

For the Sabbath Recorder

AN OPEN DOOR. Behold I set before thee, O ye Gentiles, an open door. And all may enter in there. And none may shut it more.

It leads to realms of beauty. Out from the depths of sin. It turns on golden hinges. And all may enter in.

Within all its light and glory. Outside all its grief and gloom. Within God's love is beating. And flow's immortal bloom.

Come, weak and needy sinner. With all thy guilty store. Lay down thy heavy burden. Before this "open door."

A welcome waits to greet thee. A crowd laid up in store; Angels will hail thy coming. Within the "open door." O. D. S.

For the Sabbath Recorder.

MAN A PROPER SUBJECT OF DIVINE LAW.

NEW YORK.

Adams—Dr. C. D. Potter.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

Allen—Charles D. Langworthy.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

VOLUME XXVIII.—NO. 43.

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 21, 1872.

TERMS—\$2 50 A YEAR IN ADVANCE.

WHOLE NO. 1452.

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

heavens; God himself that formed the earth and made it, he hath established it; he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else. . . . I, the Lord speak righteousness, I declare things that are right." Isaiah 45: 18, 19.

All the circumstances of the beginning of man's life, and his knowledge of his Creator, with the counsel he gave him, comprehended the first three commandments of the Sinaitic decalogue. And when on the seventh day, God rested from all his work which he created and made, and blessed it, he laid the same sovereign claims to the disposition of time as he laid down before to the lives and possession of all the earth; and when he sanctified it because that in it he had rested from all his work which God created and made, he instituted an ordinance that sets forth his honor and his sovereignty for evermore as the Creator of the world. It ought never to be overlooked, and never to be forgotten, that in all this procedure God was as much the sovereign instructor of man, as he was of the nation of Israel, when he came down upon Sinai and gave them the ten words, or the ten precepts of his law on the two tables of the covenant. Deut. 4: 36; 32: 10.

The instructions given in the wilderness, were given to that chosen nation, not for their own sakes only, but that they might be for a light to all the nations of men; so the instructions given to Adam were not for his sake only, but that they might be for a law unto all his posterity. Thus said the psalmist, "By the word of the Lord were the heavens; and all the host of them by the breath of his mouth. Let all the inhabitants of the world stand in awe of him." Ps. 33: 6, 8.

A man may as well say he is not of Adam's posterity, and that God saw everything that he had made, and beheld it was very good. To this ultimate design of the works of God, all the hierarchies of heaven have repeatedly responded as prophecy has unfolded the plan by which it was finally to be completed. When about to show Isaiah how God would bring this about, the Lord appeared sitting upon a throne, high and lifted up, and his train filled the temple, and seraphim cried to seraphim one to another, "Holy, holy, holy, is the Lord of hosts; the whole earth is filled with his glory." And so in the last series of prophetic assurances of his full accomplishment of this purpose, the same result was shown to John amid similar scenes of splendor and glory; and the anthem they sang finishes with this exultant praise, viz: "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4: 11. This is the great moral purpose of creation. To answer to such a purpose it was requisite that man should be instructed in what is right, and in what is wrong, and to determine these, there must of necessity, be divine law. Without a standard, there can be no certain knowledge of what is right, or of what is wrong in human life.

The very being of man, and the provisions of creation for the continuance of his life, endowed as he is, with all the mental faculties requisite for knowing his Creator, and appreciating the favors he receives, of necessity made him a responsible being, and his sense of the moral fitness of things of which his judgment is susceptible itself, would dictate the obligation to revere and honor his Creator. So sure therefore was God blessed him, and gave him the dominion of the world, that soon he made himself known to man as his Creator, and the sovereign proprietor of the world. Besides in this very act he assumes his rightful prerogatives as the ruler and dispenser of the world, and of every living thing therein. Here then was laid the foundation for that "first and great commandment of the law which was written by Moses. Deut. 6: 5; and reaffirmed by our Lord, Matt. 22: 37, 38, which reads" as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This law is plainly assumed in all the disposition which God made of the first man, and in the counsel he gave him. And the Lord Jesus said of it, "On this hangs all the law and the prophets."

Whatever came from the voice of the Lord God to man, came with the same authority as that which blessed him and gave him the dominion of the world, which authority is identical with that which afterwards brought Israel out of Egypt and gave to them the ten commandments from Sinai's fiery cloud mountain.

At the creation being the law of God to have dominion over man, and this recognized by the servants of the Lord in all after times; thus the psalmist David says: "Thou only dost wondrous things; Thou art God alone." Ps. 88: 10. And God himself appeals to the same thing, when he says by the prophet: "For thus saith the Lord that created the

slans, and nations, by which the world has suffered untold miseries, and by which all its wondrous interests are now jeopardized. And every one who calls in question God's original rule over the race, contributes his part to the deluge of libertinism which threatens to sweep away all the bulwarks of society. The institution of marriage belongs to the same category, but as it is generally so admitted we forbear to comment upon it here for brevity's sake. Prohibition of lust preceded and guarded marriage and sexual purity, and so remains to this day. Men query about there being any law between Adam and Moses, or any more than what every man saw to be right in his own eyes? Why do they do this? Adam's transgression no more nullified the law of God over the race than stealing a horse nullifies the law against theft in a State government. The sentence of death which came upon him, and involved all his posterity, no more invalidated God's law, than the execution of a murderer makes void the legal statutes of the State by which he was condemned to death. Notwithstanding man's disregard of it, then, God's law remains, and must remain in force as long as men remain in flesh and blood, and God the ruler of the world.

