WHOLESALE PRODUCE MARKET.

of the New York markets for butter, cheese, for the week ending Sept. 24th, reported for RECORDER, by David W. Lewis & Co., Pro Commission Merchants, No. 85 and 87 Broad New York. Marking plates furnished desired.

—Receipts for the week were 28,692 pack ports, 5,648 packages. Business has been suspended through the week, and the mar quiet and still, and without change in price. fragrant butter is quite difficult of pro during this protracted drought, and fresh churn keeps up in price. Early make was lower. Western creameries were a shade and not as easily moved at top prices, and Western was quite difficult to place with concession. There has been quite a little turned from Europe—1,500 packages in one and other lots also—but their condition was only low prices were realized. We quote:

fancy, fresh make	35 @36
fair to choice	30 @32
ream creameries, fresh make	27 @28
" " early make	25 @26
utter, finely made, fresh flavor	30 @32
" good to choice	26 @28
" faulty	20 @22
n creamery, fine fresh flavor	26 @28
" earlier lots	20 @23
factory, fine June stock	17 @18
" hot weather make	15 @17
" poor to common	none

—Receipts for the week were 84,261 xports, 34,697 boxes. Like most other mar cese booms up to the extreme export limit, pers declare there is no margin above the F." September cheese have the advantage w it; they are as coy as a maiden, and have ited on at home. Buyers hang around the gate a good while, usually till the whistle of train blows, and are willing to offer them o a transparent thinness of profits to get ac then the news of these last dear parting aches New York, and sets the market agog t it lacks the country smack somehow, and d work to keep up. Skim cheese are rather this week. We quote:

ber make, fine full cream	13¼@ 13½
" fair to good	12½@ 13
ake good cheese	11½@ 12½
partly skimmed	9 @ 11
fully "	3 @ 6

—Receipts for the week, 7,349 barrels, and oxes. Very fine fresh laid stock known and all men to be such in quick sale at 22@23c. l stock as to freshness declines sharply in We quote:

esh eggs, near-by marks	22 @ 23
n and Canada	21 @ 22

AX dull at 23c. for Southern and Western.

—Old stock is about out of market. New ving sparingly and are quick taken at outside ons. We quote:

s, per bush., 62 lbs	$3 10 @$3 25
ne, " "	3 00 @ 3 15

ED FRUITS are at a high figure; the apple crop lly is very small, but no doubt will be care husbanded. Blackberries also are a light crop. ote:

rated apples, ring cut, choice	12 @12½
" fair to good	10 @11
nd Western, quarter apples	6½@ 7
North Carolina, sliced	6 @ 9
peaches, evaporated	33 @35
peaches, sun dried	18 @25
ed peaches, halves and quarters	7 @ 9
erries, dried	28 @30
berries	13 @14

POULTRY.—We quote:

ys, mixed, per lb	13 @ 14
" per lb	— @ 18
s, per pair	45 @ 65
ens	12 @ 14

BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission.

h advances will be made on receipt of property e needed, and account of sales and remittances e same sent promptly as soon as goods are sold. ve no Agents, make no purchases whatever for wn account, and solicit consignments of prime y property.

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e from Grape Cream Tartar.—No other prepa makes such light, flaky, hot breads, or luxu pastry. Can be eaten by Dyspeptics without the ills resulting from heavy indigestible food. ly in cans, by all grocers. ROYAL BAK POWDER CO., New York.

MUSIC

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 A YEAR, IN ADVANCE.

VOL. XXXVII.—NO. 40. ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 6, 1881. WHOLE NO. 1913.

The Sabbath Recorder,
PUBLISHED WEEKLY,
BY THE
AMERICAN SABBATH TRACT SOCIETY,
—AT—
ALFRED CENTRE, ALLEGANY CO., N. Y.

Entered as second-class mail matter at the post office at Alfred Centre, N. Y.

GENERAL CONFERENCE.

Minutes of the Sixty-seventh Session.

The Seventh-day Baptist General Conference convened for its Sixty-seventh Annual Session with the Church at Farina, Ill., on Fourth-day, Sept. 21, 1881, at 10 o'clock A. M.

After an opening address by Joshua Clarke, President, subject — "Denominational Growth," and prayer by Nathan Wardner, D. R. Stillman and A. W. Maxson were elected Assistant Secretaries.

The Secretary presented a summary of the statistics of the churches from which reports had been received; also, applications for admission to membership in the Conference and for the next session of Conference.

On motion of D. E. Maxson, the report of the Secretary was received so far as completed, and the petitions were referred to the Committee on Petitions to be hereafter appointed.

Under the order of Miscellaneous Business, the Secretary presented a communication from Sabbath-keepers in Florida, requesting the formation of a corporation for the establishment of an orange grove in that State, to be known as the Florida Orange Grove Mission Association, and asking its reference to a committee.

On motion of T. L. Gardiner, it was referred to the Committee on Petitions.

A communication was received from Sabbath-keepers in Elmira, N. Y., containing their covenant, and asking admission to the Conference, which was referred to the Committee on Petitions.

On motion of O. U. Whitford, it was voted that the President appoint the Standing Committees.

The Executive Board reported a Programme for Conference, which was adopted on motion of A. E. Main.

On motion of W. C. Titsworth, it was voted that the Chair appoint a committee of three to draft resolutions in memory of Eld. N. V. Hull, to report at 8 o'clock on the evening after the Sabbath.

The President named W. C. Titsworth, D. E. Maxson, and Stephen Burdick as such committee.

On motion of A. E. Main, it was voted that a committee of three be appointed to prepare a suitable minute relating to the life and death of the lamented President of the United States, of which D. E. Maxson shall be chairman.

The President named A. E. Main and L. E. Livermore as the other members of the committee.

On motion of C. M. Lewis, it was ordered that the morning session of Conference commence at 9 o'clock and close at 12; that the afternoon session commence at 1.30 and close at 4; and that the evening session commence at 7—the first half hour of each session to be occupied by devotional exercises.

On motion of A. E. Main, the Corresponding Secretary was requested to prepare an abstract of the action of Conference for publication in the local, and Chicago, papers.

The Secretary was directed to prepare an abstract of the letters from the churches.

On motion of A. E. Main, it was directed that the Standing Committees be composed of five members each, representing, as far as practicable, the different Associations.

After remarks by C. M. Lewis, and prayer by T. L. Gardiner, the Conference adjourned.

AFTERNOON SESSION.

The afternoon session was opened with prayer and praise.

The Secretary read the letters from the Farina, First Alfred, Mill Yard, and Haarlem Churches.

Charles M. Lewis read a letter from Eld. C. W. Threlkeld, informing the Conference of his inability to attend this session by reason of sickness, and asking the prayers of Conference. In response to the request, C. M. Lewis led the body in prayer.

The President announced the following Standing Committees:

On Petitions—L. A. Platts, J. M. Todd, I. L. Cottrell, Barton Edwards, M. H. Davis.

On Finance—N. H. Langworthy, Silas Maxson, Paul Palmiter, H. W. North, B. F. Langworthy.

On the State of Religion—A. B. Prentice, T. L. Gardiner, S. H. Babcock, W. C. Titsworth, Leman Andrus.

On Obituary Notices—N. Wardner, A. H. Lewis, O. U. Whitford, C. A. Burdick, C. M. Lewis.

On Denominational History—D. E. Maxson, G. H. Babcock, E. M. Dunn, A. E. Main, G. B. Utter.

On Nomination of Officers—Stephen Burdick, H. B. Lewis, L. E. Livermore, E. P. Larkin, Geo. B. Carpenter.

The Treasurer's Report was received as follows, and referred to the Committee on Finance:

A. C. BURDICK, *Treasurer*,

In account with the GENERAL CONFERENCE.

DR.

New Salem Church, 1879, $1 85; 1880, $268,	$ 4 53
Greenbrier	1 00
New Market	1 72
First Hopkinton	5 76
Shiloh	5 38
Berlin	2 04
Second Hopkinton	1 72
Rockville	3 21
Plainfield	2 60
Pawcatuck	5 43
Second Westerly	22
Greenmanville	65
First Brookfield	3 13
DeRuyter, per S. Burdick	3 25
Scott	1 86
First Verona	1 71
Adams	4 46
Second Brookfield	3 28
West Edmeston	1 80
Clifford	48
First Alfred	6 96
Second Alfred	3 84
Andover	75
Friendship	2 04
First Genesee	3 21
West Genesee, 1879, $1; 1880, 96c.	1 99
Hartsville	1 76
Portville, 1879, 80c.; 1880, 99c.	1 79
Richburgh, 1879, $1 60; 1880, $2 37	3 97
Scio	32
Honeoye Branch	28
Hebron Centre	45
Clarence and Pendleton	22
Jackson Centre	1 86
Albion	3 95
Walworth	2 64
Milton Junction	2 25
First Genesee, for year 1879	2 30
	$94 78
Balance in Treasury at last report	18 22
Total	$113 00

CR.

Paid on order, L. E. Livermore	$ 6 50
L. A. Platts	4 87
J. B. Clarke	1 70
D. R. Stillman	25
D. R. Stillman, publishing Minutes	79 25
	$92 57
Balance in Treasury	20 43
Total	$113 00

A. C. BURDICK, *Treasurer.*

ALFRED CENTRE, N. Y., Sept. 18, 1881.

The report of the Sabbath School Executive Board was presented by the Secretary, L. E. Livermore, and, on motion of Geo. B. Utter, laid upon the table.

The report of the Memorial Board was presented by L. E. Livermore, Secretary.

On motion of W. L. Clarke, after remarks by G. B. Utter, L. E. Livermore, G. H. Babcock, and O. U. Whitford, the report was approved and ordered printed, as follows:

The Ninth Annual Report of the Trustees of the Seventh-day Baptist Memorial Fund:

In submitting their Ninth Annual Report, the Trustees of the Seventh-day Baptist Memorial Fund would devoutly acknowledge the goodness of God in giving to the interests they are permitted to serve a year of unusual prosperity, and brightening skies of promise for the future. It also becomes our sad duty to note, for the first time since the organization of the Board, that the death angel has entered our ranks, and taken one of our loved and honored members.

IN MEMORIAM.

Dea. Clark Rogers was born at Waterford, Conn., March 18, 1805, and died in Plainfield, N. J., Oct. 25, 1880. Bro. Rogers was a man of sterling integrity, large business associations, generous impulses, and pleasant social and religious connections. He was one of the charter members of the Memorial Board, and early in the attempt to raise a Memorial Fund, he became a contributor to the amount of $4,000, which, up to the time of his death, was the largest individual contribution. For the last year of his life, he was so enfeebled in health as to be unable to fill his place in the meetings of the Board with his former regularity. He suffered much before his physical nature, so tenacious of life, would relinquish its hold; yet his sufferings were borne with great patience and Christian fortitude. But at length, on the 25th of last October, his sufferings were over, and he quietly fell asleep in Jesus. In the memory of those who knew him best, he still lives, and his quiet, peaceful, exemplary Christian life will ever be to them an inspiration for good, for "the memory of the just is blessed."

THE FUND.

One year ago we reported the entire amount of the Funds in the hands of the Memorial Board as $45,390 39, from which there had been realized, as income for the year then ended, $1,169 85. To-day we are permitted to report a fund of $70,516 38, and an income of $1,666 53.

It is hardly necessary to say that for the large increase of this fund, by which it has been nearly doubled, the denomination is chiefly indebted to one whose name is a weekly and welcome visitor in nearly every household, in connection with Sabbath-school work—Bro. Geo. H. Babcock, of Plainfield, N. J. Bro. Babcock has been a member of the Memorial Board since its organization, and, on the 17th of June, 1881, he gave to the Memorial Fund $30,000, to endow the Chairs of Physics and the Greek Language and Literature in Alfred University.

In our last Annual Report, it was announced that the loan of $3,000 to Albion Academy in Wisconsin was somewhat embarrassed by unfortunate contentions among those concerned in the management of the school, and that steps were being taken which it was confidently expected would result in the recovery of the loan. It gives us pleasure to announce that an amicable settlement has been effected with the Trustees of said Academy, by which all the interest due on the loan up to July 11, 1881, has been paid, amounting to $635 90, and the loan, with prompt payment of future interest, has been made amply secure.

THE BOARD.

As men are constituted, it seems inevitable that corporations as well as individuals should often be misunderstood, misinterpreted, and blamed in the discharge of their gratuitous labors, however faithfully and conscientiously performed. Your Memorial Board are aware that they form no exception to this general rule. But having accepted the responsible trust to which they have been called, they have always endeavored to fulfill their obligations with the utmost fidelity. They allow no party spirit or sectional bias to influence them in the management of the Fund. Their duties are clearly defined in the charter under which they are organized, from which they have no right or desire to swerve. Their regular meetings are held in Plainfield, N. J., bi-monthly, counting from the first First-day in January, and are usually attended by all the resident Trustees. Should any persons interested in the work of the Board happen to be in Plainfield at any time of meeting, they are hereby cordially invited to be present. For further particulars see Treasurer's Report.

The Trustees whose terms of office expire with this session, are, D. E. Maxson, D. D., Alfred Centre, N. Y.; J. F. Hubbard and E. R. Pope, Plainfield, N. J.

