

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—\$3 A YEAR, IN ADVANCE.

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The Sabbath Recorder.

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BY THE
AMERICAN SABBATH TRACT SOCIETY,
— AT —
ALFRED CENTRE, ALLEGANY CO., N. Y.

As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reformatory measures which seem likely to improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be consulted.

TERMS OF SUBSCRIPTION.

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The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

ADDRESS.

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For the Sabbath Recorder.

"THE END THEREOF IS DEATH."

BY IDA FAIRFIELD.

"I will have wealth," said a robber bold,
"I know where the banker-stores his gold,
And the key to his strong-room now I hold."

He wended his way with a cautious tread,
Nor wakened the sleeper overhead,
To the door of the massive vault it led.

The lock was intricate, strong and rare,
He had learned its secret spring with care,
For he was a trusted servant there.

But love of gold and the greed of gain,
Had bound his soul with a sordid chain,
Till truth and honor alike were slain.

In silence pored the wall of stone,
The massive door was open thrown,
And the robber stood within, alone.

What wealth of treasure greeted his sight,
Of gold which shone with a yellow light,
And many a diamond flashing bright.

He stooped to gather the precious store,
And heeded not when the iron door
Swung noiselessly to its place of yore.

He sought in haste to gather them all,
And feared lest a single jewel fall,
And sighed that his basket was so small.

Then turned with his treasure to depart,
And paused, with a sudden, fearful start,
And a sickening terror at his heart.

For he was a prisoner, safely bound
By the walls of stone, which girt him round,
And the secret spring its place had found.

He knew, in an instant, his dreadful doom,
He saw how the sides of that narrow room,
Had encircled him in a hopeless tomb.

In his purposed flight, he had pondered o'er
The days which would intervene before
The banker would open the iron door.

That chance of safety was now his knell,
He knew the dead, in each narrow cell,
Might look for rescue or help as well.

Why dwell on the horror awaiting him there,
On the frenzied shriek, or the dumb despair,
Or the muttered curse, or the whispered prayer?

Enough, that only a corpse was found,
With gold and jewels scattered around,
And broken and crushed on the dungeon ground.

"I will have pleasure," a young man said,
"I love the wine when it sparkles red;
It warms my heart, and it clears my head."

He knew where wisdom her treasures stored;
And Love, her jewels for him outpoured,
He thought to gather the precious hoard.

He counted on learning and length of days,
On fortune's smiles, and the meed of praise,
And worldly honors in various ways.

But gradually round him chains were thrown,
More hoops than any walls of stone,
And the links were forged by his hand alone.

But fold on fold, and aound and around,
Like a serpent's dreadful coil it wound,
Till he was a prisoner firmly bound.

The end was terror, and pain, and woe,
Aye, such as the drunkard alone may know,
Ere he slips to the yawning gulf below.

SUPERSTITIONS OF TURKISH WOMEN.

The Turkish woman is a fanatical conservative. The world in which she lives is unmoved by the practical facts of the nineteenth century which make life a burden to her husband. No Chinaman was ever more impervious to ideas of improvement. She is fiercely intolerant in matters of religious belief. The teachings of the Koran have

reached her by word of mouth, and surrounded by a perfect Talmud of tradition, and these teachings shape her view of the outside world. In obedience to them, she commonly hates foreigners with passion. As she passes you on the street she will pray with audible fervor that your eyes may become blind, or that God may curse you.

She is superstitious in the extreme. In sickness she will use the saliva of an old woman who has never been divorced, or will inhale the fetid breath of an odoriferous and saintly dervish, in preference to the choicest prescriptions of an educated physician. She is assured that Satan in person teaches Americans their skill in mechanical arts. She believes in charms. She will not live an hour bereft of her three-cornered bit of leather which incloses the mystic phrase that is potent to ward off the evil-eye. She distrusts Tuesday as the mother of ill luck, and will not celebrate the birthday anniversaries of her children, nor even record the date, lest some magician use it to cast a spell against the child.—H. O. Dwight, in Harper's Magazine for March.

THE DOOR OF RELIGIOUS OPPORTUNITY.

BY REV. HORACE STILLMAN.

"For a great door and effectual is opened unto me." 1 Cor. 16: 9.

Paul, the author of our text, lived among people whose language abounded with figurative expressions, and well did he know their power and use. Here, in the words which I have selected as the foundation of my remarks to-day, he represents his opportunities for propagating the truths of the gospel in Ephesus by the expression, "a great door and effectual is opened unto me." We will now see how much is implied in this expression.

The word door either represents a way of entrance, or a hindrance to such an entrance. All buildings have doors which can be opened or closed at the will of the one who has them in charge. Fortified towns have their doors or gates, which are designed to close against enemies, and only open to friends. To get the command of the door is to get the key to the situation; and when a town is so beleaguered as to lose control of its way of entrance, generally, the next sensible step it can take is to surrender. Paul commanded a door to the entrance of the gospel into heathen Ephesus; and in the unequal warfare that he waged there, the more sensible and considerate ones surrendered to the terms of the gospel. A door, to be a convenient and effective entrance, must be proportionate in size to the demands of its use. The door of a private edifice, designed for the accommodation of a single family, would be ill-proportioned indeed, were it as large as the gate of a city, made for the ingress and egress of armies, with all their implements of war. The work to be accomplished by the gospel in Ephesus was a great work, and the door of opportunity for such a work was proportionately large; and as Paul saw the great opening for Christian usefulness, he expressed it by the words "great door." This great door, which had been barred and bolted by all the devices that heathen prejudice could invent, was now opened to Paul. He now, with the power of the gospel, had access to the hearts of many people. In his verbal attacks upon heathenism, all of its boasted wisdom could not withstand his logic, and because they could not meet his objections, they did the way defeated men, that are not willing to yield, usually do, made a great noise, and sought to stop his work by intimidation. What a scene there must have been in Ephesus, when the people discovered that this great door was opened to Paul, and saw themselves powerless to close it by answering his arguments. The whole city was in the wildest confusion. There was too much excitement for the mob to mature any plan to rid themselves of "that troublesome intruder," and so they screamed themselves hoarse, crying at the top of their voices for about two hours, "Great is Diana of the Ephesians."

This door was an "effectual door." God had opened it, and man could not close it. How much was accomplished by Paul at Ephesus, we have no means of knowing, but according to the statements of Demetrius, Paul had persuaded and turned away from idolatry much people. The immediate fruitage of his labors was to destroy confidence in all the rites of heathenism. What was accomplished at Ephesus at one time was expressed in these words: "And many that believed came and confessed and shewed their deeds. Many of them also which used curious arts brought their books together and

burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver" (Acts 19: 18, 19), or about thirty thousand dollars. Besides his work among the heathen, he preached Christ in the Jewish synagogue in Ephesus, and also gave instruction, and baptized some of the disciples of John. He also organized there a large church, that must have been a power for good. Truly, "a great and effectual door had opened unto him."

That we may further pursue this subject with profit, we will consider it under the following headings:

- I. The door sought.
- II. The door found.
- III. The door opened.
- IV. Application of the lesson.

I. *The door sought.* (a) Why did Paul seek a door of Christian opportunity in Ephesus? Paul was a worker. At the time of his conversion, he took it for granted that the Lord, who had called him, had something for him to do, and his first inquiry was, "What wilt thou have me to do?" He recognized the fact that he was under obligation to God in proportion to his ability to serve him, and he always expected to find steady employment in the service of his Master. He was aware of the fact that all necessary labor done by a Christian in the right spirit, was Christian service, and he adopted the rule to have the interest of his Master ever in view, and whatsoever he did, to do all to his honor and glory. He knew that the Lord had done great things for him in breaking the chains of his captivity to sin, and as he had freely received the light of gospel truth, it was his work to freely give. Wherever he saw a soul uninstructed in the truths of Christianity, or unsaved by the power of the gospel, there he felt that he had a work to do, and, being impressed that such work was greatly needed in Ephesus, there he sought a door for Christian labor. He did not wait for opportunities, but ever embraced those that were at hand, never concluding that a door was impregnable until he had fairly tested all the means within his power to effect an entrance. One great incentive to seek a door of Christian opportunity in Ephesus was the belief that such a door existed. He knew that there were many there who were unsaved, and that the gospel of Jesus Christ was "the power of God unto salvation to every one that believeth," and that its truths were sufficiently plain to convince any candid inquirer of their truthfulness, and that to present them in their simplicity would, with the accompanying influence of God's Spirit, make impressions that would lead to a saving knowledge of the gospel.

Another incentive to seek such a door was that God might be glorified. There were thousands of his fellow-men that were in bondage to the sins and superstitions of their hearts; and while in this bondage they could not render to God the life-service that was his due; and it must have been a great incentive for Paul to labor there, that God might be glorified in the salvation of these Ephesians. Another motive for such labor was the salvation of his fellow-men. Paul knew the sinfulness, defilement, and bondage of sin, and what a terrible scourge it was to the human heart, and that freedom could be obtained through the power of the gospel. He had experienced this marvelous change in his own heart, and he wanted others to share in the same blessings, for he who shares in God's salvation wants all others to share with him.

Perils and hindrances in the way; how overcome. The way to this great and effectual door was beset with dangers, and Paul very well knew that peril and persecution awaited him, but he had courage that knew not fear, and faith that would not waver. He fully realized that the work that he had undertaken was God's work, and that God had called him to preach the gospel, and that he would so work through him as to accomplish his purposes in the salvation of souls. He knew by previous experience what intense opposition the gospel of Jesus Christ excited. He had but a short time since been stoned at Lystra, and drawn out of the city apparently dead, but as soon as vitality returned, nothing daunted by this assault, bruised and bleeding, he continued to agitate the public on the same doctrines that had excited the ire of hoary-headed error, knowing full well that naught but peril awaited him. The storm of human wrath again culminated up-

on his head at Philippi, when he and his traveling companion were severely beaten and cast into prison, but there was a miraculous interposition that not only released them, but opened the door of hearts for the reception of the gospel. Paul, reasoning from past experience, expected strong opposition in Ephesus, but he prized the salvation of souls higher than his own personal safety. While he did not court danger, he would not let the most fearful foreboding of evil turn him from duty. The task that he was about to undertake was Herculean. Here was a city first in commercial importance of all the cities of Asia, west of the Taurus. In this city stood the famous temple of Diana, now known as one of the seven wonders of the world, covering more than two acres of ground, and supporting one hundred and twenty columns that were each sixty feet high. The splendor of its architecture was unsurpassed. It contained numberless statues and pictures executed by the best masters of Greece. Such was the attachment of the people to this temple, that after the destruction of the first in 365 B. C., the women brought their ornaments and contributed them to help raise funds for building the new, but such was the outlay of wealth and labor that it took two hundred years to complete it. This temple surpassed the other in grandeur.

In the time of Paul, the people took great pride in this marvel of beauty, and with much devotion worshiped the Goddess Diana. To attack an evil to which the people were so universally wedded, required no small amount of courage, yet Paul, who counted not his life dear, hesitated not to engage in a conflict that would array against him the prejudice of millions that worshiped this great image. Most men would have said at a mere glance at the situation, "It would not be prudent for me to enter this city with doctrines that will so arouse the people's prejudices; that the law of self-preservation demands that I should either keep out of Ephesus or hold my peace upon these doctrines while there," and no one knew better than Paul what intense opposition the promulgation of the gospel invoked; but with all of his past experience, as severely as he had suffered, he boldly entered Ephesus, and, with the light of gospel truth, sought a door to the hearts of the people.

II. *The door found.* No sooner had he applied the test of gospel soundings, than every sign indicated that the door was reached. The one great and unmistakable evidence that the door was found, was the restlessness and consternation that the message produced among those that were joined to their idols. In the besiegement of a city, the people often laugh at their security, so long as the enemy's missiles fly here and there against the solid walls; but when the fire is concentrated against a single door, then they are aroused to a sense of their danger. To one who could read human nature like Paul, it was no discouraging feature to find the people enraged at his preaching. It showed that conviction had already seized their hearts, and conversions would soon follow conviction, and so he rejoiced in the knowledge that the door was found.

