

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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WHOLE NO. 2082.

## The Sabbath Recorder.

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### WISE-HEARTED WOMEN.

A friend sends us the following, taken from the *Newport Herald* of April 23, 1789:  
On the sixth instant, a number of the good women of three different societies, viz., of the Sabbath-day Baptist, the first First-day Baptist, and the first Congregational Church in Newport, met at the house of Elder Bliss, in Middletown, with 124 skeins of excellent fine linen, which they had spun for his use. The afternoon was spent, with harmony, in freedom of conversation on religious subjects and singing the praise of God; and after refreshing themselves, the Elder gave a lecture suited to the occasion, from Exodus 35: 25: "And all the women hat were wise-hearted, did spin with their hands, and brought that which they had spun, both of blue, and purple, and scarlet, and fine linen." After prayer, the service was concluded with the following hymn, composed on the occasion, the whole being conducted with the greatest order and harmony:

I.  
When God, in Israel's camp,  
His worship had ordained,  
He taught his servants Moses, how  
The work must be maintained.  
Exodus 25.

II.  
A free-will offering then,  
In love must Israel bring,  
Of gold and silver, wood and stone,  
And every precious thing.  
Exodus 35: 25.

III.  
The women, wise of heart,  
Their free-will offerings brought,  
Scarlet and blue and linen fine,  
Which their own hands had wrought.

IV.  
So Zion's daughters now,  
Their cheerful offerings bring,  
To Jesus consecrate their powers,  
And join his praise to sing.  
Hebrews 13: 10.

V.  
An altar now, O Lord,  
In Jesus is prepared,  
On which our offerings are received,  
Our prayers and praises heard.

VI.  
The offerings of this day,  
Accept for Jesus' sake,  
And may we of his righteousness,  
And love, and grace, partake.

### PLACES AND PEOPLE IN THE SOUTH-WEST.

#### NUMBER XIII.

At Lamy we are detained a half day in the midst of a severe rain-storm, waiting for a belated train. The people say that they have never before seen so much water fall at one time and continuously for twenty-four hours. We are near the beginning of the rainy season, which lasts here during August and September. The ground receives in these months a greater amount of moisture than descends the rest of the year. With scarcely no wind, the clouds are formed into sheets of water, which are poured on the low mountain tops, the steep slopes, and into the narrow valleys. In most places the desert soil seems refreshed and gladdened, as it drinks in the warm showers. Muddy rills are dashing down sharp gullies in the hillsides, towards the full, raging Galesteo river. We greatly prefer to be housed at the station than riding in the cars exposed to the inconveniences of wash-outs which may occur in the track along the treacherous beds of sand in the streams now overflowing with the torrents of rain.

From midnight to noon we remain in the comfortable depot, gaining some rest, but studying more the characters of the persons who, like ourselves, remain here on account of the storm. Across in the corner sits a genuine, aristocratic Southerner, with his well-dressed wife whose intellectual face is now smiling, but will soon have a cold, scornful look. We are tempted to tell them that we heard, a few days before, a gang of cow-boys probably from Texas, singing, on our train near the battle-field of the Apache Canyon, and with evident relish, a dozen or more stanzas ending with the refrain, "God damn this Union." Our blood is still coursing with tingling sensations through our veins, but we endure in silence the haughty curve of the lips and the occasional flash of the dark eyes of the woman. Nearer us is a Catholic priest, rather stern in his demeanor, patiently passing the weary hours in reading his Latin prayer-book, while his countenance sometimes brightens as he converses in Spanish with a member of the most distinguished Mexican family in this region. The latter living in a palace at

home, courteous and refined, short and stout built, has been reclining in sleep for hours upon a naked bench. Close by the door are two hungry, gaunt, woolfish-eyed Mexican tramps, with boots covered with mud, and with clothing saturated with rain. They watch with down cast but stealthy glances, the movements of all in the room. The gentlemanly station-agent occasionally calls to attend to our little wants, and to keep us in a cheerful mood. He relates his adventures among gold-hunters and robbers in the mountains. We discover under his affable manners the action of a rugged, honest nature. By the stove is a young man, poorly clad, with a sad and disappointed face, an American, giving little attention to the others, and intent in perusing an old volume of history, which he selects from a parcel tied up in a large handkerchief. A Mexican girl, with light complexion and lustrous eyes, with soft steps and quick motions, retreats timidly to a seat by the window, and is watching for the expected approach of our train.

At this hamlet a branch road runs northward eighteen miles to Santa Fe. We enter with keen curiosity what purports to be the oldest city in the United States. We confess to have some feelings of love and reverence for ancient things; and in our first sight of this unique town, we experience a delight kindred to that felt by a traveler in visiting some of the old cities in Southern Europe. A kind of sacredness is attributed to this spot, partly from its name—Holy Faith, but chiefly from its known antiquity. It is unquestioned that the Spaniards found a well-built and populous pueblo here nearly three hundred and fifty years ago, and that they then began to live in houses which had been erected doubtless centuries before. Even the styles of the present dwellings do not materially differ from those described by the earliest explorers as inhabited by the Aztec population. An authority says, "Santa Fe was heary with age when Columbus discovered America." It was a prominent town in the great confederacy of that strange people who followed Montezuma in the remote past. In 1581, Espejo attempted to make a second visit to the place, but was resisted, according to his Spanish method of extravagant estimation, by 40,000 Indians. He writes about the houses in their villages as having "gallant lodgings;" as "plastered and painted in divers colors;" and as some of them being "four stories high." Such buildings, evidently hundreds of years old, are still existing in several localities of this region.

Santa Fe is situated at the lower extremity of the Rocky Mountains. It is partly surrounded by a series of large terminal moraines, made by a glacier descending from the north along the western base of this range. A river, which is only a good-sized creek, skirts one side of these moraines; and, passing round them, flows through the city, supplying it with water as pure as crystal. A broad inclined plane extends many miles to the south west to the banks of the Rio Grande. The scenery is not as broken and picturesque as in some other localities which we find in this country; but like the climate here, it is nevertheless delightful and exhilarating. Owing to the elevation of the city, over 7,000 feet, and the absence of moisture in the atmosphere a good part of the year, the sunlight is unusually clear, and the stars at night shine with such brilliancy that they seem much nearer the earth, as they always do in a desert when the air is not filled with sand by the winds.

We climb, soon after reaching the place, to the cupola of the Christian Brothers' College, itself standing upon a hill; and enjoy a magnificent view of plains, undulating ground rolled up into hills, and mountain ranges in the distant horizon all about us. Patches of the silvery surface of the great river to the west, many miles away, catch the eye. We have our attention fixed upon the utter barrenness of the country in every direction up to the very edge of the city. Only in a single spot beyond the houses along the stream where irrigation is possible, are there gardens and small cultivated fields. All else is an unoccupied waste. No flocks of sheep and goats, and no herds of cattle are feeding on hill-side or slope. What a comment on the utility of

water! With it there would be scattered, as far as the eye can see, green pastures, plowed fields covered with golden grain, orchards of ripening fruit, traveled highways instead of winding trails, and dwelling houses in the midst of the dense foliage of shade trees; for the soil is naturally fertile, and Europeans have resided here a quarter of a century longer than at Jamestown, and nearly forty years longer than around the Plymouth Rock.

Below and on all sides of us lie the narrow streets and the flat adobe roof buildings, mostly one story. The latter have a dull brown color, except where their outside has been whitewashed. In many cases they have been erected on three sides of an open court, in which are gathered sometimes old boxes and barrels, little piles of sticks for burning, clothes-lines extending from post to post, children playing, and an occasional burro exploding his voice in hoarse, grating, and screeching tones, which of en vanish into a plaintive cry. Some of the courts, when quite small, are converted into open-air conservatories in which are growing semi-tropical plants and fruits. Dwelling houses, stables, state prison, stores, shops, and the Governor's Palace, constructed of the sun-dried brick, all have the same general appearance, as they embrace in their form essentially only a single plan. Along one side of a few of these is extended a wide porch facing on the street, under which are seated some of the inhabitants, enjoying the fresh air. Small and large edifices are found here and there which exhibit the modern American styles of architecture. The college on whose top we are standing is one of these; a large hotel yonder is another; so is the hospital to our left; so are the Convent of the Sisters of Loretto and the Cathedral in process of erection; and so are some residences of merchants in front near the stream. Church structures, belonging chiefly to the Catholics, rise above the surrounding buildings at various points in the quite small area of the city. In that open space in the heart of the place is the plaza, an inevitable accompaniment of a Spanish town in the South-west. That group of thick shrubbery, with gravel walks through it, is the Archbishop's garden. On the bluff to the north are the dirt redoubts of the fort thrown up by the American troops when they first occupied the city. In another section is the quadrangle of the thick wall adobe buildings in which are quartered some army officers and soldiers, and in which are stored guns, cannons, and ammunition. One side and near us is the quite spacious graveyard, somewhat slovenly kept, in which are lying the remains of generations of the people, rich and poor, white and dark skin, former members of the families who erect here the sacred cross.

w. o. w.

### OBITUARY.

This community was startled on Sabbath morning Dec. 6th, on hearing of the death of Mrs Mary A. wife of James H. Snyder of St. Peter, Minn.

As the deceased was well known to many of our people, a brief notice of her life and death seems appropriate. She was at the time of her decease a member of this church, and had been for over 27 years, having been baptized at the age of twelve, by Pres. Wm. C. Whitford, when he was pastor of the Milton Church. Her sudden death was a sad surprise to the community where she lived, and so well known and so much esteemed was she, that each of the three papers of the city published an obituary concerning her. "On Friday morning at 9 o'clock, Mrs. Snyder was standing in a chair attending to some house-plants, when the chair tipped forward, she falling across the back of it, and thence to the floor. Although suffering severe pain, her condition was not considered alarming until about half past seven Friday evening, when she began failing rapidly, the symptoms showing rupture of blood vessels and internal hemorrhage, and her death occurred on Sabbath morning at 4 o'clock." She was the second daughter of Doctor B. F. and Mrs. Tacy Collins; was born in Albion, Wis., the family afterward moving to this place. She was at the time of her decease 39 years 6 months of age. She had lived in St. Peter, Minn., since the time of her marriage in

1855, and observed the Sabbath as long as she lived, taking our publications and maintaining a lively interest in all affairs pertaining to our denomination. She was of a kind, affectionate, disposition; a warm, impulsive temperament; an excellent wife; a wise and loving mother, and manifested continually the possession of firm principle in her religious views and practices. She was a woman, who always made home a sunny and cheerful place; and the influence of her hopeful and happy disposition radiated sunlight in the society in which she moved. Surely in the midst of life, we may be at death's door. On Thursday evening before her death, she wrote a letter to her sister living here, saying she never felt better and stronger in her life, and twelve hours before the letter reached its destination, the earthly life with her had become extinct. Yet death found her prepared. "When told that she must die, she said, 'I cannot be, I love my family too dearly to leave them,' but in a minute's time she was perfectly reconciled, and bid each one of the family, and each friend farewell, and gave to each one good advice and words of comfort; then quietly closed her eyes and calmly awaited death. One who was present, says it was a pathetic scene, one that would bring tears to the eyes of the stoutest hearts; yet it must have been a grand scene, the way she met the final decree of heaven with a mind fully reconciled and a trust in her Saviour which alone can make soft a dying pillow."

She leaves behind a husband, a son and two daughters, besides her mother, two sisters, five brothers and very many friends. The funeral and burial were at St. Peter, on Sunday Dec. 7th, and there repose the mortal remains of one who was strong and lovable in life, and who through faith in Christ could meet a sudden death with calmness and resignation. E. M. DUNN.  
MILTON, Wis., Dec. 24, 1884.

