

Ahissions.

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The work advances in Japan, and a Bap. tist theologi
Yokohama.

The price of the Baptist Missionary Magazine has been
of ten, 80 cents.

The native churches in the 'Ongole Baptist Association, Burmah, are making

Tre Baptlst Missionary Magazine for De cember reports baptisms as followe: Barma

OF the 292 churches connected with the missions of the American Board, in Africa,
Jisan, India, Turkey, and Micronesia, 139 are self-supporting

THe first Chin, a Burman tribe, was bap. tizsed ten years ago; now 120 have been bap. tized, and there are four churches, one of Which has sent out 6
heathen further north.

As one of many evidences of the marvel ous resources of the land to be conquered work, it is estimated that $80,000^{*}$ head of work,
cattle have been shipped to Chicago from
Montana and Western Dakota during the $\underset{\text { Montal }}{\substack{\text { Meason. }}}$

Chinese Christians, in parts of China especially Roman Catholic converts, have suffered persecution on account of the troub-
les between Prance and China. The hostility to Protestants is not so bitter; but the
Chinese are not always careful to distin guish between foreigners.

The Charch and the Mission Band at Mil ton Junction, Wis., have jointly assumed the
súpport of the mission station at Groningen, sipport of the mission station at Groningen,
Holland, for the year 1885 ; at an expense o Holland, for the ear furnish other churches an
$\$ 120$. We can bands with mission stations or fields to sup port, guaranteeing them correspondence di rectly from the fiela, if they are ready to
follow the good example set by the friend of mission at Milton Junction.

We must remind the friends of missions that quarterly remittances to the missionary treasury are most desirable and helpfu
Orders to the amount of $\$ 750$ remain un Orders to the amount of $\$$ and still more would be needed to pay missionary pastors, had the churches asked for renewed appropriations according to the
published rules of the Beard. We know the published rules of the Board. We know the
times are hard; but if every one will do his part, no one need be burdened, even with ourd funds.

There are some forty Protestant churches in Paris, many of them having faithful and
earnest pastors. The famous McAll mission tarnest pastors. Thirty-six halls in the city and its suburbs, many of them filled every night in th
week, and not a few opened during the day weer the instruction of children and for industrial schools. The missions of Rev. William of Paris. There are also missions conducted by devoted Christian women. One is a opened day and evening, with a pleasant fireplace in the Winter, and other attractions of comfort, having a reading room, classes in English and singing, weekly religioutser ces, Chrisian enter gest some of the efforts that are being made
to redeem Paris from Romanism, infidelity, to regeen.

## "Pagoda shadows.

We desire to call special attention to a little book bearing the abore title, or "StudTes from Life in China," by Miss Adele M.
Tielde, a missionary of the American Bap. tiest Misionary Union, with an introduction by Joseph Cook. The author gives us studies made during a residence of ten years
in China, with a knowledge of the language, in China, with a knowledge of the language, social customs; and antobiographies and
stories which are exact translations of verbal stories which are exact translations of verbal
nnarrativen. The following is an outline of the contents: The status of woman; child-
fife in Cathay; the extent of infanticide
foot binding, an enpounal, a gretched wife; vans are of slow growth in the Northern abititations; inconvenience of heathen suprigin of a fete;-wooden jưdes; the sto princess and her train; Buddhist nuns; loan. asociations; our apothecary; ramblings; na-
tive female evangelists; sixteen biographical tive female evangelists; sixteen bographical
and autobiographical sketches of native and autobiographical sketches of nati
women redeemed from heathenism; and chapter devoted to language, literature, and
folk-lore. There are aloo sixteen illustra tions. With greet clearness and in an incondition and wants of Chinese women and children; and we wish it might be read in
every home in our denomination. Cloth, Corthell, Tremont Temple, Boston, Mass.