III. *The door opened.* The door of Paul's opportunities was not a self-opener, neither was it to be opened by a divine hand without the use of human instrumentality, like the gate through which an angel and Peter passed while Peter was escaping from prison, when imprisoned by King Herod. Paul was to knock, and God was to direct, give effectiveness to the blows, and those who surrendered were to open the door. This glorious effect was reached after Paul had faithfully applied the truths of the gospel. All that was accomplished was done by Paul's persistent, fearless efforts, blessed of God. The Lord worked through him, because he was a ready and willing instrument who sought not the honors of men, but the glory of God, and the good of his fellow-men.

IV. *Application of the lesson.* We, as a people, have a great door to enter awaiting our efforts. If we are not wholly mistaken, God has given us a great and sacred truth which is unknown or disregarded by the great masses of our fellow-men, both Christian and non-Christian. We think that we rightly understand the Word of God when we read that the seventh day is the Sabbath of the Lord thy God, and that we are to remember it and keep it holy, but the great masses of our fellow-Christians who profess to take the Word

of God as their rule of faith and practice, who would not for a moment think of taking the words of our Savior with any allowance, where he said "thy Word is truth," are not sufficiently convinced of the importance of this command to yield unequivocal obedience. Now, our Savior makes some very strong assertions about teaching for doctrines the commandments of men, and the breaking of even the least of the commandments, and teaching others to do so, and yet we put forth but very little effort to enlighten those who do. We are convinced that we have light, and we have a positive command given by our Savior to let our light shine before men. We, as Seventh-day Baptists, have a great work to do in disseminating the light of Sabbath truth; but are we true to our calling? Have we not, as a people, hid our light under the bushel until, in many hearts, it has gone out? and is not that a reason why so many of our dear people have left the Sabbath? If these statements are true (and who can doubt them), what is the remedy? One great fundamental condition is to go to work. Let each of our churches enter the work of distributing Sabbath publications among the clergymen of other denominations, until every minister of the gospel in the United States is reached, and, thus laboring, greater zeal will be enkindled in our own hearts that will keep us in the way of duty, and save us from stagnation and death, and the fire of our zeal will reach them from without. One or more of our churches has already done much in this direction, besides much has been accomplished by individuals. Let all enter this work, and "a great and effectual door" will open unto us. God will work through us when we are ready to work for him. There is much for us to do in every department of Christian activity. Every one who has a mind to work, would see enough to do could they multiply their capacity to labor a thousand-fold. The Macedonian cry for help in missionary labor has sounded all along the lines. New fields of labor are continually opening, and the calls are imperative to "come over and help us." Thousands of other doors are ready to open at the moment we knock for admittance. We need to place ourselves anew, all that we are and have, upon the altar of Christian consecration, "to give ourselves living sacrifices, holy and acceptable to God, which is our reasonable service," and then when we "spare not," a great and effectual door will open unto us. In our individual capacities there are doors of Christian usefulness all around us, that we would find by seeking, and open by knocking.

THE NEW BIBLE—QUICK WORK.—The new version of the New Testament, which has been so many years in course of translation, and which is unquestionably the most important literary enterprise this century has seen, is being waited for with curiosity and anxiety by hundreds of thousands. It is not generally known that a first edition of 500,000 copies has already been manufactured in England, and 100,000 copies are said to be already in New York City, not one of them permitted to be sold. They are awaiting a telegram from the authorities in England authorizing their issue. The first copies can only be had at the extravagant price of \$10 per copy. The Literary Revolution proposes fully to meet the demands which its army of friends are making upon it, by doing probably the quickest work in book-making which has ever yet been accomplished. Arrangements have been fully made to put the entire book into type inside of 24 hours from the time a printed copy of the English edition can be procured, and within three days at least 10,000 copies will be bound ready for delivery to waiting purchasers, and at least 5,000 copies will be manufactured every day thereafter, until the demand is met. It will be printed in large, beautiful type, neatly and strongly bound in cloth, in a volume of about 500 pages, and sold at the nominal price of 30 cents. A fine edition in half Russia, gilt top, will be sold for 60 cents, and one in full Turkey morocco, gilt edges, for \$1 25. Of course, the popular demand will be enormous. Orders will be filled in the order in which they are received, with remittance. American Book Exchange, New York.

A HUMBLE-MINDED man may have many arrows shot at him, but none will stick in him; he lies too low, they all fly above him.

He who spends all his life in sport is like one who wears nothing but fringes and eats nothing but saucers.

NOT SO BAD.

Neuralgia, Toothache, Headache, or never can be relieved Instantaneously—mer's Golden Relief. It also readily cures Backache, Kidney disease, Colic, enteric, Burns, Bruises, etc. Try a 10 cents.

OUR OWN DOCTOR.—Use *Parmelee's Purifier*, a pleasant tonic, a gentle cathartic, a great restorer of vitality to a diseased system. In short, a sure cure of the stomach, liver, and bowels from the choicest plants. Relief guaranteed. Price \$1 per bottle; 15 cents. Sold by G. W. Rosebush, Alfred, and Wm. R. Burdick, Alfred.

BUSINESS PRINCIPLES.

want something to attend strictly to a cough or cold in the fall, get *Improved Cough Honey*. It will relieve in an hour. Try a sample bottle at 10

EVER-BLOOMING ROSES.—All lovers should send to the *Dingee & Co. Grove, Pa.*, for some of their *Lovely Roses* are certain to bloom, and are the world. They are sent safely by to all post-offices in the United States, is perfectly reliable, and noted for. They give away in Premiums and are sent from most establishments grow. *See Guide*, a complete treatise on the (elegantly illustrated), free. See advertisement paper.

DEBT.—A Workman says: "Debt, offering haunted me for years, caused and large bills for doctoring, which was completely discouraged, until the advice of my pastor, I procured *Comme's* their use, and in one all well, and none of us have been and I want to say to all poor men, our families well, and with *Hope* than one doctor's visit will cost."—*See*

GLEAD.—If you are sick with that most depressing disease, Dysentery, find a "Glead" in the use of *Great Dyspepsia Compound*. It is the testimony of all who have used this conquers the disease and restores the strength and vigor. Price \$1 per bottle, 15 cents. Sold by G. W. Rosebush, and Wm. R. Burdick, Alfred, N. Y.

YEARS OF DEBILITY.

Creed, N. Y., Oct. 15th, 1878.

VER, Fredonia, N. Y.:

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By yours, MRS. I. SHEPHERD.

Blood and Liver Remedy and Nerve Tonic be called "the conquering hero" of the liver has "the blues" should take it, and restores the disordered system to them. It always cures Biliousness, Jaundice, Dyspepsia, Constipation, Fever and Ague, Spleen, Enlargement, Erysipelas, Pimples, Blotches, and other skin and Blood Disorders, Swelled Spleen, Sleeplessness, Impaired Nerves, Debility; restores flesh and strength in running down or going into decline Weakness and Chronic Rheumatism, Chronic Bronchitis, and all Lung difficulties. It does these things by its root of disease and removing its

Improved Cough Honey will relieve in an hour. Try a sample bottle at 10

Golden Relief cures any pain, as neuralgia, Colic, or Headache, in five to ten minutes, and readily relieves Rheumatism, Headache, Diarrhea, etc. Try a sample bottle.

Vegetable Blood and Liver Pills, a physical know. For sale by dealers. *E. & W. H. CRANDALL*, Alfred Centre, N. Y., and *Wm. R. BURDICK*, Alfred, N. Y., and *COMPANY*, New Salem, W. Va.

A POSITIVE GUARANTEE that coughs, asthma, hoarseness, asthma, whooping cough, and all throat and lung troubles be cured by *Hamilton Cough Balsam*. Turn the empty bottles and we will refund the price paid. Sample bottles 25 cents, 50 cents. Sold by G. W. Rosebush, and Wm. R. Burdick, Alfred, N. Y.

A cough, a cold, or a sore throat, cured at once. If allowed to continue, throat disease is often the result. *Ham- broches* reach directly the seat of the disease almost immediate relief. For public use, and those who overtax the voice, articulation easy. Price 25 cents. Sold by G. W. Rosebush, Alfred Centre, N. Y., and *Wm. R. BURDICK*, Alfred, N. Y.

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Missionary Department

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Missionary Society.

REV. A. E. MAIR, Corresponding Secretary, Ashaway, R. I. REV. GEO. B. UTTER, Treasurer, Westerly, R. I.

One minister says that if he wants to do temperance work, revival work, Bible-school work, or any kind of church work, the women interested in missions are the first to come to his help.

THE little girls of a mission school in Japan are said to sing the tunes familiar to us, and to always pray, at the weekly prayer-meeting, for God's blessing upon their teachers who have left their far-off country and come to tell them of Jesus.

MANY years ago, a company of about twenty Sabbath-keeping families emigrated from Salem, N. J., and settled in the wilderness of West Virginia, building a blockhouse for their common protection against the Indians. They took their church organization, preacher, records, and all with them, and called the settlement New Salem. There are now in West Virginia six Seventh-day Baptist Churches, reporting a membership of 620, which is a net increase of 28 for the past year.

A MISSIONARY, writing to the 'Heathen Woman's Friend' from the mountains of India, says that a father looks upon his daughter as marketable property, worth more than his best horse, cow, or ox. Ordinarily he sells her to the highest bidder, or to the man able to pay his price. To the question, 'Why do you not have your girl married?' a man once answered, 'No purchaser has come.' In one village a man fixed the price of a marriageable daughter at thirty rupees, or \$15, and nine men came to ask for her, but no one was able to pay the price, and she remained unmarried.

REV. U. M. BABCOCK, pastor at Salem, W. Va., contributes to the cause of missions a dollar greenback that was found in the pocket of a brother who was shot before Vicksburg in the war for the Union. It has been sacredly kept all these years; and although different uses of it have suggested themselves, Bro. B. and wife concluded that the most fitting place in which to put it was the missionary treasury. And while they keep the old and well-worn Testament of the Christian soldier as a precious memento, may this dollar, in some way and in a special manner, be blessed unto the spread of that gospel which was his hope in the dying hour.

We were at Salem, Harrison Co., W. Va., Sabbath and First-day, the 5th and 6th of February, preaching three times to large congregations. The pastor, Bro. U. M. Babcock, and a Methodist circuit preacher, were holding a union protracted meeting, with a very encouraging degree of interest among the people. There has been an unusually deep and widespread religious awakening in our churches of the South-Eastern Association during the past few months, under the labors of Eld. S. D. Davis and others, and the present is a good time to organize for steady religious, church, and denominational work—indeed it is all one kind of work, and Christian work is necessary, if there is to be spiritual health, strength, and growth.

We have addressed a circular letter to the Greenbrier, Middle Island, and Ritchie Churches of West Virginia, suggesting that they unite under the pastoral care of Bro. Lewis F. Randolph of Greenbrier, and proposing help from the Board. Bro. Randolph has already been engaged by the Greenbrier and Ritchie Churches to preach for them once a month, but the proposed arrangement contemplates considerably more than monthly preaching. Should the churches agree to the plan, and we most sincerely hope they will, Bro. R. will devote himself to the work of the gospel ministry among them, studying, preaching, and performing pastoral work, striving to build them up in spiritual life, in Christian doctrine, and in church and denominational work. Revival work, and special efforts for the salvation of sinners, are wise and Scriptural, for the first part of our Lord's commission is to "disciple" men; but the second part of the great command, "teach all things," is essential to our spiritual health, strength, and efficiency. And we were glad to find Bro. R. and ourself in complete accord with reference to this matter.

We are glad to learn that the churches at Westerly, R. I., and Plainfield, N. J., have

adopted the envelope system of raising money. And since our visit to Salem, W. Va., we feel more sure than before that the plan is not only practicable in that country, but that it is one of the things that will do very much to help forward our cause there. The brethren are finding it very difficult to raise enough funds to meet the church expenses, by subscription; and we want to suggest that the people be asked by pastors, preachers, and church committees to lay by at home on the first day of the week according to their prosperity. These little sums should be put in small envelopes provided for the purpose, that they may be secretly kept, and more easily collected at the monthly appointments or regular Sabbath services; and those who are conscientiously opposed to Sabbath collections, but have willing hearts, can find some way of getting their weekly offerings into the treasury of the Lord's house. Dear brethren of West Virginia, you need, as we all do, the stated preaching of the words of life and regular religious leadership; and we speak with confidence when we express the opinion that this can be supported much more easily and with far greater spiritual profit to the entire membership, by the small, frequent, and regular contributions of the many, than by the larger subscriptions of the few.