### REUNION.

By special invitation from Mr. Asa L. Maxson and his wife Caroline, of Genesee: N. Y., twenty-four couple—husbands and wives, with nine others, three of whom were children—from Nile, N. Y., took train on the Lackawanna and Pittsburg Railroad, Dec. 10, 1884, at 10 A. M., southerly bound, arriving at Little Genesee station at about 12 M., from which, to the new and elegant mansion of host and hostess, the company took up a line of march under the lead of D. M. Johnson. On arriving at the house, the company was met in the open door by Mr. and Mrs. Maxson with such hearty greetings, congratulations, and hand shakings, as to leave no doubt of the good intentions of those in charge. Mrs. Maxson formerly lived in Nile, with her sister—now Mrs. Rosebush of Andover, N. Y.—and her early acquaintance with, and attachment to, the Nile people, and her frequent intercourse with them from that time to the present, made it desirable on her part, as she said, to welcome these friends to her new home.

The introduction and greetings over, the company was invited to a rich and elaborate repast, to which ample justice was done, allowing your correspondent to be judge. From that time on till nearly 7 o'clock P. M., a most social and highly interesting time was had, interspersed with speeches and songs, and the introduction of what was once used as a chorister's shell for pitching into tunes. It was more ancient than the birth days of many of the company. For the benefit of any who may stop to read these lines, it may be well to describe it in few words. In form it may be said to look like a book, four by six inches, and one inch thick, having a frame slide on the inside, which may be drawn out or closed up at the pleasure of the manipulator. On one edge of the slide are the letters of the staff, and the slide being drawn out to the letter wanted, the chorister blows in the shell, from which proceeds a sort of whistling noise at the proper pitch on which to launch the tune.

Mr. Joseph Allen and wife were among the guests, he being 86 years of age, living now with his second wife, and whose first marriage, in 1827, was in the town of Genesee, and the first ceremony of the kind ever performed in that town. At an early hour in the evening the company returned to

their own homes for rest and repose, with such reflections as the occasion had inspired, all pronouncing it a good time. Through the intervention of some one, the company had the benefit of excursion rates on the railroad. And thus ends this chapter.

ONE OF THEM.

NILE, Dec. 12, 1884.

### DEDICATION OF UNION THEOLOGICAL SEMINARY.

The new home of Union Theological Seminary stands on the crest of Lenox hill, fronting Park avenue and extending from 69th St., on the south to 70th St., on the north.

The buildings, four in number, connected about an open court, are Gothic in style of architecture, built of brick and trimmed with brown stone handsomely carved. The interior is finished throughout with oak and ash.

The Adams Chapel—erected in memory of Dr. Wm. H. Adams, former President of the Seminary—occupies a central position on Park avenue; this is flanked on the south by the library building, a fire proof structure containing at present over 50,000 bound volumes and as many pamphlets, and on the north by another large building containing the four lecture rooms. Back of these, the dormitory, five stories in height, extends the entire length of the block. This building will accommodate 170 students, and has in its basement a large and well equipped gymnasium.

The whole structure, with its site has cost about \$800,000.

Although these new buildings have been in use since last September, they were not formally dedicated until Dec. 9th.

On that day at 11 A. M., the chapel was filled with alumni and other friends of the Seminary, who had assembled to listen to the addresses of the day.

After invocation by President Hitchcock, Dr. John Hall read a portion of Scripture and offered the dedicatory prayer. Dr. Hitchcock then delivered an address, rehearsing the struggles and triumphs of the Seminary from its origin, forty-eight years ago, until the present time. The speaker dwelt with feeling upon such names as Edward Robinson, Thomas Skinner, Henry B. Smith, and Wm. H. Adams, honored teachers in the Seminary during its earlier years.

At 1 o'clock a sumptuous collation was served to all visitors, faculty, and students, in the gymnasium.

From 3 o'clock until about five, the time was occupied with short addresses by such noted educators as Dr. Thayer, of Harvard Divinity School, Pres. McCosh, of Princeton College, Pres. Porter, of Yale, Pres. Seelye, of Amherst, Pres. Carter, of Williams, Prof. Fisher, of Yale Divinity School, Prof. Patton, of Princeton Theological Seminary, and Prof. Moore, of Andover Theological Seminary. Their remarks, though brief, were, as might be expected, appropriate, interesting and instructive.

In the evening a prayer meeting was held, as an appropriate closing service of the dedication. E. P. SAUNDERS.

New York, Dec. 15, 1884.

### FAMILY DUTIES.

It may be said, and with as much truth as is generally to be found in a paradox, that man made the State, but that God made the family. Of the last clause, at all events, there can be no denial—God made the family. It is the unit of society itself. According to the state of the homes of a town, or of a country, is the state of the place, and the state of the nation. I do not think that I err in noticing a decided diminution of respect and reverence inside the walls of homes within the limits of the half century to which my observation is restricted. I believe that an independence of act and speech, of conduct and manner, is now claimed, and now conceded between parents and children, whether sons or daughters, which would not have been dreamed of in the earlier years of this century.

"The mystery of lawlessness doth already work" in the midst of us here, while we are, perhaps, deploring the state of society abroad and thanking God that we are not as other nations are. If we would keep in any sense, at the head of the nations, as the country of free institutions, of willing loyalty, of strong family ties, above all, of a pure and enlightened faith, we must look to home. We must see that the relationship—the primary, the original relationship—of parents and children is exercised with all authority, and with all obedience.—Dean Vaughan.



Missions.

"Go ye into all the world, and preach the gospel to every creature."

The Freewill Baptists received last year for foreign missions the sum of \$19,267 97, and expended \$17,940 85.

The village of North Loup, Neb., has about 700 inhabitants, and a school of over 200 pupils with three teachers.

NOWHERE is woman's part in home and foreign mission work better organized, it is said, than in Minnesota. They contributed for missions last year \$6,660; and there was an important increase in the number of churches and Bible-schools contributing.

The Presbyterian Home Mission Board employed 1,458 missionaries last year who served more than 2,000 churches, to which were added, upon profession of faith, 6,216 new members.

Mrs. CAPSON, in Madura, India, has the oversight of four girls' schools in the city, and 1,003 women under regular Bible instruction. Through the assistance of her native Bible women she teaches the gospel to no less than 16,000 other women.

In view of its financial emergency, the Baptist Home Mission Board recently deferred action upon about one hundred applications for help, coming mainly from the West. Extensive retrenchment seems inevitable, unless the emergency is quickly met by larger offerings. Our own work is not at all large, compared with what we as a people are well able to do; and there should be no retrenchment, but rather advance. To secure this result, those who are able to give must take special pains to furnish their contributions, large or small; according to prosperity. Farm products have been large, but prices are low; manufacturers and those dependent upon employment by others are feeling the hard times keenly; and it is especially needful that all who can, shall lend a helping hand, even at the cost of a little extra self-denial.

The Missionary Committee of the Methodist Episcopal Church has made the following appropriations:

Table with 2 columns: Category and Amount. Includes Foreign missions (\$354,979), Domestic missions (2,100), Welsh missions (205), Scandinavian (28,700), German (43,500), French (1,000), Portuguese (500), Chinese (11,900), American Indian (5,400), English speaking (167,600), Miscellaneous (39,000), Liquidation of debt (64,721), Total (\$850,000).

Among the miscellaneous appropriations are \$32,500 "for incidental expenses," \$21,000 "for the magazine and for disseminating missionary information." Every pastor is responsible to the Annual Conference for his faithfulness in collecting missionary funds.

EXTRACTS FROM A SERMON.

BY H. D. CLARKE.

We have considered briefly some features of Sabbath observance, but we wish now to notice another question closely connected with it, namely,

CHURCH SERVICES.

and we will not consider these at length, but discuss only two features connected with them.

1st. Collections. Many pious, benevolent men are conscientiously opposed to church collections on the Sabbath. There is a class who dislike any appeal to their generosity, no matter what day of the week it is, and such are very strong in their conviction (?) that it is wrong to take church collections. With this class this discourse has nothing to do. Money is their god, and money hath blinded their eyes to any argument in favor of Christian benevolence. But the class we wish to notice comprises many of the most conscientious and best members in our churches. They are sensitive to every wrong and have the consistency and courage to speak out their positive convictions. Would to God the church were full of such people, for it would have discipline and power of which it too often stands in need. Such conscientious persons do not remain in the rear, backbiting and finding fault with the church and its methods, sowing doubts in the minds of children and unconverted ones as to the character and motives of the pas-

tor and leaders in the church, thus destroying their influence and power for good.

Those who have most to say about the faults and errors of the church are not those who attend church meetings to right difficulties and take a leading part in religious worship. The true and conscientious critics are the men or women who have the deepest interest in the prosperity of Zion, and who, when they think certain things go wrong, will go before the church at the proper time and labor to convince the erring brethren, and to set things right. And if they don't succeed in the first attempt, they do not run off and declare the church lost and beyond hope, but continue their efforts, and take the matter to God in humble prayer; and they generally live to see many wrongs righted.

There are many such we say, who conscientiously oppose collections on the Sabbath. If we can succeed in proving such collections both necessary and important under existing circumstances, we are sure they will candidly listen and give serious attention to the matter, and will ultimately fall in with the plan; but if we fail to convince them, we have no words of censure, and if our plan cause one brother or sister to stumble and fall, we gladly yield and work harmoniously with them in that way which will be consistent for both.

Concerning methods for raising benevolent funds we have noticed many, among which we mention leaving the people, after they have once promised to give steadily, to themselves, trusting to their memory to hand in the sums which they felt able to give. We have never known this plan to succeed, and for an illustration we mention one church, not by way of censure however. A year ago some families in said church proposed to adopt this method with envelopes. Within three months every one ceased. Other similar methods have been equally unsuccessful. The best and surest way at present to raise, all the time, moneys for benevolent work, is by the envelope system, the collections being made regularly in the Sabbath convocation. It is easier to give often and systematically, and more is raised than by a yearly subscription, or most other plans adopted.

But is this right? To be reminded from the pulpit, and by the passing of boxes once a month at least, of one's duty in this direction, looks to some as of too worldly a nature, and often the remark is made, "That contribution spoiled the sermon and Sabbath for me." We hardly need say that previous education, or a lack of acute discernment, or a knowledge of the relation existing between the gospel of Christ and money or means for its extension, is the real difficulty in the case; or there is a failure to discern when the use of money is a worldly transaction and when a religious act, or an act of worship. If I pay a man money on the Sabbath for ordinary purposes, say for the purchase of real estate, I do a secular work inconsistent with the proper observance of God's holy day set apart for religious worship; but if I pay out money expressly for gospel labor, and to relieve physical or spiritual suffering, I am as truly praying and worshipping God in his temple as though I said on bended knee, "Thy kingdom come, thy will be done," and a much more effectual prayer it is too, for I combine with my wish an effort to extend his kingdom.

But some people are always associating money with corruption, because it is declared that "the love of money is the root of all evil," and hence to handle it on the Sabbath is to pollute the mind. As much reason would there be in refusing to handle the communion service made of metal or silver, for of themselves one is as much tainted as the other. Neither has the taint of corruption. It is not money or property that is evil, but the inordinate desire for it. We handle things in church which are made of gold, silver, etc., with a sense that they are sacred because used for religious service. So when we handle money on the Sabbath for God's service, instead of "destroying the effects of the sermon," as people say, its sight should inspire them with holy thoughts. To give liberally and cheerfully for the cause of God is an impulse born of love to God, and is as pleasing in his sight as giving cheerfully our time on that day for his service.

But we inquire, is any holy principle approved of God anciently out of order in this dispensation? Not to discuss the matter, we come to the point and declare that if not, then contributions on the Sabbath are highly approved of God. Let us look at the Jews. They were extreme in their ideas of Sabbath sanctity and the reproof Christ made was for "superstitious extravagance, never for looseness." A custom noticed

without fail by our Saviour was the one they had of making collections for the poor on the Sabbath day, and yet a hint is never given of reproof for it, nor anything he ever uttered against them can be applied to that regular custom or to the principle involved. As we said in substance, the real difficulty with some is the failure to distinguish the difference between working for one's self in a worldly manner, and working for God on the Sabbath. The contribution we make for the spread of the gospel is a religious act, not intended to advance our worldly interests, though indirectly it does, for religious acts God declares shall contribute to worldly prosperity as well as spiritual wealth. Therefore let every person be inspired with noble thoughts as he remembers how much good the contribution will do, and never again remark that "the box thrust under his nose spoiled the Sabbath." Those whose minds are so easily diverted are in danger of manifesting a disposition which will be construed as a desire to escape the necessity of giving at all, unless they prove to the contrary by their liberal, cheerful giving on week days.

