty for these snares? Are not those that vote them the right and guarantee them protection in their legalized business, guilty of a share of the crime? It is impossible but that snares are set, but who desires to share in the sin pronounced on those who perpetrate them? The world is full of these and other pitfalls, and our children are to go into their midst, and "Who, O Lord, shall escape them?" Can any father or mother be the abettor of such influences?

BIBLE TEMPERANCE.

What pen can paint the horrors of intemperance? It always has been horrible, is now, and always will be. In describing Bible temperance it is necessary to speak of what the Bible says of intemperance and of the poison that produces drunkenness: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20: 1. Henry, commenting on this verse, says: "Wine is a mocker, strong drink is raging; it is so to the sinner himself; it mocks him, makes a fool of him, promises him that satisfaction which it can never give him; in reflection upon it, it rageth in his conscience; it is raging in the body, puts the humors into a ferment, and the man, according as his natural temper is, either looks like a fool or rages like a madman. Drunkenness, which pretends to be a social thing, renders men unfit for society; for it makes them abusive and outrageous. Drunkenness is a sin that infatuates and besots men, and takes away their heart. A drunkard is a fool, and a fool he is like to be." It is the alcohol in wine, strong drink, rum, brandy, whiskey, that does all this mischief; and being so destructive of human happiness and human life, it should be under suitable restraint, or, in other words, men should be restrained from making an improper use of it, either by drinking it or by furnishing it to others. In Eph. 5: 18 we are forbidden to be "drunk with wine," and in Hab. 2: 15 to give our neighbor drink. Coloss. 3: 21 translates this verse: "Woe to him who causeth his neighbor to drink, who pourest out thy hot wine that inflames, and even maketh him drunken." Those persons who furnish others with this intoxicating fluid, knowing that they will make an improper use of it, are, to use the language of another, rebels against God in heaven and his sacred laws, factors for the devil in hell and his cursed interests, and enemies to men on earth and their honor and welfare.

The question naturally arises, Why is it so great a crime to furnish others with alcoholic drinks, or to use them ourselves? The answer is: This poison is the most dangerous known to man; at least, it is acknowledged to be more destructive to life, and more at war with man's best interests, than any other poison, and probably is the source of greater evil to the human race than all other poisons known. The poison of some serpents, prussic acid, nux vomica, and many others, are much dreaded because they occasionally are the means by which life is destroyed. But let a person accustom himself to the use of alcoholic beverages for a considerable time, and he becomes, in a measure, reckless with regard to all his best interests—health, friends, life, salvation, all surrendered to appease a morbid craving for the infernal stuff. The victim is no longer himself; reason is in a great measure dethroned. The opium and tobacco poisons, it is true, are somewhat similar, for all that have been poisoned by these articles, continue to crave more of the same. They all produce a diseased or abnormal condition of the system, and the sufferings occasioned by the disease can be temporarily relieved by another portion of the poison that produced the disease.

Notice a few examples of the over-throwing power of alcohol: A reformed man became a Christian, went to the communion table, but did not dare to taste the wine; but the smell of it overcame him, and he was drunk before he was a man, and quit drinking and resolved never to drink again; a kind (neighbor) invited him to drink some unfermented cider; he drank it, but the power of association was too strong for him; he was overcome, and went back immediately to his former habits. Another man, who had been a drinker, was at work in a printing office in sight of a door where people entered to take their eleven o'clock drink; he was not overcome, for he ran home as once and said to his wife, Look me up, look me up, and he overcame his fearful craving for drink by keeping himself looked up some twenty-four hours. Another man, formerly intemperate, had a large number of men in his employ; one of them was a drinker; he smelt his breath, and was so near being overcome that he had to get his horse and ride miles to rid himself of the overwhelming desire for this terrible stimulant. These are common cases, but they show the terrific power of alcohol when once it has got a foothold in the human system. We call it King Alcohol. It is more than that; it is a tyrant, a despot, a demon. It is an enemy to whom we are to show no quarter. Nothing short of complete extermination will do. No tampering, no com-