## FROM C. J. SINDALL.

Forest Сity, Iowa, Dec. 2, 1884. I am thankful to God for his preservation through another quarter. I will now send September, that time I was in Allemakee corner of the State. There are many Scandinavians and among them is a first-day Baptist Church. Brother Sjogren and the
writer went to their meeting on the first Sunwriter went to their meeting on the first Sun-
day after I came there. After the sermon day atter I came there. After the sermon
Bro. Sjogren asked the church if we could have liberty to hold meetings in their meet-
ing house; but the minister was against our having their meeting house for our mission
work. He told his church if they would let me preach in his place he would say goodbye to the church. And he tried to prevent the
people from going to my meeting.' I had meeting with a farmer whose wife was a Baptist bat the man was not. That family a part of my time; but when the Baptis minister heard of that he came to the family
and would also have them to close their and would also have them to close their
house to me. But the man told him that he thought he was the man in his own house, and had right to open his house for
religious services. Thus are the Baptist against the Sabbath
There is a small Seventh-day Adventis Church there, renting a Lutheran meeting house for their meetings, and they were not afraid of me. They kindly let us use their
rented house as much as we needed it, and they came to meetings. I had also meetings in two school-houses. I was also in Lan-
sing a town on the Mississippi river. Those neetings were held in the Methodist Epis opal church for a good congregation. T
own is in the prohibition State of Io but all the saloons were doing lively business nd were all open on Sunday. I was in that county till the 24th of september, held foury last meeting was the best. There cam first, but I had to leave to go to our SemiAnnual Meeting in Minnesota. Bro. Rev Sjogren is the only Seventh-day Baptist in
the county that I know of, but he is an old and poor man, and is notable to do anything or the cause. There are a few of the Bap
tists who have become interested in the Sabbath. I told them if they would embrace the Sabbath I would come again. Sept. 25th I went home, and on the 26 th wrote two letters to the Tract Society. On the 2d of October I left my home
gain for Trenton, Freeborn Co., Minnesoa, where we had our Semi-Annual Meeting on Oct. 3 d , 4th, and 5 th , of which you have
seen the minutes. I was in Trenton until Oct. 21st, preached thirteen times, and had three other meetings, made twelve calls, and
baptized three persons. I got sick and tired, and went home with the intention to rest from my spiritual labor a few days, but I found no time to rest because I received a
letter from Bro. O. W. Pearson, our editor or the Scandinavian paper, and $I$ had to rite and send him some mand the Lord' work. I want to work with great joy for our paper. I an very glad that we can I will try to do all I can for it. met with Rer. E. H. Socwell. He was molding meetings there. I stopped there one night and we had a meeting together in the school house. I was glad that I had the opportunity to meet him. On the 31st I went to Forest City, Iowa, ings in two school houses and in the court house, in the town. I have not had so many meetings here as I wish, but I have visited many places, and am trying hard to get the Sabbath-keepers to unite for charch organzation.
climate. But let the glory be to God for his in ueed of your pray̆ers.

- Bro. Sindall reports 13 weeks of labor, preaching at 11 points, 44 sermons, congre-
gations from 5 to 60,6 other meetings, 65 visits, 3 baptisms, $\$ 989$ received for" mis-

| EROM E. H. SOCWELL. <br> Cartwrioat, Wis., Dic. $2,1884$. <br> The quarter just passed has been chacterized by a steady spiritual growth and :developement on the part of the most of our menbers. <br> Our prayer-meetings are well attended, and the deep interest which is now manifest I believe is increasing and widening continually. We hold our prayer-meetings un Friday evenings at the church, anil on Tues- |
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great help to us
Preaching services and Sabbath-school are attende
tions.
In

In October I received a call from the Semi-anual Meeting of the churches in
Southern Minnesota to visit the churches at outhern Minnesota to visit the churches at
alden and Trenton and hold meetings for as long a time as I could be spared from from my church, I went first to Trenton arriving there October 23d, and preached
four sermons to fair corgreg tit $n$; I then four sermons to fair corgregiti $n$;. I then
went to Alden and preached five sermon and visited most of the society. house of Bro. Ernst. After sermon I ad charch. I spent one day in Albert Lea
chequest of the where I found four families and parts of
families who observe the Sabbath, many of them being members of the Alden charch On November 2d I retarned to Trenton mhere I preached five sermons and visited
sll the society I cuuld consistently reach.
My last evening with our people was spen
Richland, where efforts were made to
cure the Congregational church for me in reach in, but when the church officials wer attarly refused to open the church. The labor performed by me during the labor, 13; sermons preached, 26; prayer meetings held, 31; pages of tracts distri ated, about 1100 . We have received no
additions to our memberahip during the hree months just gone, but I hope to able to report a small addition, at least, in
the near future. Our congregation range from thirty to fifty in number. Daring the six years existence of this church, I am in ormed, there has not been a single death nong its members. All things considered
feel more encouraged than at any time since my arrival here. That we as a church desus is my daily prayer