2d. Pulpit appeals for benevolent gifts. Following the objections we have mentioned are those concerning sermons setting forth the various financial needs of benevolent societies, etc. It is claimed by many that a minister's whole duty in the pulpit is to make an appeal to sinners, forgetting that the Christian, too, needs constant instruction in all that pertains to religious duties. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16,) and such reproof, such doctrine and instruction can never be so well given as on the Sabbath, especially when most in attendance are professing Christians. Will such objectors remember that all scripture which is to be preached is not directed especially to sinners? Thirty years ago a large class of professedly pious people objected to ministers denouncing from the pulpits the traffic in slaves. It was becoming a political question, and therefore politics must be kept out of the pulpit; but God only knows how much we owe to the pulpit for the removal of that "sum of all villainies."

"Preach the gospel," says he who lacks moral discernment, and especially he who objects to any disturbance of Christian conduct in matters of doctrine, benevolence, education, etc. If from the pulpit, for fear of disturbing the sanctity of the Sabbath, one may not set forth man's duty to give for God, and repeat Paul's exhortations to the churches to "make up beforehand your bounty, whereof ye had notice before," and declare in his speech that "he which soweth sparingly shall reap also sparingly," if one may not preach as Paul did in the eighth and ninth chapters of Second Corinthians, setting forth the spiritual and temporal rewards of liberality, and urge the necessities of God's cause, without being charged with "preaching more for money than for the salvation of souls," then the Lord pity us, for sinners never will be converted until Christians learn, and learn too as they only can from the pulpit, the duty of paying for their gospel privileges, and devoting their property to such work as shall be instrumental in leading sinners to the Lord Jesus Christ. We give such criticisms no more attention, for they are as inconsistent as they are unjust to the preacher. They impugn the motives of the apostles and every gospel preacher who follows their example and declares their sentiments.

CORRESPONDENCE FROM L. M. COTTRELL.

SALEMVILLE, Bedford Co., Pa., }  
November 25, 1884.

Please allow me a moment of your time to speak of the goodness of the Lord with me during my visit to West Virginia. The first Sabbath at Salem was on the 4th of October; the last was on the 8th of November. I preached on two Sabbaths between these dates. The interest seemed to increase at each appointment. At the last meeting a conference followed in which a good number expressed their interest in their covenant, and a desire for the salvation of sinners.

After the first Sabbath at Salem I went with Bro. Jacob Davis to Greenbrier, preaching on prayer, on mission work, and on Sabbath reform. The congregation seemed to enjoy much these three evening meetings.

Held on the following week, two meetings over the hill in the church of the United Brethren, on Buckeye Fork. There are about fourteen families of Sabbath-keepers in this section. Many of them are united with the Greenbrier Church. Deep feeling pervaded the congregation at this place. We visited most of the families in this section.

Sabbath, the 18th, Eld. Davis carried us

to meet our appointment at Middle Island. At this place we met an interesting congregation. This service was full of encouragement. About twenty-five took part in the conference which followed the preaching. In the evening, held service at the school-house on Buckeye Run, five miles or more from Middle Island. The house was well filled, and many spoke of their anxiety for the Master's cause. These families, with a few families in the adjoining district, belong to the Salem Church. They are five miles from Salem. Here they hold their Sabbath-school during the year, and keep up a union prayer-meeting.

On Sunday evening, I preached at the Baptist house, on the Turnpike, to a full congregation. During the week, visited in the adjoining district. An appointment was made for the next evening. The school house was well filled, and there was good attention. Some indications in this meeting cheered our hearts.

The United Brethren had arranged for a Quarterly Meeting here, which was to be continued. We returned to Buckeye, and continued to follow up the interest. In several of these meetings the congregation was wrought up to a high state of excitement. The membership in this section were much encouraged. There were some cases of return to duty which excited special interest. Some of the young people sought the Saviour.

We spent a little time with the United Brethren in their special effort, and visited over this section, and tried to encourage them in Christian work. This section around Buckeye has been quite well aroused to diligence in the divine life. A few are studying the Sabbath question, and we trust they may take comfort in their obedience to God. Visited one family at the County Seat, twelve miles distant, and returned to Long Run, a railway station five miles from Salem. Formerly they kept up an interest here, but being discouraged by removals, the interest has gone down. We preached three sermons here to an interesting company of young people. We tried to encourage them to organize for Sabbath school work.

In our religious visiting in different sections, we have tried to stimulate old and young to earnest Christian effort. The Lord be praised for the good-will of friends, as we have labored to build up the cause over this mission field. A few dollars have been given for mission work, which I will hand over in due time. May the Great Head of the Church keep them in the way of life.

Allow me to add that in the two months, I have preached twenty-seven sermons, and have attended several prayer-meetings, and one funeral service. This labor has been performed in eight different neighborhoods. During this time I have been invited into many families, where I have conversed with old and young upon the present duty to the cause of the Master.

On my return, I stopped off to visit the German Seventh-day Baptist brethren at New Enterprise, Pa. Since then have been engaged there with Eld. S. D. Davis in revival work. Yours in the gospel,

L. M. COTTRELL.

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held Dec. 10, 1884, at 9.30 A. M., in the usual place at Westery, K. I. Thirteen members present.

William L. Clarke in the chair, prayer by N. H. Langworthy.

Minutes of the last regular meeting, and a special meeting held Nov. 16, 1884, were read, corrected, and approved.

The Treasurer, A. L. Chester, reported balance in the treasury not voted out \$256 94.

Correspondence read by the Corresponding Secretary: A letter from the Ritchie Church, Alva F. Randolph, Clerk, asking an appropriation of \$50 to aid in the support of their pastor.

From S. D. Davis, accepting an invitation to labor three months in West Virginia, and asking remuneration at the rate of \$500 per year, and bear his own traveling expenses.

Quarterly Report of Joshua Clarke, in which he mentions increased interest, conversions, and candidates for baptism.

D. E. Maxson, in respect to his labors in the Church at Hornellsville, N. Y., and the need of the usual appropriation to that Church.

H. P. Burdick, accepting his appointment with some suggestions concerning his field, and asking an increase of salary.

S. R. Wheeler, in respect to the extent of

his field, asking some counsel in regard to a trip to Texarkana, Ark., and also making a request.

Geo. J. Crandall, mainly in reference to the financial condition of the North Loup Church, Nebraska.

From the North Loup Church, Neb., G. B. Rood, Clerk, giving the required report, and asking for an appropriation to aid in the support of their pastor.

Andrew Carlson, accepting missionary work among the Scandinavians, the extent of time he could labor among them, and asking salary at the rate of \$25 per month.

From A. G. Crofoot, considering the call to become General Missionary in Minnesota, favorably.

Letters from J. F. Shaw, in respect to six months of labor on his field, asking for remuneration only \$20 per month to meet his traveling expenses, mentioning an interest lately sprung up in White county, and also a request that S. R. Wheeler visit Texarkana at the time of the dedication of their meeting house.

D. H. Davis, request in regard to the disposal of money received from sale of pictures, G. Velthuisen, through Geo. H. Babcock, in reference to Bro. Van der Schuur, and the little Church at Groningen.

From N. Wardner, that the Mission Band of the Milton Junction Church, Wis., had pledged \$60 toward the support of a missionary at Groningen, and \$30 of it ready for use.

Quarterly Report of S. R. Wheeler.

Business from the correspondence: An appropriation of \$50 was voted to the Ritchie Church, West Virginia, for the year commencing Oct. 1, 1884.

The proposition of S. D. Davis was accepted and an appropriation of \$125 was voted him for three months labor and he bear his own expenses.

The Corresponding Secretary was instructed to write H. P. Burdick that the condition of the Treasury is such; the Board do not see their way clear to increase his salary now.

S. R. Wheeler was authorized to go to Texarkana, Ark., at the time of the dedication of the church edifice.

Voted an appropriation of \$150, from Dec. 1, 1884, to the North Loup Church, Neb.

The Corresponding Secretary after consulting with members of the Board, had employed J. F. Shaw and Andrew Carlson to do missionary work on their fields on the terms by them proposed, that they might commence work at once. This action of the Corresponding Secretary was unanimously approved.

An appropriation of \$120 from Jan. 1, 1885, was voted to G. Velthuisen for the employment of a missionary at Groningen.

Orders on the Treasurer voted: A. E. Main, \$262 26; G. J. Crandall, \$50; J. W. Morton, \$216 77; S. R. Wheeler, \$213 14; L. C. Rogers, 202 72; C. J. Sindall, \$98; S. W. Rutledge, \$25; H. P. Burdick, \$125 19; D. H. Davis, \$5; American Sabbath Tract Society, \$17 98; (bill on Minutes.) G. B. & J. H. Utter, \$126 78; (bill for material, printing, and binding.)

The seal of the Society having been destroyed years ago by fire, a new seal was adopted.

Geo. B. Utter gave an account of his settlement of the bequests of James W. Young, to the Missionary, Tract, and Education Societies.

Voted, that the \$1,500 which will soon be received from the bequest of James W. Young, be deposited by the Committee of Permanent Fund, Bequests and Devises, as a part of the Permanent Fund of the Seventh-day Baptist Missionary Society, the interest only to be used at any time.

An order for \$15 was voted to Geo. B. Utter, for traveling expenses incurred in settling said bequest.

Thanks were voted him for time and some expenses gratuitously given in the work of said settlement.

O. U. WHITFORD, Recording Secretary.

FROM S. W. RUTLEDGE.

Houston, Mo., Dec. 2, 1884.

This report only covers the time from the reception of the blanks which was about five weeks ago. I have done considerable missionary work since the 15th of last August of which I have taken no particular account. The prospects are hopeful, nearly all profess themselves convinced that we have the right day; but the trouble is in getting them to move out of their old channels. Please write me and give any instruction that you may think needed.

Bro. Rutledge reports 5 weeks of labor; 3 preaching places including the Providence Church; 12 sermons; congregations of 75; 7 prayer and other meetings; 5 visits; and 300 pages of tracts and other publications distributed.

Sabbath Reform.

"Remember, the Sabbath-day, to keep it holy: six days shalt thou labor, and do all thy work: and the seventh day is the Sabbath of the Lord thy God."

WE OUGHT TO OBEY GOD.

A correspondent sends us the following which he has clipped from the *Ten Baptist*, and which that paper credits the *Journal and Messenger* of Cincinnati. Our Baptist brethren have justly and telling effect, "turned the guns" upon a writer whom they quote, on the subject of baptism; we think our correspondent turned them with double effect upon Baptists, on the subject of the Sabbath.

Turning their Guns.

How honest men, when off their guard, will sometimes say things which they do not quite ready to stand to when they whither they are tending, is beautifully illustrated by several writers for the *Sunday School Times*, (2 Samuel 6: 7,) where the death of Uzzah is attributed to a failure to observe the divine law with regard to carriage of the ark. Thus Rev. Dr. Grinnell of Princeton Seminary, says:

"According to the express direction of the law the ark was to be borne upon the shoulders of the Levites (Num. 4: 5; 7: 9) by staves inserted in the rings upon its sides. (Exodus 25: 12-14.) . . . The law was not unknown, as appears from its observance when the ark was subsequently taken from the house of Obed-edom (Verse 13); it was disregarded as a consequence, and less convenient, than conveyance of it upon a cart, as the Philistines had sent it back to the land of Israel (1 Samuel 6: 7, 8.) The legal form being dispensed with on that occasion with impunity; why might it not again? The initial error prepared the way for the serious transgression which followed, and fatal consequences. It can neither be innocent nor harmless to disobey the plain command of God, even in the smallest and most trivial matters."

