

The Sabbath Recorder.

New York, October 27, 1853.

TRACT DISTRIBUTION.

One of the most important agencies for enlightening the world is Tract Distribution. We refer to it now for the sake of inviting attention to some resolutions adopted at our late Anniversary; particularly to the one recommending to the several churches "to raise funds for the purchase of Tracts, and to appoint suitable agents to distribute them when they may find inviting and promising fields." We speak of this, when we say, that the Society did not accept this resolution as a mere matter of form. It was adopted in the hope that our churches would act, and go into the work of Tract Distribution with new vigor.

What we wish to say is this:—That churches are not to suppose that, because the work is committed to them, the fields in which they are to operate must needs be in their own immediate vicinity, so that their work may be done at the least possible expense. We do not think the Society contemplated the doing of the work upon so limited a scale. If it came to the knowledge of a church in Rhode Island that there is an inviting field of labor in Pennsylvania; or to the knowledge of a church in New Jersey, that there is a good opening in Virginia, or in Tennessee; we suppose that it should be regarded as something like a Macedonian call upon these churches, respectively, to enter into the fields thus brought to their notice, by sending out colporters well freighted with Tracts for circulation among the inhabitants. Such kind of labor, we suppose, would fulfill in some degree what the Tract Society intended by its resolution.

As for the limited operation of churches in fields adjacent to their own locality, we certainly do not undervalue it, nor would we deny that it does, in part, answer the intention of the Society by the resolution referred to. Certainly, those near home are not to be neglected for those at a great distance, especially if the nearer ones look like fields whiting for the harvest. But it not unfrequently happens, that the people in the vicinity of a Seventh-day Baptist church are the most unlikely of all others to give the Sabbath question a fair investigation. They have so long accustomed themselves to pervert the obvious teaching of Scripture on this most important question, that they cannot see the light, though it shine upon them so brilliantly. There is but little hope for them. However, let even these be continually admonished, in faithfulness and in love.

On the supposition that churches will look out for inviting fields, where they may scatter the seeds of truth, and will resolve upon acting efficiently in the matter, we suggest, that it is not necessary, though in some cases it may be desirable, to send out a minister as colporteur. In our opinion, too much importance has frequently been attached to having one employed in this business who can argue the point well, and can deliver lectures to the people as he goes. We think it were often better to have one who knows how to hold his tongue. Sometimes, it is true, a public argument is valuable; but in the majority of instances, people prefer, upon a question that involves a complete revolution of their practice, to think the matter over quietly, without being subjected to the chafings of dispute, or to such importunities as one who earnestly maintains his argument is likely to employ. They want to take time for consideration; and that quiet, unobtrusive way of simply depositing a Tract in each person's hand, without stopping to argue the point, will in a great majority of cases produce the most favorable results. Keep your ministers at home, then, if you need them, and employ some good, honest-hearted, amiable brother, whose general deportment will commend him as a Christian, to go out on these errands of good. Let it be some brother who is known to be a man of prayer, and who, after he has circulated his little books, will go to some secret place, drop down upon his knees, and implore the God of Truth to accept and bless the labor performed. His fervent prayers will do more good than a thousand noisy arguments.

Now, as it is not necessary to send out a minister, nor even a person of considerable talking abilities, as colporteur, it is evident that every church has within itself all the requisite agency for fulfilling the intention of the Society. And if all the churches in the Denomination would wake up in earnest to the work, we think that the year to come would show more any previous year of our Denomination's existence.

But the mode of operating contemplated involves expenses. If a Rhode Island church, or a church in the State of Wisconsin, should send a colporteur to Virginia, or Tennessee, or Michigan, it would cost something. His expenses must be paid, his labor compensated. And, alas! so many of our churches think that if they do but sustain (or half sustain) ministers within their own bounds, they are doing all their duty, and a little more, that suggest the duty of sustaining Tract Distribution also at any considerable expense will, no doubt, seem like the imposition of an intolerable burden. But do not be alarmed, brethren; you have yet, even the best of you, hardly made a beginning towards those sacrifices which duty to the Lord Jesus Christ demands. You are far, far behind your duty. It is high time that you awake out of sleep, and understand that your mission is to redeem your fellow

creatures from ignorance and sin. Open your purses, then, and not only sustain your ministers, but your Tract Distributors also. Talk not about expense; what is that kind of service worth which costs nothing? Your money was deposited in your possession, that you might use it in doing good; think whether you can make a better use of it than in the way we propose. T. B. U.

JOHN FREDERICK OBERLIN.

Thanks for the lives of the great and good. Thanks for the influence of their examples. "Principles instruct us—precepts guide us—but example moves us. Example is principle and precept embodied, living and in action. We not only see what is done, and what ought to be done, but what can be done, and how it is done. It appeals to all of our faculties at once; it fixes the attention, engages the imagination, instructs the judgment, moves the heart, subdues the will, awakens the conscience, and assists the memory." Such being its influence, it is well that we should hold frequent converse with the lives of those that have left to us the rich legacy of their noble deeds. We were forcibly reminded of this while reading the memoirs of Oberlin.