By order and in behalf of the Board,

L. E. LIVERMORE, *Sec.*

D. E. Maxson read the following report of the select committee to co-operate with the friends of civil liberty in Pennsylvania for the exemption of Sabbath-keepers from the penalties of the Sunday Laws of that State, accompanied by an account of $37 50 for expenses incurred in the discharge of the duties of the committee:

To the Seventh-day Baptist General Conference in session at Farina, Ill:

Dear Brethren,—Your Committee, appointed to co-operate with the friends of Religious Liberty, in efforts to obtain the passage of a law to relieve those peoples who observe the seventh day of the week as the true Sabbath, from the penalties of the Sunday law of Pennsylvania, ask leave to report:

That entertaining a profound sense of the importance of the duty with which they were charged, they applied themselves to the consideration of the best means and methods, through which to meet the views of the Conference, and best secure the object of their appointment. It was apparent that the desired object could not be reached, without successful effort to disabuse the Legislature of the false impression, that the State law, requiring the sanctification of the first day of the week, is founded on the divine law of the fourth command of the Decalogue; and indispensable to the support of social order, and Christian morals; a sentiment held by a vast majority of the people of Pennsylvania.

It was assumed that expensive operations on an extended scale, to compass that object, however desirable, had not been contemplated by the Conference, and would not be advisable as a policy to be pursued by the committee. Yet it was believed that the law-making power might be influenced, in a great measure, by creating a correct public sentiment in their respective constituences. To accomplish this object as far as possible, without incurring large expense, it was thought advisable to appeal to the people, by circulating documents bearing on the question, and corresponding with persons of influence known to be in sympathy with the effort, in the State and beyond it. The lack of documents bearing directly on the question of Religious Liberty, as related to our Constitutional policy, was a series obstacle to the successful prosecution of the work devolved on the committee. To obviate the difficulty prospectively, and avail the friends of the cause of present help, to as great an extent as possible, invitations were sent to many persons of known ability and influence, in our own denomination, and others: Baptists, Adventists, Moravians, Jews, of religious sects; and professional men as jurists, statesmen, and others, in Pennsylvania, and elsewhere, to prepare essays on the subject, but either because the time was short, or prevented by other avocations, no favorable responses were received as to essays being prepared, but many expressions of sympathy in the object of the Conference, and the work of the committee, came from various quarters, and were very encouraging. Petitions of which blanks were spread extensively in the United States, and in foreign countries, were filled with alacrity, and returned, or sent immediately to the Legislature, insomuch that a resolution was offered in the Senate to "receive no more of them."

A somewhat extensive correspondence with friends of the cause in the United States, inviting action in favor of religious freedom, met some very cheering responses from men whose expressions of interest in the cause, may be taken as an earnest of future, and efficient action in its favor. There were, however, a few instances in which those who claim to be fast friends of the cause, declined action in the matter, because too little was asked for by the bill. They favor a demand on Constitutional grounds, for the unconditional repeal of the Sunday law. Some who take this position, are among the most prominent men among statesmen, and religionists, in the State. It is a matter of regret that their influence should thus be wielded against a cause they have so much at heart, merely because the best methods, in their view, are not adopted to further it. It is hoped that maturer thought and free comparison of views may unite its friends in its hearty support. Our friends in the central part of the State, entertaining views of policy similar to those stated above, represented by the Rev. D. C. Long, canvassed several counties in their vicinity very efficiently, and doubtless conciliated public opinion in behalf of the bill extensively.

The time between the session of the Conference and the Fall elections was too short to admit of a general canvass of the State with a view to securing a majority of the Legislature in favor of the bill, had circumstances favored such canvass; but before the next Legislature is elected there will be ample time to communicate with every candidate, for either House, or other office, and afford the people of the State an opportunity to decide, for or against a principle so vitally connected with constitutional law and religious rights. Soon after the Conference, an arrangement was concluded with Rev. D. E. Maxson, to prepare an address to the Legislature, in favor of the bill to protect "Religious Liberty," to be introduced by Hon. H. Gates Jones. This action was taken thus early, in order to allow full time for preparation. How well the work was done, has been shown by the publication of the address in the denominational paper.

Senator Jones kept the committee advised of the state of affairs, and when the bill passed its second reading, promptly gave notice of a meeting for the delivery of several addresses on the subject in the Representative Hall, intending to bring up the bill for consideration on the day following the delivery of the addresses; but, unfortunately, the consideration and final disposition of it was urged, and took place in the morning session previous to the delivery of the addresses, for reasons not given. The enemies of the bill were alert in Harrisburg, and through all parts of the State. The alarm having been sounded by the President of the "National Reform Association," and remonstrances "numerous and strong" were called for, from all parts of the State. A majority of Senators had pledged their support to the bill, but the power behind the Legislature was strong, and the opposition fierce; and though the mover bore himself nobly, as seen by his published speech, a few Senators finding it convenient to be absent at the time of voting, and the immense outside pressure, defeated the measure, which failed for the lack of a single vote, just half the Senate voting in favor, and only fifteen in the negative; twenty-six being necessary for a constitutional majority. *It was a substantial triumph for the cause.* The address by Dr. Maxson was favorably received and left a good impression. Dr. Hull followed in a short but interesting speech, after which, the other member of the Committee occupied about fifteen minutes, touching a few of the points. Senator Jones presided over the meeting, and appeared in his best mood. Many were the kind greetings and expressions of sympathy, at the close. One Senator said, "Your success is only a question of time." Another said, "I would now cheerfully vote for your bill, if all who ask for the law kept the Sabbath holy." Others said, "We act for our constituents and must represent their views. They know nothing of the grounds of your asking for a law which virtually says the first day of the week is no Sabbath by divine authority." Others said, "If your Sabbath views are correct, your whole energies should be directed to enlighten the public, and bring attention to the truth."

Your Committee can not too earnestly recommend the most energetic action by the denomination, in diffusing Sabbath truth, especially in exploding the legal heresy of the Pennsylvania Sunday law. While suffered to remain on the Statute Book of the State, it will necessarily act as an incubus, and paralyze our efforts in Sabbath reform generally. As well undertake to occupy, agriculturally, a country full of strongholds, and garrisoned by invincible enemies. If our efforts are made with a view to glorify the God of truth, and are characterized by a faith deserving success, we shall have the sympathy and aid of the Christian public. Convince men respecting truth, and they will flock to our standard, as if moved by instinct, and the banner of truth, instead of longer trailing in the dust, as it has so long been permitted to do, will be borne aloft, and the nations will flow to it.

Should the Conference see proper to recommend the preparation of essays on the subject of Religious Liberty, and employ the time till November, 1882, in spreading proper documents in all the institutions of learning, and before all the people of the State, they would then either rejoice over a great moral triumph, or felicitate themselves in the consciousness that they had labored sincerely and faithfully to deserve one. Pennsylvania, with its odious Sunday law, is the Thermopylæ where the fortune of Sabbath truth is to be decided. In that State we are menaced with an oppressive, unchristian law, enforced with malicious aims, by oppressive and degrading penalties, in utter disregard of the charities of religion and the amenities of society. To allow that law to be enforced on observers of the Sabbath, and tacitly acknowledge its righteousness, is to belie our profession of appreciation of the sanctity of the Sabbath, concede our disregard of truth and lack of courage to defend the faith of the gospel. That the action of the denomination through proper agencies, may be consistent, decided, successful, is the prayer of your Committee.

J. GREENE.

On motion of O. U. Whitford, the report was adopted, and the account was referred to the Committee on Finance.

After prayer by E. P. Larkin, and singing the Doxology, the Conference adjourned.

EVENING SESSION.

After a half hour spent in devotional exercises, the "Address on the Verdict of History Concerning Sunday Legislation," was delivered by A. H. Lewis, according to the programme.

Adjourned after prayer by O. U. Whitford.

FIFTH-DAY—MORNING SESSION.

A half hour was spent in devotional exercises, after which the List of Delegates was read.

The minutes of the preceding day were read, amended, and approved.

On motion of T. L. Gardiner, the election of officers was made the special order for 7½ o'clock on the evening after the Sabbath.

After prayer by L. C. Rogers, and singing the Doxology, the Conference adjourned to 9 o'clock to-morrow morning.

SIXTH-DAY—MORNING SESSION.

After a half hour spent in devotional exercises, the roll was called, and the minutes of Fifth-day were read and approved.

The report of the Committee on Petitions was read and approved, as follows:

The Committee on Petitions beg leave to report that they have considered carefully the various matters referred to them, as follows:

1. They have examined the Articles of Faith and Covenant of the Churches of Bell's Run, Pa., and Shepherdsville, Ky., and, finding these Churches regularly organized, and in harmony with the faith and practices of the denomination, recommend that the requests of these Churches for membership in this Conference be granted.

2. The communication from the Sabbath-keeping band in Elmira, N. Y., seems to be a friendly greeting from a band just struggling in the formative stages of organized life, rather than an application of a fully organized Church seeking membership in this body. Your committee recommend that the Conference reciprocate these friendly greetings, expressing the earnest hope that by the time of our next anniversary, their organization may be so far completed that they may be received as a Church into the full fellowship of this body.

3, Concerning the Orange-Grove Association project, your committee are unable to see any practical way in which this Conference can do anything in furtherance of the plan; they therefore suggest that those whose sympathies are enlisted in the matter, and who see light in it, are the proper persons to organize and set the plan in operation.

4. Four Churches—New Salem and Lost Creek, W. Va., and Pawcatuck and First Hopkinton, R. I.—have petitioned the Conference to hold its next session with them. Your committee recommend that the request of the First Hopkinton Church be granted—that the next session be held with that Church.

The committee beg leave further to recommend that, in the future, the rotation of the Conference among the Associations be in the following order: Eastern, Western, South-Eastern, Central, and North-Western. The object of this order of rotation is to avoid the holding of two consecutive sessions in localities remote from denominational centers, as would be the case, to some extent, in going from the North-Western to the South-Eastern Association.

All of which is respectfully submitted,

L. A. PLATTS,
J. M. TODD,
I. L. COTTRELL,
BARTON EDWARDS,
M. H. DAVIS, } *Com.*

The Committee on Nominations presented their report, which was laid upon the table, and made the special order for the evening after the Sabbath at 7½ o'clock.

The Committee on the State of Religion reported, and, after remarks by I. L. Cottrell, S. H. Babcock, W. C. Titsworth, W. H. Ernst, A. H. Lewis, H. B. Lewis, J. J. White, L. Andrus, and O. U. Whitford, the report was adopted as follows:

Your Committee on the State of Religion respectfully report, that they believe there is much to encourage us in the religious condition of our churches. While the net increase in the membership of the churches is small, there are many evidences of healthy spiritual growth. The churches are almost entirely in a harmonious, working condition. Several have enjoyed precious revival seasons. The number added to the churches by baptism, in the past, year, is greater than in any previous year for a long time past. The additions by letter have exceeded the dismissions, which would indicate that many who have hitherto failed to unite with the church where they live, are again taking upon themselves these neglected covenant obligations. The exclusions have been unusually large during the year. There has evidently been a dropping of unworthy members, in many instances, where this trimming process should have been attended to years before. While it is to be regretted that any shall prove unfaithful, it is an evidence of vitality in the church that they are promptly dealt with; but most of all, do we see the evidences of vigorous, religious life in the growing missionary spirit in all our churches. With deep humility for our shortcomings, we greatly rejoice, and praise God for what he has done for us.

A. B. PRENTICE,
T. L. GARDINER,
S. H. BABCOCK,
L. ANDRUS,
W. C. TITSWORTH, } *Com.*

The report of the Committee on Finance was presented, and, after remarks by C. M. Lewis, adopted as follows:

Your Committee on Finance beg leave to report as follows:

1st. We have examined the report of the Treasurer, and the vouchers for moneys paid out, and find the account correct.

2d. To pay for printing the Minutes, and other necessary expenses, we have thought best to raise the sum of $124 21, which we apportion as follows:

	1880.	1881.
New Salem		$2 68
Lost Creek		2 97
Greenbrier		1 00
Middle Island	$1 37	1 37
New Market		1 72
First Hopkinton		5 76
Shiloh		5 38
Berlin		2 04
Waterford	81	81
Marlboro	1 21	1 21
Second Hopkinton		1 72
Rockville		3 21
Plainfield		2 60
Pawcatuck		5 43
Second Westerly		22
New York	60	60
Woodville	51	51
Greenmanville		65
First Westerly	60	60
First Brookfield		3 13
DeRuyter		3 25
Scott		1 86
First Verona		1 71
Adams		4 46
Second Brookfield		3 28
West Edmeston		1 80
Watson	1 39	1 39
Lincklaen	1 20	1 20
Cuyler	68	68
Otselic	60	60
Preston	38	33
Second Verona	57	57
Clifford		48
First Alfred		6 96
Second Alfred		3 84
Andover		75
Friendship		2 04
First Genesee		3 21
West Genesee		96
Hartsville		1 76
Independence	1 96	1 96
Portville		99
Richburgh		2 37
First Hebron	1 39	1 39
Scio		32
Cussewago	32	32
Honeoye Branch		28
Hebron Centre		45
Hornellsville	25	25
Clarence and Pendleton		22
Milton	3 52	3 52
Jackson		1 86
Albion		3 95
Walworth		2 64
Utica	1 40	1 40
Berlin, Wis.	42	42
Southampton	2 15	2 15
Welton	87	87
Rock River	1 88	1 88
Trenton	72	73

[Continued on fourth page.]