Rev. A. F. Schaeffer says:

"RASH PRESUMPTION.—David ought have known that God had given certain strict directions with regard to the way which, and the persons by whom, the ark was to be moved. Only Levites were to touch the ark, and they were to bear it on their shoulders. The fact that the Philistines had sent back the ark in a cart, seventy years before, was no fit precedent for Israelites to follow. If David and his servants wanted to honor God, they should have asked how God wanted them to act."

Rev. Dr. Charles S. Robinson says:

"It had been decreed in the beginning of its history that this singular chest should be carried on men's shoulders. For the purpose of handling, it had been constructed with rings through which poles might be passed, so that it could be borne by priests. Here we observe that Abimelech mounted it upon a cart; and in this he turned not after Moses, but after the Philistines themselves. (1 Sam. 6: 7, 8.) It is of no use to say this was of no consequence. It is always of much consequence that we obey God, and pay respect to every one of his commandments exactly as he gives them."

And Dr. H. Clay Trumbull, the editor says:

"It is so easy to improve on God's way of having God's work done! What if the Lord did command that the ark should be borne on the shoulders of his priests? The Philistines sent it home on a new cart, which they wanted to do it honor. Why should the Israelites secure a similar ride for their turn? There is a good deal of Philistine cart business in doing the Lord's work now-a-days."

All these are Pedobaptists, and rarely ever, practice immersion; and though they are unable to point out a case of infant baptism, or of sprinkling, in the New Testament, and admit that the command of Christ is to baptize, yet they argue that sprinkling is more convenient; that it comes down from a venerable antiquity; that much good has been done by those who have practiced it, and that infant sprinkling must be well-pleasing to God, because he has it where, in express terms, forbidden it.

Yet see; the Philistines had put the ark upon a cart, and had sent it away without harm; this had been done several years before David's removal of it; the ark was more convenient than the shoulders of priests, and God had nowhere in his word express terms forbidden the putting of the ark upon a cart. How exceedingly pat the baptismal question are those words of Dr. Trumbull. "It is so easy to improve upon God's way of having God's work done. What if God did command the believer to be baptized? The Catholic church has decreed that infants shall be sprinkled, as thus said. Why should not Presbyterians and Methodists and Congregationalists do with the Romish Church? 'There is no good deal of this Philistine cart business doing the Lord's work now-a-days.' So seems to us. And yet we agree with Robinson: 'It is always of much consequence that we obey God, and pay respect to every one of his commandments, exact as he gives them.'"

Our correspondent says:

I suppose that nearly all Baptists would endorse the above comments.







**The Sabbath Recorder.**

Alfred Centre, N. Y., Fifth-day, January 1, 1885.

REV. L. A. PLATTS, Editor and Business Agent.  
 REV. A. E. MAIN, Ashaway, R. I., Missionary and Corresponding Editor.

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"If shadows o'er thee fall,  
 Faith still can see  
 The Father smile through all—  
 Sunshine to thee."

"T'ne always look above,  
 What'er be the  
 A-d choose with heart of love."  
 Life's sunny side."

An exchange truthfully says, it is true that men are sometimes hastily judged, and wrong estimates are made as to their real characters, but in the long run they come to be valued at just about what they are worth. If a man is small, and selfish, and misanthropic, his neighbors are sure to find it out, and to rate him accordingly; if, on the other hand, he is large-hearted, and true to all the noble instincts of manhood, the people among whom he lives will find that out, too, and love him for it.

THE Morning Star relates that a man now living in Rhode Island, in his ninety-third year, was converted about fifty years ago by reading in a newspaper the sentence, "Thou, God, see me." They were casually read, but they stuck in the mind until the man, in penitence, sought and found the pardoning mercy of the God in whose sight we all dwell. The old man now shows to his friends the identical paper in which those words, so fraught with blessing to him, were printed fifty years ago. It is not possible to estimate the blessings that may come to our homes if we are careful to keep in them the right kind of reading, nor the harm that may come if we are careless of what we and our children read.

**HAPPY NEW YEAR!**

How many will, to-day, greet friend and acquaintance with "Happy New Year!" But how many will really stop to think how much it means, or inquire how much they may do to make the wish a reality? It is a good thing, on the New Year holiday, to meet friends with cheerful countenance and pleasant words; it is 365 times better to be always cheerful and by word and deed do what we may to lighten the burdens of others, and to add a little to the sum of human happiness. Nearly twenty years ago we had occasion to stop for dinner on New Year's day at a small tavern in a country town. Apparently, the only waiting room in the house was the bar room in which a half dozen men were pitching pennies for the drink. After a little time one of the company staggered towards the corner of the room in which we were sitting, and with stammering utterances said, "Stranger, you must excuse us if we are a little noisy to-day, it's New Years!" Then we thought of six possible homes in which Happy New Year's greetings were spoken that morning, and which at night fall, if not sooner, would be made the scene of utter wretchedness and despair, by the hands of him who in the morning had spoken the words of happy greeting. Then, in an instant, the six men before us were multiplied by hundreds, and by thousands, until the heart became sick at the thought of the multitudes made unutterably wretched that day all "because it was New Years." Besides, what a way is that in which, to begin a new year!

We are glad to believe that to all our readers the above reflections have no application, except, possibly, to raise the inquiry, what can we begin to do on this New Year's day to make it forever impossible, in this land of ours, for such scenes to be enacted on any day in the year, or for those whose solemn duty it is to bring happiness into their homes, to bring sorrow and shame instead, by the demon drink. But to us all, they may give point to this lesson: we owe it to ourselves, to our families, to our friends, to our country, to our God, to spend this day in such a manner as will bring the largest possible good into the world, with the least possible of that which is evil. We have no right to give up the day, because it is a holiday, to such pleasures or indulgences as are evil in themselves, or to such as lay the foundation for evil and sorrow in the days to come.

There are some things which, if generally practiced, would add much to the happiness and general good of all. Without presuming to exhaust the list of these things, we may mention a few of them.

1. A larger measure of confidence in other people, and a more genuine respect for their opinions. Not many persons would do the same thing exactly alike; and yet each may be believed to do it in the way which seems to him best. Very few persons view the same subject from exactly the same stand-point as that from which others view it, hence there is room for an almost endless variety of opinions upon almost every subject, and especially upon those subjects which are largely matters of opinion; but that is no reason why one man should be adjudged less honest or less intelligent than another. The past few months have begotten an untold amount of bitterness in many hearts for want of the observance of these simple principles. And always, in politics, in religion, and in social life, there is need to heed and cherish the spirit enjoined by an apostle, that each esteem other better than himself, in honor preferring one another.

2. A sensible practical economy would add much to the happiness and prosperity of the country. We do not mean any narrow selfish economy which leads those who practice it to self-denials and even hardships, for selfish and unworthy ends. The wonderful resources of our country, her fertile soil, her mineral wealth, her rapid growth and the wonderful facility with which many men make fortunes, has a tendency to make us, as a nation, prodigal of our possessions, to an extent which is a continual surprise to those who observe us. As a rule, the working classes of our country, manual laborers and brain workers alike, live up to the limit of their income. And if by some good fortune the income is increased, the necessary expenses are increased so as to absorb the whole of it. When the time for reduction of income comes, as it is sure to do sometimes, we have little or nothing to fall back upon, and know not how to readjust our style of living to the more slender income. Take the matter of dress, for example,—and we have no tirades to make against well-dressed people,—we need to learn that to dress neatly and comfortably, is better, even for the man of abundant means, than to dress richly and showily; how much more so, for him whose income is small. But there is no other one thing in which our extravagance is so great as in the matter of pleasure seeking. There is no investment which pays better dividends these hard times, than investments in places of amusement. Amusements that are, to say the least, of questionable propriety as to the health and morals of the pleasure-seekers, and that last not beyond the fleeting hour in which they are indulged, are taking more money from the purses of young people than many good causes put together can by any possibility extract from them. If we could learn some moderation in such matters, and practice some self control in reference to them, it would not lessen, but heighten many times the pleasure of living, and add much to the sum of human happiness.

3. As a Christian people, we need to practice more of that spirit which was implied in the instructions of Jesus to his disciples when he sent them forth with the words ringing in their ears, "Freely ye have received, freely give." Count your mercies, brethren, and tell over to your own heart the bounteous way in which the Gracious Father has bestowed them upon you, and let that become the measure of your doing for the salvation of others. It is true we are living in the midst of "hard times;" but souls may perish in hard times as well as in prosperous times, and if it is our duty at any time to use our best endeavor to save the lost, it is when "times" seem to darken and make life cheerless and hopeless. If times are hard, so much more the need of determined purpose, careful economy and rigid system in our efforts. We must not relax, but redouble our diligence in the work of the Lord.

Let us begin, this New Year's day, to cultivate a large respect for all men, and a generous charity for such as differ from us in matters of opinion; let us seek to use the means God has put into our hands with a wise and manly economy; and above all, let us strive to possess the spirit of the Master who pleased not himself, but gave his life a ransom for sinners. Doing these things faithfully, with all that is implied in them, we may wish the world a "Happy New Year" with more than a meaningless holiday greeting.

**AMONG OTHER DENOMINATIONS.**

**BAPTISTS.**

Most of the supporters of churches in Washington are department clerks, chiefly from the North; and considerable anxiety is felt in regard to the future. Northern Baptist churches cannot furnish many Democrats for the expected new appointments; although in the South, Baptist Democrats are numerous.

We suggest to "F. D.," Rev. Frederic Denison, of Rhode Island, a frequent correspondent of Baptist papers, that he no longer call us "Sabbatarians," but by our real, only correct, and truly distinguishing name, *Seventh-day Baptists*.

The Vermont statistics are as follows: 113 churches; 9,326 members, only 6,448 being residents; 78 pastors; 353 baptisms; total increase 599, and decrease 543; 82 Bible-schools; 1,078 officers and teachers; 8,257 scholars; \$65,278 raised by churches and schools for expenses, and \$8,300 for benevolence.

Colby University, Maine, admits ladies to its classes; has 116 students; an astronomical cabinet; a very valuable cabinet of Natural History; the beginning of an art collection; a library of 19,000 books and 9,500 pamphlets; and scholarship funds amounting to \$75,000. It has graduated since and including 1832, 219 ministers, 158 lawyers, 44 physicians, and 120 teachers, including 7 college presidents and 34 professors.

The Boston Ministers' Meeting lately discussed "The Insecurity of the Pastorate a source of weakness to both the ministry and the churches." One thought the evil of this insecurity was counterbalanced by the advantages attendant upon a change even in the case of the best of pastors; and others thought the insecurity a great evil, and its causes deplorable.

The Puget Sound Association consists of 18 churches with 458 members, scattered over an area of 25,000 square miles.

Two years ago a woman opened a day and Bible school at Eagle Rock, Idaho, and last August a church of 11 members was organized; on the same day three candidates were baptized; and a meeting house costing about \$1,800 is nearly completed. This is the only one out of about 30 thriving towns within an area of 250 by 400 miles, in which there is a church of any denomination.

The total increase in the churches of the Cherokee nation during the past year has been about 350. At the last annual meeting of the Association between 30 and 40 inquirers requested prayers, and 11 converts were baptized. The entire membership is some 1,500.

The South Carolina Convention represents a constituency of 29 District Associations, 686 churches, and 63,374 members. The contributions reported aggregate \$161,283, but full reports are not easily obtained. The Convention has an efficient system of State missions under the direction of an executive board, with a corresponding secretary who devotes his whole time to the superintending of the work, and to labors as an evangelist. The Board employed the past year 49 missionaries who labored 3,263 days in 27 counties at 136 stations, and report 27,641 miles traveled, 740 prayer-meetings, 2,415 sermons; 3,218 religious visits, 318 baptisms, 10 churches organized, 10 "church houses" built, 37 Bible-schools organized, 226 Bible-school addresses, 275 missionary addresses, and 267 other religious addresses. An effort is made to bring the mission stations into the habit of giving regularly to all the objects of the Convention. The colored Baptists have large numbers, and are making commendable progress.