JOHN FREDERICK OBERLIN was born at Strasburg, France, August, 1740. His parents, though not in affluent circumstances, were very well educated, and devoted much time to the careful instruction of their children. The subject of this sketch was early noted for his benevolent spirit, united with a good degree of chivalry and daring. He was ever ready to assist the needy and defend the oppressed, even at the risk of his own reputation or life. Being ardent, enthusiastic, and susceptible, the prayers, religious songs and reading of his mother made a deep and lasting impression upon his mind. He resolved to devote himself to the ministry. While a student of Theology, he was induced by his mother to attend the preaching of Dr. Lorenz, which, if not the origin of, at least gave a more evangelical turn to, his piety. At the age of twenty, he made an entire, an unreserved consecration of himself to the Lord. He completed his educational course about this time, but continued seven years longer in private life, either studying or teaching. During this time, he seems to have been schooling himself, unconsciously perhaps, for his future sphere. He formed habits the most simple and self-denying. He generally prepared his meals in a pan hung over his study lamp.

While living in this simple and secluded manner, he was solicited by M. Stouber, a Lutheran minister, to succeed him as pastor to Waldbach, in the mountainous canton of Ban de La Roche, or Stenthal, in the north-eastern part of France. This was a cold and sterile region. Stouber found the people semi-barbarous, speaking the old Patois dialect, the French language of the twelfth century. The canton had been desolated by wars. The roads being destroyed, there was no communication with the surrounding country.

But it was a region where the rights of conscience were inviolate and sacred. When it was incorporated as a part of France, it was stipulated, that here liberty of conscience should be enjoyed. Persecuted Protestants, from time to time, had fled to this spot for safety. Although safe, yet, from the nature of the region, they lived in a state of the utmost misery and degradation. Their ignorance, also, was deplorable.

M. Stouber, on his first visiting Waldbach, was shown into a miserable cottage, filled with children in a wild and noisy state. It was with difficulty that he could find the master. At last he found a decrepit old man lying on a bed in one corner of the room. When Stouber inquired of him, what he taught the children, his frank reply was, "Nothing, Sir." "Nothing! how is that?" inquired Stouber. "Because I know nothing myself." "Why then are you instituted school-master?" "Why, Sir, I had been taking care of the Waldbach pigs for a great number of years, and when I got too old and infirm for that employment, they sent me here to take care of the children." The name of school-master had become so contemptible, that it had to be changed to that of Regent, before any one qualified could be found to enter upon the duties of teacher among them.

Oberlin entered upon his duties. At first, he found great difficulty in overcoming their prejudices. He often ran narrow chances of being mobbed. To rescue his parishioners from their half-savage state, he built roads, supplied implements of husbandry, and established a sort of bank for lending money. The young men were sent off to learn trades. Habitations were previously hewn from rocks or dug in the sides of mountains. Under the superintendence of Oberlin, suitable cottages were constructed. For many years previous to 1709, the people had lived upon wild apples and pears. From this time till Oberlin, they lived chiefly on a degenerate species of potatoe. He planted fruit and ornamental trees—introduced new varieties of vegetables and grains—gave lectures on agriculture—formed an agricultural society—had the young instructed in chemistry and botany—distributed prizes to successful farmers—thus employing every means for supplying their physical necessities, or adding to their comforts. He was assisted in these efforts by pecuniary contributions from his friends.

Neither did he forget their intellectual or religious wants. He established one of the first, if not the first infant school that was ever

organized. In order that he might have suitable teachers for such schools, he took young ladies into his own family, and trained them for the work. He built school-houses—made books—changed their language from the Patois to the pure French—established concerts of prayer, with various other means of religious instruction, besides the stated duties of preaching. He was, at the same time, minister, teacher, author, farmer, mechanic, and physician.

The effects of his labors soon began to manifest themselves. The feelings of those rude mountaineers were very soon changed from prejudice and aversion to love and admiration. They soon began to practice his precepts, and emulate his examples. When he first went there, the inhabitants could go to church only by turns, borrowing each other's clothes for the purpose. His parish was soon converted from one of the most miserable to one of the most prosperous, peaceable, and happy parishes in France. The fame of his doings soon spread abroad. Strangers from various parts of the world were attracted to the spot. During the Reign of Terror, when war and carnage raged over France, when social ties were abrogated, property confiscated, ministers imprisoned, Waldbach was an asylum—Oberlin prosecuted his labors unmolested. The Royal and Central Agricultural Society of Paris voted him a gold medal, in acknowledgment of the services he had rendered to agriculture and to mankind—for the perfect model his society presented of social economy. Louis XVIII. presented him with the emblem of the Legion of Honor, as an expression of thanks for the services he had rendered his canton. On the organization of the British and Foreign Bible Society, he, by the request of the Society, became its first foreign correspondent, and, under its direction, organized an auxiliary society at Waldbach, through which means some ten thousand copies of the New Testament were soon put in circulation.