promise; war to the death must be the watchword. The next question is, What are you going to do about it? Do everything that can be done to prevent these mighty evils. Entreat, persuade, urge men to abandon manufacturing, retailing, and drinking. In Rom. 13: 1-4 there are plain words about the duty of the civil magistrate. He is the "minister of God to thee for good. But if thou do that which is evil, he afraid; for he bears not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Civil government is God's appointment; the civil magistrate is God's minister. In this country the people are the government. True, only a very small number of the voters are responsible for the character of the nominees. But they have the veto power; they can refuse to vote for any and every candidate who will not use his entire influence and of social power to suppress intemperance. He should vote for men only that will "execute wrath" on every evil doer. A man or a woman that furnishes intoxicants to be used as a drink, is notoriously an evil doer. There are thousands that will sell this poisonous fluid while they can make gain by it, but will quit the business just as soon as it becomes unprofitable. Then let the government make it a losing business. Make the penalty heavy—say, one thousand dollars and six months imprisonment for every violation of a wholesome and just law. No child's play will answer the purpose. God Almighty requires every voter in this land to vote that which destroys the lives of men—alcoholic beverages.

JAMES MCFARLAND.

BOWLING GREEN, O.

FROM BRO CAMPBELL.

ADAMS CENTER, Nov. 25th, 1879.

My very dear Brethren and Sisters in Christ.—You will remember that near the close of my last communication I expressed great joy and gladness in view of the infinitely rich and exalted privilege that we are allowed to share, the great and solemn responsibility as workers together with Christ in carrying forward to its final consummation the one great object of his mission of love and mercy into this world, viz, the salvation of sinners. For all those who labor faithfully to save souls, will receive and enjoy a triple portion of ever increasing and never ending blessedness.

1. To save a precious soul from endless woe, and restore such a one to the forfeited favor and everlasting enjoyment of God in heaven, must afford the laborer unspeakable joy and blessedness, for Christians know that the conversion and final salvation of even one human being is a matter of such overwhelming importance that it defies all power of description.

2. The whole-hearted Christian loves Jesus so much that if he can do, or even suffer anything for him, it will greatly increase his own joy and blessedness. For as Christ so loved us that he gave himself for us, so the Christian loves Christ so much that it affords him great joy and gladness to give himself and his all to Christ; and the greater the service rendered and the greater the sacrifice made, and even the greater suffering endured, if need be, the greater will be his joy and blessedness. I ask you who love Jesus with all your heart, soul, mind and strength, what can you desire more, and what can afford you greater joy and blessedness than to be workers, and if need be, sufferers together with our precious Christ in saving sinners, and ultimately sharing the infinitely richer and more glorious rewards with him awaiting you in heaven?

3. The rich blessings of heavenly grace which God will pour into your own soul while you are engaged in the work, and O, how those precious souls will love you, whom you have won over to Christ; and how you will love them for whose salvation you have labored in Spirit, and for whom you have agonized in prayer and wept in secret places; and what heavenly music it will be to your soul to hear them shout salvation, giving glory to God, and to hear them say, I love Jesus and Jesus loves me. My own much beloved children, I remember you while I write, and I will not believe that you have forgotten me; no, my beloved brethren and sisters, who have done me the honor to call me your undershepherd and pastor, it seems to me now that I love you more than ever before, and it greatly increases my strength and joy to know that you pray for me; and now, as I have called your attention to the infinitely great and exalted privilege and unspeakable blessedness of working together with Christ and one another to save sinners, my heart's desire and prayer to God is that we may all receive a new and more powerful impulse to this blessed and blessing work, and that we may all feel that Christ with us working in and through us as the great motive power that, insures success. My brethren and sisters, one and all, and especially my brethren in the ministry, who are a great deal stronger in body and mind than I, can you contemplate this deeply interesting and soul moving subject, and not feel conscious that your spiritual pulse is beating faster and stronger, and your heart growing larger and warmer; mine did at the Conference? and has been ever since with increasing interest and warmth, so that I begin

to feel that ere long I may reach Brother Hull's white heat. Now I will venture to say that should such a state of feeling and interest prevail among our people generally, as prevailed in the Conference, that it would not require so great an effort for us to send and support twenty missionaries to head and support two, three, or four, in the past, and we should be blessed more than forty fold. I feel almost assured that God in the plenitude of his grace will hasten the time when he shall say to his people, even us, "Arise, shine, for thy light has come, and the glory of the Lord is risen upon thee."