## FROM THOS. R. REED.

Petrie's Corners, n. Y., Dec. 1, 1884. I herewith sond you a brief report from the Watson field. You will remember when
wrote you last, the first of September, that or two months my health had been so poor, that for July and August, I could not.even
attend meetings, which was a sore aflliction or me; but by the grace of God, I am som what improved in health, and thanks be un-
to his Holy Name, that from about the first of September I have been enabled to attend neetings, and to take the lead of them and to give short addresses. My whole soul is in o the Master, for the privilege of doing even
little in this best of all work of inviting souls to Christ, and teaching them the doctrine of the Kingdom of Heaven. But who is sufficient for this great work? Truly one must be led by the Spirit, the Word, and the knows what is in the hearts and minds of all

The brethren were glad when I could eet with them, and have showed me much friendship, and my heart is made more tenfor them.
"As a token of prosperity," the society have painted our meeting-honse on the outjob done, and the honse of God looks as good
The minds of the people for some time past have been excited about election, but this needed evil is past and we hope to be
able to fix our minds on-things more profitale, at least for a time.

Our meetings have not been as well at-
conded, as they should have been, but have ended, as they should have been; but have hink the spirit of the Master is working on
he minds of some of the young people, with us, minds of some of the young people, with
und at Shaw Hill. At present. I preach t our church on the Sabbath, and on Frstday at Shaw Hill: The Bible-schools at both very much that I had to give up my appoint-
ment at Sperryville, and hope my health will at some time be good enough to renew them. You must not think that I am well, my
lungs have not healed as yet, and I am trying to be careful, speaking moderately and short, and only singing a little. I have at-
tended twenty:one meetings and as many Bible-schools, made twenty family visits, visited the siok, received a birth-day visit
fr m about fifty friends on Shaw Hill on the c vening of October 13th, when I was fifty-
four yeara old, nice presents for wife and four years old, nice presents for wife and
myself, plenty to eat, and all seemingly as happy as could be.

## I ask your prayers and counsel and I re main your brother in Christ.

## PROI F. F.

Stone Fort, III, Dec. 9, 1884,
I will let you know, as well as I can, the
situation of affairs in my field since my las report. Have been working as faithfully a I well could, putting in nearly all my time. the time, and I have not been able to ail
near all of them.
Our Yearly Meeting was very interesting. Our Yearly Meeting was very interesting
Eld. Morton's visit was well appreciated by us and the people generally. Am well satis
fied that his labors were much blessed. We had just repaired our house of worship by -covering, and re-painting inside
The arm of Stone Fort Church, at Park's
School-house, is arranging to build a house
worship, $24 \times 40$ feet, and have the fram rously donated by Mr. W. A. Chaney, hose wife has recently embraced the Sab-

They are contemplating an organiza-
ere. There are nine Sabbath-keeper ve:ighborhood, including the two sisane above named, and Sister Spring

## here.

## ninister living about twelve <br>  <br> adrocate si sevanth-day Sabbath, and

 iext meeting oi their Presbytery. He also stated that there wis an entire Presbyter Just as early as opportunity offers I intend to visisulars.
I have learned lately of two Sabbath keepers in the town of Marion, county seat
of Williamson, nearly sixteen miles northmy earliest convenie
and take courage. "Paul may plant an
and
Apollos water, but God gives the increase. I am not able to give you a definite stati
ical report, as I lost my memorandum book but will have to approximate to it as near as possible: Preached and gave talks about 50
times, visited about 100 families, distributed many pages of tracts, collected for missions
$\$ 4: 20$, which you will deduct from my \$4: 20, which you will
salary; weeks of labor, 8


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tion, and hospitality of pastor and people;
and our gratitnde to God for his great bless-


THE EAMBAMA RECORDER, JANUARY B, 1885.