Missionary Department

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

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

MINUTES OF THE MISSIONARY SOCIETY.

The Seventh-day Baptist Missionary Society convened for its Thirty-ninth Annual Session with the Church in Farina, Ill., on Fifth-day, Sept. 22, 1881, at 10 o'clock A. M.

In the absence of the President, N. H. Langworthy, the first Manager, presided.

J. M. Todd offered prayer, and the choir and congregation sang "Rescue the Perishing."

On motion, the Chairman appointed the following Committees:

On Nomination—D. R. Stillman, M. H. Davis, E. M. Dunn, A. B. Prentice, L. A. Platts.
Auditors—Geo. H. Babcock, A. L. Choster.

A. E. Main presented the following resolution, which was adopted:

Resolved, That we instruct the Committee on Nominations to appoint on the Board of Managers, in addition to the usual acting members, one each for the South-Eastern, Eastern, Central, and Western Associations, and two for the North-Western, whose special duty it shall be to co-operate with the Board, and especially with the Secretary, in carrying forward the work of the Society, in their respective Associations, helping to organize work among feeble churches and on new fields, and seeking to increase the missionary spirit, and the amount of contributions for missions.

The Schedule of Exercises, prepared by the Prudential Committee, and by them presented to this meeting, was approved.

The Treasurer's Report was then read and referred to the Auditors.

The Annual Report of the Board of Managers was read by the Corresponding Secretary, and, after remarks by J. J. White, A. B. Prentice, and Leman Andrus, on motion of H. B. Lewis, it was ordered that in the report instead of Friday evening we read Sabbath evening. The report was further discussed by T. L. Gardiner and S. R. Wheeler, and adopted.

A. E. Main moved that that part of the report relating to the Chicago Mission be referred to a committee of five persons, which was carried.

On motion, the Chairman appointed the committee as follows: O. U. Whitford, D. E. Maxson, Stephen Burdick, N. Wardner, A. H. Lewis.

Adjourned after benediction by S. R. Wheeler.

AFTERNOON SESSION.

Called to order by the Chairman. The first half hour was spent in devotional exercises.

The topic, "What can Missions do for Sabbath Reform?" was opened for discussion by L. A. Platts, after which remarks were made by E. M. Dunn, A. H. Lewis, O. U. Whitford, T. R. Williams, N. Wardner, O. D. Sherman, A. E. Main, and L. C. Rogers.

The second topic, "The Feeble Churches—what ought they to do for themselves, and what help should they have from the stronger churches, and the Missionary Society?" was opened for discussion by W. C. Titsworth, and remarks were made by J. Clarke, H. B. Lewis, S. R. Wheeler, E. P. Larkin, T. L. Gardiner, C. M. Lewis, and D. E. Maxson.

After singing "All hail the power of Jesus' name," the meeting was dismissed with the benediction by L. E. Livermore.

EVENING SESSION.

After one-half hour spent in devotional exercises, the topics of the evening were presented as follows:

1. "What can our Pastors do for Missions?" N. Wardner
2. "What can our Bible school Teachers and Scholars do for Missions?" E. M. Dunn
3. "What can Christian Women do for Missions?" Mrs. Mary E. Rich

The Committee on Nominations presented the following report, which was adopted:

In consideration of the fact that the Missionary Society is now working under the new charter granted by the State of Rhode Island, the continuance of a list of really supernumerary Managers, in order to maintain a nominal majority in the State of New York, has become unnecessary. Your committee has therefore omitted the names of all, excepting the number ordered to represent the respective Associations, and added the names of some in the immediate vicinity of the location where the business of the Board is transacted. The following are the names recommended:

President—Geo. Greenman, Mystic Bridge, Conn.
Recording Secretary—L. A. Platts, Westerly, R. I.
Corresponding Secretary—A. E. Main, Ashaway, R. I.
Treasurer—Geo. B. Utter, Westerly, R. I.
Board of Managers—N. H. Langworthy, J. Maxson, S. P. Stillman, I. B. Crandall, J. H. Potter, Wm. L. Clarke, Geo. B. Carpenter, S. S. Griswold, J. R. Irish, G. H. Greenman, W. C. Titsworth, O. D. Sherman, A. L. Chester, Geo. T. Collins, Gideon T. Collins, N. Wardner, O. U. Whitford, J. M. Todd, C. A. Burdick, L. R. Swinney.

D. R. STILLMAN,
M. H. DAVIS,
E. M. DUNN,
A. B. PRENTICE,
L. A. PLATTS, } *Com.*

The Auditor's report was adopted as follows:

To the Seventh-day Baptist Missionary Society:

Your Auditors would respectfully report that they have examined the Treasurer's Report, and compared it with the vouchers, and found the same correct.

GEO. H. BABCOCK,
A. L. CHESTER, } *Auditors.*

On motion to adopt the Treasurer's Report, remarks were made by Geo. H. Babcock and A. E. Main, when the motion to adopt prevailed.

The report of the special committee on the Chicago field was presented as follows.

Your committee appointed to consider the questions raised in the annual report relative to the Chicago field, beg leave to report the following:

1. We deem Chicago to be an important and promising field for missionary labor and Sabbath reform work; and that we ought to occupy that field.
2. That in order to promote such an enterprise we recommend the organization of the Sabbath-keepers now residing there, as a Seventh-day Baptist Church.
3. That we recommend the Board of Managers to make the most feasible arrangements possible for permanent labor upon that field at an early day.

O. U. WHITFORD,
D. E. MAXSON,
STEPHEN BURDICK,
N. WARDNER,
A. H. LEWIS, } *Com.*

After remarks by D. E. Maxson, H. W. North, Geo. B. Utter, T. R. Williams, J. J. White, Wm. L. Clarke, and O. U. Whitford, the report was adopted.

The Corresponding Secretary, A. E. Main, called attention to the fact that the Board had referred action upon the Chicago mission to a special meeting to be held at these Anniversaries, and moved that the Recording Secretary call such a meeting.

The papers, &c., presented at this meeting were requested for publication in the Missionary Department of the SABBATH RECORDER.

It was voted that when this Society adjourn, it be to meet in connection with the General Conference in 1882, on the fifth day of the week, at 10 o'clock A. M.

Adjourned after benediction by O. U. Whitford.

N. H. LANGWORTHY, *Acting Pres.*
L. A. PLATTS, *Recording Secretary.*

THE MISSIONARY SOCIETY.

Thirty-ninth Annual Report of the Board of Managers.

For all the evidences we have been permitted to see, that the Lord of the harvest has looked with favor upon the labors and laborers of the past year, we render thanksgiving and praise to him by whose grace cometh the increase.

We desire to express our cordial appreciation of the faithful and self-denying toil of our foreign missionaries, who, away from friends and country, and amid the discouragements of surrounding heathenism, have begun to tell the doctrines of the cross; and of the earnest work and sacrifices of the home missionaries, who, among our feeble churches, and on the frontier, have been seeking to strengthen the things that remain, or to lay the foundations, sometimes with little apparent encouragement, for future strength and growth. And churches, pastors, and others, who have been our fellow-workers in the cause of missions, may feel assured that they have given us new strength and hope for going forward with the work committed to us.

As we to-day look back upon the work performed, and forward to the work before us, and forward still to the reward awaiting the faithful, may the spirit of a new consecration enter, conquer, and control our hearts.

IN MEMORIAM.

Rev. Nathan V. Hull, D. D., for many years a member of this Board, was born at Berlin, N. Y., Oct. 18, 1808, and died at Alfred Centre, N. Y. Sept. 5, 1881. He was pastor at Clarence, N. Y., 1833–1846; at Alfred Centre, N. Y., 1846–1881; and editor of the SABBATH RECORDER, 1872–1881. Of his public and official connection with our missionary operations, the following is a brief sketch: He became a member of the old American Seventh-day Baptist Missionary Society in 1834; and was at once appointed one of a committee of two, to travel and speak in the interests of a missionary periodical, and also to preach the Annual Sermon in 1835. He reported short terms of service as a missionary in 1837, '38, '39; and was appointed to preach the Annual Sermon before the Seventh-day Baptist Missionary Association in 1845. His name first appears in the list of Life Members of the Seventh-day Baptist Missionary Society in 1847; and from 1847 to 1875, he was Vice President or Director at least fifteen years. He was appointed to preach the Annual Sermons in 1851, '71, and in 1880—our Anniversary a year ago. The minutes show that he was prominent in advocating resolutions that favored the enlargement of our missionary work at home and in foreign lands; and as a Christian and a minister he had a profound interest in the conversion of the world to Christ.

The following Life Members have also died during the year: Charles Maxson, Westerly, R. I.; Welcome B. Lewis, Mystic Bridge, Conn.; Clark Rogers, Plainfield, N. J.; Mrs. Eliza A. Lewis, of Verona, N. Y., wife of Rev. Charles M. Lewis, a true help-meet of her husband in the work of the ministry; and Rev. George R. Wheeler, of Salem, N. J., a man who took a deep interest in the cause of missions, speaking, writing, and giving, for the spread of the gospel.

THE CORRESPONDING SECRETARY'S REPORT, FOR THE YEAR ENDING AUG. 31, 1881.

The Missionary Department of the SABBATH RECORDER has been edited from week to week; over 300 communications have been received, and about 325 letters and postal cards have been written; twenty-five or thirty copies of our last Annual Report have been distributed among as many Missionary Boards and Publishers, in this and other countries, including, at their own request, one in Denmark and one in Germany; and 41 sermons and addresses have been given, and a few missionary prayer-meetings conducted, at 23 different points in the States of Rhode Island, Connecticut, New York, Wisconsin, Illinois, West Virginia, and Kentucky, thus including our five Associations and four of their Annual Meetings.

A little has been gained toward a more complete organization of our work, both home and foreign; there is evidently an increasing willingness among the churches to give, and to give systematically, for missions; and I have earnestly sought to develop the missionary spirit and work, and to create and maintain mutual confidence, sympathy, and co-operation, between the Board, our missionaries, and the churches.

The past year has certainly been one of growth; and this progress calls for still greater things for next year, more fervent prayers, greater benevolence, more work and more laborers. Respectfully submitted,

A. E. MAIN, *Cor. Sec.*

FARINA, Ill., Sept. 21, 1881.

ANNUAL SERMON.

Rev. O. U. Whitford, Walworth, Wis., is to preach the Annual Sermon next Sabbath morning.

THE CHINA MISSION.

Our last communications from Shanghai were dated July 17, 1881. That the lives and health of our missionaries have been preserved, and that so good a degree of prosperity has attended our foreign mission work during the past year, should be, to-day, an occasion of great gratitude.

The old mission house has been rebuilt at a cost of $2,022 55. That it was necessary to rebuild, and that the work has been done economically, no one will doubt, we think, who has read the letters of Bro. Davis, as they have, from time to time, appeared in the Missionary Department of the RECORDER. The house is 35x36 feet, with an addition for kitchen and servants' quarters. There are four rooms in each of the two stories, and they are so arranged that the house could be conveniently occupied by two families. We can think of the missionaries as now in their more comfortable and healthy home, for they expected to move into it by the last of July.

There are ten Sabbath-keeping families connected with our Church at Shanghai; Sabbath services and weekly prayer-meetings are held; there has been one addition by baptism; one Bible-school has been organized during the year; two day-schools have come under the care of our missionaries; and two collections for incidental expenses have been taken in the church, amounting to about $3.

Mr. Davis reports for Ching Sah, one of the native preachers, for the year, 50 weeks of labor and about 300 sermons preached, on the Sabbath and at tea-shops during the week. He is constantly making religious visits, and calls at one of the day-schools two or three times each week. For Le Erlow, the other native preacher, he reports 51 weeks of labor, and 357 sermons preached, at Shanghai, Leoo, and Poo Doong.

Mr. Davis and Miss Nelson have sent frequent reports of the progress and needs of the foreign work; these have been published, and, we trust, read by the people with interest and profit. It is therefore enough for us to say here that the time of the missionaries has been mainly occupied in the oversight of the rebuilding, the study of the Chinese language and literature, preaching in the chapel, on the streets, and in shops, conducting Sabbath and day-schools, and in work among heathen women. Mr. Davis is Recording Secretary of the Shanghai Missionary Conference, and there is every reason to believe that all of our missionaries are highly respected by their fellow-Christian workers in Shanghai.

For the support of our foreign work, as now organized, until Dec. 31, 1882, there will be needed about $2,000, namely, for the salaries of our missionaries, the wages of native helpers, the support of schools, and incidental expenses.

The work of Miss Nelson and Mrs. Davis is in behalf of heathen women and children; the women are visited and taught at their homes, and the children are gathered into schools. For the maintenance of this part of the work until the end of 1882, about $700 are needed; and we earnestly invite the women and children of our churches and Bible-schools to raise this amount.