When I read our very dear Bro. Clarke's communication to the editor of the Recorder, and came to these words, "It must be that we are on the eve of great events, and that the Holy Spirit is preparing our hearts for a conflict that will shake the universe," I felt a shock that vibrated through my whole soul, these words expressed so exactly the strong impressions and emotions of my mind for some weeks past. May the Lord greatly multiply the number of such young men among us, and may the God of battles speedily marshal the hosts of his elect for the coming conflict, for we already begin to sniff the battle, not as afar off, but nigh at hand, even at our gates. I remember to have heard Bro. Hull say in the Conference that he was confident of victory when the great conflict should come off, though he might not live to see it, and Bro. I. D. Titworth responded, saying that he did not like to have the ultimatum deferred so long, for he hoped that Bro. Hull might live many years, or something to that effect. May the Lord greatly increase our faith, and actions to correspond.

JAMES MCFARLAND.

BOWLING GREEN, O.

FROM BRO CAMPBELL.

ADAMS CENTER, Nov. 25th, 1879.

I recognize the Sabbath reform movement as one great branch of our missionary work, if not the right arm by which we are to wield the sword of the Spirit, which is the Word of God, which is quick and powerful, and sharper than a two-edged sword. May the Lord of hosts make it quick, sharp, piercing, and powerful in our hands, for the final overthrow of all error, delusion, skepticism and corruption, which have so greatly marred the beauty of Zion, and crippled the operations of the church of Christ, so that there shall be one Lord, one faith, one baptism, and one Sabbath.

With divine permission, I propose in my next to show that Christ has laid upon us the great and solemn responsibility of this mission work, and I hope you will bear with me a little longer, for it does my soul good to talk with you about this matter, for it helps me to keep my head and heart in closer proximity to Christ and his blessed cause, and I hope it will do you no harm.

HOME NEWS.

Women's Tract Society Meeting at Alfred Centre.

The meeting of the Women's Auxiliary Tract Society at Alfred Centre last week, was very interesting. The programme was fully carried out. The audience was large, nearly filling our spacious house of worship, and seemed deeply interested in the exercises. The presence of Bro. H. D. Clarke, added greatly to the interest of the occasion. His address and sweet songs were excellent. Among the touching incidents was a beautifully sung hymn, by a large class of little girls. The correspondence was varied, instructive, and well suited to the occasion, and portions of it will from time to time appear in the Recorder for the edification of our readers, and with the hope of inclining in them the missionary spirit.

Variety Wedding.

Mr. and Mrs. Stephen Chapman, of Independence, N. Y., celebrated the twentieth anniversary of their marriage, Nov. 12th, 1879. About fifty persons were present, notwithstanding the day was a rainy one. Some very valuable gifts were presented by their friends, among which was a very nice set of china dishes, but this was not the best of it; the friendly greetings and good wishes of friends, I think, are of more value than crockery, for earthenware is liable to be broken, but true friendship is as enduring as life. Plenty of good music was furnished for the occasion. A short speech, which was a review of the twenty years of married life of Mr. and Mrs. Chapman, and prayer was offered by an old man who had enjoyed 40 years of married life; after this, supper was served good enough for any wedding. Mrs. Chapman is a splendid cook, and her husband an excellent provider. This couple commenced life poor, had nothing except what they worked for, but they have worked together, and by honesty, industry, and economy have now a very comfortable farm home, all paid for. We left them thanking God for happy homes and happy hearts.

Milton, Wis.

Nov. 24th, 1879.

To the Editor of the Sabbath Recorder: Thinking that it might be of interest to, and perhaps help to arouse an increased zeal in the cause of missions in some of your readers, the Milton Mission Band sends the following: The Milton Mission Band was organized, Oct. 7th, 1878. In two weeks, from that time the membership numbered about twenty, since

which the list has increased to upwards of forty. The object of the organization is to aid Seventh-day Missions in foreign countries. Our constitution requires the payment of fifty-two cents per year by each one, after having become a member. We meet once in two weeks at private dwellings, have literary exercises, take up collection, and endeavor to learn something of parliamentary rules.