## Qhe Gabbath Recardey. Ilited Coitre, M. I., Fith-day, Janary 8, 1885.    <br>  <br> 

THR extreme eold weather, with worn
type and some other causes, have combined to give as a a por print for a few weeks past;
thesed difficulties, in part at least, we hope to overcome in the future, and so present better_ppearance.
THE week of prayer is being observed in with some hopeful indications; of course,
none can tell what the outcome . will be We hope to hear of revivals in many of our
churches, beginning at this week cf prayer. A CARD from Eld. S. D. Davis,
in his article that
in Recorder of Dec. 25, on the German Seventh-day Baptists, speaking of the number whose address is Salemviile,
it Bhould read $f f t y$-eight $t$ instead of $f$ fity. Also, further on in the same article, the
number at Martinsburg should read f fee in ProbabiY there are none of - as who
Fonld not sometimes shrink from the open
vision of the whole truth concerning our. selves. We are much like the Irish woman
who is reported to have said that she didn care what the neighbors said of hef, so they loved Thos. B. Brown nsed to say he was sight of other men. But however we mat
shrink from the sight, there can be no ad
quate amendment of life until we take gaod honest look at, elelf, just as there ca
bo no proper apprecition' of the work the Redeemer until a full and honest view
of our condition as sinners is had. It is, therefore, profitable to pause and look at
ourselves, not for the purpose of self re-
proach, or nselesss remorseful regrets, but that we may learn by experience how to do life
work in a more worthy and, therefore, in to take this inward look. now while the heart past, and the soul is filled with good, pur the family paper.
Nearly or quite thirty-five years ago, there
came into our father's honse, on regular weekly visits, the American Messenger,
teligious paper then comparatively in its in ancy. We do not remember to have mett its way into the Recoionere a coptice. tound twa
like meeting an old friend. It was not so much that we remembered what it taught was the same Messenger whose coming father Lome. There is a man who occasionally comes Starr, and he explains that is the paper they star's and he explains that is the paper they
"Bued to takee a great many yaars ago.",
There is another who wants to see, when heo comes in, a copy of the North-Western
Clisistian Alvocate. It does not an all sat-
inty him to tell him that we have the South-
 is the old paper which his father took so many years:
Christian parents realize what chains they are forging, by which their children may be held in the jeara to come, by the newspapers come to their homeot. It it is to be feared
that, in many cases, they do not. We haye been in Christian homen in which the choice
was to be made between a local, seeular paper, and a good religionsons paper, the family
not feeling able to take both, and in vhich not Teeling able to take both, and in which
the local paper received the preferonce, and
the religions papar was left ont. There are tho sow omong us ino will take other publice-
toone in preferenco to our own, simply be.
canas, by reason of their much larger circo-
lation, they can be farnished a fer cente a
 Year cheaper. Thus, unconsciously it may
be, but anery, they are educating the
thoughts and feelings of their children away thoughts and feelings of their children awa
from onsrelves and the truths which it
our privilege as well as our duty to hold an
teach

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selade view of thapers, \&e., not our own, from
clade all newsan
our families; but we do want to see such a
spirit of love, for, and loyylty to the truth
as we understand it, on the part of parents,
as will inspire their children with the same
spirit of love and loyalty. This can nerei
be done but by á hearty, cheerful support of
those agencies chosen by the denomination
for proseciting its work. Foremost among these agencies is the SAbBate Recorde
which should find a cordial welcome i
 In the Reconder of Nov. 27th we gave a
very rrief acoount of the third annual con-
vention of this Society Some years ago a
Nem England Congregational pastor sought New England Congregational pastor sough amongtene young people of hife and worch and
congregation, and was very suceessful. His suceess attracted the attention of othh pas
tors; and now there are several hundred lo cal societies organized, largely according to
his original plan. We know of but two our own denomination, one in the Pawca
tuck Chareh, Westery, R. I., the other re ently organized at Waterford, Conn. WW and complete, and more promising of efir
ciency than any that has ever come to ou Koowledge. It embraces a great deal, but
lays out the work very plainly. If our chi
aren, pouth, and young people can
dren, youth, and young people, can be
trainedi in right and wise wasy of Christian
living and work, our future is full of prom-
ise.
We give below the Constitution adopted