TREASURER'S REPORT.

GEO. B. UTTER, Treasurer, In account with the MISSIONARY SOCIETY, SHANGHAI BUILDING FUND.

Table with columns for names and amounts. Includes entries for Lewis A. Platts, Geo. B. Utter, Joseph H. Potter, C. B. Cottrell, Albert L. Chester, L. T. Clawson, Wm. and Jonathan Maxson, Mrs. Mary R. Berry, Mrs. Emeline Crandall and daughters, Ladies' Church Aid Society, Nathan Babcock, Miss Candace Ammons, Arthur E. Main, Horace L. Crandall, Oliver Langworthy, Geo. B. Carpenter, Wm. L. Clarke, Wm. A. Langworthy, Harriet and Maria Potter, Mrs. N. Mary Clarke, Geo. Greenman, David P. Rogers, Mrs. Rebecca T. Rogers, Charles Potter, J. F. Hubbard, Geo. H. Babcock, Mrs. Geo. H. Babcock, A. Herbert Lewis, Thomas H. Tomlinson, Henry V. Dunham, Thomas S. Alberti, Anna S. Davis, George R. Wheeler, Stephen Babcock, Mrs. P. J. B. Waite, Miss Hannah A. Babcock, Mary Grace Stillman, Phebe A. Stillman, J. M. Maxson, Benj. F. Langworthy, Wm. C. Burdick, Lorenzo D. Collins, Mr. and Mrs. Elisha Potter, Burdick & Green, Samuel N. Stillman, Mrs. Ida F. Kenyon, Mrs. J. B. Cottrell, Jennie R. Saunders, Woman's Auxiliary Tract Society, Mrs. Ezra Potter, Mrs. Margaret A. Brown, Samuel Wells, Mrs. Louisa M. Davis, Church in Welton, Mr. and Mrs. Delos C. Burdick.

Total \$1,145 00. By cash remitted to D. H. Davis Shanghai, through China and Japan Trading Company, Limited \$1,000 00. Balance 145 00. Total \$1,145 00. E. & O. E. GEO. B. UTTER, Treasurer. WESTERLY, R. I., Feb. 9th, 1881.

HOW A HINDU MOTHER TEACHES HER CHILD IDOLATRY.

You will see a mother, with a little child that can not yet lisp a word, holding it up and making it look at the idol, and then bow down to it, then taking up its hands and making a salaam to it. The little child does not actually know what it is doing. The mother is a great teacher of the child in India. The child, perhaps, is hungry in the morning, waiting for its breakfast; an earthen vessel is on the fire, the rice is there, and the child is wondering why its breakfast is so long coming; until at last the mother, looking at the child and pointing to the fire, will say: "What is that?" "Why, it is the fire, mother." "Yes; but what do you know about it? What does the fire do?" "It makes the rice boil, mother." "What, nothing else?" "It makes me warm." "But is that all you know about it? Oh, you stupid little thing! stop, and I will tell you." Then she will put on a grave face and say: "That is a god," giving it a name. Then she will begin to tell stories about the fire-god, how it is to be propitiated, and what mischief it will do if it is not; and then she will bring some little offering and throw it into the fire, and show the child how it is to

be done.—Told by the late Rev. Dr. Duff, who was for many years a missionary in India.

ANNE SCOTT DUFF.

Just before Dr. Chalmers ordained Alexander Duff to his great life-work, he was married to Anne Scott Drysdale, of Edinburgh. Never had missionary a more devoted wife. Sinking herself in her husband from the very first, she gave him a new strength, and left the whole fullness of his nature and his time free for the one work of his life. She worthily takes her place among those noble women, in many lands of the East, who have supplied the domestic order, the family joy, the wedded strength needed to nerve the pioneers of missions for the unceasing conflict that ends in victory.

Next to the life hid with Christ in God, Duff found solace and inspiration in his wife. From her quiet but unrelaxing devotion to him, and his excessive reticence regarding his most sacred domestic feelings, many failed to appreciate the perfection of her service not merely to her husband but to the cause for which he sacrificed his whole self. But it was not till the hour came for the missionary and his wife to part forever here below that the value of Mrs. Duff to his work, as well as to himself, could be fully realized. After a brief illness, tenderly nursed by her husband and children, Anne Scott Duff was taken home early in the year 1865. Those who, out of her own home, knew Mrs. Duff best, were the Bengalee Christians of Cornwallis Square. When the news of her removal reached them, their sorrow found expression through their minister, the Rev. Lal Behari Day, from the pulpit of the mission church. The testimony vividly shows the influence which Mrs. Duff exercised over the whole career of her husband. The preacher declared that he had not seen "a more high-minded and pure-souled woman, of loftier character or greater kindness. Her distinguished husband was engaged in a mighty work, and she rightly judged that, instead of striking-out the path for herself of missionary usefulness, she would be doing her duty best by upholding and strengthening him in his great undertaking. Mrs. Duff rightly judged that her proper province was to become a ministering angel to her husband, laboring in the high places of the field, who had to sustain greater conflicts than most missionaries, and therefore required more than most men the countenance, the attention, the sympathy, and the consolations of a loving companion. And it is a happy circumstance for our mission and for India at large that Mrs. Duff thus judged. The great success of the memorable father of our mission is owing, under God, doubtless to his distinguished talents and fervent zeal; but it is not too much to say that that success would have been considerably less than it has been had his hand not been strengthened and his heart sustained by the diligent and affectionate ministrations of his partner in life.

And the venerable missionary wrote to his son, soon after his bereavement, the following touching words: "Now my faithful, loving spouse—my other half—who sustained and cheered and comforted me, and was herself not merely the light of my dwelling, but my very house itself; your precious mother, who so fondly nursed and cherished you, ever ready to deny and sacrifice herself if she could only minister to your comfort and joy and happiness—she, too, is gone. She is not, for God hath taken her, taken her to the temple above, to serve him and enjoy him forever there."—From Life of Dr. Duff, in Woman's Work for Women.

NATIVE MISSIONARY SOCIETY IN MADAGASCAR.

It is one of the cheering proofs of the prosperity of the native churches in Madagascar that they have their own Missionary Society, managed by their own people, and supported by their own contributions; the work of which is being carried on with much success.

The Society was started about five years ago, and early in 1876 they sent out two missionaries to a wild heathen tribe, who soon got suspicious of them, and drove them away. The missionaries feared that this would break up the Society; but no, they met again a year after, and decided to send two more. Mr. Richardson of the London Missionary Society accompanied them in their journey to the west of the island. They found the people very barbarous, and many of them drove them from their towns. At last among the Tanosy they met with a chief named Radobo, who welcomed and promised to protect them, and with him they settled down. Mr. Richardson continued his journey to the coast, where he was set upon by a number of savages, who murdered one of his attendants, robbed him of everything he had except the clothes he stood up in, and threatened his own life. With only one lad he had to take the journey of 500 miles back to the capital, under the heat of the tropical sun. Meanwhile the native missionaries remained under the protection of Radobo, and for some months all went on well, and the prospect looked very encouraging.

But the jealousy of the neighboring tribes was aroused, and Radobo found himself exposed to their attacks in consequence of the support he was giving the mission. Shots were fired into the town, and several were killed. "We will give you to the dogs," was the threat to the missionaries themselves. They stood their ground bravely, but at last were obliged to leave, and thus the second attempt to establish a mission failed also.

It is greatly to the credit of the Malagasy that they were not disheartened. Another band of missionaries offered, and it was de-

termined to send them to a remote district, south-east from the capital. At the dedication service held July 11th, 1878, the Prime Minister of Madagascar was present, and delivered a most excellent address. "As Prime Minister of Madagascar," he said, "I have no business here, but as a man loving the Lord Jesus Christ, and desiring to promote his kingdom, I have as much right as any of you." He spoke of how he had once gone to that same district in a war, in which ten thousand of the people were killed. Then turning to the missionaries, he said, "It is not on an errand like that that you are going now, but to bring those people to know Jesus Christ and his salvation. Do not threaten them. Remember how Christ bore with the ignorance of his hearers. He threatened not, nor was he easily angered. Gentleness and meekness were his method of winning them to himself. Let such be your practice." Then turning to the congregation at large, met as they were in the Memorial Church, built on the rock from which the martyrs had been hurled, he said, "Years ago there were gathered on this spot some officers of the kingdom, and my father among them. They had come to carry out the sentence of death upon the Christians. My father saw in the company of the martyrs a girl, fourteen years of age. 'Take that child away,' he said; 'she is a fool.' 'No, sir, I am no fool,' she answered, 'but I love the Lord Jesus Christ; throw me over with the rest.' 'Take the child away,' my father said the second time; 'she is a fool.' Again she answered, 'I am no fool, I love the Lord Jesus Christ; throw me over.' If a girl in those dark times could give her life for the love of the Savior, shall we hesitate to give of our substance to send the missionaries to the heathen?" The speech of the Prime Minister was received with the greatest enthusiasm, the audience again and again clapping their hands for joy.

The mission thus inaugurated has been remarkably successful, and 70 congregations have already been gathered.—Friend of Missions, in Woman's Work for Women.

FORWARD! OR BACKWARD?

A backward step in any cause usually means either weariness or weakness or wavering purpose, while conviction of being in the right way and determination to keep on till the end is attained, will go far towards making the onward progress steady and swift. There is always in any retrogression an acknowledgment of failure, either in power or desire, to maintain the position already won. And there is a degree of humiliation in such failure, greater or less in proportion as the success attained, the result of which will be partially lost, has been hard to gain, and is still earnestly to be desired.

Last year the Woman's Foreign Missionary Society completed the first decade of its life, and, with some enthusiasm, honored the occasion by a decennial offering amounting to \$29,000, over and above \$98,000 received in ordinary contributions and by legacies. Some gave to this special anniversary fund, out of their abundance, large, noble gifts; others, out of poverty, gladly contributed the small sums spared with difficulty from the scanty store; many, belonging to neither of these classes, had but to deny themselves of a luxury here and there, or exercise a very small degree of self-denial, in order to make it quite possible for them to add largely to their usual offerings for the cause. Each one who helped to raise that sum knows just how she did it. The history of some of the gifts lies hidden between the soul and God. The story of very many never will be told to the world, although it may be known to a few. A volume might be written concerning the answers to prayer, the lifting of burdens, the rich spiritual blessings, the comfort in sorrow, and the realization of great privilege which were bound up with the history of these decennial offerings.

Who now regrets one of these gifts? Who would recall a penny of her offering to God in that direction? How many have been the poorer, in temporal or spiritual things, for the money thus given? Nay, how few have not been the richer for it? Who would dare say to the Master, as he sets there, invisible to us, "over against the treasury," "Lord, I put too much last year into thy hands for this work of thine. I was led away by my feelings, and gave more than I should have given?" Would not such words die on the lips before they were fairly uttered?

But another important question arises out of those just suggested. If the giving of last year impoverished no giver, and the need of the work is as great or greater than it was then, why should the gifts be less this year? In a few cases, the special offering of 1880 was made under exceptional circumstances not likely to occur again. Leaving out these few instances, however, we believe that nearly every contribution made by our women in 1880 to the cause can be made in 1881, without real or inordinate sacrifice.

But does the work demand it? Ah, there never was a time in the history of missions when such grand opportunities beckoned the church forward as now—when everything so clearly betokened the dawning of the day of the Lord over this dark earth. All around the horizon, wherever the eye falls, the growing light may be seen. In places it is dim, and needs a steady gaze to discern its presence; but it is there, deepening, brightening, illuminating more and more the surrounding objects, heralding the coming of the full and glorious day when from sea to sea, and from the river to the ends of the earth, the Sun of Righteousness shall fill the whole world.