Last Spring the Band voted that each member should plant fifty two kernels of corn, preparatory to a corn festival; therefore, on the evening of Oct. 27th, we had a public session at the Milton Junction Seventh-day Baptist Church, consisting of literary exercises, interspersed with vocal, organ, and cornet music, followed by a "Maize Festival," composed of corn prepared in a variety of ways, in connection with which was a plan, arranged by the ladies, well calculated to increase the sociability of the occasion. A shower in the early part of the evening threatened failure, but it cleared up in time to accommodate those living within a mile or two of the church, and a good degree of success crowned our efforts, the net proceeds amounting to \$13 70. The occasion was an enjoyable one, especially to the lovers of maize.

The Band has donated \$25 00 to Eld. G. Veltheusen, via Eld. N. W. Gardner. Though not a great amount, yet the amount of good which may result therefrom we need not attempt to estimate by figures.

In connection with the foregoing, friends of the cause wish the following inserted in the Recorder:

- S. G. Wardick..... \$1 00
- W. B. Hamilton..... 1 00
- A. Friend..... 1 00
- Mrs. G. Goodrich..... 1 00
- Alberta Clarke..... 50
- Mrs. O. Allen, 25c, 50c..... 75
- Mrs. H. Johnson, \$1 00..... 1 00
- O. Vincent, \$1, 25c, 50c..... 1 50
- Mrs. A. C. Babcock, \$2, 50c..... 3 00
- Mrs. H. Johnson, \$1 00..... 1 00
- Collection, Milton Junction Church, \$12 94, \$19 20, \$12 70, \$8 89, \$12 34, \$5 51..... 67 74
- Mrs. J. W. Viles, \$2 00..... 2 00
- N. Gardner, \$10, \$5, \$11, \$5, \$1, 31 31
- Mrs. Dr. Maxson, Kansas..... 5 00
- Mrs. J. W. Vincent, \$1 00..... 1 00
- A. Friend..... 4 00
- Martha Maxson, N. Y..... 1 00
- Mrs. J. W. Vincent, \$1 00..... 1 00
- E. F. Clarke, Berlin, Wis..... 4 00
- E. V. Hull..... 1 00
- Mrs. J. W. Vincent, \$1 00..... 1 00
- Mrs. J. F. Kenyon, Alfred, N. Y..... 5 00
- From sale of photographs, \$11 19..... 11 19
- Ladies' Sewing Circle, West Hallock, Ill..... 6 50
- German Mission Society..... 5 00
- Mrs. O. Vincent, \$1 00..... 1 00
- Mrs. Phoebe Saunders, West Hallock, Ill..... 3 50
- Mrs. C. Foster, Plainfield, N. J..... 10 00

Total..... \$309 99

To Eld. Veltheusen, \$119 68

To Bro. Gardner, \$66 55

To S. B. Ruffin, Treasurer of Tract Society..... 33 76

Total..... \$309 99

A. W. Maxson, Sec. Treas.

Milton Junction, Wis.

Nov. 23rd, 1879.

To the Editor of the Sabbath Recorder: Thinking that many of the readers of the Recorder would be glad to know something of the condition of the little churches for which they are requested to pray, I desire, by your permission, to speak a few words through that paper of the condition of the now only Seventh-day Baptist Church in the State of Ohio. This little church is located in the town of Jackson, Shelby Co., Ohio, one of the richest and most productive parts of that wealthy State. With their farms under good cultivation, with their excellent turpines on all the principal roads, and their convenience to market (being near some of the leading railroads connecting North and South, and East and West), and the healthy condition of the place, gives them a very favorable locality. Our people have usually supposed it to be very sickly, and it was, formerly; but it is not so now. I can say, after having spent six weeks there, that I have seldom found a place where the people appeared more healthy; and my own health was never better than while there.

I found the church somewhat disheartened, having been so long without a pastor or any preaching from any of our ministers. They were still maintaining a Sabbath school and religious service each Sabbath. A few faithful ones were holding on, sometimes hopeful and sometimes almost despairing.

Personally, I wish to say, as a minister of the gospel, the highest joy I have ever known I have found in visiting such destitute churches and localities, and recognizing the feelings of gratitude expressed for the benefits received by such a visitation.