We give below the Constitation adopted
by the young people at Waterford, and con-
fidently commend it to the consideration of all onr pomsors and others interested in the
eligiouis welfare of the young and in th



 down int
building
 case with the belfry, in which parts of the
brick have been worn away, and the bell hanging in it is discolored by the weather.
Light is admitted. into the Light is admitted. into the audience room
only from the south side, and through mall mindows situated high in the thick wall. openings of any sort; and the building, ris ing at:least thirty feet high, and crowned with small turrets placed near each other
has a castellated look, and convegs the im fense. This is quite probable, as Santa Fe has several times been attacked by hostile
Pueblo Indians; and persons with fire-arms on the top of the church conla lie securely
behind the walls, and shoot through the spaces between the turrete, and thus protec
a considerable area of the city, as the build ing stands on a little eminence. Still thi
idea may nerer have entered the minds of the builders, and these turrets may be pucel

## Close by and across an alley is a decayed looking and mad-wall house, regarded as

 looking and mud-wall hoone, regarded asthe oldest in the city. It is said that Coro nado risited it in 1540 . It is a two-story
building, sixty feet long and fifteen wide and is divided into four sets of rooms.
enter one with the usual fire-place in aer, with a low and narrow bench extending
round next to the wall, with a family of th round next to the wall, wha a family of
husband, wife, and four children living in
it; but with no table, chairs, bedstead,

## other furniture, except a pail and an iron kettle. A bundle of dirty blankets lie rolled

$\qquad$
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$\qquad$ leeve the mind of the traveler from expe
riencing the feelings of unalloged diggust. Before reaching the bridge by which we

## (1) mmaniantionc

places and people in tie souti-west.

Just before descending from the cupola o
rss of the institution, president and other teach
black gowns of priests, and marching in
ingle file to a small chapel to engage in the Some mid-day worship of prayer and song. sion when the college was in session, and
found them to be earnest and well-trained
ere under fourteen years of age, and wer
prsuing the studies generalls rammar and high schools.
Our next visit is to the San Miguel church, bich is now attached to the main building exercises of the students, and kept as a reli ing before the picture of the Virgin, repeating their prayers in whispers, and sight-
the room examining the walls, the ceiling,
the gallery across the front end, the dilapihe gallery across the front end, the dilapi-
ated seats, the plain furniture belonging to the chancel, the confessional boxes, the miserable oil paintings by the altar in the small rooms ased for storage, and by the
priests. A dark and unsightly place leadng nnder a former stairway to the gallery,
is jocosely called the chamber of the inquiition. We find in it a short tallow candle, roken rubbish of the charch. On a bean helping to support the flat mud roof is an prrport that this building was rebuilt in
1710 by the Royal Ensign of the Army There is no reason for doubting this state-
ment. A tradition assigns this spot as th ment. A tradition assigns this spot as the
one where the Franciscan Fathers first built an adobe stracture for worship in 1582. It was partially destroyed by the Indians in
their Rebellion in 1680 against the Spanards. Underneath the rongh floor are said The positions of the pictures and the veiled show in this room, as in other his mother, the Mexican people, that the Virgin Mary quently worshiped than is our Saviour. The outside walls of the charch have an ancient appearance, except where they have been
recently repaired. This is particularly the overtakes us, and we are compelled to fin
shelter in a broad door-way of a dwelling A Mexican woman, returning along th
street with a vessel of water from the stream,
$\qquad$
clothes. My wife becomes interested in th
chand
inmates, who endeavor-in Spanish
uano (wano) all right, when we catch som
hem for their kindness, and bidding then
through the city. Often scattered along
and rubbing dirty and tattered garment
We stop at the Merchants Exchange,
very old appearing hotel and going rapidl
to decay, so that we may inspect its desig
and structure. In these respects, it is alto gether Mexican, having some Spanish and
some Indian pueblo features. It is located at the angle of two principal streets, an
corners on the plaza. Along these street
it rans some distance, with doors openin directly upon them for good-sized room
It also extends around an open square, fro
which you can enter other rooms. It is
only a single story high, and its walls are about three feet in thickness. Thong repairs are needed, we enjoy our accommo
dations, and particularly the courtesies the landlord
The office of the archepiscopal see of the John B. Lamy, whose labors for over a thir most effective. He is now over sevent manners. With a most intelligent face thorough scholarship, simple-hearted piety
and indomitable will, he impresses us as masterly leader. His character and wor are commended by all classes of people
Unlike many of the illiberal priests of th church, he encouraged the construction
the railroad through this country. He e tertains the strangers who ane admilted his study or parlor, with all the ease an
freedom of an Italian nobleman. On a suming his office, he found nearly all the gross and dissolute Spanish ministry places, after a severe struggle, with purer and etter educated prieste. Connected with h visit he took pleasure in showing us the pring which supplies water, not only for vegetation in his garden. Here are growin layuriou
semi-tropical climates. This is a little rocity above the ees, but the grounds are the surronnded by buildings and high fencos, the mountains.
We spend a few momonts in the large and fifteen years in thral which has now been materials used are sandstone. At the back end of it are the remains of the old San
Francisco chapel, for which it is substituted Here are paintings and statues, said to have years since. In the wall back of the altar is a huge stone slab, extending from the
floor to the ceiling, and covered with figuret and characters, somewhat in the style of the Egyptian hieroglyphics, and cat by Indians
with "Aztec ideas in their minds." The worshipers here at almost every hour of the day are numerous-mostly women. On a
Sunday we once saw what seemed to us halt of the population of the place thronging he street leading up to this building. At this time, a large, bony, and evil-eyed Mexiner man, a regular hag, after rising from her prayers, $n$ whe had watched ua suspiciously, follows us from point to point
in the building, and touches with her finger the seats, balustrade, baptismal fonts, and
curtains, which we as heretics, 'here by our presence in passing them. She thua moves the wiok