Summary.

A missionary and wife, and a missionary teacher; two native preachers, one Bible woman, a Sabbath-school and two day-schools, a church of about twenty members, mission buildings: dwelling house, valued at $4,500; city chapel, $2,500; way dong, $400; total value, $7,400.

HOLLAND.

The resolution adopted by the Society at the last Anniversary suggesting the idea of missionary work in Holland beyond the bounds of the Haarlem Church, has been before the Board and considered. A letter was received from the Corresponding Secretary of the Tract Society, through whose labors the Haarlem Church was organized, approving the proposed missionary work. But as Rev. G. Velthuysen, pastor of the Church, estimated that the expense of missionary work would be from $20 to $25 a week, besides his salary, further action was, for the time being, postponed. We are just in receipt, however, of a letter from Bro. C. Potter, Jr., now in Europe, who has visited the Haarlem Church, in which he recommends that your Board help sustain Bro. Velthuysen in his work there, and proposes to subscribe $50 toward this purpose. This recommendation is endorsed by Bro. C. D. Potter, also in Europe, and will no doubt receive early attention.

(To be continued.)

THE JESUITS IN THE NINETEENTH CENTURY AND OTHER CENTURIES.

Either the Jesuits are too good for this world, or the world is too good for the Jesuits. No body politic can digest and assimilate their influence. No government is benevolent enough to harbor them long, without getting thoroughly tired of a subterranean system, which everywhere undermines social order and political authority. It is but a decade since the gentlemen recently driven from Nicaragua were expelled from Guatemala. If it was supposed, as they then poured over into Nicaragua, that the lessons of the past would suffice, and that they would consider themselves on their good behavior, it was a delusion. Ample estates were granted them, on which they cultivated sugar-cane and coffee, employing Indians to raise their abundant crops, for which they paid them in masses, indulgences, absolutions, and other such like wares, which they could produce in the comfortable shade of the monastery or the church. They had gained great influence with the people, and were finally tempted to employ that influence in controlling the measures of government to their own interest.

In March last they instigated an Indian revolt, in which more or less blood was shed. In May also, in the city of Leon, they raised a second rebellion, provoked, it is said, by sentiments favorable to free speech which had been taught in the Government college. As a result, they have now flown in all directions to other lands; and doubtless the United States, as in similar instances before, receives a full quota.

Everywhere, the history of the Jesuits has been a history of intrigue, followed by expulsion. There is not a nation in Europe that has not had its experience with them, and, in some instances, a second, third, and even fourth expulsion has been visited upon them. They were driven from Paris as early as 1594, and were expelled from France in 1764. Finding their way into England during the reign of Elizabeth, several of them were implicated in conspiracies against the Queen, and were executed. One held a distinguished place among the movers of the Gunpowder Plot, and expiated his crime by a public execution.

In 1759 they were driven from Portugal, and at the same time from Brazil. In 1767 they were banished from Spain, and at the same time from all the Spanish states of South America. In 1768 they were suppressed in the Two Sicilies. In February, 1769, a most remarkable event occurred. The opposition to this order had become so great in France, Spain, Portugal, Naples, and Sardinia, that Ganganelli, then Pope of Rome, was forced to suppress the order altogether, by a public bull. But he did it reluctantly and most gingerly, taking three years to consider the hard alternative of losing his hold on all these great remonstrant Catholic States, or suppressing an order which was the very apple of his eye.

At last, on 21st July, 1773, he issued a bull, in which, after descanting on the "laudable object of the founders of the society, and on the services it had rendered to religion, he observed that on many occasions a spirit of discord had broken out between them and the other ecclesiastical authorities; that many serious charges had been brought forward against individual members, who seemed to have deviated from the spirit of their institutions; that, lastly, most Catholic princes had found it necessary for the peace of their dominions to expel the Jesuits therefrom; and that now, for the peace of the Christian world, and being moved by the most weighty considerations, and considering that the Society of Jesus could no longer bring forth its fruits of piety for which it was intended, he declared the said society to be suppressed and extinct, its statutes annulled, and its members who had been ordained priests, to be considered as secular priests, and the rest to be entirely released from their vows."

But in 1801, Pope Pius VII. issued a decree allowing the Jesuits of Russia to maintain a society, and have colleges and schools. Europe presented for a time the singular spectacle of persecution toward this eminently Catholic institution in all Catholic countries, while in Russia, the home of its old enemy the Greek Church, the order found an asylum. But Jesuitism, however sweet, spoils in any country at last, and in 1817 Russia was compelled to rid herself of the order. Not long after, during the reign of George IV. of England, the Jesuits were forbidden to enter Great Britain.

Even in heathen lands, where the Jesuit fathers had established missions, they have had the same experience. In Japan and China they had gained wonderful power, but under suspicion of intrigue, and an attempt to sap the foundations of government, they were expelled from both countries.

It is but a few years since they were driven from Mexico. France and Germany have still more recently had their struggles with this and other orders. There is one country, however, where they are still free, confident, and boastful. What the future of their relations to the free institutions of the United States may be, none can predict. But they certainly can not complain of the freedom which is here accorded them. Only the other day, the President of St. Xavier's College of New York, in a speech at the alumni meeting of Yale College, felicitated himself upon the fact that a Catholic should be invited to address the Yale Alumni, "and he a Jesuit." He took it as "a proof that the world moves, and as an evidence that *denominationalism* is at an end." (!!)—*Foreign Missionary.*

AN OUTSIDE VIEW OF CHRISTIAN MISSIONS.—In the foremost rank of powers destined to change the face of the world stand Christian missions. These may almost be regarded as products of this century, and the imposing magnitude which they have gained is altogether recent. Their beginnings were so small as generally to avert hostility by securing the contemptuous indifference of those who might have been unfriendly. There are few things in human history that wear an aspect of higher moral grandeur than the opening of what are now our great missions. One or two men sent by this church and by that are seen going forth in obedience to a command spoken eighteen hundred years ago, to begin the enormous work of undermining heathenism and reclaiming the world to God. Among the glories of the century is none greater than this. All other enterprises of beneficence must yield to this magnificent attempt to expel debasing superstitions, and convey into every heart the ennobling influences of the Christian religion. The success already attained gives sure promise of results the greatness of which we as yet but dimly perceive.—*Mackenzie's Nineteenth Century.*

CHINESE BIBLE-WOMEN.—Speaking of Bible-women, Miss Norwood writes: "The most of them are brown and sunburned, nearly all are wrinkled, more from hardship than age; but all have that in their faces which makes them different from any similar company of heathen women—an indescribable something that is peculiar to the faces of those whose names are written in the Book of Life."

Miss Fielde says: "These women grow in grace as they look on Christ. Often their very faces change. Spite and covetousness die out, and in their stead comes the gentleness of their Lord."

Alluding to their work, she says: "The results of such work cannot now be accurately computed. But when all those who have gone forth bearing precious seed come again with rejoicing, these women will also come bringing their sheaves, and we shall be amazed at the greatness of the harvest."

As we read these words, we sympathize in the wish expressed in another letter, "to take every Christian woman who has aptness to teach, and make her a Bible-woman. We want to save every fine, full ear in the harvest for seed-corn."—*Helping Hand.*

REV. DR. ALLEN, in *The Advocate of Missions*, says, that the pride of the literary class in China is beginning to be aroused by the learning which is possessed by the missionaries, and some are beginning to think that, in order to sustain the reputation of their country as a literary nation, Christianity must be accepted as the national religion. An unusually intelligent Confucian said to him, "It is my opinion that the future integrity and prosperity of my country is largely dependent on the success of your missionary enterprise: for Confucianism has exhausted itself, and there is no power left in it or its exponents capable of meeting the demands of the hour; while, on the other hand, your system, embracing as it does the three great sciences—religion, morality, and science proper—seems to be all that could be desired."

THE thousands of women in Chinese homes need the care of female physicians to ameliorate their sad condition, and to facilitate the dissemination of the news of salvation. Chinese women, as well as the women of India, will suffer and die before they will call in the help of a foreign male physician. —*Mrs. Gracey.*

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Education Department.

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

"LET THERE BE LIGHT."

THE LITERARY SOCIETIES—ALFRED UNIVERSITY

READ BEFORE THE STUDENTS' QUINQUENNIAL REUNION, JUNE 27, 1881.

Historic Sketch—Alfriedian Lyceum.

BY JENNIE SAUNDERS.

In September, 1850, the Ladies' Alphadelphian Society was re-organized under the name of the Ladies' Literary Society. Miss Armina LeSeur, the first President under the new organization, gave an inaugural address.

On the 28th of October following, the Ladies' Literary appeared in public. Prof. W. C. Kenyon delivered a very interesting address, subject, the "Model Woman." The Misses Hatch and Knox read essays. The Misses Campbell and Graves presented the paper. The Society acquitted itself honorably before a large and attentive audience.

At these early public sessions, invitations were issued, by the Corresponding Secretary, to the Faculty, the other Literary Society, and friends. The actors were appointed by vote of the Society, instead of by a committee, as now. News reporters were appointed for the term, and gave weekly reports, as well as etiquette reports. A paper, called the "Depot of Thought," was established. The name was changed to "Literary Star." All numbers were kept on file in the session room. The Society had a room in the southeast corner, third floor, of the old "South Hall." The Faculty gave some chairs and settees, and Prof. Ford built a rostrum. The ladies fitted up curtains, procured a carpet, and a few books. But all was lost at the burning of the Hall, Feb. 14, 1857. After that, sessions were held in the Chapel until the Ladies' Hall was built, when a room was granted to the Society in the northeast corner, second floor, front. The programme of all sessions showed great care in preparation. Discussions were well sustained, usually from disputants being appointed. For instance, the following, "*Resolved*, That the political opinions of Gerrit Smith, if received by the masses, would have a detrimental influence," had for disputants, Ladies Campbell, Kenyon, Stillman, and Fisher. In 1856, A. Miranda Fenner and Cynthia M. Babcock edited the paper for the public session, and changed its name to "Leaves of the Nineteenth Century," a name which our paper still bears. In 1857, Mrs. A. A. Allen presented a memorial address on the death of Mrs. Prof. Ford. There were frequent public sessions during these years; but the present order of Jubilee and Anniversary Sessions were not adopted till 1864. In 1860, Mr. Sinnett presented the Society with a valuable picture.

During the years 1860–61, the election of President Lincoln, and the beginning of the war, caused great interruption of the regular literary work of the Society, by frequent adjournments to listen to addresses, and the preparations for war. All essays and papers, during this period, were of a patriotic nature. The following resolution was adopted, "*Resolved*, That the ladies should forego all the luxuries of life for country's sake, and, if necessary, take the field." To show that they were in earnest, they wore, that year, plain calico graduating dresses. That Commencement, the Alleghanians and the Literary held a joint session, presenting a programme full of earnest thought, seldom excelled.

Prof. Gurdon Evans presented the Society the portrait of Pres. Allen, with his best wishes for their intellectual growth, accompanied by the compliments of the artist, J. A. Russell. Resolutions were presented on the death of two of its members, Miss Libbie Dwight and Miss Hattie Dean. Soon after, there was a joint session of the Literary and the Athenæan, followed by mutual exchange of gifts in books and paintings.

In 1863, the first oil lamps were procured, and a collection of photographs of members made. In this year occurred the death of the "mother and counselor" of students, Mrs. Melissa Ward Kenyon, and a memorial was presented by Mrs. Pres. Allen.

In 1864, after much discussion, the name of the Society was changed to Alfriedian, signifying—All-friends. This year, badges were ordered for each member of the Society, made from silver twenty-five cent pieces, with the Lyceum name and motto, "Excelsior," engraved near the edge, the date and owner's name in the center, and worn on the left shoulder, from which our country's colors floated. It was voted, for the first time, to charge fifteen cents admission fees to the public sessions.

All these years, since the burning of the South Hall, the Society had no permanent session room. The Society was poor, and had all it could do to exist. The younger members who enjoy our beautiful room, little realize what it has cost, besides dollars and cents. In the Autumn of 1866, the question of fitting up a room of our own was thoroughly discussed, and committees appointed to secure the necessary means for doing it. Taxes were levied, a series of festivals held, and in every way possible was money secured and saved for that purpose. The authorities of the school offered us our present lofty abode, and agreed to pay one-half of the expense of fitting it up. The expense of thus preparing the room for occupancy was some $550. At an additional expense of some $600 for carpet, chairs, chandelier, lamps, and piano, the latter being obtained much below cost, from a member who has sacrificed much for the good of the Society, and to whose energy, tasteful plans, and poetic contributions is due much of the success of our public entertainments. The Spring of 1870 saw the completion of our pleasant room. At its dedication, President Allen gave the address, taking for his theme, our banner, painted by Mrs. Myra Maxson Prentice, having for its central figure, aspiration, with upward look, surrounded by emblems of endeavor and achievement, with cherubs floating in the air, surmounted by our mottoo, "Excelsior." He urged us to be led ever by our motto, with aspirations for high ideal living and doing.

Our Society has contributed liberally for the two Society papers, the *Mentor* and the *Alfred Student*, as well as for all the enterprises calling, in their day, for aid. We have gathered a library of some three hundred and twelve volumes.