The colored Baptists of Kentucky report 45,000 communicants out of a population of 172,000, a "university" with over 200 pupils, and property valued at \$200,000, a weekly paper having a circulation of about 2,000, and a Woman's Educational Convention that raised \$1,000 last year.

**CONGREGATIONALISTS.**

A journey of 6,000 miles through several Western States and Territories, with visits to five State Associations, and a number of towns and cities, leads a minister to write to the *Congregationalist* upon the following points of public interest: 1. The rapid development of the country almost surpasses belief. For example, Lincoln, Neb., 16 years old, claims a population of 20,000. 2. The power of the gospel to leaven communities. 3. The devotion of Christians to the practical problems of Christian work. Hundreds of persons carry letters from Eastern churches and do not use them; but those who maintain their faith are in earnest. 4. The love of learning among the

people. 5. The safety and importance of investments in Western property. Money is wanted upon good securities and at higher rate than can be obtained in the East.

Secretary Cobb, of the Home Mission Society, pleads for 200 home missionary parsonages a year. Comfortable parsonages conduce to power in the pulpit and permanency in the pastorate. Dr. Taylor says he finds it hard enough with the facilities he has, but with the surroundings of some of the home missionaries he should be dumb.

For over five years a class of young ladies connected with the Edwards Church, Northampton, Mass., has been studying the Old Testament, taking each book and analyzing its history, scope, doctrines, and object. The result has been what might have been expected, deeper interest in the Scriptures, the unfolding of new truths, the enlarging of their spiritual perceptions, and real and valuable mental discipline. The class meets once a month to compare notes.

The starting of a ladies' prayer-meeting at Falmouth, Maine, in 1840, was followed by a revival in which over 100 united with the church.

Rev. Mr. Hoyt, of Newtown, Conn., has announced to his congregation that he will try the experiment of reading prayers specially prepared for church service, in place of extemporaneous prayers.

The *Congregationalist* for Dec. 4th registers 15 calls, 3 ordinations and installations, 3 dismissals, 3 churches organized, and 70 additions to the churches.

**MISCELLANEOUS.**

It has been proposed to hold a Congress of American Evangelical Churches at New Haven, Conn., next May, in the interests, we suppose, of greater unity and fellowship in Christian spirit, methods, and work.

It is said that Chicago, has a church for every 400 families, but a saloon for every 50. The spirit of atheism and communism is rife; and 11 out of 23 grand jurymen are liquor dealers.

An event of great interest recently took place in the French Protestant church, Lowell, Mass. Monsieur J. A. Derome, allied to the family of Bishop Langerin of Canada, publicly abjured the Church of Rome. The large audience was thrilled as he told, in French and in English, how he had been led from darkness into light.

Mr. Henry Varley, the English Evangelist, is now in this country, and will hold meetings during the winter, beginning, probably, in St. Louis.

A church of Hungarian Slovaks, adherents of the Augsburg Confession, has been organized at Streator, Ill., the first church of the kind in this country.

President Price, of Zion's Wesleyan Institute, Salisbury, N. C., thinks that the Southern Problem is the question of the hour in this country, and the solution is to be found in Christian education. A. E. M.

**Communications.**

**TRACT BOARD MEETING.**

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held at the residence of C. Potter, Jr., Plainfield, N. J., at 2 P. M., Dec. 14, 1884.

A proposition was received, and accepted, from H. M. Maxson, representing the estate of the late Orlando Holcomb offering to settle the bequest of \$500, in notes and money, interest on the notes commencing to accrue to benefit of society, Jan. 1, 1885.

The state of our treasury compelled the Board to authorize the Treasurer to borrow (\$800) eight hundred dollars to meet present indebtedness.

The Board was also obliged to arrange to suspend the publication of the Seventh-day Baptist Quarterly, until the completion of number four, until pledges enough are received to insure its support.

The committee selected to name the Scandinavian paper reported that they had decided upon *Evangelii Harold* and it was voted to publish an edition of 2000 copies of Vol. 1, No. 1.

The President was, by vote, authorized to execute the deeds necessary to convey the interest of the Tract Society in real estate of the late Jas. W. Young, of Little Genesee, N. Y., in settlement of bequest.

Voted to make price of Vol. 1, "Sabbath and Sunday," at thirty and sixty cents respectively, for paper and cloth binding.

After an informal, but earnest discussion of the question of finances of the Society it was voted, that in the opinion of this Board it is advisable to employ an agent to canvass the denomination for funds, sell publications, distribute tracts, and do general work in the interest of the society.

**FROM MRS. E. F. SWINNEY.**

Nearly six months ago, I left Shiloh for Philadelphia, and then joined by Miss Allie Davis, started for West Virginia to visit the dear ones on Lost Creek. Truly, as the mountains are round about Jerusalem, so the hills are round about Lost Creek. During the cool afternoons, we often drove around visiting the members of the church, and taking tea with many of the families there, enjoying their hospitality and kindness. Especially do I remember the young people in their homes, their respect and kind attention to their parents, and their great desire to obtain an education. We also visited that beautiful village of Quiet Dell, and spent a little time in the homes of some of the Sabbath-keepers. But West Virginia is a great place to go to meeting, and on Sabbath mornings, at an early hour, we could see carriage load after carriage load and many on horseback, both parents and children, winding around the hills on their way to the Brick church, where all engaged in the Sabbath-school. Truly, it was a blessed sight to see so many young people studying together the precious word of God. Then after a short recess, they were quietly seated and listened to a short sermon by their pastor, more fully explaining and enforcing the truths of the lesson. But the Summer with its hot days and cool nights, its pleasant visits and happy meetings soon passed away, and then came the Conference. To this we had long looked forward, and for this many earnest prayers had gone up, and we were not disappointed in its gathering of so many delegates, and its precious privileges. The new step taken by the ladies in organizing for special work was encouraging, although the sisters have been giving and working in the missionary cause and in benevolent and unite societies. But we think the age demands greater advancement, and we can and ought to do more than we have. On First-day at 4 o'clock, the Conference adjourned and accompanied with our children and grandchildren, and many brethren and sisters, we waited for the special train, and got ready to say "good-bye." Oh, we know the meaning of that word *good-bye*; but there will be no good-bye said in heaven.

Our journey East was delayed by late trains, and was somewhat tedious, but I desire to express my thanks to Eld. A. B. Prentice and wife, and Bro. Geo. H. Babcock, for their care and kindness to me, the lone mother, on my way to Wilmington, Del.

A few days rest in that city, and then the short journey to Smyrna, brought me to other children and among old friends, with whom I had lived and labored before our last home was broken up, and the loved one sailed for China.

It was especially pleasant to see the mothers and children, in Delaware, earnest in the temperance work, and to have the privilege of attending the State Convention of the Woman's Christian Temperance Union.

After eight weeks' stay I started for Philadelphia, accompanied by my granddaughter, and through the blessing of a kind Providence again reached Shiloh, and my dear old home in safety.

And, now, after visiting so many places and enjoying the society of so many brethren and sisters in Christ, and especially the blessed gatherings at the Conference, I can say truly of our beloved Zion, "The lines have fallen to us in pleasant places, and we have a goodly heritage," but at the same time God is calling us to a great and blessed work. SHILOH, N. J., Dec. 16, 1884.

**WHAT ARE CHRISTIANS FOR?**

A Christian lady, who was engaged in work for the poor and degraded, was once spoken to by one who was well acquainted with both the worker and those whom she sought to reach, and remonstrated with for going among such a class of people.

"It does seem wonderful to me that you can do such work," her friend said. "You can sit beside these people, and talk with them in a way that I do not think you would do if you knew all about them, just what they are, and from what place they come."

Her answer was, "Well, I suppose they are dreadful people; but if the Lord Jesus were now on earth are they not the very sort of people that He would strive to reach? And am I better than my Master? Would He feel Himself too good to go among them?"

A poor, illiterate person, who stood listening to this conversation, said with great earnestness and simplicity "Why I always thought that was what Christians were for?"

The objector was silenced, and what wonder? Is not that what Christians are for? If not, then what in the name of all that is good are they for?

**Some News**

New York.  
 FIRST VERONA.

Last Sunday the 21st, the Grand Sunday-school presented to our F. Stilson (their Superintendent) a family bible and stand, as a token of appreciation of his untiring efforts in behalf of the school. Already good fruits bear the result of his seed-sowing—they have not yet known Christ as a very tender and seeking light from God.

At the close of the series of the First Verona Church many were given expressing new love for the Saviour, on the part of the Christians, and many pledged themselves faithfully in the future. While for prayers and were deeply for their sins, we cannot as yet position conversions among our own people the meetings have continued until they would have soon sealed the work of the Saviour. However, we encouraged and know that a good work has been done.

As announced, the week's service of the Second Church began on the 21st Dec. 14, with a large attendance of praise of the brethren, with active participation by testimony, prayer, etc. mercury from 10° to 28° below zero at the time, the attendance continued to increase. Several converts were made, and gave good testimony for their purpose while others rising and in private conversation showed themselves seeking salvation which they will speedily find.

Bro. T. R. Williams, of Alfred, was with us Sabbath-day conducting interesting Sabbath-school, and part of the evening following.

The series of meetings closed on evening Dec. 21st. Sister Randolph on the subject of Fruit Bearing the converts to see the duty of church connection and active Christianity. It was a powerful appeal from the Lord and was profitable to every follower of Christ.

Sister Randolph has been here two churches twenty-three days and twenty-six sermons and visited families showing no signs of weariness in well-doing. While she called her away it was with reluctance the people bade her good-bye for she have remained longer and also Green's Corner's we believe a harvest of souls would have resulted.

To God be the praise for the visitation and may those who have the Christian journey continue unmoved, always abounding in the work of the Lord.

The young pastor now feels the responsibility to be greater than only with God's help and the cooperation of the Verona brethren can be maintained.

To non-resident members we that the next covenant and season will be on Jan. 9th, and we ask them to send their annual contribution to the church expressing full condition and Christian fellowship to hear from our absent members.

**Wisconsin.**  
**ALBION.**

The home of the pastor was the scene of a very pleasant surprise after the Sabbath, Dec. 20th wife went to make a call and on home, about 7 o'clock, found the number of the good people in the vicinity had taken possession and things their own way.

Other arrivals continued to a number until every part of the living was filled with happy faces and voices. In a little while the company had unceremoniously taken possession of the kitchen, invited us to the table and we were treated to a bountiful repast, etc.

The evening was passed with much chat, forming acquaintances, friendships, strengthening formal meetings. There were left with the family many substantial tokens of friendship and good-will. May the kindness of those from whom cometh every good gift, richly reward with the fullness of his grace.

Our school is progressing very well; the efficient management of the corps of teachers. The attendance



months ago, I left Shiloh... and then joined by Miss Allen for West Virginia to visit the Lost Creek. Truly, as the ground about Jerusalem, so the ground about Lost Creek. During the week, we often drove around the members of the church, and talked with many of the families there, on hospitality and kindness. Remember the young people in their respect and kind attentions, and their great desire for education. We also visited that quiet little town, and spent a few days at the homes of some of the Sabbath School members. On Sabbath morning, at an early hour, we could see a fine carriage load and many people, both parents and children, on their way to the Sabbath school, where all engaged in the Sabbath school. Truly, it was a blessed sight to see the young people studying together in the word of God. Then after a few days, they were quietly seated in a short sermon by their pastor, explaining and enforcing the Sabbath School. But the summer with its cool nights, its pleasant visits, its meetings soon passed away, and the Conference. To this we looked forward, and for this many hearts had gone up, and we were united in its gathering of so many of its precious privileges. Taken by the ladies in organizing work was encouraging, although many have been giving and working in many causes and in benevolent and social. But we think the age is advancing, and we can do more than we have. On First-day, the Conference adjourned and with our children and grandchildren and many brethren and sisters, we the special train, and got ready to bid adieu. Oh, we know the meaning of good-bye; but there will be no more in heaven. The journey East was delayed by late trains, somewhat tedious, but I depress my thanks to Eld. A. B. Prentiss, and Bro. Geo. H. Babcock, for their kindness to me, the lone one on my way to Wilmington, Del. My rest in that city, and then the journey to Smyrna, brought me to my friends and among old friends, with me lived and labored before our work was broken up, and the loved one in China. To God be the praise for this present visitation and may those who have begun the Christian journey continue steadfast, unmoved, always abounding in the work of the Lord. The young pastor now feels the weight of responsibility to be greater than ever and only with God's help and the faithful co-operation of the Verona brethren can this work be maintained. To non-resident members we would say that the next covenant and communion season will be on Jan. 9th, and 10th, and we ask them to send their annual communication to the church expressing their spiritual condition and Christian fellowship. We love to hear from our absent members.