In personal appearance, Oberlin was rather under the medium size—dignified, grave, condescending, affectionate, and polite—very courteous to inferiors, always pulling off his hat to adults, and taking children by the hand, as he met them. The effect of this was soon manifest upon the hardy mountaineers—their remarkable and universal suavity of manners astonishing even a Frenchman. In conversation he was fluent, communicative, and inquisitive. He performed the most trifling acts of life as a religious duty. He decided all questions of doubt by lot, believing in a special Providence. For this purpose, he kept two tickets in his pocket, with *yes* written on one, and *no* on the other. In all cases of doubtful action, he, with prayer, drew one of these, and the course to be pursued was determined. He was noted for frugality, never having been known to owe any man. On hearing of the sufferings of slaves in this country, he would use no more of the products of slave labor. Fearing that the paper currency of the French Revolution would become a disgrace to his country, he redeemed all the broken bills that changed, for the space of twenty-five years, to come into his canton. His preaching was simple, energetic, colloquial, and affectionate, using many familiar figures, allusions, and anecdotes. His doctrinal views were mostly orthodox, differing perhaps, now and then, on a minor point. When he became so old that he could no longer discharge the duties of a pastor—which was not till he was upwards of eighty—he used to spend most of his time in prayer for his flock. Taking the church register, he would go over the names in order, praying for each individual. After being pastor of Waldbach nearly sixty years, he was called to his rest at the advanced age of eighty-five. A funeral procession, over two miles in length, followed his remains to the grave. The deep-seated affection of his people for him is finely illustrated by an anecdote of one of his servants. One, in tears, being asked the cause of her grief, replied, that she feared there were no servants in heaven, so that she might there wait upon her good pastor. Another anecdote illustrates the power of such a life and character in influencing others to like action. A clergyman was once on a time listening to some one reading the life of Oberlin. Inspired by the noble example, he sprang to his feet, exclaiming, "I too will do something for the poor and needy." Oberlin College was the result.

MEETING OF NEW JERSEY CHURCHES.

The Seventh-day Baptist Churches of New Jersey held their Yearly Meeting with the Church in Plainfield, commencing on Sixth-day, Oct. 14th, 1853, at 2 o'clock P. M.

The delegation from the West Jersey Churches, Shiloh and Marlboro, was quite small, owing to the fact that the brethren of those Churches, being mainly an agricultural people, are, in this month of the year, very busily engaged in their Fall's work. A full attendance was given by the brethren and sisters of the Piscataway and Plainfield Churches to all the exercises of the Meeting. All present seemed to unite in the desire of worshipping God in the spirit of holiness, praying for higher attainments in our Christian pursuits, and a more perfect consecration to the work of glorifying our Heavenly Father.

The Introductory Discourse was preached by David Clawson, from Col. 3: 1—"If ye then be risen with Christ, seek those things which are above." The grace of God bestows spiritual life upon the heart dead in trespasses and sins. In our regeneration, the Scriptures represent us as rising, through the merits of our Saviour's atonement, from the destructions of sin to a state of reconciliation with God. Having put on Christ, it remains for us to exhibit to the world, not only an aiming, but a striving for heaven. There is the kingdom of God, to become the happy subjects of which must be our great endeavor. There is the city of the righteous—the New Jerusalem—in which are the dwellings prepared for our sanctified spirits. There is the society of the saints and angels, rendered more blissful by the presence of our Saviour. Finally, there are those sacred employments of casting our crowns at the feet of Jesus, and studying with unveiled vision the manifestations of divine wisdom and power.

After this discourse, the pastors of the several churches presented verbal reports of the state of religion among the people of their charge.

In the Piscataway church, an encouraging interest in religious things is manifested, the prayer meetings are fully attended, and nearly all seem desirous of actively engaging in the cross-bearing labors of the gospel.

In the Shiloh Church, a better religious feeling appears to be reviving in the hearts of a portion of the members; prayers are requested for the unregenerate, and hopes are entertained that the Spirit, which trieth the hearts of men, will again visit them with an unction from Heaven.

The Marlboro church remains spiritually in nearly the same condition in which it was a year since. Strenuous efforts are being made to build another house of worship, and it is confidently expected that by next summer a commodious building for this purpose will be erected.

Preaching Sabbath evening by W. B. Gillett from Matt. 5: 11, 12—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven."