From the very nature of the case, its propagation from one generation to another in the first ages of the world, necessarily depended upon parental piety, fidelity, and authority. In other words, the religion and government of the world in its first ages was wholly patriarchal both of necessity and divine appointment; for God took good care to sanction and direct the holy patriarchs in the discharge of these duties. From Abel to Noah, God was accustomed to give open and visible tokens of his presence and approval of their obedience to his commands. To Noah, and to Abraham, to Isaac, and to Jacob, and to Joseph, he gave direct revelations of his purposes concerning them, their families, and the world at large. To say that they had no specific law from God, is to stultify the testimony of God himself respecting them; for God said to Noah, "These have I seen righteous before me in this generation."

Righteousness is always predicated upon conformity to law, or obedience to divine institutions. Of Abraham it is said, "I know him, that he will command his children and they shall keep the way of the Lord to do justice and judgment." And again, "Abraham obeyed my voice, and kept my charge, my commandments, and my statutes, and my laws." Gen. 26: 5. A law of explicit recognition of a more exalted character than that of the Lord God over man cannot be made. And thus it was with his posterity, both by Isaac, and Ishmael, for Job and the three princes of Teman that visited him in his afflictions, all testified to their regard to the law of God. And in Egypt, the twelve tribes remained so

The Sabbath Recorder

ALBANY, N. Y., FIFTH-DAY, NOV. 21, 1872. V. 7. HULL - EDITOR.

THE NATIONAL THANKSGIVING

By the President of the United States of America.

A PROCLAMATION

Whereas, the revolution of another year has again brought the time when it is usual to look back upon the past, and publicly thank the Almighty for his mercies and blessings; and Whereas, if any one people has more occasion than another for such thankful remembrance, it is the citizens of the United States, whose government is their creature; and subject to their behests; who have reserved to themselves simple civil and religious freedom and equality before the law; who, during the last twelve months, have enjoyed exemption from any grievous or general calamity, and in whom prosperity in agriculture, manufactures and commerce has been vouchsafed.

A REVIVAL OF RELIGION THE FRUIT OF FAITH

There is scarcely a more important word in our religious vocabulary than FAITH. The Bible begins and ends with it. The Scriptures reveal to our faith an unseen world of limitless duration and indescribable beauty the dwelling place of the Infinite One. The objects of hope are the objects of faith. The whole field of the future, whether of time or eternity, is spread out to faith's vision, and he who walks toward that field walks by faith. All the things lying in the future, which are objects of hope, are sought after by the inspirations of faith. Faith imparts life, energizes the soul, and invigorates the whole man. It underlies all activity, and is the soul's guaranty of success. Remove faith, and the soul's power is gone. Faith nerves the soul to the performance of almost superhuman deeds. All the heroes and conquerors of the world have been men of faith, as have been those who have won distinction in the fields of science and literature. But when we turn to the question of religion, faith occupies, if it is possible, a still more prominent place. Every person in the Bible, who is mentioned with honorable distinction, won that distinction through the exercise of faith, or rather we should say, that faith was their crowning grace. The statement that without faith it is impossible to please God, is characteristic of the whole volume. We walk by faith, says Paul. While the Bible reveals God, it reveals Him to our faith, so that he who comes to Him comes through faith. This is it in regard to His promises and threatenings. They are presented to our faith, and in proportion to our belief in them is their power over us. He who believes in his heart the promises, will seek its gracious fulfillment in his own behalf, and he who believes the threatenings, will seek to avoid the danger, and hence we see how faith and works go together.

MEMORIAL FUND

As the agents for collecting funds and obtaining subscriptions for the better endowment of our schools are about to commence their labors in the Central and Western Associations, it may not be thought inappropriate to direct the attention of those giving for this purpose to the following considerations. Our schools should be able to give as thorough and complete instruction in all the departments organized, as the schools of other denominations. If they do not do this, it is mainly because they are not endowed so as to be able to employ the needed Professors, nor to furnish the appliances for building up the various departments. The culture of a people, and the success of their schools, is to a great degree the measure of their influence and usefulness, and these are what the people will make them, by their sacrifices, and the interest manifested in them. The agents are not expected to influence as to the particular objects to which monies are to be applied, leaving the donors to direct as they may choose. Some have given for the general fund to be applied by the Board for such schools or objects as may seem to be most in need; others to this or that school. Some, seeing the great necessity of establishing the Theological Department, wish to apply their funds in that direction, others to the endowment of this or that Professorship. All of these are legitimate, and so are other special objects; and this being the case, attention is asked to a department that has not been mentioned in any of the subscriptions, and that is, the department of Physical Science, including Chemistry. This department requires the most labor, and costs the most to successfully illustrate by apparatus and experiment, the various subjects that are required to be explained. This deals with truths and laws that are necessary to be studied by all, for they lie at the foundation of material prosperity, and our physical well being. The non-professional individual should know them because they will help in the various duties and callings of life. The Physician must be skilled in their methods of investigation. The Theologian must be familiar with their teachings, because here is the battle-field between religion and infidelity. In view of the importance of these studies, will not some of our people remember this department, giving for the immediate purchase of apparatus and for the establishing of a fund for their permanent increase. Funds are much needed now in that direction, and they cannot be spared from the income, for this is all required to meet present obligations. Our thank-offerings to God in behalf of all the interests of his cause should be proportionate to the need, and to the blessings we have so bountifully received.