Is it a time, then, for us to fall back in our efforts to hasten this day? Forty years

ago we might have pleaded doubt as to success, unbelief in the genuine conversion of heathen, fear lest foreign mission churches could never be steadfast or strong, ignorance of and indifference to aught so far distant and vague to the thought. Can we plead these now? To be sure, this or anything else of the same kind which could have been said, never in the least touched the great command of our Lord to every disciple of his. That remained and remains ever the same—simple, unconditional, imperative, tender in its accompanying promise of his presence—a commission for all time to his disciples, wherever they might be. Did you ever think, reader, that it is because of obedience to that command that you are a Christian in a Christian land? Had not a few faithful ones obeyed it, some centuries ago, you would have still been in the dark ignorance of heathenism, as were your ancestors once upon a time, before the foreign missionary of the church which then alone had the precious truth went to those outside, far-away foreigners. But we may well leave behind us, save for a passing gratitude-bearing thought, the days of the heathenism of our ancestors and the skepticism (on this subject) of our more immediate forefathers. The important question to us is, What message does this dawning day of glory bear to us? When "the light of the world" begins to flood our earth, it can not be a matter of indifference to the "children of the light." On the contrary, it must be of supremest interest and joy to them to watch the dawning, to hail the coming King of day, to remove every obscuring curtain, every intervening veil, and invite the purifying, penetrating rays to pour in on every sad or ignorant or polluted soul.

What is our individual duty, yours and mine, in this year 1881, as inheritor of the gospel of Christ, in view of the present opportunities and encouragements to share our inheritance with every nation under heaven? We did something, each of us, perhaps, last year. Can we not do more this year? Surely, we need not go backward in our giving, even though last year were regarded as an exceptional one in a measure. We gave none too much—we suffered nothing in consequence; the cause demands more now than then; why shall we not go forward, beyond any previous year, in our gifts and prayers for the coming of our Master's kingdom?

Oh, Christian woman, you have no right to keep this gospel to your own land, or nation, or tongue, if you could! It is given to you to spread abroad, to hold aloft, to sound forth, so far as hand and voice can reach. What will the year 1881 record of your efforts to fulfill this high vocation? We as a society have pledged ourselves to no fixed sum this year; but as individuals are we not in reality pledged by our communion vows, by the obligations laid upon us in our risen Lord's command, by every blessing which we accept and enjoy as the gift of God in Christ Jesus, to listen to the call of the perishing ones of heathen lands, and give them of what is ours only by God's free and distinguishing grace? There may be pledges of far more binding force than any outward human promises. There is a bond formed between the redeemed soul and its Redeemer, involving a solemn promise of obedience on the part of the former and of salvation on the part of the latter. Does this promise of obedience leave out of the question the last and most emphatic command which the Lord ever gave to his followers? You can not so believe. Will you not then consider what your pledged obedience demands of you in this new year, and fulfill your obligation by going forward, not backward, in gift and prayer?

The secretary of a Methodist auxiliary missionary society says:

"I can safely tell you that we are growing wonderfully in the matter of reading missionary literature. When I see with my own eyes what growth there is for us just in this line, I feel sometimes like making an arbitrary law that missionary societies shall stick to missionary literature. I believe in mechanics studying machines, in merchants understanding the bearing of commercial exchanges, I want housekeepers to know pantry-chemistry, and I want missionary societies to know missionary matters; and I believe just in proportion as we do, our pulse beats." Also: "No more hopeful token of good appears in our home field to-day than that of the apparent increase of interest manifested among our young ladies. 'Willing Workers,' 'Junior Societies,' 'Helpers,' 'Mission Circles,' and 'Young Ladies Societies' are increasing in number, and promise well for the future. If the next generation can be trained to love this work, this world will soon be given to the Son for his own inheritance, the uttermost parts of the earth for his possession!"

WAYS AND MEANS OF RAISING MONEY.

The Clarion (Pa.) Gleaners support a scholarship, for which they send \$30 yearly. They raise their money by picking apples, gathering potatoes, washing dishes, feeding chickens, selling buttonhole bouquets, plants, little dolls, pin-cushions, eggs, milk, dishes, chickens, driving cows to pasture, &c. The Monarch Mission Band, McMillan, East Tenn., besides giving their annual sum, have had a strawberry-plant given to each member, on condition that they would cultivate the plant and sell the runners of this year, using the money for mission purposes strictly. By faithful tending, \$1 50 can be made on each plant. Will not some other of our young friends tell us of their way of getting money to help along the Lord's work?—Children's Work.

Education Department

Conducted by Rev. J. ALLEN, D. D., half of the Seventh-day Baptist Education Society.

"LET THERE BE LIGHT"

GENERAL CONFERENCE—SECOND

UNION, COMMUNION, AND FIDELITY. This attempt of the little band of American Baptists to engraft evangelism upon "Union and Communion" was unique, and has thus remained unique, and has thus remained unique world was just beginning missionary enterprises. For a fifty years, there had been, time, societies organized with aims. A few years previous to the time of the General Conference societies had sprung into existence years after its organization, for the Board of Commissioners for Foreign Missions was instituted. In all these efforts the promoters of missions were the church for their organization, Sabbatarian Baptists, ever careful of the gospel methods in all their missionary enterprises. They attempted to develop their "Communion" into a missionary movement. Even this apparently gospel movement missionaries met with a very opposition, as making the mission instead of Christ-sent. The difference of views, crying for years; yet, through it, the spirit of evangelism was baffled and held back, like vegetation full of east winds, there was no meet admirable Christian character forbearance. No unchristian appears in all the correspondence.

The second session of the Conference was organized by the Abraham Coon, Moderator, and Peter, Clerk. "Present, about ten and eight sisters." The object of the session was largely receiving and acting upon the various churches of the Union. RESPONSES OF THE CHURCHES TO THE CONFERENCE CIRCULAR. Newport made response, that "they had taken the previous Conference into consideration had raised by contributions and sixty-nine cents, to be the aforesaid use, if the church, generally, fall in with resolution." Newport thus the head of this missionary movement, only approving, but acting, funds for its furtherance; the ever, lying unused, unappreciated lack of the conditions on contributed being fulfilled.

Brookfield replied: "The Sabbatarian Baptist Church at Brookfield, Conn., and State of New York, under the care of the Rev. Henry O. elder sister Church of the order of the gospel at Rhode Island, and the elders brethren in General Conference." "Dearly beloved elders, and sisters, when our thought blessed seasons many of us, leged with you at Hopkinton love and the consolations Spirit shed abroad in the people, and hearing the truth proclaimed by his servant elders, it seems as if we you continually.

"Again, when we recall his all-wise providence, his late, some of his embassadly kingdom, even three of the gospel, one after another two sister churches of their that we are all called to our reason to fear that our please the Lord. We feel you in the loss, as we help those godly men: Alas, by people be fed with the Word? Who will arise to breach seems truly great, can make up our loss; but we not then cry unto the for more laborers?"

"As to the proposition cular Letter, we heartily and feel a willingness to the expense of some travel we have heard from Peter expected, by some, that any out this year must be count of the death of our fore, we have not sent for But, although we are suitable gifts for that Beebe, or some other ev to traveling this Fall, an ment and see how the ca another year. The expe great affair for all our ch is the idea of equal liber and we hear of great ref

Education Department.

Conducted by Rev. J. ALLEN, D. D., Ph. D., in behalf of the Seventh-day Baptist Education Society.

"LET THERE BE LIGHT."

GENERAL CONFERENCE—SECOND SESSION, 1880.

UNION, COMMUNION, AND EVANGELISM.

This attempt of the little band of Sabbatarian Baptists to engraft evangelism upon its "Union and Communion" was something unique, and has thus remained. The Christian world was just beginning to move in missionary enterprises. For a hundred and fifty years, there had been, from time to time, societies organized with missionary aims. A few years previous to the organization of the General Conference, several new societies had sprung into existence, and eight years after its organization, the American Board of Commissioners for Foreign Missions was instituted. In all these efforts, however, the promoters of missions went outside of the church for their organized effort. The Sabbatarian Baptists, ever careful to follow the gospel methods in all things, sought, likewise, to follow these methods in their missionary enterprises. They, therefore, attempted to develop their "Union and Communion" into a missionary organization. Even this apparently gospel mode of sending out missionaries met with a very pronounced opposition, as making the missionaries manifest instead of Christ-sent. This conscientious difference of views crippled the effort for years; yet, through it all, though the spirit of evangelism was baffled and checked and held back, like vegetation in a Spring full of east winds, there was manifested the most admirable Christian charity and mutual forbearance. No unchristian word or feeling appears in all the correspondence on the subject.

The second session of the General Conference was organized by the appointment of Abraham Coon, Moderator, and Joseph Potter, Clerk. "Present, about seventy brethren and eight sisters." The business portion of the session was largely taken up with receiving and acting upon the letters from the various churches of the Union.

RESPONSES OF THE CHURCHES TO THE CONFERENCE CIRCULAR OF 1880.

Newport made response, by messenger, that "they had taken the action of the previous Conference into consideration," and had raised by contributions "twenty dollars and sixty-nine cents, to be appropriated to the aforesaid use, if the churches in fellowship, generally, fall in with and adopt said resolution." Newport thus placed herself at the head of this missionary enterprise, not only approving, but acting, raising the first funds for its furtherance; these funds, however, lying unused, unappropriated, for the lack of the conditions on which they were contributed being fulfilled.

Brookfield replied:

"The Sabbatarian Baptist Church of Christ at Brookfield, county of Chenango, and State of New York, under the pastoral care of the Rev. Henry Clarke, unto their elder sister Church of the same faith and order of the gospel at Hopkinton, State of Rhodeisland, and the elders, messengers, and brethren in General Conference convened.

"Dear beloved elders, deacons, brethren, and sisters, when our thoughts recollect the blessed seasons many of us have been privileged with you at Hopkinton; that mutual love and the consolations of God's blessed Spirit shed abroad in the hearts of his people, and hearing the truths of the gospel proclaimed by his servants, our respected elders, it seems as if we wanted to be with you continually.

"Again, when we recollect that God, in his all-wise providence, has called home, of late, some of his ambassadors from his earthly kingdom, even three eminent preachers of the gospel, one after another, and bereaved two sister churches of their pastors, it seems that we are all called to mourning, and have reason to fear that our way does not fully please the Lord. We feel to sympathize with you in the loss, as we held a goodly part in those godly men. Alas, by whom shall God's people be fed with the sincere milk of the Word? Who will arise to fill the gap? Our breach seems truly great, and no arm of flesh can make up our loss; but God is able. Shall we not then cry unto the Lord of the harvest for more laborers?

"As to the propositions in last year's Circular Letter, we heartily approve of them, and feel a willingness to contribute toward the expense of some traveling preachers; but we have heard from Petersburg that it was expected, by some, that the idea of sending any out this year must be postponed on account of the death of our elders, and, therefore, we have not sent forward our donation. But, although we are somewhat in want of suitable gifts for that work, possibly Eld. Beebe, or some other evangelist, may attend to traveling this Fall, and make some experiment and see how the case may look against another year. The expense of one can be no great affair for all our churches to bear, and, as the idea of equal liberty seems to run high, and we hear of great reformatations in many

parts, probably our exertions, if but small, may have effect and be blessed of God for the good of souls. If we were as zealous to propagate what we esteem an essential truth of the gospel as some other denominations are what we call error, we should not be still at so favorable an opportunity. But we submit the matter to your collected wisdom and prudence, hoping God Almighty will bless you and direct your deliberations on the subject.

"We beg leave to observe, as our judgment, that the General Conference need not be attended at but one place, in a year, and that it should be appointed at some central place, or else should take turns around among our different churches. It need not interfere with mutual visiting, or any yearly meeting of any church in our order. Let it be attended regularly, each church represented, and consult for the mutual good of the whole—to consult, and finally determine cases of the first magnitude: as, where any church has nearly equal division among its members; where there is a difficulty between a church and its elder; also, generally, such cases as can not be healed in a church. Let all these, and like cases, apply to the General Conference for decisions. The General Conference should, likewise, direct supplies for destitute churches, as, also, appoint and direct such itinerant preachers as is thought requisite."

The Waterford Church replied:

"The Sabbatarian Baptist Church of Waterford and places adjacent, in the State of Connecticut, professing the faith of Jesus, to our well-beloved brethren of the same faith and order of all the churches in the United States, met in General Conference, by their Elders and messengers, at Hopkinton, State of Rhodeisland, to be holden September 10, 1880, sendeth greeting:

"Beloved, as to the matter talked on at our last General Conference, and recommended in its Circular Letter, respecting sending missionaries to the scattered brethren, we heartily acquiesce in the good motion and are willing to bear our proportion of the expense of so laudable work, and may God render it beneficial to the general good."