We are not to expect peace in this life, but the most trying afflictions. Christianity is at war with the wickedness of the world, and the world is in arms against it. Neither are we to expect rewards in this world. The blessings which we receive in the flesh, are not given because they are due us, but through the goodness of our Saviour. All rewards received hereafter are inseparably connected with obedience—with voluntary submission to the will of God. The rewards of the righteous will be received in approbation, and not as a debt. Whether we are saved or not, we are under obligation to serve God, because he is our moral governor. In the Judgment we shall not be surprised to see the poor, humble, despised follower Christ, receiving the highest praises from God. The truly devoted in this life will never meet with bitter disappointments; he will discipline his heart to take cheerfully what Providence sends upon him. We are never satisfied with the attainments of this life, but the rewards which are above will fill with complete joy the spirit of the saint; hence no murmuring in heaven. Better be tried here, so as to be prepared to enjoy greater happiness hereafter.

The Sabbath morning discourse was preached by David Clawson, from Heb. 2: 18—"For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." The character of Christ, as an Apostle, Prophet, Priest, Saviour, and Mediator, was briefly alluded to. The nature and intensity of his sufferings are shown in his divine humiliation, in his exposure to temptations, and in the agony of the crucifixion. Christians are expected to honor God, by overcoming all temptations, and enduring all trials, through prayer and watchfulness. To receive aid from Christ in our sufferings, it is necessary for us to renounce the love of the world, to lean upon God entirely for spiritual strength, and render unto him the homage of our highest love. Christ is a wise counselor, because he knows our frame; he is a safe intercessor, because he knows the nature of human frailty; he is an able deliverer from temptation, because he has foiled the arch-fiend in his most insidious designs.

This discourse was followed by one from W. B. Gillett; text, Ps. 36: 2—"For he flattereth himself in his own eyes, until his iniquity be found to be hateful." He spoke of the delusions of sin, which beguile the transgressor into feelings of peace and security. Some suppose that God regards the general character only, and not every little act of a man. Others imagine that he is satisfied with a partial repentance, which can be delayed till to-morrow or some other future time. Some cry, all is well, when their peace is not made with God. Many are deluded in thinking there is no necessity of present humiliation, because they have mortified their natures sufficiently, when they put on Christ at some past day. He concluded by showing the enormity of these sins, and indicating the way of escape from them through the grace of God.

After the morning services, the sufferings and dying love of our Saviour were commemorated in the ordinance of the Lord's Supper.

Preaching in the evening after the Sabbath, by H. H. Baker, from Luke 13: 20, 21—"Whereto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened." The theme of the discourse was religious progression—illustrated in part by the processes of natural and intellectual progression. In the physical world, the most stupendous results often proceed from insignificant causes, and hang balanced for a time in uncertainty, by the least attenuated thread of circumstances. The intellect, in its progressive developments, commences with the mere rudiments of knowledge, and advances slowly, but surely, until it is able to predict events which will happen a thousand years in the future. The existence of the church at one time depended on a single promise—subsequently on a single individual—soon after, all its members met in one room—but now it is as widely spread as the boundaries of the earth. You all can recollect when your consciences were first slightly touched by the feeling of your infirmities, and subsequently aroused to the full view of the exceeding sinfulness of your sins. The Christian's advancement, from the time of conversion until he reaches heaven, was delineated.

Preaching First-day morning by David Clawson, from Ps. 89: 15—"Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance." The joyful sound spoken of in this passage refers to the sound of the trumpet of jubilee, which was blown to proclaim liberty to the enslaved. It is a beautiful illustration of the power of the Gospel, the legitimate object of which is to set forth truth for the salvation of men. In proclaiming gospel truth, one must have the grace of God abounding in the heart. Many of the blessings which the lover of God receives were enumerated.

In the evening following, preaching by W. C. Whitford, from Phil. 1: 27—"Only let your conversation be as becometh the gospel of Christ."

In the Business Meeting, First-day afternoon, W. B. Gillett being Chairman, on motion of David Dunn, it was voted, that hereafter the Yearly Meeting of the New Jersey

Seventh-day Baptist Churches be held so as to alternate regularly with the East and West Jersey churches; and that the next Yearly Meeting be held with the Marlboro church, on Sixth-day before the third Sabbath in November, 1854. On motion of I. D. Titworth, it was voted, that a synopsis of the discourses and proceedings of this Yearly Meeting be furnished for publication in the *Sabbath Recorder*. W. C. Whitford, Rec. Sec.

NOTES BY A CORRESPONDENT.

Journey West—Northwestern Association—Palestine Mission.