I remained with them over six Sabbaths, preached forty-nine times, and administered the ordinances of baptism and the Lord's Supper. The church was very generally quickened and revived, and forty were added to their numbers. The congregations were large and attentive; often large numbers were unable to get over a standing place in the house. I think the general feeling is that this little church has eyes as large as saucers. It was moving in a southerly direction, for some years.

In a church meeting, held on the last Sixth day, it was there, on unanimously (every one present voting) voted to build a new meeting-house, and to locate it at the Centre. It will make something of a burden for them, but they are able and willing. There are about thirty families of them, mostly young married people, or, at least, persons that have not yet reached the meridian of life, numbering about one hundred persons, besides the children;

and, two or three exceptions, are all members of the church. They have engaged Eld. H. Hull, who, I hear, is about to leave there, in the field, as pastor for one year. Remember this little isolated church in your sympathies and prayers. My next field of labor is to be Southern Illinois, upon which I expect to enter about the first of next month. I ask all who see this notice to remember me and the little church down there in prayer, that my visit there may be blessed of God to the good of the people.

J. L. HOFFMAN.

HARPER'S MAGAZINE.

Harper's Magazine for December is a very beautiful and interesting number. It has an entertaining article entitled "The Fortunes of the Bonapartes," illustrated with sixteen fine portraits of the most prominent members of the Bonaparte family; "Sea Drift from a New England Port," by Lizzie W. Chapman, illustrated by Howard Pyle; "The New Year," by Miss J. P. Harst, illustrated with engravings of Irish scenery and character in the Connemara Hills, accompanied by some quaint pencil sketches; Earnest Ingersoll on Atlanta, Georgia, with some excellent pictures; "The Palestine of To Day," by J. F. Harst, illustrated with engravings from the Harper's new edition of Dr. Thomson's "The Land and the Book." Miss F. E. Fryatt describes the "New Year" in a charming story, illustrated by Miss Curtis. "The Bonapartes" is the title of an exquisite little poem by Philip O. Sullivan, illustrated by Miss M. R. Oakley. Longfellow contributes a poem of curious interest, the subject of which is an iron pen (presented to the poet by a lady in Maine) made from a fetter of Bonaparte, the prisoner of Chillon—the handle of wood from the frigate Constitution, bound with a circle of gold, inset with three precious stones from Sicily, France, Caylen, and Maine. T. Fields contributes a charming poem, entitled "A New and True Ghost Story." In fiction, besides the three great serial novels by Black, Blackmore, and Miss Mulock, there are several short stories by Cook. We may safely pronounce this number the most varied and beautiful of the year.

THE INDIANS.

A dispatch to Secretary Schurz from Gen. Hatch, dated Los Pinos, Nov. 26th, says: All investigation stopped this morning, by runners from the Uintah Utes, who say the troops are moving to Uintah Agency to make them prisoners, and all the Uintahs have left for the camp of the White River Utes, who now refuse to come in until assured that this is not true. The Indians have been informed by us that the report is false, and the troops are instructed not to advance during the present negotiations. The report that the troops would close any further business in the Territory, says the Secretary, is a mistake. The Secretary thinks the story is the invention of the Mormon elements, who are doing all in their power to create serious trouble. This will delay the completion of the route to the White River runners return from the Uintah Agency.

Inquiry in official quarters fully confirm Gen. Hatch's assurance to the Indians, that the report of an advance of the troops has, for some time, expected that some adverse element was secretly at work to retard, or if possible, defeat the efforts of the commission. He is strongly inclined to believe the source of the report is a correctly indicated by Ourray.

For the closing of the year, Sunday-school superintendents and teachers will find a great many hints and helps in the December number of The National Sunday School Teacher. There is a concert exercise for Christmas, called "The Christmas Gospel"; Quarterly and Annual Review Hints; an article on Review, by Rev. G. A. Pe

The Bible Service.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1879.

FOURTH QUARTER.

Oct. 4. Our Great High Priest, Hebrews 4: 14-18; 5: 1-4. Oct. 11. The Spirit Explored, Heb. 9: 1-12. Oct. 18. The Triumph of Faith, Hebrews 11: 1-10.