## LaCHRYMOSE SEBVICE

Of all the good things which have come to mankind from the Father, none have equal such a depth of fatherly love and care, such With himion for the present and the fature With him came the offer to the world, of
salvation from itself, for man of himself
is utterly sinful. The gosel, much of the value of which is the history of his life in bronght, as well with the message ho charta of every well-balanced Christian life world than this, and never will, for all th possibilities of a purificd and sanctified life are opened to every one who will accept the
conditions of salvation so free to all. It
would therefore seem that of the blessing which are vouchsafed us none should be ac cepted with a greater measure of thankggiv ing than just this. It is true that bat a
fraction of the world's teeming millions seem to care enough for the great boon to accep
it with all the joys that it brings to troubled it with all the joys that it brings to troubled
souls and the gladness to aching hearts, the knoweledge of whose destiny has been, until its acceptance, a dreary blank. But wha light comes to the new-born soul as it enter into the peace of a new life! How frangh
with satisfaction when, as it feels a sense of accumulating strength, it successfull
thwarts the onsets of the enemy of souls and adds to its history another victory fo Jesus!
What an occasion for rejoicing, and that ontinually, the Christian has. To think of
it, it hardly seems possible that one adopte as Christ's own can go about the world fore boding and cheerless, bowed down like a bu nelancholy commiseration. "He utter mournful disappointment with himself, dole fully murmurs regrets at his short comings, he unconverted any thought of a religion ife. That such an exhibition of loyalty to ery many well-meaning Christians habituat themselves to talk after this manner is also to contempt the religion of our Sar

The Psalmist says, " 0 , satisfy us early lad all our days." Again, "We will rejoic in thy salvation;" "Rejoice in the Lord,
ye righteous," and the New Testament all of such injunctions to the Christian Would it not be better for the cause we love nd sorrow for sin, could be limited to our cret communinge and pleadings with Go for forgiveness? Instead of chilling the hearts that are about us with recitals of spir ual dearth and darkness, thas unconscious Iy testifying to our distance from Christ should we not let the sunshine that is strug gling to get there, into our own hearts, wher ognized by others, and thus a helpful Chris ian influence, be the resalt of our living. Lичмй
Fariina, III, Dec. 7, 188

##  Which it aoticed is mother column nees life or Hope has resided 10 long. <br> He mede a pablic profession of early manhood, and united with the kinton Seventh-Day Baptist Chu which he remained a worthy and member till death.