We left Albion, Erie Co., N. Y., September 5th, and in one hour and a half were set down in the village of Niagara Falls. A company of six of us, including a tall Kentuckian, hired a carriage for \$4, the cheapest we could find, and soon we were crossing the justly celebrated Suspension Bridge, on our way to the Cataract on the Canada side, via Lundy's Lane and the Burning Spring. Two hours brought us to Table Rock, where the visitor has a view of the foaming sheet in all its indescribable grandeur. At different points on our way thither we saw the Falls, and the different directions of the rainbow; but here we saw the watery element leaping and frolicking, and seemingly mad and frantic in her glory. We stood within a foot of the edge of Table Rock, and, as we since learn, within three or four days of its fall—of eternity! gazing and admiring, and felt ourselves exhilarated, fearing, yet drawn and almost chained to the spot; and oh! what thoughts we then had of the majesty, power, wisdom and dominion of that Being at whose bidding this mighty stream continues to flow on, and pour and roar from age to age! We were urged to go under the sheet, and were inclined to pay our half dollar, but our time was too limited; so we saved that for the poor.

Arrived at Buffalo in the evening, we had a pretty fair demonstration of the *pow-wow* of the cabmen and runners of that place. Certainly, if they ever exceed the racket and confusion, the pulling and hauling and swearing of that evening, we tremble for the traveler and sojourner, lest a similar fate to that of the cities of the plain befall them. One followed us some distance, pressing very earnestly the claims of the Central Michigan Route, and when informed that we were bound by the Southern Michigan, he vociferated, at the same time extending his hand: "Good-bye, Sir; good-bye, man; if you have any children with you, I advise you to take a school marm with you; for they will be twenty-one years of age before you get there; good-bye, Sir, farewell!"—and with a volley of good wishes, evidently designed to make us feel good-natured, he reluctantly backed out!

The promise was, "through to Monroe in fourteen hours." The Lake was remarkably smooth, but the boat did not arrive at M. till long after the train had left; so we put back (as it seemed to us) to Toledo, where, at 6 P. M. of the 6th, we took cars for Chicago. Delayed that night, by some fault of the iron horse, we did not reach the boat for Milwaukee (on Lake Michigan) in time for our baggage to come on board. But some of us were on board, and the boat was off. The writer stopped at Waukegan, and returned to Chicago in search of his and others' baggage. Found all, and returned next day, arriving in Milton the evening of the 8th.

Here, for the first time in our life, we set foot upon prairie soil, and looked with delight upon the great expanse—"of bottom land—fat as a pan-cake—fat as grease." The friends in Milton received us with open arms, welcoming us to as hospitable homes as any Seventh-day Baptist deserves—good enough for that people, and, we had almost said, too good for those who are not; but we will say, hospitality as cordial, comforting and unbounded as is to be found any where. We verily believe the brethren of our order are remarkable for the manner and matter of entertainment. What we have said of Milton will apply to all whom we visited West. The pastor, Bro. V. Hull, was absent on a visit to Dakota. His supply, Eld. Coon, took the writer from house to house on his agency. At first it was thought fifty dollars was all they could raise for the Palestine Mission; but, without urging or screwing, their donations amounted to \$158 37. We found the Albion church building an Academy, yet their liberality, abounded to the amount of \$34. The Christiana church, a feeble band, but growing, gave \$24 25. It is with heart-felt gratitude that we mention the aid rendered in collecting by the pastors of these churches—Elders Z. Campbell and A. W. Coon.

Through the kindness of Elder V. Hull, we were carried to Walworth, where the North-Western Association convened on the 22d ult. The sessions throughout were very harmonious and spirited. The discussions showed that the brethren were not behind in their views of duty and their zeal in the cause of Reform. Indeed, it was one of the most pleasant and refreshing Associations we ever attended. We heartily wished for the presence of more of our Eastern brethren, that they might realize how good it was to meet with kindred spirits, and so many of them, in the home field of the Far West.

Eld. O. P. Hull, the pastor at Walworth, is doing a good work. His people are all united with him as a brother beloved and successful in advancing the cause.

Our interview with Eld. Varnum Hull was peculiarly gratifying. His eye had been upon Free Missions, and our own course in former years—was well acquainted with the rise of McGrawville College—the change of Sabbath views, and the trials incident to our becoming Seventh-day Baptists. Never shall we forget his eloquent plea for the slave, and

the principle of Free Missions, before the Association. Nor shall we forget how our hearts melted as water at parting. The Lord bless his servant with grace and holy boldness to earnestly and successfully advocate the cause of Christ.

The Walworth church contributed \$58 72 for the Palestine Mission. A pledge of — dollars was to have been redeemed at the meeting, but the brother was detained at home by illness. Fifteen dollars forwarded by the Southampton church, — the prospect of ten more from the same, swelled the above amounts to the comfortable sum of \$300, which is doing well for people in a new country, and may be received as a pledge of material aid for years to come.