WOMAN'S INFERIORITY

In a former article I considered the assumed mental inferiority of woman—in this I shall consider her physical inferiority. It is assumed, by very many persons, that woman is, naturally and unavoidably, inferior in physical stamina to man. If this view be correct, then God made her thus weak and frail. If he did, then she showed partiality, and consequently acted unjustly; for what justice is there in creating man and woman exactly alike, as regards their physical nature, and subjecting them to the same conditions of heat and cold, toil and exertion, and bestowing upon man the strength and endurance necessary to support him through all, while all the requisite stamina is denied to woman? God had created them thus, surely he would have instituted different natural laws to meet the different needs of the sexes. As he has not, we must conclude that woman was created as healthy and enduring as man, and of course ought to be so now. That she is not, is only too apparent, though the seeming difference is greater than the real, as I shall show further on. The reasons for the real physical inferiority of woman are many. Among the most common are false modes of dressing, and of living. I preach no crusade against fashions, or elegant dress. It is perfectly proper and right to dress well, and to not be so unfashionable as to cause remark, but we all know that very many women injure health and endanger life by slavish subservience to unhealthful fashions. And we know quite as well that a life spent indoors is not healthful. We know that sunshine and pure air, and outdoor exercise are absolutely necessary to good health and good spirits. The principal reason why more women than men are sad and low-spirited, or fretful and impatient is that women are shut up in the house over a stove, while men generally, are out in the wind and sunshine. If you want fretful wives or husbands, peevish, fault-finding parents, suspicious neighbors, gloomy Christians, shut people in from the air and sunlight. It intensifies all existing evils of temperament, and develops those which are latent. I think women deserve great credit, for not being ten times worse than they now are. But there are other reasons for woman's feebleness, not so apparent as these I have mentioned. One is lack of employment. "Lack of employment" many an overworked woman might exclaim, and feel indignant at the idea. Yet more employment is the sore need of women, nevertheless. Think of the immense array of idlers among women. Think of the emptiness, the utter idleness of the life they must lead. Suppose men were this idle, what good or great thing could be expected of them? What but mental inactivity and physical feebleness? Idleness, and that petty routine employment to which all women who do labor are slaves, will surely provoke nervous debility with its frightful train of ills, and this is exactly the trouble with women. Their sphere of labor must be enlarged, and they must learn to be proud of labor, before their "nerves" can be quieted. The woman who has business for the brain as well as the hands, who feels the responsibility of a position of trust and honor, is not a martyr to "nerves"; nor is she a busybody among her neighbors; nor a soft, yielding "angel" among men; but she is a woman—such a one as God made.

of organization do not, naturally, entail any more feebleness and disease upon her, than man's organization does upon him. In the attempt to make motherhood holy, men have made mothers feeble perillities—shadows and mockeries of what mothers ought to be. Mothers ought to be strong, healthy, cheerful, hopeful, enduring women, not weak bundles of aches and diseases, who are proud of the poor distinction conferred by feebleness. And just here we find one reason of woman's feebleness. She is proud of it. Poets have eternalized her until a sigh and a tear are all that is left of her. Novelists have deified her weakness and dependence until a broken reed is a strong support in comparison with her. And she is proud of it, and does violence to nature in trying to be as ethereal and unreliable as their picture her. It is thought coarse and unfeminine to be strong and healthy. The woman who has no "nerves" to fall back upon in cases of emergency, is not quite a lady, and the woman who ventures to vary her endless routine of cooking and cleaning by using a spade or hoe is certainly a poor housekeeper. No one can deny that women make capital of their petty ailments in a way that would utterly disgrace men. And we all know that a petty illness, well nursed, is quite as uncomfortable to the possessor as a more serious one. Who does not know the power of imagination over the health? Or of a constant dwelling upon real, but trifling ailments? Women shut up with a house full of petty cares, are peculiarly liable to such ailments, as men would be in like circumstances, and they aggravate them tenfold by talking of them to all their friends. Some seem to feel that the more diseases they can boast of, the more honor is their due. They tell them over as the nun tells her beads, expecting a reward proportionate to the length of the string. And this erroneous notion that suffering deserves, and is sure of reward, is responsible for much of this complaining among women, and for the feeling that illness and disease confer distinction. And then women are expected to be sick and feeble, and it is a law of human nature to try to do and be what is expected of us. We do not expect men to be frail, sick creatures, and it is a disgrace to them to complain and claim sympathy for every twinge of pain, consequently, they seldom do, and we feel more contempt than pity for the few who indulge in the doleful luxury. Boys are taught to laugh at little hurts and trifling aches, but girls are expected to cry easily, and to indulge every feeling of lassitude. Little girls of seven often play the languid, feeble grown lady, to perfection, and none rebuke them, but how would a boy look giving way to such airs.