LESSON XI.—THE HEAVENLY CITY.

For Sabbath Day, December 6.

REVELATION 21: 1-3. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

TOPIC.—Christ the Light of Heaven.

1. The vision of heaven, Heb. 21: 2-3. 2. The heavenly Jerusalem, Heb. 21: 2-3. 3. The light of heaven, Heb. 21: 2-3.

QUESTIONS.

1. What was the title of the last lesson? 2. What was the title of the last lesson? 3. What was the title of the last lesson?

Miscellaneous.

AN AUTUMN WALK.

It was in the glorious Autumn When we roamed the fields and wood, Gathered leaves, and ferns and mosses, And the leaves were all around us.

CONNECTION.

Our last lesson was of the heavenly city. Between that lesson and this, a large share of the events mentioned in the entire vision occurred—the breaking of the seven seals, and their accompanying demonstrations; the sealing of the twelve tribes of Israel; the opening of the book of life; the fearful attending consequences; the fall of the city of Babylon; the marriage of the Lamb; the binding of Satan, and casting him into the bottomless pit; the great battle of Gog and Magog. In several previous lessons we have had a description of the condition of the church, her trials, persecutions and triumphs, under a series of graphic illustrations; under a series of graphic illustrations; under a series of graphic illustrations.

EXPLANATIONS.

I. v. 21, 25. The twelve gates. We learn from verse 18. It may well be termed the goodly model of interpretation, which makes the gates on either side of the city signify principally that people from all nations shall be permitted to enter into that blessed abode; but why not support it, if at all, by something better than the figurative description of the twelve gates of the city? Denominational lines, of themselves, will be no hindrance to entrance there; but it is "they that keep the commandments of God and the faith of Jesus," that will enter the gates. Chap. 12: 14. Every several gate. In this, and in the entire description, we should guard against too material a view. The idea evidently is, that the entrance there is a broad highway, and that the broad places—the public squares and ground not covered with buildings—Cavalas. The description is, that the entire vacant places were paved with gold. As it were transparent, so that the light of heaven shined through it.

PROOF OF HIS WORK.

There is a natural satisfaction experienced in the contemplation of the results of diligent and well-directed toil. The workman's grandest monument is the work which he has completed. He looks at it, and he says, "I have done it." "The Lord shall rejoice in his works," and in similar rejoicing all true workers have some right to participate. But as our good works may be an occasion of rejoicing, so the evil which men do not only lives after them, in dark and terrible permanence, but it often confronts them, and shows them the dire and terrible results of wrong doing even in this life. During a recent discussion of the temperance question in the Canadian Parliament, Mr. Ford, of Quebec County, referred to the province of Ontario, and said, "I am proud of my work, but I am not proud of my work, as he sees it rolling along the street." There was no answer to this question; it was a question that answered itself.

DR. KENNEDY'S FAVORITE REMEDY.

Dr. David Kennedy's Favorite Remedy is not a disguised name for the human race; where it can help, it does not harm. FAVORITE REMEDY is a compound of vegetable and mineral elements, such as is found in no other remedy in the same form. It is far superior to all other remedies for the cure of all the diseases of the human system, such as Rheumatism, Kidney disease, and all kinds of pains and aches, and is a well-known remedy, ask for Benson's Favorite Remedy, and take no other. Sold by all Druggists. Price 25 cents.

THE SUN FOR 1880.

THE SUN will deal with the events of the year 1880 in its own fashion, now pretty well understood by everybody. From January 1st, December 31st will be published in its own fashion, now pretty well understood by everybody. From January 1st, December 31st will be published in its own fashion, now pretty well understood by everybody. From January 1st, December 31st will be published in its own fashion, now pretty well understood by everybody.

CHRIST THOUGHTS.

1. Christ is the light of both earth and heaven. 2. No darkness in the celestial city, here or now. 3. As the dwelling place of the saints is free from all darkness, so must we be pure to become its inhabitants.

NEW ADVERTISEMENTS.

DIANOS, STOL, COVER AND FROM DAUCH & CO. BELL'S BUCKEYE BELL FOUNDRY. MADE OF PURE COPPER AND BRASS.