Of the richness of the soil, the beauty and advantages of the country in which our people are located, the half has not been told; we hardly dare speak our mind lest we be not credited. We now have full faith in Wisconsin, and we think that all who go there must, if they can leave at all, come away regretting that they had not sooner believed the many truthful reports concerning the intrinsic worth of that goodly land. Milton, Albion, and Christiana, are pleasant locations, with many farms for sale, among which are some rare chances for new comers. The brethren at these places agreed that we should see a fine country at Walworth; and, sure enough, a more beautiful prairie than Big Foot, need not be desired; had our visit been in summer, we should have thought it a near neighbor to Eden. Wm. M. Jones. Oct. 20, 1853.

MISSIONARIES IN CHINA.—A recent number of the Chinese Repository contains a carefully prepared schedule of the missionaries of the several societies who have been engaged in the Chinese Mission, from the arrival of Dr. Morrison, in 1807, to the close of last year, from which it appears that the total number is 150, of whom 73 are now in China, and five are absent on account of ill health or for other reasons. Of the remaining seventy-two, twenty-five died in the field of labor or on the passage home, including four who were drowned, and three who met a violent death at the hands of the natives. Forty-eight have retired; most of them on account of their own ill health, or that of their families, but some of them through discouragement at the little progress they made in learning the Chinese language. Of the whole number, forty-seven were Englishmen, eighty-eight Americans, and fifteen came from the continent. Of the missionaries now in China, including the five now absent, twenty-three are Englishmen, five from the continent, and twenty-four are from America.

A DAY OF PRAYER FOR BURMAH.—The Convention of Baptist missionaries at Maulmain, in April and May last, after a protracted and laborious session, in which the principles and methods of missionary action were thoroughly discussed, and plans were laid for the prosecution of the great work which the opening of Burmah sets before them, passed the following resolution:—

Resolved, That, in view of our dependence on the blessing of God for success in the great work in which we are engaged, and especially in anticipation of the increased efforts about to be put forth for the evangelization of Burmah, we will individually; at the stations with which we may be severally connected, set apart the first Thursday in November next as a day of fasting, humiliation, and prayer, humbly to supplicate the outpouring of the Holy Spirit upon ourselves and the perishing multitudes for whom we labor; and that we will invite the native churches with which we may be connected to unite with us in this exercise.

A KAREN CHURCH MEETING.—Mr. Thomas thus describes the proceedings of the church at Yaville, which at the time of his visiting them, received for baptism fourteen converts:—

"One who has only been in the church meetings in America can have but a faint idea of what our examinations are here. Many of the candidates were aged persons, who had studied no catechism, who were unable to read. They had only been taught the first principles of our holy religion. Hence it was not in consideration of their attainments in theology that we accepted them. They knew only that they were sinners, that Christ died to redeem sinners, and that they trusted alone in Him. They wished to be baptized in order to obey the command of Christ. When I had ascertained as much as this, I would turn to the assistant and the members of the church, and inquire what had been their manner of life during the year—if they had acted like Christians. I had, it is true, some misgivings, but could not but ask, 'Can any man forbid water, that these should be baptized?' I durst not. The church unanimously received them. The judgment will disclose the correctness of our decision."

THE MAINE LAW IN ENGLAND.—The Temperance men in England are about to petition their Parliament for a prohibitory liquor law. There are 2,627 licensed brewers in the British Islands, 88,400 persons licensed to sell spirits and wine, and 88,658 licensed to sell beer. In 1851 there were 31,000,000 gallons of spirits consumed in Great Britain in one year, with nearly 6,500,000 gallons of foreign wine. The whole amount being according to the public revenue is over fifteen millions sterling. It will be seen, from this statement, that the Temperance men have a formidable opposition to encounter.

LONDON CITY MISSION SOCIETY.—This is the largest Society of the kind in the world. It employed last year no less than 297 missionaries, who were constantly engaged in domiciliary visitation. The number of visits they made during the year was 1,240,318, and they distributed 1,766,121 religious tracts. In their visits, they read the Scriptures on 379,687 occasions; they held 20,417 social religious meetings; they induced 2,317 adults to attend public worship, and 6,783 children to attend Sunday schools.

Crystalline.

We are indebted to the Independent for the following description of the Crystal Palace and some of its contents.

The Palace is in the form of a square cross, four hundred feet each way. The machine arcade, on the eastern side, is four hundred and fifty feet long and twenty-two feet wide.

Grand Divisions.

The ground floor of the main building is divided into grand divisions, marked A, B, C, and D. Each grand division has twenty-two exhibits, represented on the diagram by Arabic numerals.

Division A is devoted exclusively to the contributions of our own country, and is the first named in the catalogue.

Division B is devoted to the contributions of Great Britain and, with a few American articles, occupies the eastern side of the machine arcade.

Division C is appropriated to Italy, Austria, Holland, the British Colonies, including Canada, Prussia, Denmark, Sweden, Norway, Turkey and Hayti.