It is often said that our grandmothers were far healthier than their descendants are. I doubt this, for I have heard some of those grandmothers tell stories of that golden age, and I am sure that quite as many women were ill and feeble, and died early, in proportion to the whole number, as now; and that quite as many were injured by unhealthful fashions and habits as now. But they were ashamed to complain so much as women do now. It was a distinction to be strong, and the woman who could spin the biggest bunch of yarn in a day, or "turn off" the greatest amount of hard work of any kind, wore the palm. But they and their daughters read Miss Porter, and kindred novelists, and fragile Helen Mars, and helpless Charlotte Temple, and sighing, crying Laura Matildas became fashionable, and so weakness and helplessness increased, with the open expression and admiration of them. But there is hope for the future, for the hero of to-day can ride, and shoot, and "camp out," and take care of herself generally, in an independent way that would have caused those worthy grandmothers to doubt her claim to womanhood. Their lives were hard and full of downright work, so they turned instinctively to the soft, sentimental fictions of their day as a relief. Our lives are now as refined and effeminate, almost, as those they read of, so we turn to the Jane Eyres—the workers and the doers as a contrast. We always admire most that which we ourselves do not, or cannot do, or be. The more I think of it, the more I feel that in this problem of works bound up the destiny of the race. Once adjust this question and the rest will be easy. It is now in a state of chaos. The most singular thing about it is that just when man is striving, by every means in his power, to escape work, woman, for the first time in history, is asserting her claim to work. She has hitherto done the drudgery—been the mental—now she claims the right to her bed side man. Let her do this, let her find work for soul, mind, and hands, and half her physical inferiority will disappear at once, for we know that wherever man and woman are subjected to the same conditions of life and toil, they are about equal in strength and endurance; as nearly equal as different men are. When that time comes, we shall bear little more about the want of physical stamina in women. Eco.

THE AMERICAN SABBATH TRACT SOCIETY

The Twenty-ninth Annual Report of the Executive Board.

(Concluded.) Agency of Bro. A. H. Lewis.

Owing to continued ill-health, Bro. Lewis has not rendered any service in the lecture field during the year. He has edited the Tract Department in the Recorder, and taken charge of the Depository up to the time when these interests were merged in the Publishing Establishment of the Society. He is still under appointment as lecturing agent, and his restoration to health, so that he can resume the work to which he is so well adapted, is prayerfully desired by the Board. His reports show that tract distribution has been limited for want of funds to prepay postage and to continue advertising. His report, dated Dec. 31st, says: "Orders from our own people have been discouragingly meagre. All told, there have been 120,000 pages sent out during the quarter. Most of the letter press tracts are out of print. Some of them are much needed. The stereotyped edition of tract by N. V. Hull—'Bible Doctrine,' &c.,—is exhausted. Efficient plans for selling our publications among our own people, and an efficient system of 'colporteurage' for distributing and selling in new fields, are greatly needed." His report for the quarter ending March 31st shows orders filled from eight different States, making 100,000 pages, as the aggregate number supplied. None were sent out otherwise than on orders. Concerning tract revision, he "gives his own convictions, which he understands to agree with the convictions of others who have had the most experience in using our publications for a few years past. The entire list of tracts should be carefully revised, and their character improved. New ones should be added to meet new issues on special points." In his final report, dated July 2d, Bro. Lewis says: "The regular work of the quarter has furnished nothing which needs to be noted, aside from the general statement that it has been attended with all the care and ability I could command. About 150,000 pages have been sent out during the quarter."

FINANCIAL

At the commencement of the year, the indebtedness of the Society was about \$800, the larger part of which was a bill for printing new editions of tracts. The financial condition of the Society will appear in the report of the Treasurer. Subscription forms were sent to the churches for circulation, but in too many instances, the request was neglected. Much more might have been accomplished if the donations had been more abundant. There should be a more prompt and liberal response on the part of many to the appeals for aid in the cause of the Sabbath. The fields, every day, are becoming more wide and more white, while the number of laborers is increasing. May the Lord continue to send the laborers forth, and may the people give to maintain them, all that is required by the obligations of Christian stewardship. PUBLICATION INTERESTS. In respect to these interests, statements have been given through the Recorder, so that it is only necessary to speak in a general way of the arrangements that have been perfected. The plan to secure a publishing establishment has been, so far, carried out, that we now have presses, type, engine and all the fixtures of a first-class printing office, together with the proprietorship of the SABBATH RECORDER, all paid for, and under the management of N. V. Hull as Editor, and D. R. Stillman as Financial Agent. We are confident that these brethren will spare no pains to make the enterprise successful. And we trust that they will receive the co-operation of the people whom they serve, which is so much desired. The unpaid subscriptions to this object, are needed to complete the amount of working capital required, and should be canceled without delay, so far as practicable. The Board, to whom the question of location was referred by the subscribers to the fund, fixed upon Alfred Centre, and accepted the offer of a suitable building free of rent for three years or more, made by the citizens of the place, and to erect a building specially for a publishing house, if aided by friends

elsewhere to the amount of \$1,000, and return to the Lord? Then what power shall prevent the servants of Beelzebub from claiming for their master the honors of victory, and consequently of superiority. But if Jesus, by the power of his cross, the preaching of Christ and him crucified, shall draw all men to him, and shall make his Zion which had been so long despised and oppressed, an eternal exultation, a joy of many generations; until in the vast numbers of the redeemed, he shall see the travail of his soul and be satisfied; then shall every tongue be constrained, by the power of demonstrative evidence, to confess that he is Lord, to the glory of God the Father.

HOME NEWS

MILTON, WISCONSIN. Nov. 19th, 1872.

Last Sabbath was a day, long desired by some of us, and long to be remembered, as we trust, by all. Rev. Mr. Farnham, a missionary of the Presbyterian Board in Shanghai, China, whom (with his devoted wife,) it was the pleasure of two of us to welcome as our friends and fellow-laborers on the mission field, preached to us in the morning, having China for his theme. He commenced by saying, that ever since his contemplated visit to this country, he had looked forward to this occasion, and to this hour, when he should meet an old missionary friend and stand up before this people, to speak to them of the mission work, which he trusted was dear to them all, and of a living field, in which they still had living representatives, and, as he hoped, a living interest.