Cohansey (Shiloh) made no reply to the Conference Circular. Its letter is full of rejoicing over the healing of the "broken fellowship" referred to in the previous Circular, and the incoming of many new converts.

Piscataway gave the following:

"Dear brethren, we, in conference, perused your Circular, and do not join with you to send traveling preachers out, as was proposed, therefore, the liberality toward defraying the charges, we hold back for reasons not rendered. We would not have you think that we are against having the gospel preached in the purity of it, hoping you may be directed to such measures as may be for the upbuilding of the law of God in the land. By this short account you may understand our meaning, with the verbal information that our reverend Elder will be able to give you, if spared to arrive, although somewhat lame at present."

Petersburgh (Berlin) replied:

"The Sabbatarian Church, as we hope, of Christ, in Petersburg and places adjacent, unto our mother Church in Hopkinton and places adjacent, professing the same faith with us, with the bishops and deacons, unto whom we wish that an abundance of grace and peace be multiplied from God the Father, and from the Lord Jesus Christ, to whom be glory through all the churches forever and ever. Amen.

"Dear beloved fathers and mothers in the best of bonds, it is through much weakness and fear that we write unto you at this time; but, remembering the covenant obligations we are under toward you and the sacred tie we feel toward the brotherhood, we are encouraged to address you in these salutations, and the God of all grace and consolation direct us.

"We hear of some of your losses and trials, and, especially, your loss in your old pastor and much loved Elder, the Rev. John Burdick; but it seems to us that this consideration must be for your consolation, you have had his works of patience and labors of love until he was brought to a good old age. It seems that he has gone home like a shock of corn fully ripe. May we not sympathize with you, for the Lord, in his great wisdom, has visited us in removing our under-shepherds, Eld. William Coon and Eld. Asa Coon. The Lord has visited us, as a people, of late, by calling home three of his watchmen, and to us they appeared to be main pillars in our churches. Ought not we all, and especially our watchmen, to heed to these striking providences.

"Dear brethren, concerning the things you wrote to us about in your last Circular Letter, that is respecting your determination of sending out traveling missionaries and of our liberality in supporting them, we hardly know how to answer you acceptably in the matter, for we consider ourselves, at best, but babes in Christ, and have need to be fed with milk, and not with strong meat; yet we think that the manner and form that you talked of sending the missionaries, was a little out of the line and form of the primitive custom of Christ sending his missionaries; for, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes. To be short, dear brethren, and give you a hint of our ideas, we believe that that work belongs to the Lord, therefore, we first want to find a man or men that have reason to believe that he or they have got a mission from the Lord for this work. Secondly, we want that he or they should prove their mission or missions, by taking up their cross, putting

their trust in him who has called him or them; and let them speak in honor of their Master and for the good of souls, and we believe that the Lord will support them. And, thirdly, we believe that it is our duty to hand out to all such like missionaries, for their support, as the Lord shall give us strength and ability."

Those letters, from which the above extracts are taken, favorable to the missionary movement, were all addressed to the General Conference; those unfavorable were addressed to the Hopkinton Church. Whether this was intentional or unintentional, merely accidental, there is nothing to show.

A special committee of ten was appointed to report upon the subject of sending out messengers or missionaries throughout our "Union," also upon times and places of holding the sessions of the General Conference: Hopkinton—Elder Abraham Coon, Deacon Joseph Stillman; Newport—Deacon Clark Burdick and Calé Maxson; Waterford—Elder Jabez Beebe and Deacon Ephraim Rogers; Cohansey—David Ayars and Jacob Ayars; Petersburg—William Satterlee and Charles Green.

REPORT OF THE COMMITTEE.

"Report of Committee appointed by the General Conference of the Sabbatarian churches, by their messengers, holden at Hopkinton, September 10, 1880, concerning certain matters referred to its consideration:

First, Concerning sending forth missionaries to preach the gospel in certain places contemplated by said Conference, we, the said Committee, propose as follows, as a mode of sending missionaries out: That said Conference appoint and send forth suitable persons to preach as aforesaid, and said preachers make a faithful report of their labors and travels, and expenses to our next General Conference, wherever it shall be held. And said Conference allow said preachers a suitable compensation for their trouble, to be raised by contributions from said churches, and lodged with a treasurer appointed by said Conference, and drawn forth from said treasurer as the exigencies of the case require.

Secondly, With regard to the circulation of our annual Conference, we recommend that it circulate to three places, viz:

First, at Hopkinton, State of Rhodeisland. Second, at Petersburg, State of New York.

Third, at Piscataway, State of New Jersey. At all the aforesaid places, on the fourth Sabbath in September, at one of those places each year.

Signed by order and in behalf of said Committee,

JABEZ BEEBE, Committee Clerk.

ELDER ABRAHAM COON, DEACON JOSEPH STILLMAN, ELDER LAFFERTY.

N. B.—It is recommended by our General Conference that the report above be transmitted to the different churches in the Union for their approbation.

ABRAHAM COON, Moderator.

CIRCULAR.

The Sabbatarian Baptist Churches, by their Elders and messengers, at their General Conference, holden at Hopkinton, State of Rhode Island, September 10th, 1880, to our well-beloved brethren of the same faith and order throughout the United States of America, scattered up and down in various parts thereof, which hold the faith of Jesus Christ, our only Savior, and keep the commands of God the Father, to whom be glory and praise throughout all ages and in all places. Amen. To all people to whom these presents shall come, greeting:

Grace be unto you, and peace from God the Father, and from our Lord Jesus Christ.

Beloved brethren and friends, when we consider the common salvation provided of God for us, kept in store in the hand of his Son Jesus Christ, ready to be given to all them who love our Lord in the truth of the gospel, and the means put into our hands whereby to obtain the same, and the solemn warnings given us in the sacred Scriptures not to receive the grace of God in vain, how highly does it concern us, each and every one, to summons up the various powers that God has possessed us with, and yield our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service, seeing that God has done all on his part, especially in sending his Son Jesus Christ into the world, who himself hath loved us and doth wash us from our sins in his own blood. Brethren, seeing that the great Head of the Church, and Captain of our salvation, has condescended to set us a glorious example in subjecting himself to the divine commands of his and our God, let us work by the light of his example, and see that no abatement be made, on our part, in holy and fervent endeavors, to keep all God's commands, that we may not be put to shame at the glorious appearing of Jesus.

As the observation of God's Seventh-day Sabbath is greatly neglected by the generality of men, may our zeal for God's honor, and the knowledge of the truth as it is in Jesus, be made known to all men by a faithful observation of it; and, altho' we are but few in numbers, we are forbidden the fear of failing of the inheritance promised if we follow his example, seeing it is God's good will to give us the kingdom. Let us especially labor to possess a spirit of forbearance towards our fellow-brethren, and have fervent charity, which is the bond of perfectness. Let no speculative matters of judgment mar our Union. We are but men, and see but as through a glass darkly. Let us look forward towards the glorious period when we shall see as we are

seen and know as we are known. To this end let us unite in the solemn worship of God, stately, on his holy Sabbath, and, if we have no preaching gifts, let the word of exhortation and prayer be zealously attended to, and by no means neglected. Let us be careful, each one, to put ourselves under the watch and care of those brethren and sisters that are, in providence, situated nearest; us Christ's church is but one, and where any have so done, let them give notice to the churches where they last belonged, that we may be able to make a proper estimate of our numbers.

Brethren, we still keep in view the design, if God permit, of sending out preachers to visit the scattered brethren who are destitute of preaching gifts; and we recommend to the several churches in the Union to forward the purpose by showing their liberality towards its support by free contributions, and forwarding the same to men to be appointed by our next Conference to receive it, as treasurers, that it may be come at to effect the design in view. We have concluded to circulate our Conference to different parts of the Union; consequently, we conclude to meet, by our messengers, in General Conference, at Petersburg, State of New York, to be held the fourth Sabbath in September, 1880, and hold our General Conference but in one place in each year. We desire not by this to hinder any Christian visits; or General Meetings, but would exhort all who are disposed to visit, to do it with fervent zeal and in sincerity.

Brethren, we have great cause to be thankful to you all for your information, by your letters and messengers, concerning your circumstances and travel. We feel refreshed to hear of so general a conformity to the rules of the gospel, and to hear of revivals of religion in various quarters. We pray that they may universally prevail, and overspread the Union of our churches, as well as in all other places. Pray, brethren, send messengers to the Conference appointed, or it can not be held; and send your letters the year ensuing, directed to the Annual Sabbatarian Conference, to be held at Petersburg, State of New York, with the account of your circumstances and travel. Pray, brethren, make a zealous point of it, for it appears to this Conference to be important.

The members of this Conference are as follows, viz:

Newport Church—Deacon Clark Burdick, Brother Caleb Maxson.

Hopkinton Church—Elder Abraham Coon, Deacon Joseph Stillman.

Cohansey Church—Deacon David Ayars, Brother Evan Davis.

Piscataway Church—Elder Henry Lafferty.

Petersburgh Church—Brother William Satterlee and Brother David Davis.

Waterford Church—Elder Jabez Beebe, Deacon Ephraim Rogers.

Some others from several of the above named churches are also present.

By these members and letters, sent from the different churches, we have gained the following account of the circumstances and travel of the undernamed churches, viz:

Newport—Pastor, William Bliss. Forty members.

Hopkinton—Pastor, Abraham Coon. About six hundred and thirty members.

Cohansey—Pastor, Nathan Ayars. Added thirty seven, whole number not given.

Piscataway—Pastor, Henry Lafferty. About fifty members.

Petersburgh—Pastor, Nathan Rogers; preaching gifts, William Satterlee and David Davis. One hundred and eighty members.

Brookfield—Pastor, Henry Clarke. Sixty-four members.

Waterford—Pastor, Davis Rogers; preacher, Jabez Beebe. Twenty-two members.

No returns from the Bristol Church.

And now, brethren, as purity of heart and holiness of life constitute our chief happiness, let us purge the old leaven of malice and hypocrisy, and let us love as brethren.

Be cautious, kind, and tender-hearted, forgiving one another as God, for Christ's sake, hath forgiven us. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and may the God of love and peace be with us all, for Christ's sake. Amen.

Signed by order, and in behalf of all the Conference,

ABRAHAM COON, Moderator.

JOSEPH POTTER, Clerk.

For the Sabbath Recorder.

THE OUTLOOK.

To a true man, friendly criticism and the pointing out of faults is one of the means by which to study his own character and habits, and to bring about improvement; and the same seems true of public bodies and organizations. It is with this friendly feeling, and the hope that it may set others to thinking and acting in the line of improvement, that this article is written.

There are reasons why we, as a people, are not more efficient in our work, and do not grow in all things that make for our increase in numbers and strength. One of these elements of weakness is the lack of denominational love and inspiration. Just as long as the human mind is so constituted as to have its work in the line of its own loves and light, its light being received from different standpoints, just so long will it require the associations of individuals with common ideas and loves and aspirations.

Organization for a given purpose, for the working out of a specific object, or for the promulgation of a truth in which each mem-

ber is alike interested, seems to be the law of society and a necessity of success. These are not necessarily opposed to other organizations, and will not be if the true office of each is recognized and the broad principles of Christianity are obeyed. It is not true that a family, because of its individual loves and work and possessions, is opposed to every other family; but it is true that these family relations, if fulfilled as they should be under the light of Christianity, are a help to all the others, and when any work that relates to the community or state is to be done, it will be done far better by all working together, because of the discipline which these home relations have required. The State, with its individual interests and loves for its own government, working under the organic law of the country, unless it is selfishly influenced by its own narrow interests, and strives to overthrow the rights of others, not only advances its own welfare, but the welfare of all the others. Nations, with their natural boundaries and national loves and characteristics, each working out the problem of its own civilization, is the law of growth for humanity; and, as Dr. Leiber says, "The multiplicity of civilized nations, their distinct independence, and their increasing resemblance and agreement, are some of the safe-guards of our civilization." These are constantly advancing under the influence and protection of national laws, so that the good of all, as well as of the individual nation, is insured.