the time of bis death, one of the pal
the firm of machinists and iron
the firm of machinists and iron
widely known as
Hope Valley, R. I.
Hope a man an'? citizen he possesse
traits of character worthy of imitati
quet and unassuming was his dep
In the jear 1841 Mr. Langwor
married to Matilda Tanner, whom
vived nearly five years. Their pn
vived nearly five years. Their p
Susan E. Langworthy, died in
1849, in the sixth year of her age.
In the year 1850 Mr . Langwor
wife took to live with them Mary
fington. In their home she grew
tal care and liberality,
The faneral was solemnized at the
Ohurch in Locustville, in the presen
large congregation of friends and
A sermon was preached by his Past
the words in 2 Sam. 3 :38-"'A
tallen in Israel.
Thane
The fact that there is nothing ne
cord, may lead to for
blessings of great val
position of how sa
if deprived of
every means of grace. I am g
longitade does not invalidate
vent two at least from assembling fo
all "like minded.
New Jersey.
Our first sleighing has come and $g$
Our meetings still continue with
two by letter and one by baptism.
Dea. I. D. Titsworth and wif
Ilinois.
One hundred friends and ne
Mrs. Elizabeth Randolph, gave he
It was her 58th birthday
A free singing-school is on
currences in our charch.
Pray for us that we may, as a ch
faithful in the services of God.
Wisconsin
The fiftieth anniversary of the ma
Buell Oviatt and Nancy Palmer,
married at West Genesee, N. Y.p
1834, by Ela. W. B. Gillette, ocel
Thurede of last week. They were
Thureday of last week. They were
Whom are now living. But instend
those erpected, four children, one fri
one from Makota, one from Chic
grandchildren, came to spend Christ
them, and in the erening a few of tl
bors dropped in, and by their wordi
cheer, added to the pleasure of the
A number of valuable prevent, ini
purse of gold, were presented by the
and friends to Brother and Sitte1
these tokens of kind remembrat
their depth of feeling, than by $t$
by their
Ppoken
For
Forty yeara ago last Jane, Broth
and wite came to Wisconsin, wh
sittor, they purchased and settled
homeatead where they heve ever ei



Selected Miscellang.

## casting odr care.



| Ah, me if but our wayward heats |
| :--- |
| Would lear the lesoon $\begin{array}{l}\text { sweet }\end{array}$ | Nould leart the leson smeet,

And the the tring fater bring
Each trial that we meet,

Nor strive with puny strpingtt till fain
To yield all thing ing int his hand-

luke's triasore.

## His name was Luke Marriot, and he had come over from England int a shipoado of emigrants, bringing with him his baby  her. He sat on one or Costle Gardan, hold employment ofices at ing the little girl and looking appealipgly every one who entered. A reporter in search of newss for one of tho moring paperi picked ap an item about him from the sa: picked ap an item about him from the su periutendent. /He's been here $a$ eouple of days waiting  himeigelf busg at the same time with some en tries he was making in a book. "The stay away oftener than they come whe they're expected for more'n a day or two There's a good many aunts and uncleg brothers and good many anters. and cousins an whove dies  ing sort of a lad. Sass his mother die lately and lett him with the baby to com over to his aunt.?  Trame, under the pressure of poverty, had shrank away from them; and his lirge eyees had an appeatiog look that was pitififl. The  next day stated that " when the ehill smilee ,  read the item went to Castle Gardan to fin the boy and aid him But wat too lat night before. The sumerintendentent did not kiow what had become of them. The great depot was crowded with fresh arrivals and Like and Toots had slipped away unobAnyone who had searched for him tha night might have found the boy, while rem dark, in the park just ontsid the geam dark, in the park just outside the Gar fen He loitered there nutit the lamps wer    burunene with the baby sister befare. What could he do ith her? how conid he care for harr. he asked himeif over and orer. Fas his one treasire, all he had in thi world.  his hek had been wand ering aimleegly shead, but he stopped now and put her down a mo- ment. He had thought of something he  a poorly dreseded mana nand ask kim a question. The man ceanned him and the child curions-  office of the city on to the region of nembs- paper offices, past a motliey collection of Bmall hops; and next $\mathbf{a}$ nendegescript locality.   "Lintall find some supper for Toots afore long," he said encouragingly, as he gathered  nattered just as like' . not, and a twopence  Terep pasing. "I I's hangry, very hungry,"  