CONCLUSION

The spirit of investigation, respecting the Sabbath, is still increasing, as seen by the reports of agents herein submitted, and by the controversy prevailing here and there between the Sunday and Anti-Sunday parties. This state of things is fruitful in opportunities. We are called upon to improve them until the attention of all is turned to the Law and Testimony of God. We therefore recommend that our operations be enlarged and carried forward with greater vigor, especially wherever the spirit of inquiry has been awakened. The importance of taking advantage of this, is self-evident. Our experience teaches us to seek new ground as fast as we can, so it well and cultivate it thoroughly. More men and money, more prayer and faith, more consecration and enthusiasm, are the demands of the hour. God is calling us to do glorious work for His truth. Let us go forward, looking to Him for guidance to final victory. In behalf of the Board,

J. B. CLARKE, Cor. Sec. WEST EXETER, N. Y., Sept. 14, 1872.

WHO REIGNS?

During the first four thousand years, sin, in its various and multiplied forms, was evidently the controlling power among men. And when the coming and kingdom of the great Atoner and Peacemaker were revealed, even those who enjoyed the best advantages refused to submit themselves to God's method of justification, and went about to establish a righteousness of their own. Led captive by the devil, his works they would do. Only the few found the narrow way of true godliness and walked therein. Even since the glorious gospel of Jesus is introduced, the great mass still through the broad way of sin, that leads to death. And, to crown all his works of rebellion, the deceiver has established among his subjects, in the name of Christianity, a system of religious imposture, the worst of all his delusions, through which men are allured and ruined by the hundred millions. Then does not Satan reign? Permissively, and within certain limits, he manifestly does. For the greatest ultimate good to our race, and the greatest ultimate glory to God, result from giving to evil spirits a large amount of freedom in tempting, and to man a large amount of freedom in yielding or resisting temptation, with a similar freedom in accepting or rejecting the invitations of the gospel; provided that the love, skill, patience and perseverance of him who is the Creator and Redeemer of men, are adequate to the task of reclaiming and sanctifying, eventually, by means of gospel influences, the mass of the whole race.

DEATH OF PROF. JAMES HADLEY

The following, taken from the Narragansett Weekly, of Nov. 14th, may be of special interest to some of our readers: Ephraim Lapham, of Westerly, has been missing for a week, and is supposed to have committed suicide. For some months past his health has been failing, and he had occasionally made remarks indicating discouragement as to ever being better. On Wednesday last week, he left the residence of his brother-in-law, Mr. W. H. Frazier, ostensibly to take a walk, and was not since seen, although diligent search has been made for him. His last was found last Saturday on the bank of Pawcatuck River, near the residence of Mr. Gurdon Hiscox, and it is generally believed that he threw himself into the river. A reward of three hundred dollars has been offered for the discovery of his body. His age was 57 years. He was never married, and was in easy pecuniary circumstances.

MINIATURE SERMON

BY ONE WHO NEVER PREACHED. GOSPEL 6: 7. (Last clause.) "For whatsoever a man soweth, that shall he also reap."

Job says, (Job. 4: 8.) "Even as I have seen, (that) if I sough iniquity, and sow wickedness, reap the same." Jesus Christ says, "Ye shall know them by their fruits." This is plain language and a solemn fact. If I, when I get up in the morning hurry off to my business or pleasure, and let all the members of my family grow up careless and indifferent in their daily life, (only they must appear well before the world,) need I be surprised if my children sneer at the religion I profess? And if I neglect to train my child in the way he should go, need I be surprised if my gray hairs come in sorrow to the grave? And if I wink at iniquity, and pass lightly over the faults of professed Christians, because they have plenty of money and other property, need I be surprised if my sons take more pleasure in the billiard saloon or bowling alley than in the Bible-class or house of the Lord? (Perhaps they may go deeper in sin than we are willing to think honestly about.) And if mothers see the example, need they wonder if their daughters take more pleasure in the giddy whirl of fashionable life than in the prayer meeting? I sometimes fear the members of the so-called church of Christ, taken as a body, (thanks to the Lord there are exceptions,) would cause their Saviour to mourn, even as he did over Jerusalem, when he said, "O Jerusalem, Jerusalem! how oft would I have gathered you together, even as a hen gathereth her brood under her wings, but ye would not."

Why is it that no more of our young men devote themselves to the service of the Lord? Let me answer by asking another question. Is it because they see so little of Godliness and so much of this world, even in those who profess to follow Christ, that their eyes are blinded, and then practically invert the language of the Bible, and say, Give me wealth, power, pleasure, and society, and then if I have time, I will serve the Lord? In Ecclesiastes 11: 4, it says, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Do I alter the meaning when I say, He that devotes the prime of his life exclusively to pleasure or business, soweth no seed of righteousness in his own house, or anywhere else; and he that looketh forward to the enjoyment of worldly riches, shall not obtain that sweetest of all pleasures, the fullness of joy in the Holy Ghost, or that richest of all conceivable possessions, a home in glory?

"Break up your fallow ground," saith Jeremiah, (Jer. 4: 3,) and sow not among thorns." Have you a stubborn heart? Humble yourself before God? If you are at peace with God, you certainly will be with man, and you will be surprised to find how lovely your fellow creatures are, and how many virtues they possess. Have you neglected duties? Delay no longer, but arise at once and set your house in order, and come over on the Lord's side. Then, if you sow in tears and agony of soul, you will reap in joy, the fullness of peace of the righteous.

Again I repeat, As ye sow so shall ye reap. And in closing, let me refer you to the following texts: 2 Cor. 9: 6. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." Matt. 7: 2. "And with what measure ye mete, it shall be measured to you again." C. L. S.