Division D contains Whitworth's tools, and machines for working iron, cotton machinery, articles of iron work, linen fabrics, cloths, old armor from the Tower of London, cutlery,

embroidered hangings, and elegant stationery, from De Lorme & Co., which will be found in courts Nos. 1 and 7.

In court No. 6, division C, will be found the Gobelins and Bearnois tapestries, and the Sevres porcelains, all from the imperial manufactories of France, and sent out for exhibition by order of the Emperor, Louis Napoleon, whose portrait bust, with that of the Empress Eugenia, will be found in court No. 13;

The picture gallery, on its catalogue of 675 pieces, contains many gems of art, among which a mother and child by Carlo Dolci, and the "Brigand and Horse" by an American artist, are very conspicuous pictures.

The Hungarian Regalia.

The official Temesvar Zeitung gives a particular account of the recent discovery of the royal insignia of Hungary, from which we draw the following sketch:—

"It was fully shown at the outset, by Auditor T. von Karger, that Kossuth first took the insignia to Alt-Orsova, but being unable, with any due degree of security, to conceal them, he took them to the Hercules Baths at Mehadia.

"Early last spring Karger was ordered to devote himself to the task of seeking the chest in which the insignia was deposited. He started on the principle that the secret could have been imparted to but few persons, in order to attain to any degree of security, and that they must have chosen some point, which could be easily found again by them or by their messengers, even upon the lapse of years; and further, that they could have crossed the Cserna by only one way, and that the place of concealment must be beyond that river—a region affording but few places suited to their object.

"Karger concluded finally that the desired sign must be sought among the trees. Now began anew a careful examination of the entire wooded district, and at last, in a solitary spot, almost hidden from the eye, and not far from an old road, untraveled for the last fifty years, which once led to Wallachia, was noticed a clump of trees in which many branches had been lopped off or partially cut, and which on the whole presented somewhat the appearance of having been trimmed with some special object in view.

Austrian stately, including three of the famous painted heads, which will be found in courts Nos. 18, 19, 20; also, a splendid specimen of lead pipe, 1800 feet long, with numerous other interesting contributions.

New Inventions—Paper and Printing Press.

In the review of the Exhibition of paper at the Crystal Palace, is a notice of a new discovery which promises to work a revolution in the production of newspapers as well as of books.

Another invention of a character no less interesting and important to the publishers of journals of a large circulation, has been patented by Mr. Victor Beaumont, a citizen of New York, though of French birth.

The following are the regulations of the British army upon this subject. They were prepared by a mixed commission of officers and eminent experienced professional men, and have recently been issued:—

Shoeing Horses.

The following are the regulations of the British army upon this subject. They were prepared by a mixed commission of officers and eminent experienced professional men, and have recently been issued:—

"1. The shoe is to be beveled off so as to leave a space and prevent pressure on the sole.

"2. It is not to be grooved or fettered, but simply punched, and the nails counter-sunk.

"3. Calking is to be applied to the hind shoe only, and is to be confined to the outside heel. The inside heel is to be thickened in proportion.

"4. The weight of the shoe is to be from twelve to fifteen ounces, according to the size of the horse.

"5. Horses are to be shod with not less than six nails in the fore, and seven in the hind shoe; nor is the shoe to be attached with less than three nails in each side.

"6. In preparing the foot for the shoe, as little as possible should be pared out; and the operation should be confined to the exfoliating parts of the foot only.

"7. Both the fore and the hind shoes are to be made with a single clip of the toes."

These rules may be of some value to blacksmiths and horse-owners.

How to avoid a Bad Husband.

1. Never marry for wealth. A woman's life consisteth not in the things she possesseth.

2. Never marry a fop, or one who struts about dandy-like, in his silk gloves and ruffles, with silvered cane, and rings on his fingers. Beware! there is trap.

3. Never marry a niggard, a close-fisted man, sordid wretch, who saves every penny, or spends it grudgingly. Take care lest he stint you to death.

4. Never marry a stranger, or one whose character is not known or tested. Some females jump right into the fire, with their eyes wide open.

5. Never marry a mope or drone, one who draws and draggles through life, one foot after another, and lets things take their own course.

6. Never marry a man who treats his mother or sister unkindly or indifferently. Such treatment is a sure indication of a mean and wicked man.

7. Never, on any account, marry a gambler, a profane person, one who in the least speaks lightly of God or religion. Such a man can never make a good husband.

8. Never marry a sloven, a man who is negligent of his person or his dress, and is filthy in his habits. The external appearance is an index to the heart.

9. Shun the rake as a snake, a viper, a very demon.

10. Finally, never marry a man who is addicted to the use of ardent spirits. Depend upon it, you are better off alone, than you would be were you tied to a man whose breath is polluted, and whose vitals are being gnawed out by alcohol.

In the choice of a wife, take the obedient daughter of a good mother.

California Nomenclature.