The same is true of religious denominations. Each of these have doctrines which they believe to be true, while holding the great truths of Christianity in common; and with these doctrines they will work in their way for the general good; and the more they love their own individual ideas, and work under them as a means for carrying on the work of saving souls, the more faithful will they be in all, and the more will God's cause be advanced.

This thought is true under the broad principles of Christian charity, and opposed to the selfish view of caste and sect which ignores the divine right of others, and unchristianizes them for their belief. We may believe others to be in error, and with a kindly Christian spirit try to show them their error, and loving and trying leave God to be the judge.

The question is here a proper one, Have we a distinguishing doctrine that entitles us to the name of a distinct denomination? If we have, then we have a work of which we need not be ashamed, and which should unite all our energies to build up ourselves into the inspiration of our own light as received from the Bible. Believing that we most assuredly have such a mission, it is a deep source of regret that we have so little of the denominational spirit, and think so little of its work, as is shown by some of our actions. Some of us are so afraid that we shall be called sectarian that we hardly dare tell our belief, even when asked. We belittle ourselves in comparison with other denominations, and our children often grow up with prejudice against us instead of the love that they should have, the reflex of our own love, teachings, and actions. The result is, they leave us under temptation, caring more for worldly things, that are so easy to love, than for those that they have not learned to love in their youth; for this is the seed-time, when the foundations of character and loves are laid. We are a small people, but we are small because we have not done what we should to increase our strength at the foundations; and, because not having done this, we lose our young and old, not so much to swell the ranks of others as to fill the great army of those who drift into the broad road of indifference. We are not as small as the beginnings of all other denominations, and we are not weak if we believe in our doctrine, our work, in ourselves, and, most of all, in God, whose truth we ought to represent. We should think more of our church, of our schools, of our literature, our paper; and if they are not what they ought to be, make them such by our influence, our just criticism, our money, and we will find that the more we do for these, the more we will love them and the cause of God, and the more will his truth be advanced in all the departments of his kingdom.

H. C. C.

HAD Jesus never existed, mankind never could have known that the human heart could have divine power given it from above; so that it could be governed by itself, and trusted with liberty. Liberty to think for itself—govern itself. Liberty to pursue freedom until the American Republic became possible; liberty to pursue knowledge and truth until the sciences became possible. Liberty to serve God and seek heaven after the dictates of its own conscience; so that man could secure salvation in earth and heaven.

—Rev. Samuel Bookstaver.

It have pleaded doubt as to success in the genuine conversion of our best foreign mission churches be steadfast or strong, ignorance of the thought. Can we plead to be sure, this or anything else kind which could have been in the East touched the great soul of every disciple of his, and remains ever the same—additional, imperative, tender in its promise of his presence—a for all time to his disciples, they might be. Did you ever see that it is because of obedience and that you are a Christian in and? Had not a few faithful in some centuries ago, you still been in the dark ignorance as were your ancestors once before the foreign missionary which then alone had the present to those outside, far-away But we may well leave behind a passing gratitude-bearing days of the heathenism of our and the skepticism (on this subject more immediate forefathers, but question to us, "What messianic dawn of glory bear to the light of the world" begins earth, it can not be a matter of to the "children of the light," vary, it must be of supremest in to them to watch the dawning, King of day, to remove every intervening the purifying, penetrating in on every sad or ignorant or

our individual duty, yours and year 1881, as inheritor of the past, in view of the present and encouragements to share our with every nation under heaven? thing, each of us, perhaps, last we not do more this year? Sure not go backward in our giving, last year were regarded as an one in a measure. We gave we suffered nothing in consequence demands more now than all we not go forward, beyond year, in our gifts and prayers of our Master's kingdom? tion woman, you have no right gospel to your own land, or name, if you could! It is given read abroad, to hold aloft, to so far as hand and voice can will the year 1881 record of to fulfill this high vocation? ty have pledged ourselves to no is year; but as individuals are ity pledged by our communion obligations laid upon us in our command, by every blessing and enjoy as the gift of God us, to listen to the call of the of heathen lands, and give is ours only by God's free and grace? There may be pledge-binding force than any outward uses. There is a bond formed redeemed soul and its Redeemer, solemn promise of obedience on the former and of salvation on the latter. Does this promise of ve out of the question the last phatic command which the Lord his followers? You can not so upon not then consider what obedience demands of you in and fulfill your obligation by it, not backward, in gift and

ary of a Methodist auxiliary city says:

ly tell you that we are growing in the matter of reading mission literature. When I see with my own with there is for us just in this times like making an arbitrary missionary societies shall stick literature. I believe in moving machines, in merchants unthe bearing of commercial ex-want housekeepers to know try, and I want missionary so-w missionary matters; and I proportion as we do, our pulse "No more hopeful token of in our home field to-day than apparent increase of interest among our young ladies. "Will Junior Societies," "Helpers," les," and "Young Ladies Socie-asing in number, and promise ture. If the next generation to love this work, this world ven to the Son for his own in-utmost parts of the earth ion!"

MEANS OF RAISING MONEY.—
(Pa.) Gleaners support a scholar-ich they send \$30 yearly. They ney by picking apples, gather-washing dishes, feeding chick-ithonhole bouquets, plants, lit-cushions, eggs, milk, dish-ns, driving cows to pasture, arch Mission Band, McMillan, caides giving their annual sum, rrasberry-plant given to each dition that they would culti-and sell the runners of this money for mission purposes faithful tending, \$1 50 can be plant. Will not some other friends tell us of their way ay to help along the Lord's Work.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, February 24, 1881.

REV. N. V. HULL, D. D., - - - EDITOR.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

OUR DENOMINATIONAL PROSPERITY.

The Seventh-day Baptist denomination has had an existence in this country for more than two hundred years. It came into being by a law of necessity. Several Christian people, from studying the Scriptures, came to believe that the seventh day of the week was the Sabbath of divine appointment. They were acquainted with the arguments in favor of the popular theory, but believed them unsound. This brought to them a great trial, as they were forced either to stifle their convictions or to separate themselves from their former Christian companionships and associations, and assume a practice that deprived them of many highly-prized privileges, and imposed many burdens. The struggle was severe, for they counted the cost of the step they were about to take; but after considering the whole question they chose to obey and take the consequence. They found peace in their own consciences in the step they took, and could pray and sing like Paul and Silas in their prison home in Philippi. Having taken their stand, they were drawn together by a common sympathy. They were fellows in belief and practice, and hence, became fellows in Christian association. From the nature of the case they could not do otherwise than enter into church relationship with each other, a relationship which was to last until dissolved by death. But the death of the individual in no sense destroyed the organization, because this was built upon the truth and would live on, though the members might one after another pass away. It is in the nature of truth to perpetuate itself through the instrumentality of its adherents. One who accepts truth for its own sake loves it, and he who loves it will not only do it, but will seek to gain friends to it. But churches multiplied, and so the Seventh-day Baptist denomination came to have an existence. Our growth has been indeed slow for the reason that we are *Seventh-day Baptists*, but this is no discredit to us, provided we are right in the position we have taken, and provided, also, we have been "faithful to him who has called us."

Having become an organized body of Christians, certain responsibilities follow. We have not organized separately that we might stand apart from others, nor that we might simply stand, but that we might work together in everything that interests ourselves and humanity. Under these circumstances, one of the first things to be considered is self-culture, as without this, one is without force. The difference between a man of wide culture and one without culture, as powers in the world for good, is great, even where in other respects they are equals. The man to whom has not been born a thirst for wisdom, is unfortunate indeed. Among the first inquiries that should arise in one's mind is, What am I, and what ought I to be and do? We should remember we can not give to another what we have not in ourselves. Before we can impart we must possess. But this does not end here. Our inquiry should also be, What has our denomination to do, and what part have I to perform in that work? Organizations are called into being for the purpose of accomplishing certain clearly defined ends, or they fatally stumble at the outset. It may be, indeed, that as time advances with its ever-varying changes, new duties may arise and new fields of labor may open to us, but this is not at war with the position we have taken, that an organization should be called into being by some work demanding its existence. In this world of work there is little one can do alone. "Two are better than one." The world's work can not be done except by forces which are the result of organizations. But what is the work that we, as a people, are specially called to do, in which we are to march under our own banner? In the great anti-slavery agitation we could work with others, and we can do the same in the temperance reform and kindred undertakings, but there are some things in which we are compelled to work in our own way, and therefore, we are required to work together. Even in the work of preaching the gospel we are largely compelled to labor by ourselves. This does not come from a spirit of exclusiveness, but is a matter of necessity in view of the character of our religious faith and practice. We are Baptists, and with all our catholic feeling it would be embarrassing to enter into missionary work with those whose influence would be against the teachings of the Bible, as we understand

them. Even in this broadest of fields of labor we can best work by ourselves. But there are other fields that we are, from the nature of the case, *compelled* to work by ourselves. If we would do otherwise, we can not. Under these circumstances, it is manifest that either we must do our own work, or it must go undone, and we perish.

THE SABBATH RECORDER appeals to the legislature of Pennsylvania for "religious liberty" for those that violate the Christian Sabbath to keep the Jewish Sabbath. We say, by all means, let these Judaizers practice their Judaism without legal restraint.

The above is from *The American Baptist Flag*. It is pleasant to find the *Flag* partly right, as it is, on the question of "religious liberty," and when it comes to read the Scriptures with "open face" it will no more think it right to honor a human institution, as it now does the Sunday, nor stigmatize Jehovah's holy day by calling it "the Jewish Sabbath." Nor will it charge those with Judaizing who prefer to suffer for the truth rather than turn away from the "law of the Lord."

THE contents of the *North American Review* for March must win the attention of all by the timeliness of the topics discussed. First, we have a thoughtful and moderate article by Bishop Cox on "Theology in the Public Schools." The second article is by Captain Eads, who endeavors to show the practicability of his ship-railway, and its advantages over all canal schemes. Judge H. H. Chalmers, writing of the Effects of Negro Suffrage, bespeaks for the Southern States, the sympathy and counsel of the North. The other articles are "The Free-School System," by John D. Philbrick; "Theological Charlatanism," by Mr. John Fiske; and a review of some recent publications in Physics, by Prof. A. W. Wright.

It is suggested by the *Elmira Advertiser* that the surest way to abolish wife-beating would be to shut up liquor saloons. Would not the same remedy have a like effect in the suppression of crimes of all kinds? For one, we should like to see the experiment tried.

WE acknowledge the receipt of several pamphlets and public documents from the Hon. M. H. Davis, member of the Legislature of West Virginia. These papers give a very creditable showing for this young State. Mr. Davis will please accept our thanks.

MESSRS. D. LATHROP & Co., Boston, Mass., offer \$1,500 in cash prizes to American artists for best designs for book covers, magazine illustrations, &c., in black and white and in colors.

Communications.

OBITUARY.

Dea. Jonathan Bond, of Milton, Wis.