MEASURES ARE BEING TAKEN TO LIBERATE

On the 17th inst. the following text: "The following notice of the death of Prof. James Hadley, of Yale College, we clip from the New York Tribune of Nov. 15th: Prof. James Hadley of Yale College, who had been for a long time an invalid, died at his late residence in New Haven yesterday morning. He was born in Fairfield, Herkimer County, N. Y., March 30th, 1821. His father, Dr. James Hadley, was a member of the Faculty of Chemistry in the Medical College of Fairfield, and afterward held the same chair in the Medical College at Geneva, N. Y. He entered in September, 1840, the junior class at Yale, and was graduated in 1842. He continued his studies at the college until, when he was a brief period he acted as tutor in Middlebury College, Vermont; and in 1845 joined the Yale Faculty as Assistant Professor in Greek. In 1851, ex-President Woolsey resigned the Professorship of Greek, and Prof. Hadley was appointed to that chair. In 1860, the professorship of Greek in the Faculty of Arts and Letters of the University of Vermont was created, and Prof. Hadley was appointed to that office. He was married to Miss Claflin from jail. An enthusiastic meeting was held, on Friday evening last, in New York. About forty men, including several reporters and four women, were present. Speeches were made by the Chairman of the meeting and others. It was announced that "only \$28,000 was necessary to open the doors to the martyrs for free speech." While the enthusiasm of the meeting was at a high pitch, a collection was taken, which resulted in raising \$15,000. Messrs. J. W. Cook & Co. were appointed Treasurers, of whom all money was to be sent by them interested in the release of these injured women."

man worthy of our esteem and confidence. Beside being an earnest Christian man, in the strict sense of the word, he was a man forward in all the humanitarian enterprises of the day, such as anti-slavery, temperance, and the like, and we trust that again we shall be permitted to unite with him in the cause of Christ and humanity.

THE AMERICAN SABBATH TRACT SOCIETY

The Twenty-ninth Annual Report of the Executive Board.

(Concluded.) Agency of Bro. A. H. Lewis.

Owing to continued ill-health, Bro. Lewis has not rendered any service in the lecture field during the year. He has edited the Tract Department in the Recorder, and taken charge of the Depository up to the time when these interests were merged in the Publishing Establishment of the Society. He is still under appointment as lecturing agent, and his restoration to health, so that he can resume the work to which he is so well adapted, is prayerfully desired by the Board. His reports show that tract distribution has been limited for want of funds to prepay postage and to continue advertising. His report, dated Dec. 31st, says: "Orders from our own people have been discouragingly meagre. All told, there have been 120,000 pages sent out during the quarter. Most of the letter press tracts are out of print. Some of them are much needed. The stereotyped edition of tract by N. V. Hull—'Bible Doctrine,' &c.,—is exhausted. Efficient plans for selling our publications among our own people, and an efficient system of 'colporteurage' for distributing and selling in new fields, are greatly needed." His report for the quarter ending March 31st shows orders filled from eight different States, making 100,000 pages, as the aggregate number supplied. None were sent out otherwise than on orders. Concerning tract revision, he "gives his own convictions, which he understands to agree with the convictions of others who have had the most experience in using our publications for a few years past. The entire list of tracts should be carefully revised, and their character improved. New ones should be added to meet new issues on special points." In his final report, dated July 2d, Bro. Lewis says: "The regular work of the quarter has furnished nothing which needs to be noted, aside from the general statement that it has been attended with all the care and ability I could command. About 150,000 pages have been sent out during the quarter."

FINANCIAL

At the commencement of the year, the indebtedness of the Society was about \$800, the larger part of which was a bill for printing new editions of tracts. The financial condition of the Society will appear in the report of the Treasurer. Subscription forms were sent to the churches for circulation, but in too many instances, the request was neglected. Much more might have been accomplished if the donations had been more abundant. There should be a more prompt and liberal response on the part of many to the appeals for aid in the cause of the Sabbath. The fields, every day, are becoming more wide and more white, while the number of laborers is increasing. May the Lord continue to send the laborers forth, and may the people give to maintain them, all that is required by the obligations of Christian stewardship. PUBLICATION INTERESTS. In respect to these interests, statements have been given through the Recorder, so that it is only necessary to speak in a general way of the arrangements that have been perfected. The plan to secure a publishing establishment has been, so far, carried out, that we now have presses, type, engine and all the fixtures of a first-class printing office, together with the proprietorship of the SABBATH RECORDER, all paid for, and under the management of N. V. Hull as Editor, and D. R. Stillman as Financial Agent. We are confident that these brethren will spare no pains to make the enterprise successful. And we trust that they will receive the co-operation of the people whom they serve, which is so much desired. The unpaid subscriptions to this object, are needed to complete the amount of working capital required, and should be canceled without delay, so far as practicable. The Board, to whom the question of location was referred by the subscribers to the fund, fixed upon Alfred Centre, and accepted the offer of a suitable building free of rent for three years or more, made by the citizens of the place, and to erect a building specially for a publishing house, if aided by friends

DEATH OF PROF. JAMES HADLEY

The following, taken from the Narragansett Weekly, of Nov. 14th, may be of special interest to some of our readers: Ephraim Lapham, of Westerly, has been missing for a week, and is supposed to have committed suicide. For some months past his health has been failing, and he had occasionally made remarks indicating discouragement as to ever being better. On Wednesday last week, he left the residence of his brother-in-law, Mr. W. H. Frazier, ostensibly to take a walk, and was not since seen, although diligent search has been made for him. His last was found last Saturday on the bank of Pawcatuck River, near the residence of Mr. Gurdon Hiscox, and it is generally believed that he threw himself into the river. A reward of three hundred dollars has been offered for the discovery of his body. His age was 57 years. He was never married, and was in easy pecuniary circumstances.