AGENTS WANTED FOR A TOUR AROUND THE WORLD BY GREAT EASTERN EXPRESS.

THE FASTEST TRAVELING BOOK EVER PUBLISHED, AND THE ONLY COMPLETE AND AUTHENTIC HISTORY OF THE GREAT EASTERN EXPRESS.

REPUTURE, DR. J. A. SHERMAN AND THE ONLY DRUGGIST.

REPUTURE, DR. J. A. SHERMAN AND THE ONLY DRUGGIST. REPUTURE, DR. J. A. SHERMAN AND THE ONLY DRUGGIST. REPUTURE, DR. J. A. SHERMAN AND THE ONLY DRUGGIST.

THE TOTAL TONIC.

THE TOTAL TONIC. THE TOTAL TONIC. THE TOTAL TONIC. THE TOTAL TONIC. THE TOTAL TONIC.

AGENTS WANTED FOR A TOUR AROUND THE WORLD BY GREAT EASTERN EXPRESS.

THE FASTEST TRAVELING BOOK EVER PUBLISHED, AND THE ONLY COMPLETE AND AUTHENTIC HISTORY OF THE GREAT EASTERN EXPRESS.

REPUTURE, DR. J. A. SHERMAN AND THE ONLY DRUGGIST.

REPUTURE, DR. J. A. SHERMAN AND THE ONLY DRUGGIST. REPUTURE, DR. J. A. SHERMAN AND THE ONLY DRUGGIST. REPUTURE, DR. J. A. SHERMAN AND THE ONLY DRUGGIST.

THE TOTAL TONIC.

THE TOTAL TONIC. THE TOTAL TONIC. THE TOTAL TONIC. THE TOTAL TONIC. THE TOTAL TONIC.

AGENTS WANTED FOR A TOUR AROUND THE WORLD BY GREAT EASTERN EXPRESS.

THE FASTEST TRAVELING BOOK EVER PUBLISHED, AND THE ONLY COMPLETE AND AUTHENTIC HISTORY OF THE GREAT EASTERN EXPRESS.

REPUTURE, DR. J. A. SHERMAN AND THE ONLY DRUGGIST.

REPUTURE, DR. J. A. SHERMAN AND THE ONLY DRUGGIST. REPUTURE, DR. J. A. SHERMAN AND THE ONLY DRUGGIST. REPUTURE, DR. J. A. SHERMAN AND THE ONLY DRUGGIST.

THE TOTAL TONIC.

THE TOTAL TONIC. THE TOTAL TONIC. THE TOTAL TONIC. THE TOTAL TONIC. THE TOTAL TONIC.

THE SABBATH RECORDER.

LIST OF LOCAL AGENTS. ADAMS—A. B. Prentice. BROOKFIELD—C. H. Barron. CHICAGO—J. H. Balfour.

THE SABBATH RECORDER.

LIST OF LOCAL AGENTS. ADAMS—A. B. Prentice. BROOKFIELD—C. H. Barron. CHICAGO—J. H. Balfour.

THE SABBATH RECORDER.

LIST OF LOCAL AGENTS. ADAMS—A. B. Prentice. BROOKFIELD—C. H. Barron. CHICAGO—J. H. Balfour.

THE SABBATH RECORDER.

LIST OF LOCAL AGENTS. ADAMS—A. B. Prentice. BROOKFIELD—C. H. Barron. CHICAGO—J. H. Balfour.

THE BIBLE SCHOLAR.

A monthly paper devoted to the interests of our SABBATH-SCHOOLS. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

CATALOGUE OF BOOKS AND TRACTS.

CATALOGUE OF BOOKS AND TRACTS. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, N. Y.

THE SABBATH RECORDER.

THE SABBATH RECORDER. THE SABBATH RECORDER. THE SABBATH RECORDER. THE SABBATH RECORDER. THE SABBATH RECORDER.

FAREWELL TO THE SHIP.

Inscribed to her husband, by the author of the Sabbath Recorder. THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER. THE SABBATH RECORDER. THE SABBATH RECORDER. THE SABBATH RECORDER. THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER. THE SABBATH RECORDER. THE SABBATH RECORDER. THE SABBATH RECORDER. THE SABBATH RECORDER.