 Luke pleaded with him a moment, and
then told him his story, miile Toots sat on
the oouter star
that filled the place at the od dollection
 old man inquired, standing with his back to
the fire and looking searchingly at Luke
with half-closed eyeg. © You be quite sure
 her somethng to eat, Luke answered, a
littlie indignant.
ter an oid onan stood Toots up on the coun-
ter and ooked at her critically. Like notic.

| rings. Toots. pat her hand out for his big he sat her down and went to a door at the Rachel shop. <br> Rachel !-ho, I say, Rachel! Will you Shortly a minate?" he called <br> ned in, and he led her over to the counter "See how she does look like Mina; jest see," e said in a voice hardly above a whisper. The little old woman rubbed her shrunken |
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Photographis of Rbcentiy Diso most interesting papers read at the
sion of the American Association for
vancement of Science, was by Profess
Adams, Director of the Cambridge
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ered manuscripts of Sir Ieaac Ne Which he attackea, who remarkable
the problem of astronomical refract the motion of the moon. It has been generally co
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The photographs of these manuse
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tions and computations. Another feature of the manuscript
neatness of all the work.
neatness of all the work.
Prof. Adams also exhin
of a recently discovered letter from th or of Sir siaac Newton to her son as follows
Dear Isaac,-I received your lett
perceive that oou expected a letter f
with your clothee, but I wrote non Your sisters present their love to you
my motherly love to you and prayer
for you

## Mat, 6, 1685.

Another set of photographs showe while an undergraduate at College form and concise and elegant in me Still another set gave the detail
By the kindnees of Professor A copy of a few of the items was $m$
dates being omitted; the amounts Spent on my journey to London,
Sp m onther
My mother givo me in ve country
Reeeived from my mother,
I Went to London on Wednesday,
and retarned to Cambridge on Mond 28, 1663,



She Gabbath Schoal.



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##  vell meeiring t Troas and deconpmenied him to thil.           of spiritual enemies, who were liable to come like "grievous wolves" and devour the unprotected, and snnoy ard distract the church. <br> EXPLANATORY NOTES. <br> V. 29. Take heed therefore 10 your- selves. Since you are to be responsible, in tho flnal absence of the apostle, it is more than ever be tore necessary that you gird yourselves and put on the whole armor of ( hrist. There is much force in the expression, "Take heed to yourselves.' They are to stady their own hearts as the fountuins of tieir words and examples No instrictor or teacher is prepared to be a safe guide of ollhers whose own heart is not pure from all guile and from every root of bitterness, who does not deeply love the lighest nterest of every poor struggling soul around him. Then again, they must take heed to themselves in their knowledge and understanding of the facis and truths of religions. The Christian religion rests up- on historical facts and unchangealle truths. Professeíc. consecration to Christ: and a conscience void of:ofense, if it bei indiftent to of offense, if it be indifferent to these realities, is volve upon the elders of the church. The apostles hough inspired men deemed it necessary to use grent diligence in study, both of the word and how toexpound and apply it. And to all the fock. Theerpound and apply it. And to all the flock.










 feli from his lips. Now with the most tender love
he is commending them to God in prayer. It is no
source of wonder that they wept with sorrow at the him. A leautiful expression of tender and grate
ful regard.
V. 38 . Sorrowing most of all that they

## nssruvt at denurve.

The Sabbath School Institute in DeRuy 27th and 28th of December, was a good thing. The attendance was large and ap
preciative. The Institute opened by by the pastor, in the interest of Sabbath Schools. The opening sermon Sabbath John 21:15, was pertinent and impressive. perintendent, in which the Pastor and L. C. perintendent, in which the Pastor and L. C.
Rogers took part, followed by a general re Visitor, allow me to express my convictions Sabbath School work. I am delighted with
its gencral make up, quality of paper, dress, mprovement apon what we once had . Why is it not about as good as any body has? It
pleases our children. Let us all strike
hands tngether and make it not only the

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