As announced in last week's RECORDER, Dea. JONATHAN BOND departed this life Feb. 6th, 1881. The excellencies of the man, as a gentleman and a Christian, and the esteem in which he was held in the church and in the community, requires that the deceased should receive more than the usual brief notice. He was born in Northumberland county, Pennsylvania, on the second day of February, 1796, and hence was over eighty-five years of age when he died. His ancestors, as well as those of his wife, who died two years and a half ago, came from Maryland. There was that about Dea. Bond and his estimable wife that impressed you strongly that these old people descended from a noble stock—an air of naive refinement, a culture which was in the blood; they were evidently persons by nature of no common mould. He was a gentleman always and everywhere, without any effort to appear so. In early life he united with the Seventh-day Baptist Church in Fayette county, Pa., and while a young man was elected deacon of that Church. He was always, we are told, highly esteemed when he was a young man, and he seems to have grown in public favor ever since. He had a combination of qualities which made him highly respected. He was firm, yet he was gentle and kind. He was always a strict observer and advocate of the Sabbath, sometimes observing it with his family alone in a community where the Sabbath was not observed, yet so considerate of the feelings of others that on First-day he would abstain from any kind of labor, the noise or publicity of which could annoy those who were in the habit of observing the first day of the week. I have often heard him speak of how much he enjoyed the visits of our ministers, when, in their missionary tours in Pennsylvania, they would visit the neighborhood where he was located. When his wife died, they had walked lov-

ingly together for about fifty-five years. They had eleven children born to them in Pennsylvania; they brought them all with them when they moved into Wisconsin, thirty-four years ago the coming May. The eldest child, a young man about twenty-two years of age, died a happy and peaceful death four weeks after they moved into Wisconsin. They leave behind them ten surviving children—five sons and five daughters: Wm. Bond, of Moberly, Mo.; Capt. S. M. Bond, Prof. J. D. Bond, both of St. Paul, Minn.; Enoch Bond, of Madison, Wis.; J. G. Bond, of Strawsburg, Mo.; Mrs. Henry Draper, of Madison, Wis.; Mrs. Dr. Armstrong, of Bos-cobel, Wis.; Mrs. J. J. Dennett, Mrs. A. D. Burdick, and Miss Jennie Bond, of Milton, Wis. All of these children were at the funeral excepting the eldest son, who, on account of the heavy storms, was prevented from reaching his father's house until after the funeral. Dea. Bond's life reminds me more vividly than that of any other person I ever knew of the lives of the patriarchs. He and his wife were cared for by these children as tenderly in their old age as was Jacob by his dutiful and affectionate Joseph. They have this to comfort them, now that he is gone, and the benedictions of the father with a patriarch's blessing descend upon the children. We shall miss him in the church and in the community, but the Christian gentleness and savor of his life will long linger in our hearts. He was a prominent member and deacon of the Church at Milton; only eight days before his death, he attended church and enjoyed the service. As the *Janesville Gazette* of the 11th inst. truly records of him, "He was a cheery, joyous old gentleman, a kind neighbor, and an upright citizen, having the respect and esteem of all who knew him; and what is more remarkable, going to the better land without leaving an enemy behind him."

His funeral was largely attended, Revs. N. Wardner and Wm. C. Whitford, and the pastor of the Milton Church officiating. The remains were interred in our beautiful village cemetery beneath the shadow of the monument erected to the memory of his deceased wife and son. "Blessed are the dead who die in the Lord." E. M. DUNN.

ARKANSAS COLONY.

A. S. Davis, of DeWitt, Ark., in an article written for the RECORDER under date of Feb. 10th, has answered a great variety of questions instigated by his article in the RECORDER of Jan. 27th, but the length of the communication prevents its publication entire. We have, therefore, attempted to give a synopsis of what seemed most generally interesting, hoping our effort may be more satisfactory than the exclusion of the information. The settlement is eight miles south of DeWitt, twelve miles north of Arkansas River, twenty miles from railroad, and twenty-five miles from the Mississippi River. The inhabitants are from all parts of the United States, but largely from Illinois, Indiana, and Kentucky; very few foreigners, with negroes mostly along the river bottoms, and no Indians.

The spirit of the inhabitants is mostly friendly to Northern immigrants.

DeWitt is an incorporated village, half a mile square, with about three hundred inhabitants.

There are more malarial diseases than at the North. There has been no yellow fever, and pneumonia, typhoid fever, and dysentery are not as prevalent or fatal as in more northern latitudes. "The thermometer does not average as high as in the Northern States[?]; the nights are cool. There is plenty of rain, but very little snow. The coldest weather this Winter was 15° above zero. Profit and humanity requires that stock should be provided with Winter feed, though some have survived without such provision.

The soil of the prairie is clay loam, the river bottom sandy. No stones on or near enough to the surface to be reached by the plow. The surface sufficiently rolling for natural drainage, and water obtainable at an average depth of forty feet.

Cotton is the staple crop, with corn and oats. Sorghum grows to perfection. Apples do well, and grapes are at home. In wild game there are deer, turkeys, geese, ducks, and squirrels in abundance; also fish in the streams.

Hoppers have not made their appearance, and potato-bugs have done but little damage.

There is no coal in the county. Timber land can be bought at from 50 cents to \$2 50 per acre, according to quality, location, &c. The timber is principally oak and hickory, with some cherry, maple, elm, ash, mulberry, gum, linn, sassafras, &c., and cypress within eight miles, the lumber of which resembles pine and hemlock. Lumber is worth

from \$12 to \$15 a thousand, and brick from \$8 to \$10.

The price of cattle is governed by the beef market. Three years old steers bring from \$18 to \$25, and yearlings about \$4 a head. Cattle and cotton buyers ship to Memphis, St. Louis, Little Rock, and New Orleans.

Schools are good in the thickly settled portion of the county, and teachers obtain from \$20 to \$50 per month.

Mechanics of various kinds are wanted. Good carpenters get from \$2 to \$3 a day without board, and farm laborers \$15 a month the year round, and during the hurrying season from \$18 to \$20, or \$1 per day including board. The cost of average board is \$2 50 a week.

The best route to DeWitt is by steamer from Memphis, Tenn., to Crockett's Bluff on White River; to Mr. Davis's homestead, by steamer to Arkansas Post on Arkansas River, twelve miles south. Expenses from Chicago, about \$30.

It would be best to sell all teams, stock, tools, and furniture that would bring two-thirds of their actual value, unless one should move by team and wagon, than to carry them. The expense of river transportation from Peoria, Ill., to Arkansas Post average two cents per pound; but it would have been cheaper to use barrels instead of boxes, and omitted furniture.

The prospect of a Seventh-day Baptist society is good.

TRACTS IN MISSIONARY WORK.

In the early operations of the Missionary Society, a pretty liberal use was made of tracts. This appears both from the reports of the missionaries themselves, and from the recorded proceedings of the Executive Board. One missionary was furnished by the Board with ten dollars worth at one time; another with twenty-five dollars worth for a single tour of three months. In their reports, the missionaries declare that these tracts were most "eagerly sought for by the people" in the communities through which they traveled.

Should we not do more of this kind of work in our present operations? Not because our fathers began in that way, but because it was a good way to begin; and being a good way to begin, why should it not be a good way in which to continue? In the Sabbath reform work the tract has been proven a most valuable instrument. Now, since our missionary work is essentially evangelistic, since our missionaries are heralds of the gospel as well as preachers of the Sabbath doctrine, they should be well equipped with tracts of general as well as of a special character. These tracts should set forth the right-ful claims which God has upon all men for their loving service, the nature and deserts of sin, the duty of immediate repentance, the doctrine of salvation in the blood of Jesus, the necessity of complete surrender to him, and of cheerful obedience to all his commandments.

The utility of such an equipment of our missionaries is beyond question. Almost every successful business enterprise in the land has been made so very largely by a wise and liberal use of printer's ink, by an almost boundless circulation of leaflets setting forth the nature, purpose, and methods of the enterprise. The servants of God, in seeking to extend the kingdom of righteousness and peace in the world, should not be less wise and less diligent in the use of means than the children of this world. If we have no such tracts, we should write and publish them at once, and send them forth with liberal hands and praying hearts, ready to follow them up with the counsels of the living teacher at the first opportunity.

L. A. P.

SABBATH REFORM NOTES.

Under date of Jan. 31st, 1881, Bro. N. Wardner writes as follows concerning the Chicago mission:

I have just returned from Chicago, where I spent the Sabbath, and where a rather unexpected and cheering interest is just now manifesting itself. A few weeks ago it became known that Mr. N. O. Moore, a printer, and his wife, had embraced the Sabbath, who, until then, had for several years been connected with the Railroad Chapel and Reading Room on State street. They were led to the Sabbath through the influence of tracts that happened to fall into their hands. He soon felt constrained, by conscience, to leave his position, and opened a little independent printing office in that neighborhood. This week he issues the first number of a monthly, similar to the *Sabbath Memorial*, unsectarian, and exclusively devoted to the discussion and history of the Sabbath. It is to bear the title of *Sabbath Chronicle*, eight pages, at fifty cents per year. He hopes to get subscribers enough to pay expenses. He is about thirty-five years of age, and apparently full of zeal and Christian self-sacrifice. He has issued a neat card, inviting all to assemble at his house every Sabbath evening

for prayer and conference. Himself and wife have withdrawn from the Presbyterian church, to which they belonged, so as to be free from all restraint.

One day last week two ladies called at Bro. Ordway's store, and inquired about the time and place of our meeting, promising to attend. They came, accompanied by a third. One of them, after the sermon, arose and gave an account of her conversion to the Sabbath, two or three months ago; when she went to Dundee, a few miles from Chicago, and commenced agitating the subject with her two married daughters, and from house to house. In a few weeks her daughters and others, including a Baptist deacon, seven in all, embraced the Sabbath, and twenty more confessed themselves convinced. She then returned to Chicago, where she has been laboring in the same way, and, as the result, five persons have taken a stand for the Sabbath, and twenty-five are investigating. She is devoting her time and energies to the work, and apparently with as confiding, simple faith as I ever witnessed. I called upon her the next day, and learned more fully her history. She is a member of the Second Baptist Church of Chicago, and has for years been laboring as a voluntary missionary with marked success, directed entirely by the providence and Spirit of God as to her fields, irrespective of churches or parties. She is therefore well known in the city, and hopes to accomplish much for the Sabbath.

Before she and Bro. Moore knew of our meetings, they met with the Adventists, hoping to be able to work with them; but finding their views so dissimilar, they were discouraged. I promised to see that she was supplied with tracts for distribution, without cost, and may not the SABBATH RECORDER be sent free to her also? Her address is Mrs. M. West, 291 West Randolph St., Chicago.

I also had an interview with Eld. Sindall. He has a Sabbath tract ready to print in Danish, and was waiting to get enough to publish it without incurring debt. Learning that he lacked only nine dollars, Bro. Ordway and myself made it up. When the tract is issued, he will hasten to his field of labor.

LETTER FROM M. H. DAVIS.

WHEELING, W. Va., Feb. 6th, 1881.

To the Editor of the Sabbath Recorder:

I now realize, as I have never done before, how much comfort it is to a lone Sabbath-keeper to receive that welcome messenger, the SABBATH RECORDER. I have not seen a Sabbath-keeper in this city since I have been here, hence I am always glad when the RECORDER is laid on my desk. It comes in such a neat dress, and the make-up is so good, that I am not ashamed to say to my fellow-members, this is my church paper, examine it, which many Members of the Legislature seem to take great pleasure in doing, and pronounce it a creditable paper for any denomination.

As you may not know what laws are enacted in West Virginia in favor of Sabbatarians, I will send one section of the Code, chap. 149, sec. 17: "And the said forfeiture shall not be incurred by any person who conscientiously believes that the seventh day of the week ought to be observed as a Sabbath, and actually refrains from all secular business and labor on that day; provided he does not compel an apprentice or servant not of his belief to do secular work or business on Sunday, and does not on that day disturb any other person. And no contract shall be deemed void because it is made on the Sabbath day."

The Legislature, in accordance with my request, have incorporated and adopted in the rules of the House the following: "No Member shall absent himself from the service of the House unless he has leave, or be sick and unable to attend; but any Member who conscientiously believes that the seventh day of the week ought to be observed as a Sabbath shall be excused from attendance upon the House on that day." So you see that our little Mountain State is more liberal and broad in their views toward our people than the great State of Pennsylvania, and perhaps many others. So let us all pray that the Ruler of the universe may so guide the people that right may prevail throughout this fair land of ours. M. H. DAVIS.

Home News.

Independence, N. Y.

FEB. 18th, 1881.

Last Wednesday evening, the people of Independence enjoyed the rare treat of listening to Mrs. L. Youmans, President of the Woman's Christian Temperance Union, of Ontario Province, Canada. The night was cold and stormy, and the roads were bad, but a good audience assembled in the church to hear the celebrated "Haman's License." The speaker presented the striking analogy between Haman's license "to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women," and the license that to-day is given to the venders of the liquid curse, "to destroy, to kill, and to cause to perish" all that can be snared,

"both young and old, little children and women." The position was taken that a government license, which it licenses. The lecture was instructive and logical, but very dry. Nearly one hundred signed the pledge, and most of these the combined pledge to abstain from both drinks and tobacco.