Home News.

New York. FIRST VERONA. Last Sunday the 21st, the Green's Corners Sunday-school presented to our Deacon, J. F. Stilson (their Superintendent) a large family bible and stand, as a token of their appreciation of his untiring efforts in their behalf. Already good fruits begin to appear, the result of his seed-sowing—and souls that have not yet known Christ are becoming very tender and seeking light from the word of God. At the close of the series of meetings at the First Verona Church many testimonies were given expressing new found love for the Saviour, on the part of those who are Christians, and many pledges made to be faithful in the future. While some asked for prayers and were deeply stirred to see their sins, we cannot as yet positively report conversions among our own people. Could the meetings have continued we feel that they would have soon sealed their reception of the Saviour. However, we feel greatly encouraged and know that a good work has been done. As announced, the week's series at the Second Church began on the evening of Dec. 14, with a large attendance, and to the praise of the brethren, with active co-operation by testimony, prayer, etc., with the mercury from 10° to 28° below zero some of the time, the attendance continued good and interest increasing. Several souls found hope in Christ and gave good testimony of their purpose while others rising for prayer and in private conversation showed themselves seeking salvation which it is hoped they will speedily find. Bro. T. R. Williams, of Alfred University, was with us Sabbath-day conducting an interesting Sabbath-school, and preaching in the evening following. The series of meetings closed Sunday evening Dec. 21st. Sister Randolph preaching on the subject of Fruit Bearing, leading the converts to see the duty of baptism, church connection and active Christian life. It was a powerful appeal from God's word and was profitable to every follower of Jesus Christ. Sister Randolph has been here with the two churches twenty-three days and preached twenty-six sermons and visited twenty-five families showing no signs of fatigue or weariness in well-doing. While school duties called her away it was with reluctance that the people bade her good-bye for could she have remained longer and also went to Green's Corner's we believe a still greater harvest of souls would have resulted. To God be the praise for this present visitation and may those who have begun the Christian journey continue steadfast, unmoved, always abounding in the work of the Lord. The young pastor now feels the weight of responsibility to be greater than ever and only with God's help and the faithful co-operation of the Verona brethren can this work be maintained. To non-resident members we would say that the next covenant and communion season will be on Jan. 9th, and 10th, and we ask them to send their annual communication to the church expressing their spiritual condition and Christian fellowship. We love to hear from our absent members.

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Wisconsin. ALBION. The home of the pastor was made the scene of a very pleasant surprise on the evening after the Sabbath, Dec. 20th. He and wife went to make a call and on returning home, about 7 o'clock, found that a large number of the good people in Albion and vicinity had taken possession and were having things their own way. Other arrivals continued to augment the number until every part of the large dwelling was filled with happy faces and cheerful voices. In a little while the committee, who had unceremoniously taken possession of the kitchen, invited us to the table where we were treated to a bountiful repast of oysters, etc. The evening was passed with music, social chat, forming acquaintances, renewing friendships, strengthening former attachments. There were left with the pastor and family many substantial tokens of friendship and good-will. May the kind Father, "from whom cometh every good and perfect gift," richly reward with the bounties of his grace. Our school is progressing very finely under the efficient management of the present corps of teachers. The attendance has not

been as large this year as last, but the school is composed of a class of students who "mean business" and are here for work. We were glad to welcome the return of our former preceptress, (Miss Mary F. Cadogan) who comes back not as preceptress but as the wife of Prof. F. E. Williams. Winter has again returned with his icy fetters and all nature has yielded to his embrace. Mercury indicated 20° below zero, Dec. 18th. Christmas is coming and our Sabbath-school is preparing for an entertainment on Christmas eve. It is a general time of health in the society and the year has been one of great material prosperity. The last Quarterly Meeting and Ministerial Conference of the Seventh day Baptist Churches of Southern Wisconsin was held here Nov. 28-30, beginning with the Ministerial Conference, which was one of deep interest, followed by the regular services of the Quarterly Meeting and closing on First-day evening with a lecture on "What the Bible says about secret societies," by Rev. Isaac Bancroft, of Monroe, Wis., a representative of the Christian Association. The presence, preaching and exhortations of Bro. J. W. Morton, our missionary in Chicago, added much to the interest of the meetings.

Condensed News. Domestic. Shernberger's nail factory at Pittsburg has resumed, giving employment to several hundred men. The passenger agents of the lines running south of Chicago have decided to restore the rates immediately. Commodore Ralph Chandler assumed command of the New York Navy Yard on the 31st of December. Thomas Van Valin, aged 104 years, 11 months, and 13 days, died at Syracuse on Christmas day. He was pensioner of the war of 1812. The finance committee of the colored people's world's exposition, to be held at Chicago, September next, has issued an appeal for aid. The jury in the case of Daniel Collins vs. the South Boston street railroad company, returned a verdict for \$13,000 for the plaintiff who lost an arm by being run over by a car. Much suffering, some loss of life, and much loss of live stock, is reported from various sections of the country by reason of the cold, to say nothing about inconvenience to railroad travel. The Delaware, Lackawanna and Western railway has declared a quarterly dividend of two per cent, payable January 20th. The past eleven months the company has earned nine per cent. on the stock. In the Sugar Growers' Convention at St. Louis it was stated that if the sugar industry was fostered and protected by the government, all the sugar needed in this country could be raised within its borders, and the heavy drain on its finances obviated. Ezra White, the resigned President of Eastman's College, who is known from Maine to California, has assumed the Presidency of the Coleman Business College at Newark, N. J. He, however, does not give up his residence in Poughkeepsie, nor his position as Mayor of that city. He will be sworn in as Mayor of the city, for the third term, on Jan. 1st. Foreign. Dumas, author and dramatist of France, has been made a commander of the Legion of Honor. Eighty native chiefs have proclaimed Spanish sovereignty over 15,000 square kilometres of land on the Gulf of Guinea, opposite Corisko Island. The Independence Belge says that negotiations looking to the cession of the New Hebrides Islands by Great Britain to France will shortly be concluded. Russia is about to transfer her naval headquarters in the Black Sea from Nikolaijev to Sebastopol. The estimated cost of transfer is \$7,000,000. The Jews in the province of Volhynia, in Western Russia, are refusing to undergo military service and are offering resistance to the Russian police. General Sanford, the American delegate to the Congo Conference, proposes that opium be included under the rule prohibiting the sale of alcohol in the Congo territory. Advances, in Paris, from the Congo state that King Makoko has conferred on M. de Brazza, the French explorer, the Order of the Grand Collar, which is the highest distinction of the country. A newspaper urges the Russian government to seize the opportunity now offered by the rebellion in Corea to raise the Russian flag and supplant England or any other power competing for influence there. Shocks of earthquake have been felt at Gibraltar, which were severe in the southern provinces. They caused great alarm among the people at Grenada. At Malaga only two persons were killed by falling walls.

MARRIED. In the Steinheim, at Alfred Centre, N. Y. Christmas, 1884, by Rev. J. Allen, Mr. GEORGE G. CHAMPLIN, of Westery, R., and Miss MAY ALLEN, of Alfred Centre. In DeRuyter, N. Y., Dec. 25 1884, by Rev. J. Clarke, Mr. FRONTO G. MAINE, of Cazenovia, and Miss ROSA M. ELKOR, of New Wood-tock. In Hopkinton City, R. I., Dec. 24, 1884, by Rev. L. F. Randolph, Mr. J. CASPE ZOEHR of Hopkinton and Miss EMMA L. PALMER of North Stratford Conn. In Watworth, Wis., Dec. 21, 1884, by Rev. A. McLeary, Mr. NELSON MOSE, of Chemung, Ill., and Miss MAY COLE, of Lawrence, Ill.

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DIED. In Cedar Rapids, Neb., Dec. 13, 1884, of diphtheria, WILLARD H., aged 5 years and 5 days, and JOSEPHINE S., aged 3 years, 5 months and 14 days; children of Henry and Eva Shoepelt. In Sherman, Tex., No. 20, 1884, EMILY C. MILLIKIN daughter of J. A., and S.rah A. Millikin, with typhoid meningitis Jesus was her strong tower in all of her sufferings; he had not failed her from early childhood, and in her last hours he was present with her. The subject of this notice was born in Jackson County, Ill., May 11, 1864, and embraced religion under the preaching of Eld. L. M. Cottrell when about twelve years old. To live for her Saviour was her joy. She leaves a father, mother, brother and sister and many friends to mourn her loss; but they have hope that they will meet her in that beautiful city where parting will be no more. "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, for they rest from their labors and their works do follow them." J. A. M.

LETTERS. W. S. Bonham & Mrs. G. A. Everett, M. L. Sutton, H. D. Clarke, S. D. Davis, J. A. Potter, Mrs. J. B. Williams, I. Rogers, J. & F. B. Garrett, F. O. Burdick, Mrs. Hannah Wheeler, C. W. Threlkeld, Mrs. Z. Campbell, F. B. Robbins, Flora B. Randall, G. W. Lewis, L. I. Davis, O. W. Babcock, A. H. Lewis, H. P. Burdick, J. F. Hubbard, S. H. B. N. A. Collins, Mrs. T. H. Spencer Mrs. O. A. Burdick, C. A. Chapman, Wm. A. Babcock, E. B. Cranfill, Mrs. Hannah Callen, J. B. Satterlee, C. D. Potter, Mrs. C. A. Rogers, Mrs. S. J. Buell, B. H. Stillman, E. R. Clarke, W. R. Burdick, A. S. Martin, J. P. Dye, C. Ammons, Mrs. R. L. Ryan D. W. Cartwright, M. B. Cottrell, J. L. Shaw, A. E. M., J. Brinkerhoff, Hiram N. Davis.