We have been called, in recent years, to mourn the loss of many members, with appropriate resolutions and memorial services, prominent among whom were: in 1868, Miss Carrie M. Langworthy, an earnest and devoted sister; in 1870, Mrs. Cara Langworthy Stillman, whose rare, musical gifts were a joy and an inspiration to us all; in 1871, Mrs. Phebe Evans Morton, whose health and, ultimately, life was sacrificed on our country's altar, she going at the call of mercy, to nurse the wounded heroes of the war back to health, or tenderly close their eyes in death; in the same year, our much beloved sister, Miss Julia C. Hull; in 1872, the gifted Miss Adelaide Ladley, a lady of rare culture; in the same year, Miss Josephine M. Copp, who had just finished a medical course, preparatory to missionary life in India; in 1874, Mrs. Emeline A. Langworthy Titsworth and Josie F. Randolph; in 1879–80, Mrs. L. Elvira Stillman Coon and Mrs. Martha J. Langworthy Benjamin, two of the oldest, most highly respected and beloved of our sisterhood.

Such is a brief account of our Society life and doings—a Society that has done much to enkindle aspiration, awaken endeavor, and give culture to a great number of women who are now scattered wide over the earth, doing the world's earnest work.

LIGHT AND LIBERTY.

CHAS. W. SMITH.

Orophilian Lyceum, June 28, 1881.

In reviewing the world's history, we find the truth written upon its pages in letters bold and bright, that light and liberty are inseparable. Liberal government can only exist in the light of general intelligence. Let this light be obscured; let the masses be deprived of education; let the freedom of thought and of speech be denied, and republican institutions crumble to decay. But let light be diffused among the subjects of the most powerful despotism of earth, and the doom of that despotism is sealed; for if not swept away by a whirlwind of revolution, yet, like any growth of darkness when exposed to the glare of the noon-day sun, it withers, droops, and dies.

In the imperfect light of ancient philosophy, the republics of Greece and Rome flourished and decayed, and just as their light was becoming extinct, and man seemed doomed to ignorance and oppression, the pure light of the Star of Bethlehem dawned in the East, heralding the coming of that Great Light-bearer who was to set in motion that grand course of human liberty which is to emancipate a world.

But no sooner had this light, lighted by Him, began to shine and perform its divine mission, than it was obscured by a dark cloud of superstition, which spread over Europe, fostered by the Papal church. Under this cloud, despotism grew rank; for there is no darkness so fatal to human liberty as religious bigtory. But at last, in the fifteenth and sixteenth centuries, this cloud that had so long hovered over Europe, began to break. Copernicus, Kepler, and Galilio began to teach the truth of science; Calvin and Luther of religion; the printing press was invented to spread their teachings, and the light of truth began to be diffused among the masses.

Since that time, the course of light and liberty has been ever onward. The Netherlands gained their independence from Spain. The despotic prerogatives were wrested from the throne of England. This spirit of liberty, borne across the Atlantic, and deep planted in America's soil, took root and sprang into such a strong and vigorous life, that when England attempted to exercise despotic power over these colonies, they were quick to throw off the yoke, and startle the despots of Europe with that bold declaration which has become the foundation principle of our liberty, and the watchword of liberty throughout the world, "that all men are created free and equal." At the close of the Revolution, when LaFayette returned to France, his great heart warmed with love for his unhappy countrymen, and inspired with enthusiasm for liberty, kindled at the altar of our freedom, the camp-fires of Washington, it seemed to be the last spark needed to inflame the spirit of revolution then smouldering in France; for just light enough had been shed on the lower classes to show them the wretchedness of their condition. This flame of revolution controlled, for a time, by LaFayette and his co-patriots, promised the most happy results; but it soon became uncontrollable and rose into a fierce, wild conflagration, which, while it destroyed the throne of the old despotism, threatened to be the funeral pyre of the liberties of France. But no; the people of France, it is true, were not ripe for self-government, the wiser patriots understood this fact, when they attempted to found a constitutional monarchy; for the people, so long oppressed, were intoxicated with their sudden freedom; the masses, so long in darkness, were blinded by the sudden glare. But they had struck off the shackles of feudal slavery, never to be riveted again; for the course of human liberty moves not backward. It is controlled by more than human wisdom, guided by a more than human hands. The All-Wise Ruler trained the Hebrew children forty years in the wilderness, after their Egyptian bondage; but after enduring the tender mercies of a Bourbon bondage, he trained the people of France, through the vicissitudes of the empire of the Napoleons for twice forty years. But, at last, the dream of LaFayette is accomplished, and France is free.

To-day, the great battle ground of light and darkness, liberty and despotism, is Russia. For nearly a century, light has been dawning and slowly penetrating the dark cloud of ignorance that broods, like an evil spirit, over her broad plains. The light now piercing this heavy cloud has a lurid tinge; but this is but the first light of morning, like the red beams of the rising sun, as he first appears over the eastern horizon, enshrowded in the smoke and mists of earth. For the last four years, Nihilism has been spreading this lurid light broadcast over Russia, and has finally dyed it a deep crimson, with the life-blood of the Czar. But the liberty of every nation ever has, and I fear ever will be, baptized in human blood; for it is a universal law that what is sown that must be also reaped, and the seed, scattered by despotism, in crushing out the rights of humanity, through bondage, can but produce a bloody harvest. The Czar, in his life blood, reaped the harvest, sown by his despotic ancestors, through centuries past, and for such a harvest, the cold bleak plains of Siberia have proven fertile soil. But, although Alexander II. reaped the reward of tyranny, yet history will never brand the liberator of the serfs an an enemy of human liberty; but rather will inscribe his name among her martyrs. And now that Russia, having made sufficient atonement for the crimes of Russian despotism, may obtain her freedom without the honors of a bloody revolution, we all sincerely hope; but whether this shall be or not, of this you may be certain, day is fast dawning upon Russia. The sun of truth is just rising above her horizon, and, unless the hands of time and progress move backward, this sun will continue to arise, and as he nears the zenith and shines down with the pure light of heaven's truth, undimmed by the clouds of earth, he will look down upon Russia a nation freed.

The supporters of slavery in this country, before the war, acknowledged, again and again, that it could only exist in darkness. They acknowledged it when they attempted to stiffle all discussion of this question in the North; when they attempted to muzzle anti-slavery presses; and when they mobbed anti-slavery champions. They acknowledged it, when they drove Lovejoy from St. Louis, and stained the streets of Alton with his blood. It was acknowledged by Georgia, when her legislature voted a price on Garrison's head, and it was acknowledged by the entire South, when they declared it a crime to teach a slave; when they deprived the poor of the privilege of education, thus condemning the whole class of non-slave-holding whites to ignorance and degradation; and when they drew themselves aloof from the world of progressive thought, and shut out its light by a dark and threatening cloud. Since then, the course of this section has been one solid mass of testimony to this great truth, that darkness is the mortal foe of human liberty; for no sooner had the light of advancing truth been shut out, than, although a part of a free nation, they openly avowed their hostility to freedom, and, not content with holding four million of human beings in slavery, threatened our nation's life, unless permitted thus to trample human rights beneath their feet, all over this "land of the free," without restraint, aye, even without rebuke; and, despairing of this concession, they attempted to make good their threat, and plunged this nation into civil war. And to-day, scattered over this broad continent, from the Atlantic to the Pacific shores, and strewn, like Autumn leaves, on Southern battle fields, and in our national cemeteries, the graves of three hundred thousand of our noblest and our best raise their silent voices, which, though silent, speak in tones that shall echo and re-echo through future ages, long after our feeble tongues shall be forever still, bearing their awful testimony to this great truth. Although more than three hundred thousand of our fathers and brothers sacrificed their lives to the glorious work of American freedom, it is unfinished still; for that mighty struggle that shook this nation to its foundation and drenched it with human blood, but burst the cloud gathering over the South, struck the fetters from the slaves and prepared the way for light to enter. And now from their silent mounds, from their shadowy encampment, I seem to hear the voices of our hero dead, admonishing, yea, entreating us never to permit their sacrifice to be in vain; but to complete the work that they began so nobly. This will never be accomplished, and the ideal of American liberty be attained, until every citizen, whatever may be or may have been his condition, not only is freely allowed to exercise his constitutional rights, but not until he has the knowledge and ability to assert and maintain his rights.

Ladies and gentlemen, there is a responsibility resting upon us, the more weighty as representatives of this grand republic, a duty which we owe not only to our country and to our hero dead, but a duty which we owe to the world, to humanity, and to our God, that whatever we may do, wherever we may go, we stand ever in the front of human progress, and, from her very watch-towers, search for the light of every truth dawning upon the human intellect; and whatever light we thus obtain, shed it upon the world; for, not only must we seek the light, but we must bear it wherever we see its need, scorning not to bear it to the most wretched hut of poverty and ignorance. By so doing, we shall follow the example of the Author of this grand course of human liberty, which began, when the Star of Bethlehem rose long ago, which has steadily gathered power until it rolls its irresistible flood around the world, but, true to its nature, ever following the dawn of light, gathering force with every obstacle, until we see thrones, kings, armies, and empires, swept away like straws before a mighty torrent, but leaving its track blooming and happy. And thus, by bearing our light, feeble though it may be, may we aid this glorious course of liberty to perform its divine mission, and hasten that grand millennium when all the nations of the earth shall be enlightened and free.

From the National Baptist.

THE SUNDAY LAW.

The action of the Courts and Legislature of Pennsylvania, in the matter of the Sunday Law of that State, passed 1794, being under consideration by the Seventh-day Baptist General Conference, at its last session, a committee was appointed, of which the undersigned was one, "To co-operate with the friends of religious liberty in this State and elsewhere, in efforts to obtain relief for those people in Pennsylvania who suffer from the operation of the above said law."

It was while Hon. Horatio Gates Jones's Bill, "To protect religious liberty and exempt persons who observe the seventh day of the week religiously, as the true Sabbath, from the penalties of the Sunday Law," was pending in the Legislature, that my article in your paper of Feb. 17th, in furtherance of that object, appeared.

The Baptists were appealed to, because from the time their principal leaders in New England were only a few refugees from sectarian despotism in a neighboring colony, to the present time, they have given the cause of civil and religious liberty their hearty and unwavering support.

In addition to their individual advocacy of that principle, their denominational deliverances have invariably attested their profound devotion to that cause. From being oppressed for entertaining the sentiment, it was their happiness to see it dominate in the national councils, and become the fixed policy of this great people. The practical outcome of this principle is honorable alike to their sagacity as politicians and their spirit as Christians.

They fully illustrated the success of their purpose, expressed in one of their State papers, viz., "To afford a lively experiment of the ability of a State to prosper with the most perfect liberty in religious concernments," by a condition of amity and prosperity for nearly two hundred years, during which they lived without a written constitution. Their religious history in that period is equally interesting. All religionists were free to enjoy, express, and live out their views; a policy so abhorrent to sectarians elsewhere, that the eminent Cotton Mather said derisively, "If any one had lost his religion, by going to Rhode Island he might be sure to find it." This could not have been said truly of all the colonies. If the quantum of "tolerated" religion was large, the assortment was limited. And if all the religion exercised in persecution had been *lost*, the colonies and the world would have found it *gain*.

It is fortunate for the cause of religious liberty that a free press, free speech, and millions of free men are permitted to wield truth and dispel the mists of error with which the minds of the people are sought to be shrouded. It is not to be concealed that the principle of religious liberty is menaced by a combination of the larger sects, in an organization of extraordinary talent, respectability, intelligence, and influence, with ample means, unflinching energy and zeal, *without prescribing how much.* This combination of great and good (mistaken) men flaunt the intention in the face of the religious world, to "place all our Christian laws, institutions, and usages, on an undeniable legal basis in the very charter of the government."

I will not discuss the matter now. If the United States Constitution is to be made a confession of Pedobaptist faith, it may be well to let the people understand it in time for them to act understandingly in the premises.

The Sunday Law (of which that class may claim the paternity), must, they claim, be maintained in tact, and the penalties increased more than six-fold for Seventh-day men. Who ever heard of a First-day man being punished for Sunday descration, though hundreds of thousands of such cases occur weekly in the State? That a virtual union of Church and State exists in Pennsylvania to-day is clear from the fact that a power behind the Legislature gives full direction to the movement of that body. When the Jones Bill passed its second reading in the Senate, the President of the National Reform Association sounded an alarm, calling for "numerous and urgent remonstrances to be forwarded immediately," to prevent the passage of the bill. Just half the number of Senators voting for the bill to fifteen negatives, it failed for the want of a single vote.

That the Law is *emphatically sectarian*, is clear from the fact that the stricted Sabbath-keepers in the State are punished as law-breakers, because they obey the fourth command and secularize the First-day, as God commands them to do.

The law imposes exorbitant fines on Seventh-day men for obeying Jehovah in sanctifying the Sabbath, and secularizing the First-day; and the fine not being "immediately" *paid*, the *offender* must be incarcerated six days, and be *kept at hard labor and fed on bread and water only!*

In all States and countries, of whose criminal policy I know anything, criminals of all classes are humanly treated by the ministers of the law; even murderers, and those under the death-sentence, being allowed decent food; but the vilest criminals, even assassins of Presidents, receive princely treatment, compared with that of a Seventh-day man in Pennsylvania, who obeys God and conscience!