MINIATURE SERMON

BY ONE WHO NEVER PREACHED. GOSPEL 6: 7. (Last clause.) "For whatsoever a man soweth, that shall he also reap."

Job says, (Job. 4: 8.) "Even as I have seen, (that) if I sough iniquity, and sow wickedness, reap the same." Jesus Christ says, "Ye shall know them by their fruits." This is plain language and a solemn fact. If I, when I get up in the morning hurry off to my business or pleasure, and let all the members of my family grow up careless and indifferent in their daily life, (only they must appear well before the world,) need I be surprised if my children sneer at the religion I profess? And if I neglect to train my child in the way he should go, need I be surprised if my gray hairs come in sorrow to the grave? And if I wink at iniquity, and pass lightly over the faults of professed Christians, because they have plenty of money and other property, need I be surprised if my sons take more pleasure in the billiard saloon or bowling alley than in the Bible-class or house of the Lord? (Perhaps they may go deeper in sin than we are willing to think honestly about.) And if mothers see the example, need they wonder if their daughters take more pleasure in the giddy whirl of fashionable life than in the prayer meeting? I sometimes fear the members of the so-called church of Christ, taken as a body, (thanks to the Lord there are exceptions,) would cause their Saviour to mourn, even as he did over Jerusalem, when he said, "O Jerusalem, Jerusalem! how oft would I have gathered you together, even as a hen gathereth her brood under her wings, but ye would not."

Why is it that no more of our young men devote themselves to the service of the Lord? Let me answer by asking another question. Is it because they see so little of Godliness and so much of this world, even in those who profess to follow Christ, that their eyes are blinded, and then practically invert the language of the Bible, and say, Give me wealth, power, pleasure, and society, and then if I have time, I will serve the Lord? In Ecclesiastes 11: 4, it says, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Do I alter the meaning when I say, He that devotes the prime of his life exclusively to pleasure or business, soweth no seed of righteousness in his own house, or anywhere else; and he that looketh forward to the enjoyment of worldly riches, shall not obtain that sweetest of all pleasures, the fullness of joy in the Holy Ghost, or that richest of all conceivable possessions, a home in glory?

"Break up your fallow ground," saith Jeremiah, (Jer. 4: 3,) and sow not among thorns." Have you a stubborn heart? Humble yourself before God? If you are at peace with God, you certainly will be with man, and you will be surprised to find how lovely your fellow creatures are, and how many virtues they possess. Have you neglected duties? Delay no longer, but arise at once and set your house in order, and come over on the Lord's side. Then, if you sow in tears and agony of soul, you will reap in joy, the fullness of peace of the righteous.

Again I repeat, As ye sow so shall ye reap. And in closing, let me refer you to the following texts: 2 Cor. 9: 6. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." Matt. 7: 2. "And with what measure ye mete, it shall be measured to you again." C. L. S.

MEASURES ARE BEING TAKEN TO LIBERATE

On the 17th inst. the following text: "The following notice of the death of Prof. James Hadley, of Yale College, we clip from the New York Tribune of Nov. 15th: Prof. James Hadley of Yale College, who had been for a long time an invalid, died at his late residence in New Haven yesterday morning. He was born in Fairfield, Herkimer County, N. Y., March 30th, 1821. His father, Dr. James Hadley, was a member of the Faculty of Chemistry in the Medical College of Fairfield, and afterward held the same chair in the Medical College at Geneva, N. Y. He entered in September, 1840, the junior class at Yale, and was graduated in 1842. He continued his studies at the college until, when he was a brief period he acted as tutor in Middlebury College, Vermont; and in 1845 joined the Yale Faculty as Assistant Professor in Greek. In 1851, ex-President Woolsey resigned the Professorship of Greek, and Prof. Hadley was appointed to that chair. In 1860, the professorship of Greek in the Faculty of Arts and Letters of the University of Vermont was created, and Prof. Hadley was appointed to that office. He was married to Miss Claflin from jail. An enthusiastic meeting was held, on Friday evening last, in New York. About forty men, including several reporters and four women, were present. Speeches were made by the Chairman of the meeting and others. It was announced that "only \$28,000 was necessary to open the doors to the martyrs for free speech." While the enthusiasm of the meeting was at a high pitch, a collection was taken, which resulted in raising \$15,000. Messrs. J. W. Cook & Co. were appointed Treasurers, of whom all money was to be sent by them interested in the release of these injured women."

man worthy of our esteem and confidence. Beside being an earnest Christian man, in the strict sense of the word, he was a man forward in all the humanitarian enterprises of the day, such as anti-slavery, temperance, and the like, and we trust that again we shall be permitted to unite with him in the cause of Christ and humanity.

THE AMERICAN SABBATH TRACT SOCIETY

The Twenty-ninth Annual Report of the Executive Board.

(Concluded.) Agency of Bro. A. H. Lewis.