RECEIPTS. All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission. PAYS TO VOL. No. Rev. G. W. Burdick, Alfred Centre, \$2 00 41 52 Mrs. M. C. Lewis, " 2 00 41 52 R. A. Thomas, " 2 00 41 52 L. C. Thomas, " 2 00 41 52 Perry F. P. iter, " 1 00 41 26 M. H. D. Eaton, " 2 00 41 52 B. S. Bassett, " 2 00 41 52 Mrs. H. Herrington, " 2 00 41 52 E. M. Tomlinson, " 1 00 41 26 Phil p Place, " 2 00 41 52 Mrs. E. F. Larkin, " 2 00 41 52 Jas. B. Langworthy, Alfred, " 2 00 41 52 Wm. R. Burdick, " 2 00 41 52 Mrs. Annis Langworthy, Andover, " 2 00 41 52 Mrs. G. A. Everett, " 2 00 41 52 F. H. Stillman, Brooklyn, " 1 00 41 26 Mrs. O. A. Burdick, De Ruyter, " 2 50 41 26 Mrs. S. J. Buell, Norwich, " 2 00 41 52 Mrs. C. W. Grant, New London, " 2 00 41 52 H. D. Clarke, " 2 00 41 52 Wm. A. Babcock, Leon rdsville, " 2 00 41 52 Mrs. M. A. Brown, Little Genesee, " 2 00 41 52 Samuel Wells, " 2 00 41 52 Mrs. C. T. Rogers, Oxford, " 2 00 41 52 West Thorp, " 2 00 41 52 Eld. T. R. Reed, Watson, " 4 00 40 52 J. F. Davs, " 2 00 41 52 Mrs. J. A. Lyon, Richburg, " 2 00 41 52 John Geisinger, Bridgton, N. J., " 2 00 41 52 Mrs. Hannah Wheeler, Salem, " 2 00 41 52 C. B. Dickinson, Shiloh, " 4 00 40 52 H. H. Hill, " 2 00 41 52 John S. Bonham, " 2 00 41 52 Mrs. E. A. Davis, " 2 00 41 52 Rev. W. B. Gillette, " 2 00 41 52 Mrs. L. R. Lyon, New London, Ct., " 2 00 41 52 Mrs. T. H. Spencer, Suffield, " 2 00 41 52 C. A. Chapman, Westery, R. I., " 2 00 41 45 N. A. Collins, " 2 00 41 52 Candace Ammons, Richmond Switch, " 2 00 41 52 A. S. Martin, Philadelphia, Pa., " 2 50 42 13 Mrs. Charlotte Bridge, Bells Run, " 2 00 41 52 Mrs. Hannah Callon, Royal Oak, Mich., " 2 00 42 26 L. J. Kennedy, Post Creek, W. Va., " 5 00 40 52 Rev. M. McWhorter, Jane Lew, " 2 00 41 28 H. D. Sutton, Berea, " 1 00 40 52 Barton Edwards, Albion, Wis., " 1 00 40 26 J. S. Langworthy, Dodge Cen., Minn., " 2 00 42 13 Mrs. R. M. Stites, Nortonville, Kan., " 2 00 41 26 Mrs. H. J. Saunders, " 2 00 41 52 H. N. Davis, New Windsor, Colo., " 2 25 41 6

QUARTERLY. H. D. Clarke, New London, N. Y., \$1 00 Mrs. H. Herrington, Alfred Centre, " 50 J. B. Langworthy, Alfred, " 50 Rev. W. B. Gillette, Shiloh, N. J., " 1 50 LESON LEAVES. J. B. Satterlee, Berlin, N. Y., \$5 40 Wm. A. Babcock, Leonardsville, " 4 50 WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending December 27, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired. BUTTER.—Receipts for the week, 16,763 packages; exports, 2,774 packages. Prices now are at a point from 4@8c. lower than a year ago, and are low enough to induce a more general consumption and wider demand, but the foreign export call continues

light. The market closes with a good demand for fine flavored, well made fresh butter. We quote: Fancy, 12 1/2 @ 12 1/2; Fine, 11 @ 12; Family, 10 @ 11. Sour Cream Creamery, 30 @ 33; 25 @ 28; 16 @ 20; Home dairy fresh, 25 @ 26; 20 @ 23; 14 @ 18; Summer firkins, 25 @ 28; 18 @ 21; 15 @ 18; Frontier, picked-up butter, 18 @ 23; 15 @ 18; 10 @ 18. CHEESE.—Receipts for the week, 13,272 boxes; exports, 8,983 boxes. The market in a general way is weak and irresolute, with the position in buyers' favor. A few fancy colored cheese of special merit are firmly held in a few hands and jobbed at 12 1/2 @ 13c., with white cheese 1/2 @ 3c. lower. Early made cheese are dull and nominal, and Winter make Pennsylvania skims are lower, with sales mostly 1.3 @ 4 cents. We quote: Factory, full cream, 12 1/2 @ 12 1/2; 11 @ 12; 6 @ 10; Skimmed, 9 @ 10; 6 @ 8; 1 @ 3. Eggs.—Receipts for the week, 3,311 bbls. The price on egg has caused an advance of 2 c. per doz. in fresh laid stock, and more firmness in limed stock. We quote: Near by marks, fresh-laid, per doz., 30 @ 31; Southern, Canada and Western, fresh laid, per doz., 28 @ 30; Limed eggs, prime, per doz., 20 @ 22. DRESSED POULTRY.—We quote: Fowls and chickens, 10 @ 12; Turkeys, 13 @ 15; Ducks, 13 @ 14; Geese, 8 @ 12. BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

NO SURPRISE! THE GOVERNMENT ENDORSES The American Agriculturist. From the Tenth Census Vol. 8, Just Published. "The American Agriculturist is especially worthy of mention because of the remarkable success that has attended the unique and untiring efforts of its proprietors to increase and extend its circulation. Its contents are duplicated each year for a German edition which also circulates widely." This tribute is a pleasing incident in the marvelous career of this recognized leading Agricultural Journal of the world. HALF A CENTURY Career of this recognized leading Agricultural Journal of the world.

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WHAT, FREE??? Every subscriber, whose subscription is immediately forwarded us with the price, \$1.00 per year, and 15 cents extra for postage on Cyclopedic-making \$1.65 in all—will receive the American Agriculturist (English or German) for all of 1885, and be presented with the American Agriculturist Family Cyclopedic (just out). 700 Pages and over 1,000 Engravings. Strongly bound in cloth, black and gold. This entirely new volume is a remarkable store house and book of reference for every department of human knowledge, including the Agricultural Supplement by Dr. Thurber. Send three cent stamps for mailing you specimen copy American Agriculturist, and elegant forty-page Premium List, with 200 illustrations, and specimen pages of our Family Cyclopedic. Canvassers wanted everywhere. Address PUBLISHERS AMERICAN AGRICULTURIST, DAVID W. JUDD, PRES. SAM'L BURNHAM, Sec. 751 Broadway, New York.

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Selected Miscellany.

AMEN. I cannot say. Beneath the press re of Life's care to-day, I joy in these; But I can say That I had rather walk this rugged way If Him it please.

"ALWAYS DRESSED UP."

The other morning when I had finished my marketing, I ran in to see Mrs. Mason. I had it upon my mind to ask her for a new pattern for a wrapper, and so found an excuse for resting my tired feet.

evening I have kept myself well dressed all the time. If young wives or older ones either, wish to keep their husbands lovers all their lives, they must not only keep themselves looking neat, but they must dress as other people do.

WHO ARE YOUR ASSOCIATES?

Allen Winfield lived next door to the school house. So he used to work until quarter before nine every morning, and then expeditiously changed his working garb for a neat school suit, which made him look like a new boy.

"At least I have climbed the Ben often, and always found it so." "Say, Tom," he went on, "do you see that low line of stones, looking almost like a gray scratch on the hillside, and running right down to the foot of the mountain?"

"Well," said Rob, dubiously, "we may wait just a little. Not long, though; for I see that Ross has his nightcap on," pointing, as he spoke, to a cloud-capped mountain away to the west.

Over the springy heather they went with great bounds; but swift as they were the mist was swifter. In a few minutes they were completely surrounded. They had not reached the wall which should have guided them down, and soon, in their confusion, they lost the knowledge of its direction.

WHAT SHALL I ASK?

BY MRS. M. A. W. COOKE. "Ask, and ye shall receive." Shall I ask health, with pulses musical, Keeping glad time and tune the whole year round?

WHAT TOM FOUND ON THE MOUNTAINS.

They were lost. There could be no doubt about that. It never was an easy matter to find one's way down from the summit of the mountain; but now when the mists had rolled down the hillside, shutting out all the landmarks, it seemed impossible to go a step farther.

LONELY LABORERS.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last, never saw their names in print.

servant him without the encouragement of man's approving eye, yet they are not alone; the Father is with them. Never mind where you work; care more how you work; never mind who sees if God approves. If he smiles, be content. We cannot always be sure when we are most useful.

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Popular Science.

Blue Eyes are bound to be lost, according to M. Alphonse de la Roche in Archives des Sciences. He claims to have discovered that when both parents have eyes of the same color, 88.4 per cent of the children have eyes like the father's. If the father's eyes are black, and the mother's eyes are black, the children's eyes are black, and 53.9 per cent of the children have blue eyes. He also states that about 5 per cent of dark eyes person in each generation, the time is possibly coming when blue-eyed belles will be scarce.

THE comet discovered at Heidelberg, September 17, proves to be more interesting than was at first supposed. Calculations made by Messrs. Chanoussol and Wendell of the Harvard College Observatory show that the comet is periodic, with a period of six and two thirds years. Elements are as follows: Perihelion November, 17.7; longitude of perihelion 19 degrees 4 minutes; longitude of ascending node 206 degrees 28 minutes; inclination 11 degrees 11 minutes; perihelion distance 1.5705; mean distance, 3.536; period 429 days. This is the second periodic comet discovered this year. The other one discovered by Barnard, July 1884.

A NEW ANESTHETIC.—A new anesthetic promises to be a most important addition to the medical profession was recently discovered through pure accident by a German physician who had occasion to experiment with hydrochlorate of cocaine. Getting an accident in his eye, he was amazed to find that it caused the surface to become insensible to all feeling. A few days since an anesthetic was tried by a prominent physician of this city, who had occasion to perform an operation for the removal of a cataract from a woman's eye, and with the greatest success. Her eyelids were held wide open, drops of the liquid were cautiously applied upon the surface of the eye. It produced a slight anesthetic effect upon the eye, and after an interval of five minutes four drops more were applied, which the insensible condition to extend and after waiting five minutes for more used. After the last application was made, the sensation of the eye was tested, and they were found to be so insensitized that the very severe operation was performed without the slightest pain to the patient. Hydrochlorate of cocaine is the principle of cocoa, and cannot be obtained in this country as yet. An anesthetic that renders a particular part of the human body insensible, and avoid the use of chloroform or ether, has long been sought, and this new discovery will be highly tested and experimented with, and it may be found to have a more extensive use than any other portions of the body eye.—Scientific American.

AUTOMATIC ARCTIC EXPLORATION. Chicago Current says: Probably the most wonderful thing in connection with the whole sad history of Arctic exploration is the recent discovery of an ice floe in the waters of Davis Strait—west of Greenland which had drifted from a point in the Atlantic Ocean northeast of the Lena where the crew of the Jeannette divided into three parties and took to the open sea to the southernmost point of Greenland and north again to Baffin's Bay. This floe was a corpse and many able relics of the expedition, including an article of wearing apparel marked with the name of Seaman Noros, who, it is remembered, in company with Seaman Dermann went a few miles ahead of De Long, and lived to write the most ordinary experience ever penned by human hand. Had these two simple articles been able to tell, in the Siberian that their comrades were only eleven days back, the whole De Long party would have lived to join Melville and Danenhorn, perhaps crossed directly over the pole. From the Jeannette floe, in the southern point of Greenland, in line across the Pole, is 3,500 miles, way of the northern shore of Asia past Cape Northeast, Nova Spitzbergen, and Iceland, and not into Baffin's Bay—would be a distance of at least 6,000 miles. Scientifically, it is a moving ice floe for so many years migration from one side of the world to the other, ought to furnish suggestive data more valuable than all the other data of polar research combined. Self-registering meteorological apparatus, and gauges of the miles traveled, and future revelations to the investigators, sacrifice of thousands of lives has been called to discover.—Scientific American.



Popular Science.

BLUE EYES are bound to become extinct, according to M. Alphonse de Candolle, in Archives des Sciences. He classes the browns and blacks as black, and the blues and grays as blue, thus having but two types. From a series of observations he claims to discover that when both parents have eyes of the same color, 88.4 per cent. of the children have eyes like the parents; that where the mother's eyes are black and the father's blue, 55.9 per cent. of the children's eyes are black, and where the father's eyes are black and the mother's blue, 53.9 per cent. of the children have black eyes. He also states that about 5 per cent. more women than men have black eyes. It follows that as there is an increase of about 5 per cent. of dark eyes person in each generation, the time is possibly coming when blue-eyed belles will be scarce.

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The Sabbath School.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

INTERNATIONAL LESSONS, 1885.

FIRST QUARTER.

- Jan. 1. Paul at Troas. Acts 20: 2-16.
Jan. 10. Paul at Miletus. Acts 20: 17-27.
Jan. 17. Paul's Farewell. Acts 20: 28-38.

LESSON II.—PAUL AT MILETUS.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, January 10.

SCRIPTURE LESSON.—Acts 20: 17-27.

17. And from Miletus he sent to Ephesus, and called the elders of the church.
18. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons.