The National Baptist has covered itself with unfading honor, by its inspiriting advocacy of free thought and Christian manhood. The aid of the American press, and all friends of equal rights, is invoked to assert and maintain the principles which underlie our national compact, and the liberty which may most properly be secured, before American citizens are obliged to struggle against oppression in chains!

In behalf of the oppressed,

J. GREENE.

TO CLEAN BLACK MATERIALS.—Take the article you wish to clean, on the side you intend to make up as the right side; brush well all the dust out of it; then take a piece of black flannel or an old, black, woolen stocking (it must always be black); dip it into cold coffee, and sponge well the material all over alike; then fold up each piece or breadth nice and even, and let it remain damp for three or four hours. Iron on the wrong side, and the old dusty, shabby dress will look just as fresh and bright as new. I have tried this receipt on black silk, paramtas, lusters and merinos, and consider it the best I have used. It neither streaks, deadens the gloss nor rots the material.

NEVER pass between two persons who are talking together, without an apology.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, October 6, 1881.

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

PRESIDENT GARFIELD'S WOUND.

During the weary weeks of suffering through which the President passed from the time of his shooting to the time of final release, physicians throughout the country were busy in studying the case as they understood it from the various reports, and many have promulgated their theories based upon these reports; some censuring and some approving the course pursued by the attending surgeons. In view of the circumstances the result of the *post mortem* examination is a matter of general interest, and we give it as reported by the surgeons:

"It was found that the ball, after fracturing the right eleventh rib, had passed through the spinal column in front of the spinal canal, fracturing the body of the first lumbar vertebra, driving a number of small fragments of bone into the adjacent soft parts, and lodging below the pancreas, about two inches and a half to the left of the spine, and behind the peritoneum, where it had become completely encysted. The immediate cause of death was secondary hemorrhage from one of the mesenteric arteries adjoining the track of the ball, the blood rupturing the peritoneum, and nearly a pint escaping into the abdominal cavity. This hemorrhage is believed to have been the cause of the severe pain in the lower part of the chest complained of just before death. An abscess cavity, six inches by four in dimensions, was found in the vicinity of the gall-bladder, between the liver and the transverse colon, which were strongly adherent. It did not involve the substance of the liver, and no communication was found between it and the wound. A long suppurating channel extended from the external wound, between the loin muscles and the right kidney, almost to the right groin. This channel, now known to be due to the burrowing of pus from the wound, was supposed during life to have been the track of the ball. On an examination of the organs of the chest, evidences of severe bronchitis were found on both sides, with broncho-pneumonia of the lower portions of the right lung, and though to a much less extent, of the left. The lung contained no abscesses, and the heart no clots. The liver was enlarged and fatty, but free from abscesses, nor were any found in any other region except the left kidney, which contained near its surface a small abscess about one-third of an inch in diameter. In reviewing the history of the case in connection with the autopsy, it is quite evident that the different suppurating surfaces, and especially the fractured, spongy tissue of the vertebra, furnish a sufficient explanation of the septic condition which existed."

THE situation resulting from the death of President Garfield, and the inauguration of President Arthur, is the source of much speculation. Cabinet making is largely indulged in by political wiseacres who seem to know just about as much of what they talk of as those who wait patiently for official information. President Arthur, so far as yet appears, is not disposed to be hasty, and will no doubt carry out his own convictions of what is for the best interest of the country.

CALLED.—At a special meeting of the First Seventh-day Baptist Church of Alfred, held October 2d, for the purpose of selecting a Pastor, the Church voted unanimously to call Rev. A. H. Lewis, of Plainfield, N. J., to the Pastorate, and instructed the Clerk to correspond with him in relation to his acceptance of the call.

(Continued from first page.)

Dodge Centre	1 71	1 71
Pardee	1 11	1 11
Carlston	93	93
New Auburn	87	87
Long Branch	37	37
Farina	2 51	2 51
Brookfield, Mo.	39	39
North Loup	1 86	1 86
Milton Junction		2 25

Your Committee would recommend that the Treasurer open correspondence with the delinquent churches, and collect the amounts due from them.

N. H. LANGWORTHY,
B. F. LANGWORTHY,
H. W. NORTH,
SILAS MAXSON,
PAUL PALMITER, } *Com.*

The report of the Committee on Obituaries was presented by N. Wardner, amended, and adopted as follows:

Your Committee on Obituaries have the painful duty of reporting eight deaths of persons occupying official positions among us—two ministers and six deacons—which we will notice in the order of their deaths.

1. DEA. CLARK ROGERS, of the Plainfield Church, N. J., died Oct. 25, 1880, at the age of 76 years. He was a man of sterling integrity, large business associations, generous impulses, and pleasant social and religious connections. He was ordained to the office of deacon in the Preston Seventh-day Baptist Church, and also served the Seventh-day Baptist Churches of New York City and Plainfield in the same capacity, and in the latter till stricken down by death.

2. DEA. MOSES MAXSON, of the Church at Richburgh, N. Y., died Nov. 14, 1880, in the 74th year of his age. No further data are accessible, at the present time and place, to enable us to give a more extended notice.

3. DEA. ADONIS TROWBRIDGE was born in New Haven, N. Y., Sept. 14, 1795, and died in Adams, N. Y., Dec. 21, 1880. He was a member of the Seventh-day Baptist Church of Adams for fifty years, and served it as deacon forty-seven years, being called to that office Dec. 7, 1833. He was a man of good abilities, and faithful to his convictions of duty; was possessed of an ardent devotional nature, and of strong faith in God. "Blessed are the dead who die in the Lord."

4. DEA. JONATHAN BOND was born in Northumberland county, Pa., Feb. 2, 1796, and died Feb. 6, 1881, in the 86th year of his age. In early life he joined the Seventh-day Baptist Church in Fayette county, Pa., and was chosen deacon of that Church From there he moved to Milton, Wis., and became a prominent member and deacon of that Church. He was a kind, affable, yet firm, man, and universally esteemed. His bereaved family, Church, and the community at large will miss him, to whom, though dead, he yet speaks, and the sweet savor of his life will long be felt.

5. ELD. GEORGE ROSE WHEELER was born in Olney, Buckinghamshire, Eng., Aug. 4, 1798. He professed faith in Christ, and united with the Baptist Church of that place, at about the age of twenty, and two or three years afterwards was licensed to preach. He removed with his family to the United States in 1844, soon after which he embraced the Sabbath. He was ordained to the gospel ministry at the General Conference at Shiloh, N. J., September, 1846, and was a member of the Church at that place till his death, which occurred March 5, 1881, in the 83d year of his age. He served the Marlborough Church as pastor for several years, but devoted most of his time to his trade as jeweler, preaching and writing on theological questions as time and occasion offered. He was a man of sterling worth in every sense of the word; scrupulously conscientious, spiritually minded, and of sound judgment.

6. DEA. WM. G. CRANDALL, of Lincklaen, was born in Berlin, Rensselaer Co., N. Y., July 11, 1806, and died June 30, 1881, aged 74 years and 11 months. He was baptized by Eld. Ephraim Curtis, and became a constituent member of the Lincklaen Church, and was chosen to be deacon in 1832, the next year after its organization. His Christian life was above the common level, and he was a rare example of true moral excellence and Christian virtue.

7. DEA. RANDOLPH DUNN, of Plainfield, N. J., departed this life Aug. 23, 1881, in the 82d year of his age. He was a native of Piscataway, and united with the Seventh-day Baptist Church of that place about 1830, when he was chosen as deacon. He afterwards removed his standing to the Plainfield Church, where he died, its senior deacon. He was a man universally respected, and was said to be without an enemy, which is saying much of a real Christian. It indicates that in connection with Christian faithfulness he associated great urbanity of spirit and manner.

8. ELD. NATHAN VARS HULL, D. D., died Sept. 5, 1881, after a very laborious and useful life, aged 72 years, 10 months, and 13 days. His earnest piety, critical intellect, and indomitable perseverance rendered him a man of extensive and strong influence and usefulness, whose place it will be difficult to fill. He was wise in counsel, courteous in manner, and couragcous in defense of truth and justice, and his opinions have told where others have failed to produce effect. More extended notices of his life and labors may be found in his funeral discourse by Pres. J. Allen, and in the reports of the Missionary, Tract, and Education Societies.

May the mantles of the worthy ones whose deaths we here chronicle fall upon standard-bearers who remain, that the prospective victories for Christ and truth may not be lost, but may each of us be stimulated by the memory of their heroic struggles for the right to seek after higher attainments in these characteristics than we have yet attained.

Your committee would also recommend that an obituary committee consisting of one be appointed at this session, whose business it shall be to gather the material for the report from time to time, as the deaths of official members of the churches may occur.

N. WARDNER,
A. H. LEWIS,
O. U. WHITFORD,
C. A. BURDICK,
C. M. LEWIS, } *Com.*

On motion, N. Wardner was appointed Committee on Obituaries for the ensuing year.

Geo. B. Utter presented the following report of the Committee on Denominational History, which was adopted:

Your Committee on Denominational History respectfully report, that they have given to the subject such consideration as the time at their command during the sessions of the Conference would allow. They do not find on record any distinct statement of the precise duty devolving upon them. They are impressed, however, that great importance attaches to the action of the Conference on the subject. They think, indeed, that a manifest need of the denomination at the present time is a concise, but complete history of its rise, progress, and present condition. Such a history would, of course, begin with the churches in England, which ante-date those in our own country, and numbered in their membership some of the most able and eminent Dissenters of that country, including the names of the Bampfields, the Stennetts, Cornthwaite, Noble, Slater, Burnside, Shenstone, and Black. It should then give an account of the origin at Newport, R. I., of the first Seventh-day Baptist Church in this country, of the spirit which pervaded it, and of some of its leading members, such as the Crandalls, the Maxsons, the Collinses, and the Wards, families which not only served the cause of God in connection with that church, but served also their native State by filling honorably nearly every civil office in the gift of their fellow-citizens, from that of Governor and Lieutenant Governor of the State down to the less honored, but not less necessary and useful offices of their towns and school districts. From Newport this history should follow the course of emigration by the membership of that church, and their descendants to Southern Rhode Island, to Connecticut, to Hoosick, Brookfield, and Allegany, in New York, and so on to the various points occupied by our people, from the Atlantic to the Pacific. Then the work should give an account of the missionary, publishing, educational, and other benevolent operations of the denomination. Such a history, properly written, would, it is believed, do much to inspire the present generation with respect and veneration for the ancestors who have done so much to place them in a position to enjoy and to use efficiently their present vantage ground.

The Committee think it not out of place, in this connection, to express their pleasure in learning that such a history is in course of preparation, and also to express the hope that when it shall be completed and made accessible to our people, they will give it ready and grateful admittance to their families, and thorough study by all of our membership.

D. E. MAXSON,
GEO. H. BABCOCK,
E. M. DUNN,
A. E. MAIN,
GEO. B. UTTER, } *Com.*

On motion, D. R. Stillman was appointed Treasurer *pro tem.*

D. E. Maxson submitted the report of the Committee to Prepare a Suitable Minute relating to the Life and Death of the President, as follows:

Your Committee respectfully submit the following expression:

Resolved, That in the death of our honored and beloved President, James A. Garfield, by the hand of a cowardly and desperate assassin, we, in common with the whole American people, are called upon:

1st. To mourn the loss of a Chief Magistrate, whose exceptional abilities, and eventful career as a soldier of consummate skill and dauntless courage, a statesman of comprehensive views, far-seeing segacity, conscientious conviction and unswerving rectitude, and a Christian gentleman of the highest type, had especially endeared him to us.

2d. That as we mingle our tears around the grave of our murdered President, we pledge anew our fealty to the principles of liberty, justice and equality, to the advocacy of which he has devoted his consistent and noble life.

3d. That while we bow in deep sorrow at the inscrutable Providence which permits such apparent calamities, we do still cling to the faith that God lives and reigns, and knows how to make the wrath of man praise him.

D. E. MAXSON,
A. E. MAIN,
L. E. LIVERMORE, } *Com.*

The report was unanimously adopted by a rising vote.

After prayer by L. E. Livermore, the Conference adjourned to the call of the Chair.

EVENING AFTER THE SABBATH.

The Conference convened, on call of the President, at 7 o'clock, and spent half an hour in a praise meeting led by J. J. White.

By consent of the President, O. U. Whitford introduced N. O. Moore, of Chicago, a recent convert to the Sabbath, who gave a short address, and was cordially welcomed by the President.

I. L. Cottrell presented a paper executed by Edwin S. Bliss and wife, of Alfred Centre, conveying to the Memorial Board, in trust, the proceeds of certain oil lands in Richburgh to create a fund to be used in the establishment and publication of a weekly Sabbath-school paper.

L. A. Platts moved an expression of the gratitude of the Conference for the munificent donation.

After remarks by D. E. Maxson, the motion was carried unanimously, by a rising vote.