Owing to continued ill-health, Bro. Lewis has not rendered any service in the lecture field during the year. He has edited the Tract Department in the Recorder, and taken charge of the Depository up to the time when these interests were merged in the Publishing Establishment of the Society. He is still under appointment as lecturing agent, and his restoration to health, so that he can resume the work to which he is so well adapted, is prayerfully desired by the Board. His reports show that tract distribution has been limited for want of funds to prepay postage and to continue advertising. His report, dated Dec. 31st, says: "Orders from our own people have been discouragingly meagre. All told, there have been 120,000 pages sent out during the quarter. Most of the letter press tracts are out of print. Some of them are much needed. The stereotyped edition of tract by N. V. Hull—'Bible Doctrine,' &c.,—is exhausted. Efficient plans for selling our publications among our own people, and an efficient system of 'colporteurage' for distributing and selling in new fields, are greatly needed." His report for the quarter ending March 31st shows orders filled from eight different States, making 100,000 pages, as the aggregate number supplied. None were sent out otherwise than on orders. Concerning tract revision, he "gives his own convictions, which he understands to agree with the convictions of others who have had the most experience in using our publications for a few years past. The entire list of tracts should be carefully revised, and their character improved. New ones should be added to meet new issues on special points." In his final report, dated July 2d, Bro. Lewis says: "The regular work of the quarter has furnished nothing which needs to be noted, aside from the general statement that it has been attended with all the care and ability I could command. About 150,000 pages have been sent out during the quarter."

FINANCIAL

At the commencement of the year, the indebtedness of the Society was about \$800, the larger part of which was a bill for printing new editions of tracts. The financial condition of the Society will appear in the report of the Treasurer. Subscription forms were sent to the churches for circulation, but in too many instances, the request was neglected. Much more might have been accomplished if the donations had been more abundant. There should be a more prompt and liberal response on the part of many to the appeals for aid in the cause of the Sabbath. The fields, every day, are becoming more wide and more white, while the number of laborers is increasing. May the Lord continue to send the laborers forth, and may the people give to maintain them, all that is required by the obligations of Christian stewardship. PUBLICATION INTERESTS. In respect to these interests, statements have been given through the Recorder, so that it is only necessary to speak in a general way of the arrangements that have been perfected. The plan to secure a publishing establishment has been, so far, carried out, that we now have presses, type, engine and all the fixtures of a first-class printing office, together with the proprietorship of the SABBATH RECORDER, all paid for, and under the management of N. V. Hull as Editor, and D. R. Stillman as Financial Agent. We are confident that these brethren will spare no pains to make the enterprise successful. And we trust that they will receive the co-operation of the people whom they serve, which is so much desired. The unpaid subscriptions to this object, are needed to complete the amount of working capital required, and should be canceled without delay, so far as practicable. The Board, to whom the question of location was referred by the subscribers to the fund, fixed upon Alfred Centre, and accepted the offer of a suitable building free of rent for three years or more, made by the citizens of the place, and to erect a building specially for a publishing house, if aided by friends

DEATH OF PROF. JAMES HADLEY

The following, taken from the Narragansett Weekly, of Nov. 14th, may be of special interest to some of our readers: Ephraim Lapham, of Westerly, has been missing for a week, and is supposed to have committed suicide. For some months past his health has been failing, and he had occasionally made remarks indicating discouragement as to ever being better. On Wednesday last week, he left the residence of his brother-in-law, Mr. W. H. Frazier, ostensibly to take a walk, and was not since seen, although diligent search has been made for him. His last was found last Saturday on the bank of Pawcatuck River, near the residence of Mr. Gurdon Hiscox, and it is generally believed that he threw himself into the river. A reward of three hundred dollars has been offered for the discovery of his body. His age was 57 years. He was never married, and was in easy pecuniary circumstances.

MINIATURE SERMON

BY ONE WHO NEVER PREACHED. GOSPEL 6: 7. (Last clause.) "For whatsoever a man soweth, that shall he also reap."

Job says, (Job. 4: 8.) "Even as I have seen, (that) if I sough iniquity, and sow wickedness, reap the same." Jesus Christ says, "Ye shall know them by their fruits." This is plain language and a solemn fact. If I, when I get up in the morning hurry off to my business or pleasure, and let all the members of my family grow up careless and indifferent in their daily life, (only they must appear well before the world,) need I be surprised if my children sneer at the religion I profess? And if I neglect to train my child in the way he should go, need I be surprised if my gray hairs come in sorrow to the grave? And if I

Halley contributed articles to scientific and literary periodicals... He was an active member of the American Oriental Society...

MAN MADE IN THE IMAGE OF GOD... I think that image was the moral law of God... Another Railroad Accident... The snow is two feet deep on level tracks...

WOMAN SUFFERER IN MISSOURI... Mrs. Virginia Minor, of St. Louis, Mo., has brought suit for \$10,000 damages against an election registration officer... DEATH OF DR. SILAS TUCKER... A severe accident occurred at the Memphis Hotel last week...

THE BOSTON FIRE... The Boston Teacher publishes a list of the buildings destroyed on Sunday... A serious accident occurred Nov. 15th, on the Memphis and Little Rock Railroad... A fire at Gibson, Penn., destroyed Hobbs, Shanon & Co's new gristmill...

NEW YORK MARKETS - NOV. 18, 1872... Wheat, 1 1/2 @ 1 3/4... Flour, 4 1/2 @ 5... Cotton, 10 @ 11... Gold, 150 @ 151... Silver, 15 @ 16... Exchange, 100 @ 105...

CHAMBERLAIN'S INFANTICIDE... BEST HOLIDAY GIFT... GET THE BEST! 10,000 Words and Meanings not in Other Dictionaries... THE GOLDEN RULE... MILTON COLLEGE... AGENTS WANTED FOR COB AGENS CHILDREN COMMENTATOR...