Mrs. Youmans has been lecturer of our largest towns on the line road, and we congratulate ourselves very fortunate in having her in our midst. Good lectures in other places announced this lecture one of the named addresses to which they had been invited; and we think no place can be greatly benefited by such a speaker as L. Youmans, of Picton, Ontario, Canada.

West Genesee, N. Y.

Sickness among us, to some extent, is severe.

Spiritually, we are trying not to be individuals, we want our words uttered by the Spirit of God. I press toward the mark, the prize of the high calling of God. "That this may be the work we are praying, and also prayers of our brethren and sisters." On the evening of Dec. 27th, a house of worship, it was our pleasure to have an intellectual entertainment, distribution of presents from a tree. Near the close, a Teacher, in behalf of the Sabbath-school, was presented to Bro. A. G. C. slight token of respect and esteem, who was acting the fifth year as superintendent.

On the evening of Feb. 10th, a nation party gathered, with smiles and merry hearts, at the house of Crandall, which finally resulted in a collection of \$63, mostly in money, for which he most sincerely and heartily thanks the good people of Genesee. G. P.

Berlin, N. Y.

To the Editor of the Sabbath Recorder:

We read with pleasure the issue of the NEWS in the RECORDER, and the notice of some of the events which have occurred in our community may be of some benefit to you. We venture to make mention of our church has enjoyed, during the year, many pleasant and profitable services under our esteemed pastor, and instruction which we have received from his pulpit ministrations, have been of great benefit to us.

The Sabbath-school has been very successful, and a good degree of interest has been manifested. At the annual election of officers, held on the 12th of December, Edgar B. Green was elected Superintendent, with an able and efficient staff of assistants. Since the commencement of the year, the school has been in a most flourishing condition, and promises well for the future.

A pleasant little episode of the year has been an entertainment and oyster supper, given by the Young Ladies Aid Society, on the evening of January 25th. The program was as follows: Opening Song, by the Company. Prayer, by B. F. Rogers. Tableau and Recitation—"The Old Year." Song—"I've happy night and day." Tableau—"Glory, Peace and Faith." Singing, by the Company. Dialogue—"Scene in Mormon Life." Song—"Mary and Martha have just got home." Tableau—"Justice and Peace." Song—"When my Grandmother sang." Tableau—"Scene 1st." "The wedding Photographers. Scene 2d: The honeymoon." Singing—"Sun or my soul." Interrupted Speech. Tableau—"Triumphs of Agriculture." Singing—"Where hast thou gleaned thy wheat?" Tableau—"A friend in need." Song—"I've g'wine home to Dixie." Dialogue—"Society for doing good." Tableau—"Scene 1st." "One o'clock." "Bliss disturbed." Tableau—"Peace on earth, good will to all men." Singing, by the Company. Tableau and Recitation—"The Sculpin." Pantomime—"The unhandy baby." Colloquy—"The Court of the Goddess." Valdeictory Song.

The exercises were well rendered, and the oyster supper was a success. The ladies waited upon the tables in accordance with the receipts of the evening amounting to over \$46. Taken altogether, it was a most interesting and profitable affair, and reflected much credit upon the young ladies of the Society.

Quiet Dell, W. Va.

The hard times were felt very perceptibly in this village very perceptibly. But living considerably now. The business in this and adjoining villages is making and shipping lumber. It is shipped to Eastern markets.

conference. Himself and drawn from the Presbyterian which they belonged, so as to be restraint.

both young and old, little children and women." The position was taken and supported that a government protects that which it licenses.

used for building purpose here. Much walnut timber is being cut, as well as ash, poplar, linden, locust, oak &c. At the saw-mill in this village, Davis, Bond & Co., are doing a thriving business.

which consists of about five or six families, where it was my privilege to labor some, and help organize a Sabbath-school and prayer-meeting, which, at last accounts, were still sustained.

The Prohibitionists of North Carolina are making great efforts to secure the passage of prohibitory measures. A petition has been presented to the Legislature, signed by 266,000 petitioners.

was a home, a home of love, affection, unselfish devotion to each and other's happiness, a home of peace and contentment. Death has translated our brother from the tabernacle of earth to the temple of immortal life.

Mrs. Youmans has been lecturing in many of our largest towns on the line of the railroad, and we congratulate ourselves as being very fortunate in having her in Independence.

West Genesee, N. Y. Feb. 15th, 1881. Sickness among us, to some extent, is severe.

Spiritually, we are trying not to look back. But as individuals, we want our lives to express the words uttered by the Apostle, Phil. 3: 14, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

On the evening of Dec. 27th, 1880, at our house of worship, it was our pleasure to enjoy an intellectual entertainment, and the distribution of presents from a Christmas tree.

On the evening of Feb. 10th, 1881, a donation party gathered, with smiling faces and merry hearts, at the house of Joel A. Candall, which finally resulted in the presentation of \$63, mostly in money, to the pastor, for which he most sincerely and heartily thanks the good people of West Genesee.

Berlin, N. Y. To the Editor of the Sabbath Recorder: We read with pleasure the items of Home News in the RECORDER, and thinking a notice of some of the events which have occurred in our community may be of interest, we venture to make mention of them.

Our church has enjoyed, during the past year, many pleasant and profitable occasions under our esteemed pastor, and the advice and instruction which we have received from his pulpit ministrations, have done much good.

The Sabbath-school has been well attended and a good degree of interest manifested. At the annual election of officers in the latter part of December, Edgar R. Green was chosen Superintendent, with an able corps of assistants.

A pleasant little episode of this Winter has been an entertainment and oyster supper, given by the Young Ladies' Aid Society, on the evening of January 25th. The following was the programme:

At the same time that these giant trees are being destroyed, many of the sturdy pioneers who helped fell the forest from these rich hills have lately passed away.

The people are finding out here that general dependence on grazing is not profitable, but that they want the factory bells and engine whistles multiplied by the hundred, and are moving accordingly.

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A pleasant little episode of this Winter has been an entertainment and oyster supper, given by the Young Ladies' Aid Society, on the evening of January 25th.

The following was the programme:

Singing—"Sun or my soul."

Tableau—"Triumph of Agriculture."

Singing—"Where hast thou cleaned to-day?"

Tableau—"A friend in need."

Song—"I've a wine home to Dixie."

Dialogue—"Society for doing good and saying bad."

Tableau—Scene 1st: "The wedding party at the honeymoon."

Tableau—Scene 2d: "The vining of the vineyard."

Tableau—"Peace on earth, good will toward men."

Singing, by the Company.

Tableau and Recitation—"The Sculptor Boy."

Pantomime—"The unhandy baby."

Colloquy—"The Court of the Goddess of Beauty."

Valdeictory Song.

The exercises were well rendered, and the oyster supper was a success.

The receipts of the evening amounted to a little over \$46. Taken altogether, it was a pleasant affair, and reflected much credit upon the young ladies of the Society.

Quiet Dell, W. Va.

Feb. 13th, 1881.

The hard times were felt severely here, and told on the number of inhabitants in the village very perceptibly.

But business is reviving considerably now. There is an active business in this and adjoining counties in making and shipping lumber.

A great deal is shipped to Eastern markets, and much is

Garwin, Iowa.

Feb. 6th, 1881.

According to a promise made to some of our isolated brethren in the West, I write a few lines for the RECORDER.

Sickness in my family, and the work that appeared necessary on accepting the pastorate of the church at this place, is my excuse for delay.

After being compelled to quit school-work, on account of poor health, I spent a portion of my time traveling, and visited as many of our isolated Sabbath-keepers as circumstances would allow.

It is of their interests and needs that I would speak. I find in Iowa, Nebraska, and Kansas, small settlements of Sabbath-keepers, of from one to five and six families, who seldom see any one of the same faith, much less, a minister of the gospel.

I will mention one in Harvey county, Kan.,

Condensed News.

A Mob at Springfield, Tenn., took five negroes from the custody of the sheriff, Feb. 18th, and hung them from the Court House windows, while the jury was out.

The murder of an old farmer last September by nine negroes, who entered his house at night, and tried by tortures to extort a statement as to the whereabouts of some money he was supposed to have. It is reported that two others of the murderers who turned State's evidence were found hanging to a tree near Guthrie, Ky., on the morning of Feb. 19th.

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Selected Miscellany.

THE TROUBLE OF THE HOUSE.

They name her "Trouble of the House," My merry little one, And tell large stories of the deeds Her busy hands have done;

thought how soon my courage would be tested. Just after dinner I got my grist, and started for home. When I arrived at Albright's gate, where I turned off to go home, I found the old squire waiting for me.

business man, that he would not have liquor back for any consideration. Some of our leading merchants were opposed to prohibition at first, because they feared that it would injure their trade.

than a piece half as large as a nutmeg, dissolved in a pint of water, or a level teaspoonful of warm water. But it is better to rely on chlorine washes above named, and it would be a safe plan, should any member of the family have diphtheria, for each of the others to gargle the mouth every hour with chlorine solution.

frost, or sunshine, turns its flower toward the north. This makes it a sure guide for the traveler, and gives it its name, Compass Flower, from its resemblance to the compass, which always points towards the north pole.

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WAITING FOR THE GRIST.

"It is strange," said a gentleman who sat next to me in the car, and with whom I had struck up quite an acquaintance, "what an influence a look, a word, or the little act of a perfect stranger will sometimes have upon a person."

He then related the circumstances which I so much dreaded to have my father hear. After he had gone, my father called me to him and told me that the squire was going to start a store in the village, and wanted a boy to help, and that I could go if I wanted to.

The sobriety and quiet which prevail here, even on election days and court weeks, strike visitors as being wonderful. At a barbecue here last year, though there were together about four thousand people, Col. Thomas Hardeman, who spoke on the occasion, said that he never saw a drunken man.

Individuality of the horse. One thing curious and interesting about the horse is its individuality. This is a characteristic common to all animals, undoubtedly, to a greater or less degree, but surpassingly so, we think, in the case of the horse.

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A TEMPERANCE COUNTY.

No county in Georgia had more still-houses and bar rooms than the number of inhabitants than Carroll twenty years ago. Drinking places were not only to be found in the little towns, but also at the cross-roads and country places throughout the county.

The prohibition movement in this county is a grand success. Three-fourths of the white people in Carrollton are opposed to the sale of whisky, and nearly the same proportion in the county.

Diphtheria. Diphtheria is generated by breathing impure air, such as comes from damp apartments, dirty cellars, gutters, sinks, decaying matters, pools of standing liquids and other sources of filth.

MARKETING FARM PRODUCTS. Alexander Hyde, an able correspondent of the New York Times, says that as a rule farmers are more skilled in the raising of crops, than in the disposing of them advantageously.

HOPE FOR THE DEAF Garmore's Artificial Ear Drums. PERFECTLY RESTORE THE HEARING AND PERFORM THE WORK OF THE EAR DRUM.

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TREATMENT OF DIPHTHERIA.

Take from two to five grains of chlorate of potash, put it far back on the tongue, allow it to melt gradually, and repeat every hour until a decided improvement takes place, which is usually in a few hours.

It is claimed that the above treatment will cure nineteen cases out of twenty. The principal point is to find out what will destroy the bacteria. Tannin will kill them in two hours. A solution of copperas, that is sulphate of iron, will kill them; also chlorine water and dilute muriatic, sulphuric and nitric acids.

Chlorate of potassa..... 2 drachms. Hot water..... 6 ounces. Alcohol..... 4 drachms. Creosote..... 3 drops. Muriatic acid..... 30 drops.

THE COMPASS FLOWER.—There is a little plant away on the prairies of Texas which always, whatever the weather may be, in rain, frost, or sunshine, turns its flower toward the north.

SEED ANNUAL FOR 1881. D. M. FERRY & CO., DETROIT, MICH.

CANCERS CURED. At Crane's Cancer Infirmary. HUNDREDS OF PERSONS FROM THE WORLD HAVE BEEN CURED OF DISEASE, AND ARE NOW LIVING WITHIN A FEW MILES OF A TERRIBLE AND PAINFUL DEATH.

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shine turns its flower toward This makes it a sure guide for and gives it its name, Compass points towards the north pole, which he has given to us, is a guide as in our way; and if we to the Lord in all things our benefit others, and guide narrow path. And while Jesus tar to direct the Christian in his title, humble, faithful child may compass-flower, and guide the se who have gone astray, to life d peace.

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