The special order, the consideration of the report of the Committee to Nominate Officers, was taken up and adopted as follows:

Vice Presidents—Jonathan Allen, James Bailey, W. B. Gillette, G. B. Utter, S. D. Davis, Joshua Clarke.
Recording Secretary—L. A. Platts.
Corresponding Secretary—W. C. Titsworth.
Treasurer—A. C. Burdick.
Your Committee also suggest as a candidate for the office of President of the Conference for the ensuing year the name of A. R. Crandall.

SABBATH SCHOOL BOARD.

President—Geo. H. Babcock.
Vice Presidents—A. H. Lewis, E. S. Bliss, A. B. Prentice, E. M. Dunn, L. R. Swinney.
Secretary—L. E. Livermore.
Treasurer—W. R. Potter.

TRUSTEES OF MEMORIAL BOARD.

J. F. Hubbard, E. R. Pope, G. B. Utter.

STEPHEN BURDICK,
H. B. LEWIS,
L. E. LIVERMORE,
E. P. LARKIN,
GEO. B. CARPENTER, } *Com.*

W. C. Whitford moved that the Secretary be instructed to cast the vote of Conference for A. R. Crandall for President. W. C. Titsworth objected on the ground of unconstitutionality, and 8 o'clock having arrived, the special order for that time, the report of the Committee to Draft Resolutions in Memory of Rev. N. V. Hull, D. D., was presented as follows:

Resolved, 1st. That in the death of Rev. N. V. Hull, D. D., our denominational cause has lost an able, earnest, and eloquent advocate; the cause of humanity and general reform a true, tried, and loving friend.

2d. That while we bow in sorrow at the bereavement, we lift up our hearts in thankfulness to God for endowing so richly and sparing so long the life that has at length been translated from the earthly to the heavenly.

3d. That as the pioneers and heroes of our cause, one by one, go on before to their reward, we take courage from their example, and gird ourselves anew for the work that comes to us.

4th. That, in view of a life so truly lived, a life-work so nobly done in face of such formidable obstacles, we encouarge our young men to perseverance and hopefulness in the toil of preparation to fill the vacant places, and wear the falling mantles of the departed.

5th. That we tender our sincere sympathy to the deeply bereaved companion of the deceased, and affectionately commend her to the dear heavenly Father, "who doeth all the things well;" and also to the First Alfred Church, bereaft of the wise counsels, able instructions and loving care which it has enjoyed for so many years, we tender our sympathy, and earnestly commend it to the care of the good Shepherd who careth for his own.

D. E. MAXSON,
W. C. TITSWORTH,
L. E. LIVERMORE, } *Com.*

On motion of E. M. Dunn, the report was adopted, after remarks by D. E. Maxson, Leman Andrus, M. B. Kelly, H. B. Lewis, T. R. Williams, O. D. Sherman, A. E. Main, E. M. Dunn, S. R. Wheeler, N. Wardner, W. C. Whitford, L. E. Livermore, D. R. Stillman, J. M. Todd, W. H. Ernst, and L. A. Platts, by a rising vote.

On motion of E. M. Dunn, the Secretary was directed to forward copies of the resolutions to the family of the deceased, and to the Clerk of the Church of which he was pastor.

On motion of L. E. Livermore, D. E. Maxson was requested to write out the Last Message of Eld. Hull to Conference, that it may be published in the Minutes, in accordance with which he prepared the following:

ELD. HULL TO THE CONFERENCE.

Tell the dear brethren of the Conference I love them all most tenderly, and that till very recently I had hoped to meet them in the coming sessions of Conference and the Societies, but that hope is gone; I shall never meet them again in the flesh. Say to them my faith in our denominational principles was never stronger, nor my attachment to them firmer, but that the price of unfaltering and courageous toil must be paid for their success. This thought is constantly in my mind as I approach the end of a life in which I have tried to do what I could for my Master's cause, which, up to this closing hour, has been growing more precious to me. Tell the dear brethren to hold out faithful and toil on till the Master shall bid them rest.

On motion of A. E. Main, the election of President was made the special order for 9½ o'clock First-day morning.

After singing the Doxology, and benediction by M. B. Kelly, the Conference adjourned to 9 o'clock to-morrow morning.

FIRST-DAY—MORNING SESSION.

The President called the Conference to order at 9 o'clock according to adjournment.

A meeting of the Board of Managers of the Missionary Society being in session, it was voted that the regular order of the Conference be waived in favor of this meeting.

At 9½ o'clock, the Conference was again called, and prayer was offered by A. B. Prentice, and the special order, the election of President, was taken up, and the Conference proceeded to ballot.

The President named O. D. Sherman and A. B. Prentice tellers.

The result of the vote was, A. R. Crandall, 56; scattering, 2; total, 58. On motion, the vote for A. R. Crandall was made unanimous.

A. H. Lewis offered the following resolution:

Resolved, That in the future elections of President of this Conference under its present constitution, no nomination shall be allowed except through an informal ballot, after which, only the two candidates having the highest number of votes, shall be considered as candidates.

After remarks by A. H. Lewis, E. P. Larkin, Geo. B. Utter, W. C. Titsworth, S. R. Wheeler, T. L. Gardiner, O. U. Whitford, O. D. Sherman, W. C. Whitford, and E. M. Dunn, the resolution was laid upon the table.

It was voted that when this Conference adjourn, it be to meet at 7 o'clock this evening, and that the usual order at that hour be waived, in order to complete the business.

On motion of D. E. Maxson, the following resolutions were adopted:

1st. *Resolved*, That the thanks of this Conference be extended to the railroad companies which have shown favors to delegates and vistors in coming to this Conference, and also to brethren N. H. Langworthy and I. J. Ordway for their services in procuring reduction of fare.

2d. That the delegates of this Conference express their grateful appreciation of the large hospitality and Christian liberality with which they have been received and entertained by the brethren and friends of the Church and society in Farina.

The hour for the session of the American Sabbath Tract Society having arrived, the Conference adjourned.

EVENING SESSION.

After prayer by J. J. White, the minutes of the morning session were read and approved.

On motion, the vote adopting the report of the Committee on Nominations was reconsidered.

A. E. Main moved that in place of the names of the members of the Sabbath School Board as reported by the Committee, the following be substituted:

President—A. B. Kenyon.
Vice Presidents—E. M. Dunn, A. B. Prentice, Geo. H. Babcock, L. R. Swinney.
Corresponding Secretary—E. M. Tomlinson.
Treasurer—E. S. Bliss.

After remarks by E. P. Larkin, D. E. Maxson, and L. E. Livermore, the motion to substitute prevailed, and the report as amended was adopted.

The opening address of the President of the Conference was requested for publication in the SABBATH RECORDER.

Orders on the treasury for the following accounts were voted: L. A. Platts, Clerk of Conference, postage and stationery in making up statistics, etc., $7 25; L. E. Livermore, expenses Sabbath School Board, $8 48.

On motion of L. A. Platts, the President gave the right hand of fellowship to C. A. Burdick, on behalf of the Church at Bell's Run, Pa., and to J. M. Todd, on behalf of the Church at Shepherdsville, Ky.

On motion, the report of the Sabbath School Board was taken from the table and adopted as follows:

Ninth Annual Report of the Sabbath School Executive Board:

By comparing the reports of Sabbath-school work in the denomination of to-day with that of a few years ago, it will be seen that substantial progress has been made. Ten years ago, Sabbath-school work was not deemed an essential part of the work of the General Conference. At that time there was no report made, nor any direct reference made to this important department of Christian work. Nine years ago this month, at the session of the General Conference, held at Southampton, Ill., it was resolved to form a "Sabbath School Department of the Seventh-day Baptist General Conference," with an Executive Board, to have the Sabbath-school interests of the denomination in charge, and make annual reports to the Conference. This, then, is the Ninth Annual Report, and, compared with previous ones, will show (1) that we have made some advance; and (2) that our progress has been much slower and less satisfactory than it should have been.

Some of our officers and teachers and schools are evidently well up in zeal and knowledge and devotion to their noble work, while with others there is sad evidence of a failure to appreciate the grandeur of their calling. We have taken special care to secure full reports from the schools by sending blank postal cards to every Superintendent or other official member of the school, when they were known, or to the post office with request to deliver to superintendent or officer of the Seventh-day Baptist Sabbath-school. We have addressed nearly a third of the schools thus the second time, and still there are 22 schools from whom we have no report.

The statistical information which we have gleaned for this year, and compared with last year, may be summed up as follows:

	This year.	Last year.
Schools organized since last report, or not reporting hitherto	6	4
Schools not reporting this year but supposed to be active	14	18
Schools reporting this year	80	70
Total number of active schools	94	88
Whole number of officers	447	423
" " " teachers	565	551
" " " scholars	5901	5370
Total engaged in Sabbath school work	6913	6340
Number of teachers church members	546	529
Number of scholars church members	2969	2374
Number baptized this year	185	132
" reported as having signed a temperance pledge	869	
Amount of money raised for benevolence	$480 66	$333 72
Amount of money raised for schools	702 56	1,013 16

Thus it will be seen that there have been substantial gains in all the Associations. In the Eastern 52; in the South-Eastern 194; in the Central 69; in the Western 101; and in the North-Western 112, making in the aggregate 528. Last year there was a marked decrease in the number of scholars reported. Undoubtedly a part of this apparent fluctuation in numbers is attributable to imperfect records and reports. We hope the matter of keeping Sabbath-school Records will receive more careful and conscientious attention on the part of those in charge of Sabbath-schools.

Last year the number of baptisms reported was 133; this year 185. These fruits of faithful Christian labor have been found this year in 22 Sabbath-schools, leaving 72 schools without any reported conversions. If every superintendent and every teacher would make a special and continuous effort, in connection with earnest prayer, for the conversion of all the souls under their charge, might not the present order be changed so that out of 94 schools we might record at least one-half blessed with the glad tidings of souls born into the kingdom?

We can not garther very reliable statistics to show the amount of money actually raised by the schools. Some schools contribute in the regular church collections; some do not keep a record of the amount raised; and some do not attempt to cultivate the habit and spirit of benevolence by regular contributions. But in 32 schools this year we have $480 66 reported, as contributed for benevolent purposes. Last year, in about the same number of schools, $333 72, showing some increase in the line of benevolent giving also. But the aggregate membership of the schools contributing the above amount is about 2,900, which makes only little over 16 cents for each scholar, which would be about one-fourth of a cent for each scholar per week! Now, could not each scholar in these 32 schools give one cent a week for benevolent purposes, and so quadruple the amount of this years giving? Then we should have, instead of $468, $1,508; and then, if all our scholars and members of our schools should give a similar sum, one cent each week, we should have about $3,597 36! Let us give more attention to this very important branch of Christian training. Habits thus formed in early life will be likely to endure.

It was the design of those interested in framing the present Constitution of the Sabbath School Board to provide for correspondence and assistance to be rendered by some one chosen from each of the Associations annually. These Vice Presidents were to "act as agents of the Department under the advice and control of the Executive Committee." For some reason, the Nominating Committees, from year to year, have omitted the nomination of such Vice Presidents, therefore we have been without such correspondence and help. But from the reports of Associational Sabbath School Boards, as published in the minutes of the RECORDER, we have been pleased to learn that in some of the Associations considerable attention has been given to holding Sabbath School Institutes. Thus three Institutes have been held in the North-Western Association, three in the Central, and one at least in the Western, and one in the Eastern. There may have been others that we have failed to note. We gratefully acknowledge the valuable assistance rendered by thirteen faithful Sabbath-school workers whose names have appeared each quarter in the RECORDER in connection with their work.

During the past Winter the President of the Board brought out a neat device, combining a pledge mottoes, monogram, and certificate of membership for an organization within the Sabbath-schools, designed to enlist all the children (old and young) in works of temperance, kindness, love, and personal purity. A copy of the certificate and statement of the plan was sent to all known superintendents and pastors for examination and action, if the plan met with favor. Thus far only 10 organizations, or Excel Bands, have been formed. The pledge may be regarded by some as too radical, as it strikes at some cherished idols, but it is believed by your Board to be none too radical for a high type of Christian manliness and womanliness, such as the Sabbath-school of to-day demands. While there are so many intemperate, profane, and immoral influences outside of the Sabbath-school, to contaminate our children, it is very important that every effort to restrain, educate, and keep them pure, should find a ready response in the hearts and lives of parents and teachers. We earnestly solicit, in behalf of the succeeding Sabbath School Board, the hearty co-operation of all officers, parents, and teachers in this holy work of saving the children from corruption, through contact with the painfully prevalent vices and bad habits of our times.

Soon after the last General Conference the Sabbath School Board received a communication from the Corresponding Secretary of the American Sabbath Tract Society, tendering to our Board the editorial management of the Sabbath-school weekly paper, which the Tract Society at its last Annual Session instructed its Board to publish. After carefully considering the proposition of the Tract Board, it was agreed that the Sabbath School Board would undertake the editorial management of the proposed paper provided they could also have control of the character, make up, and printing of the paper, still publishing under the imprint of the Tract Society. The Sabbath School Board explained that at such a distance (about 400 miles) from the Publishing House of the Tract Society, it would be next to impossible for any one to edit successfully a weekly paper; but that it might be possible for one whose business was in New York to superintend such a paper, without great loss of time from his other necessary dutics. But the Tract Board positively declined to permit the parper to be printed outside of Alfred Centre, and therefore we considered the matter, so far as we were concerned, at an end. Subsequently, however, we were asked to undertake the editorship of a semi-monthly or a monthly, thus hoping to overcome the objection of distance from the Publishing House, by giving more time for the make up. But as there had been no indication that a semi-monthly or monthly was wanted, we thought it would be unwise to respond to the call for a weekly with so tardy a substitute.