Some of our people in the interior have a most extraordinary taste in nomenclature. The recent election has brought to light such delectable localities as Whiskey Creek, Jackass Gulch, Humburg City, One Horse Town, One Mule Town, Drunkard's Bar, Murderer's Bar, Shirt Tail Canon, Lower Humburg, Negro Hill, Fiddletown, Coon Hollow, Jay Hawk, Condemned Bar, Grizzly Flat, Mustang Canon, Poverty Bar, Mule Canon, Greenhorn, Mugginsville, Mad Muletown, Sucker Flat, Ratsnake Bar, Yankee Jim's Peppermint Bar, Mad Canon, Humburg Canon, Rough and Ready, French Corral, etc.

BENDING SHIP-TIMBER.—Thomas Blanchard, of New York, has invented a new method of bending or turning ship timber, which invention he has sold to a company lately organized with a capital stock of \$600,000.

trees are to be planted in such places, a large hole, six feet in diameter, should be dug, and eighteen inches deep; and to fill in around the roots, at least two-thirds as much good common earth should be procured as was thrown out, the other third being filled in at the surface from the best of that which was thrown out, unless clay. For want of such good soil, hundreds of trees die before the end of the second year.

3. AFTER-TREATMENT.—The trees may be good, and the planting well done, but their growth will be just in proportion to their subsequent care or neglect.

London Life.

In a city like London, the strife of life is awful. All classes, who work in any way for their living, find it an unmistakable reality. There is no exemption. A man can not turn from one thing to another if the first experiment fail. Here failure in any thing is ruin, and ruin is disgrace.

EMBRACED IN GOOD TIME.—The Memphis Appeal contains the following:—

"A most touching case, illustrative of conjugal love, occurred at our wharf a few days since. A man and his wife were coming up the river, when the husband took sick and was supposed to have died. When they arrived at this place, the wife had a coffin purchased, and the husband was deposited in the last home of the dead. Just before the moment of the closing of the coffin, however, and the final interment of the deceased, the bereaved and agonized wife insisted on once more looking upon and embracing the cold remains of the deceased partner of her bosom.

VARIETY.

There was a problem among the Stoics, which ran thus:—"When a man says 'I lie,' does he lie, or does he not? If he lies, he speaks the truth; if he speaks the truth, he lies." Many were the profound words written on this wonderful problem.

"Did he not make several visits after the patient was out of danger?" was the question of a lawyer in cross-examining a witness called to prove a doctor's bill, in one of our justice's courts, a couple of days since.

A gentleman at a musical party, where the lady was particular not to have the sweet sounds interrupted, was freezing during the singing of a long concert piece, and asked a friend, in a whisper, "how he should stir the fire without interrupting the music?" "Between the bars," replied the friend.

There is a set of harmless liars, frequently to be met with in company, who deal much in the marvelous. Their usual intention is to please and entertain; but as men are most delighted with what they conceive to be the truth, these people mistake the means of pleasing, and incur universal blame.

When Sir William Hamilton announced to the Royal Irish Academy his discovery of the central sun—the star around which our orb of day and his planetary attendants revolve—a waggish member exclaimed, "What our sun's sun? why, that must be a 'grand sun!'"

If two negatives are equivalent to an affirmative, what inference can we draw from the following:—"Nobody that don't take that man for no great thing aint much mistaken?" This is a veritable sentence in a communication from a correspondent.

In a recent 4th of July oration at Oswego, a young orator waxed sublimely eloquent in descending on the "Frigate" of Columbus, and the "stars and stripes" that waved from his mast head.

The celebrated English poetess, Eliza Cook, very truly says, "To appreciate the value of newspapers, we have only to suppose that they were to be totally discontinued for a month."

When a man finds a great deal of fault with a newspaper which he never fails to read, it is a sign he has not paid for it. People seldom pick flaws in their own property.

A team recently made its appearance at Stockton, California, with a load of snow, four days from the Sierra Nevada mountains. It was sold at twenty cents a pound.

American Sabbath Tract Society's Publications.

The following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

- No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 22 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 29 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Catechetical to the Old and New Testament. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Enforced and Observed. 48 pp.
No. 11—Religious Liberty Enforced by Legislative enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

- A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Kingston, Ct., in 1802; now published in a revised form. 120 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1688. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price \$1 00 per hundred.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc's Publications.

The Sabbath Recorder, Published Weekly. Terms—\$3.00 per Annum; in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote moral piety and vigorous benevolent action, at one time that it urges obedience to the commandments of God and the faith of Jesus.

The Sabbath-School Visitor, Published Monthly. Terms per Annum—\$2.00 in Advance.

The Sabbath-School Visitor is a little graphic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination.

The Seventh-day Baptist Memorial, Published Quarterly. Terms—\$1.00 a Year, 25 Cents a Number.

Each number of the Memorial will contain a little graphic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable in Advance.

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