AUTHOR.—Luke, the writer of the third Gospel.

DATE OF THE EVENTS OF THE LESSON.—A. D. 53.

PLACES OF MEETING.—Miletus, Asia Minor.

Table with 2 columns: Verse, Text. Includes Acts 11, 12, 13, 14, 15, 16, 17, 18.

PRINCIPAL THOUGHT.—A faithful ministry.

GOLDEN TEXT.—"Repentance toward God, and faith toward our Lord Jesus Christ."—Acts 20: 21.

OUTLINE.

I. Appeals to his own example among them. v. 17-21.

II. Paul's forebodings of the future trials. v. 22-23.

III. Calls them to witness his faithfulness. v. 32, 37.

QUESTIONS.

I. What was the chief incident of the last lesson? To what city was Paul hastening? What point had he reached on his journey? For whom did he send to meet him? Had he preached in Ephesus previous to this time? What trials had befallen him there? What were his methods of teaching? What were the topics of his teachings? Whom did he teach?

II. In what condition of mind was he going to Jerusalem? What does he mean by the witnessing of the Holy Spirit? What had he reason to expect? How did bonds and afflictions affect his purpose? How did he count his life? What was the supreme object of Paul's mind? How did Paul know that they should see him no more?

III. What is it to be pure from the blood of all men? How can such a state be preserved by a finite man? Is it easy to be attained and preserved? Can you declare of yourself what Paul declared of himself? Has any man a right to keep back any truth which he may hold? Is he responsible for the consequences of withholding the truth?

INTRODUCTION.

Paul is hastening his journey, if possible, to reach Jerusalem in time for the great national Fast of the Pentecost. This would give him an opportunity to meet very many distinguished men from various parts of the world. His soul was thoroughly inspired with the great work of proclaiming salvation to the Gentile world.

EXPLANATORY NOTES.

V. 17. He sent and called the elders of the church. Paul had engaged his passage on the ship which stopped at Miletus. Its time of departure from that port was not fixed, and might occur very soon, and for this reason his friends must meet him there if they would see him at all.

V. 18. And when they were come to him. That is entered upon the object of the meeting at once; no time to lose. He said unto them, I know after what manner I have been with you. He thus refers to his labors with them as a way of telling how he would have them labor and endure.

V. 19. Serving the Lord with all humility. One of the most fatal liabilities in the progressive life of leaders and teachers of the people, is pride and self exaltation. Nothing so blights a good man's prospects and ability to do good, as such a state of heart.

V. 20. Kept back nothing that was profitable unto you. Paul kept back nothing that was profitable unto you, but he shewed you, and have taught you publicly, and from house to house.

V. 21. Testifying both to the Jews and also to the Greeks. This was another manifestation of his dauntless courage. Repentance toward God. Repentance offends the proud and selfish heart, yet this is the foremost topic in Paul's preaching, and prepares the way for faith towards our Lord Jesus Christ.

V. 22. Now I go bound in the spirit. In this Paul express a deep sense of foreboding evil awaiting him at Jerusalem; and yet he was hastening forward to that city with all his might.

V. 23. None of these things move me. Nothing could break his purpose to accomplish his mission to the church at Jerusalem. Neither count I my life dear unto me. There was no price so great that Paul was not willing to make the offering, if need be, to carry forward the gospel.

V. 25. Ye shall see my face no more. Their personal acquaintance now has reached its close.

V. 26. I take you to record that I am pure from the blood of all men. This is a very solemn affirmation. Few men can call together the witnesses of their life work and challenge their testimony in this way. But Paul stood justified before God and men.

V. 27. Here he states the ground of this strong vindication.

SPECIAL NOTICES.

QUARTERLY MEETING.—The second quarterly meeting of the First Seventh-day Baptist Church of Richburg, will be held, commencing on Sixth-day afternoon, January 9th, 1885, at 2 o'clock, and continuing until the following First-day evening.

THE SUBSCRIBER OFFERS FOR SALE HIS Medical Practice. Excellent opportunity for any Physician who is qualified and willing to work. Continued ill health only cause of selling. Will assist successor in getting established.

PLEDGE CARDS and printed envelopes for a who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

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GOOD PAY for Agents. \$100 to \$200 per month made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

OUR government can no longer be said to be an experiment. One hundred years of successful existence have established it as a permanent institution. The magnificent conduct of the people during the late election proves their patriotism, and the wisdom of our Constitution. Our immense commercial interests also furnish a convincing proof. We know of no better illustration of the success attending honorable and able business methods than the firm of D. M. Ferry & Co., Detroit, Mich., the leading seedsmen of this country. From small beginnings, thirty years ago, they have built up their mammoth business by strict adherence to their initial principle of furnishing only the best seeds obtainable. They offer to send their valuable "Annual" free to all who expect to buy seeds or bulbs.

MASON & HAMLIN UPRIGHT PIANOS are not as high priced as the most expensive of such instruments. Every one who is a judge of good workmanship and material will see why they cannot be as low priced as the poorest.—Boston Journal.

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THE Phenological Journal issues a chart—a litho-graph of a symbolical head, the relative location of each of the organs being shown by special designs, illustrating the functions of each in the human mind. Size of head, 12 inches, on heavy plate paper 19x24. It is offered as a premium for new subscribers to the

fort to bring the truth and the way of salvation to lost men, evil minded men, and bitter enemies were constantly lying in wait to maltreat him, or to kill him.

V. 20. Kept back nothing that was profitable. This brings out a very striking example of faithfulness. Though his life was constantly in jeopardy for preaching the truth, yet he is able to call them to witness that he kept nothing back. Taught you publicly and from house to house. He did not seek obscurity nor show in the most public places to proclaim the death and resurrection of the Lord Jesus Christ, and from house to house he carried the same blessed story.

V. 21. Testifying both to the Jews and also to the Greeks. This was another manifestation of his dauntless courage. Repentance toward God. Repentance offends the proud and selfish heart, yet this is the foremost topic in Paul's preaching, and prepares the way for faith towards our Lord Jesus Christ. A man must know himself as a repentant sinner before it is possible for him to understand the saving power of the gospel. These two principles constitute the essential body of the gospel.

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Journal. Fowler & Wells, 753 Broadway, New York.

THE Ladies Floral Cabinet for December is an interesting number. To those who find pleasure in flowers the following announcements will be attractive. The publishers of the Floral Cabinet supply to their subscribers each year premiums of a floral nature; and for 1885, they announce six different premiums from which subscribers may take their choice, embracing ten packets of Flower Seeds and some choice Bulbs, details of which may be had on application to the publishers at 22 Vesey Street, New York. They will also send any of our readers a sample copy at half price (six cents), if this paper is mentioned.

THE Pulpit Treasury commences the year with a feast in all departments of unsurpassed excellence. There is a portrait of Dr. Palmer of New Orleans, a view of his church and a sermon, with an excellent sketch of his life. Full Sermons, Outlines, Sketches, Hints, &c., make up a very interesting and helpful number. Some of the most eminent clergymen of the country are among its regular contributors. All departments are full. Yearly, \$2.50; to Clergymen, \$3.00. Single copy 25 cents. E. B. TREAT, Publisher, 757 Broadway, New York.

CHRISTMAS IN NARRAGANSETT, by Edward Everett Hale. Author of "The Fortunes of Rachel," "Our Christmas in a Palace," etc. Such a hearty reception was given by press and public to "Our Christmas in a Palace" one year ago, that this new work of Mr. Hale's, prepared after a somewhat similar plan, is sure to be hailed with delight. Over a dozen most engaging stories are woven together in this volume, and woven so skillfully that the unity of the narrative is preserved from first to last. There can be little doubt in any reader's mind that if any man was ever born to tell tales, Mr. Hale is that man. Published in Funk & Wagnalls' (10 and 12 Dey St., New York.) Standard Library. Paper, 25 cts.

WITH snow falling and mercury 15° below zero there is a certain mockery in the sudden appearance of the annual seed catalogues. "Vick's Floral Guide" leads the van, and as usual needs no commendation. The number contains the usual lists of new seedlings in both vegetables and flowers, and with its bright flower frontispiece, is quite worthy a prominent place on the sitting room table, while the illustrated Magazine has long been a faithful guide in all matters relating to the garden. James Vick, Rochester, N. Y., will send the Floral Guide to any address for 10 cents, which, if seeds afterwards purchased, may be deducted from the order.

THE CENTURY for January presents a (literally) crowded table of contents, both the body and the departments showing a wide range of topics, which, as usual, are most admirably written, and some of them superbly illustrated. The historical features of his magazine are adding greatly to its value as an educator of the people; while its treatment of practical living questions, both editorially and by correspondent, makes it invaluable to every student of the times in which we live. The February number will contain General Grant's paper on Shiloh, together with supplementary material describing the battle from the Confederate point of view.

ST. NICHOLAS FOR JANUARY.—This capital Winter number opens appropriately with a poem by Celia Thaxter, entitled "The Child and the Year." Winter, and other stories, for boys and for girls; poems, pictures and puzzles; facts, fun, and fancies; all unite in a very happy way to make a most readable and instructive magazine.

MUCH FOR LITTLE.—In this age when the events of yesterday in all parts of the world are found in to-day's paper; when tidings of a battle in Egypt or China are flashed across seas and laid at our door before its smoke is dissipated, it is necessary for well-informed people to have access to reliable maps. Not all can afford the heavy library atlases, and even they are often found untrustworthy unless a new copy is purchased as often as revised. If you want an atlas, small enough for general use, full enough for nearly every purpose, critically accurate and up to date, we recommend the new Handy Atlas of the World, published by Messrs. Ivison, Blakeman, Taylor, & Co., 753 and 755 Broadway, New York, which is both a credit to them and to the American press. It is bound in flexible cloth, contains 88 beautifully colored maps and important statistics. Among its many notably good things are maps showing standard time, the railways of the United States, recent polar expeditions, Central Africa as explored by Stanley, the seat of the Egyptian war, Bible Lands, and our principal American cities. If your bookseller does not have this excellent work, send fifty cents direct to the publishers and receive it by return mail.

THE January North American Review is number one of volume 140. The following list of subjects which are discussed in the number, will make it one which a large class of persons will wish to read. "Vittuperation in politics," "Froude's life of Carlyle," "The Reunited South," "William Herschel's Star Surveys," "American Labor Organizations," "Socrates, Buddha, and Christ," "The Increase of wealth," and the "Evidence of the Senses." The first article is particularly applicable to the present time. 30-Lafayette Place. 50c a number, \$5 a year.

OUR MISSIONARY HEROES and HEROINES; OR HEROIC DEEDS DONE IN METHODIST MISSIONARY FIELDS. By Daniel Wise, D. D. This addition to missionary literature is devoted chiefly to Methodist Missions, but this is its purpose, and it is none the less valuable and inspiring on that account. Some of the chapters are: Some Missionary Society Pioneers; Lives given to the Liberia Mission; On the Banks of the Gambia River; Heroic work among New Zealand Savages; Conquest of beautiful Tonga; Going to Ceylon's Isle; In the land of the Namaguas; Perils and trials of missionary life; Some heroic lady missionaries; and missionary scenes and incidents. There are also five illustrations. Such books help us to remember that the Christian life is one of self-denying but glorified service. Phillips & Hunt, New York. 291 pages. \$1.25. A. E. M.

THE Christian Union, 20 Lafayette Place, New York City, which we have before heartily com-

mended, wishes us to say to the readers of the RECORDER that it is not a denominational, church news, theological, weekly scrap, daily, or story paper, but that it is a news, Christian, progressive, comprehensive, home, helpful, fearless, clean, and interesting paper. Specimen copies free; special advantages to clubs and neighborhood canvassers. A. E. M.

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Mr. God, I thank thee who hastenest the earth so bright; So full of splendor an' of joy, Beauty and light; So many glorious things are here, Noble and right!

I thank thee more that all our joy is touched with pain; That shadows fall on brightest hours; That thorns remain; So that earth's bliss may be ours, And not our chain.