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Sabbath in September, 18
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1st Alfred—The hand of the
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2d Alfred—We are holding
good attendance upon Sabbat

Richburgh—A healthy mis

Scio—We are keeping up
have no regular preaching.

Hornellsville—Have sustaine
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Bell's Run—Admitted at thi

Milton—A spirit of unity p
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Albion—Laboring under a d
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Dodge Centre—Good Sabba
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Still later, the Tract Board yielded the point as to place of printing, and proposed to put the whole matter into the hands of the Sabbath School Board, and pledge $100 per quarter to aid in its publication. This was regarded by the Sabbath School Board as generous, and the way seemed clear to proceed with the work—not as an independent and separate publishing interest, but really as agents for the Tract Board, conducting the paper, they were instructed to give to the denomination, but, for convenience, securing its printing in New York under the imprint of the Society. But here again, unexpectedly to us, we found the Tract Board unwilling to have the imprint of their Society placed upon a publication done as job work in New York. The Sabbath School Board being unwilling to appear in an enterprise which, simply by the omission of the imprint of the Tract Society, would seem to be independent of, if not hostile to, our cherished publishing interests, promptly declined, under the restrictions, to engage in the work, preferring to await instructions from the General Conference to whom we are amenable, before assuming so grave responsibilities.

That a weekly Sabbath-school paper would greatly encourage and strengthen our schools, if properly conducted, and supported, is not a matter of doubt in the minds of your Board; but a paper carelessly conducted, in any of the particulars of its formation, would be of much less benefit to our schools, and of little credit to the denomination. Indeed, it would be much better if the Sabbath School Board were located in the vicinity of the Publishing House, while conducting the Lesson Leaf and department in the RECORDER. Operating at such disadvantage leads to some inaccuracies and failures, and therefore to a want of confidence and patronage. We greatly need better facilities for publishing on the one hand, and, on the other, more patience and more principle on the part of superintendents, teachers, and parents, in sustaining our own publications instead of flooding our schools with a cheap but unreliable literature which poisons the unsuspecting minds of childhood and youth with false doctrines, and leads to apostasy from the truth.

By order and in behalf of the Board,

L. E. LIVERMORE, *Cor. Sec.*

L. C. Rogers offered the following resolution, which was adopted:

Resolved, That in the recent death of Eld. James White, of the Seventh-day Advent denomination, we recognize the fall of a Christian leader, and distinguished advocate of the Bible Sabbath, and that we extend our Christian sympathy to the bereaved family.

A copy of the sermon preached by O. U. Whitford before the Missionary Society, was requested for publication in the SABBATH RECORDER.

I. J. Ordway and J. F. Hubbard were appointed a committee to make arrangements for reduction of fare for delegates to the next Conference.

The matter of printing the minutes was referred to the Secretaries together with the Clerks of those Associations which have voted to print their minutes in connection with with those of Conference.

The minutes were read and approved.

On motion, the Conference adjourned, after appropriate remarks by the President, and prayer by Stephen Burdick, to meet on the fourth day of the week before the fourth Sabbath in September, 1882, at 10 o'clock A. M., with the First Church of Hopkinton, R. I.

JOSHUA CLARKE, *President.*

L. A. PLATTS, *Recording Secretary.*
D. R. STILLMAN, } *Assistant*
A. W. MAXSON, } *Recording Secretaries.*

ABSTRACT OF LETTERS.

New Salem—Have enjoyed a precious revival. Fifteen added by baptism. Are at present without a pastor.

Greenbrier—Have had a general revival.

Lost Creek—A thorough revival has been enjoyed. Missionary meetings are held once a month, and efforts are being made to get the brethren engaged in systematic visiting among the feeble churches of the Association.

Rockville—The revival here resulted in the addition of thirty-seven to the Church, mostly by baptism. Eld. Irish has closed his labors as pastor, and U. M. Babcock has succeeded him.

Woodville—This Church has been revived; four added by baptism.

2d Westerly—A very precious revival; eighteen added by baptism. Two new deacons ordained, and the Church greatly encouraged.

1st Westerly—Added by baptism several members, and the Church strengthened.

Berlin—A great increase of interest in missionary work, home and foreign. Now in the midst of revival work, conducted by J. L. Huffman.

2d Hopkinton—Much interest is taken by this Church in the cause of temperance. Have enjoyed a revival.

Shiloh—The Church has been revived, wanderers restored, and sinners converted. Increase of interest in missions.

Plainfield—Have lost two of our deacons, Clark Rogers and Randolph Dunn. Several additions by baptism. The Church is in good working condition.

1st Verona—The Church is much bereaved on account of the death of the wife of our pastor, Mrs. Eliza Lewis. Have enjoyed a revival season, resulting in several baptisms.

Otselic—Supplied part of the time by Eld. Joshua Clarke. A revival resulted in the addition of five by baptism.

DeRuyter—Have had no general revival, but several have been added to the Church as a result of the ordinary work of the Church. Several have been removed by death.

West Edmeston—Sabbath and other services usually well attended.

1st Alfred—The hand of the Lord has been heavy upon us in the removal of our aged and beloved pastor, Rev. N. V. Hull, who has so acceptably and successfully ministered to us in spiritual things for the last thirty-five years.

2d Alfred—We are holding fast the faith, with good attendance upon Sabbath services.

Richburgh—A healthy missionary spirit.

Scio—We are keeping up Sabbath worship, but have no regular preaching.

Hornellsville—Have sustained a great loss in the death of our young Bro. Stillman. Have been strengthened as the result of the tent meetings.

Bell's Run—Admitted at this session.

Milton—A spirit of unity prevails throughout the membership. A large number of non-resident and non-reporting members has been dropped from the lists.

Albion—Laboring under a dark cloud, but not discouraged.

Dodge Centre—Good Sabbath services and Sabbath-school.

Long Branch—No regular preaching; still holding fast.

Pardee—No special interest; steady work and growth.

Carlton—A partial revival has been enjoyed. There has been a great interest awakened in the community on the subject of the Sabbath through the tent work under Brethren J. T. Davis and M. S. Wardner.

West Hallock—Growing interest in prayer and conference meetings, and other religious work.

Milton Junction—Good interest in all church appointments, especially the Sabbath school. Growing interest in missions and Sabbath-reform work.

Welton—Growing interest in missionary work. Prayer-meetings, Sabbath-school, and Sabbath services well sustained.

Rock River—Removal of members to the Milton Junction and other Churches, and the sickness of our pastor, have much disheartened. But, by the advice of the North-Western Association, we still continue our organization. Occasionally supplied by the ministers of the Quarterly Meeting.

Shepherdsville—Admitted at this session.

Delegates in Attendance.

SOUTH-EASTERN ASSOCIATION.

Lost Creek—M. H. Davis.

EASTERN ASSOCIATION.

Piscataway—L. E. Livermore.
Pawcatuck—L. A. Platts, S. P. Stillman, Albert L. Chester, Lizzie Y. Chester, N. H. Langworthy.
Rockville—Geo. B. Utter.
Second Hopkinton—Dea. Gardner S. Kenyon, Dea. Benjamin P. Langworthy.
Shiloh—T. L. Gardiner, Hiram Davis, Mrs. Anna M. Davis, Mrs. Lydia Davis, Mrs. Eunice A. Davis.
Plainfield—A. H. Lewis, Geo. H. Babcock, J. F. Hubbard.
First Hopkinton—W. C. Titsworth, A. E. Main, M. S. Kenyon, Wm. L. Clarke, Horace L. Crandall, Geo. B. Carpenter, Oscar I. Wells, Mary B. Clarke, Phebe L. Crandall, Mary E. Carpenter, Emma J. Wells, Caroline Briggs, Eliza A. Langworthy, Emma E. Kenyon.
First Westerly—L. A. Platts.
Greenmanville—O. D. Sherman.

CENTRAL ASSOCIATION.

Norwich—L. C. Rogers.
DeRuyter—Joshua Clarke, A. V. Burdick.
Otselic—Joshua Clarke.
Cuyler—Elias B. Irish, Mrs. E. B. Irish.
Adams—A. B. Prentice, Silas Maxson, Mrs. Silas Maxson, Almira Babcock, Angeline Babcock, Lillian Davis.
First Brookfield—Stephen Burdick, H. W. North.
Second Brookfield—J. M. Todd.
Scott—J. J. White, E. H. P. Potter.

WESTERN ASSOCIATION.

First Alfred—A. E. Main, D. E. Maxson, E. A. Witter, Belle Witter, I. L. Cottrell, P. S. Green, Clark Rogers, Philip Place and wife, B. F. Langworthy, D. R. Stillman, Ollie Collins.
Second Alfred—Edward Green, Mrs. Edward Green, D. E. Maxson.
First Genesee—Benj. F. Burdick, Eden P. Burdick, Mrs. Harriet Edwards.
Richburgh—E. S. Bliss and wife.
West Genesee—Charles A. Burdick.
Portville—C. A. Burdick.
Scio—E. P. Larkin.
Hebron Centre—C. A. Burdick.
Hebron—C. A. Burdick.

NORTH-WESTERN ASSOCIATION.

Milton Junction—N. Wardner, Mrs. E. Brown, Maggie L. Burdick, G. D. Burdick, A. W. Maxson.
Rock River—E. M. Dunn, N. Wardner, O. U. Whitford.
Carlton—J. T. Davis.
Welton—H. R. Lewis.
West Hallock—W. H. Ernst, M. Crosley and wife, Jared Stillman and wife, Mrs. Edgar Ayers.
Albion—S. H. Babcock, Barton Edwards, Elizabeth Edwards, Paul Palmiter, Sarah Palmiter.
Farina—Leman Andrus, L. D. Ayers, H. W. Glaspey, A. M Whitford, Isaac Clawson, Mary B. York, Mary P. Irish.
Utica—Geo. W. Burdick, W. Leman West, Mrs. W. L. West.
Milton—E. M. Dunn, Mrs. E. M. Dunn, W. C. Whitford, Mrs. W. C. Whitford, Dea. T. Saunders, A. R. Crandall, Ezra Crandall, Mrs. Ezra Crandall, Mrs. Adelia Crandall, Mrs. Wm. F. Place.
Walworth—O. U. Whitford, Mrs. O. U. Whitford, H. W. Randolph, Eli Ayars, W. M. Simons, W. H. Coon, I. H. Coon, W. O. Clarke.
Pardee—S. R. Wheeler, O. W. Babcock and wife, D. C. Burdick and wife, Russel J. Maxson.
Villa Ridge—M. B. Kelly, Wm. M. Stringer, Mrs. J. P. Hunting.
Stone Fort—F. F. Johnson, B. D. Grace, B. F. Ensminger, Emma Johnson.

TRACT SOCIETY.

The American Sabbath Tract Society met for its Thirty-eighth Annual Meeting with the Seventh-day Baptist Church of Farina, Ill., Sept. 25, 1881.

The meeting was called to order by the President, J. M. Todd, and prayer was offered by N. O. Moore.

In the absence of the Secretary, D. R. Stillman was appointed Secretary *pro tem.*

By vote of the Society, the Chairman appointed the Standing Committees as follows:

On Nominations—N. Wardner, C. A. Burdick, A. B. Prentice, G. B. Carpenter, M. H. Davis.
On Resolutions—D. E. Maxson, A. H. Lewis, J. J. White, W. C. Whitford, N. O. Moore.
On Finance—Ira J. Ordway, J. F. Hubbard.

The Treasurer's Report was presented and referred to the Committee on Finance.

After appropriate introductory exercises, the Annual Sermon was delivered by L. C. Rogers, after which a collection was taken amounting to $72 76, and the session closed after benediction by G. W. Burdick.

AFTERNOON SESSION.

Prayer was offered by J. Clarke.

In the absence of the Corresponding Secretary, the Annual Report was read by D. R. Stillman.

On motion, the Report was adopted, after remarks by L. C. Rogers.

The report of the Committee on Finance wrs presented and adopted as follows:

Your Committee on Finance respectfully report that they have examined the Treasurer's Report, with vouchers, and find it correct.

IRA J. ORDWAY, } *Com.*
J. F. HUBBARD, }

On motion, the Treasurer's Report was adopted.

The Committee on Resolutions reported the following:

1. *Resolved*, That the following Article be substituted for Article 1 of the Constitution of this Society:

ARTICLE 1. This Society shall be known as THE AMERICAN SABBATH TRACT SOCIETY; and its object shall be to promote the observance of the Bible Sabbath, and the interests of vital godliness and sound morality; by the publication and circulation of such periodicals, tracts, treatises, and books as shall best conduce to the objects of its organization; and the employment of colporteurs and lecturers.

2. *Resolved*, That the Executive Board be instructed to collect, prepare, and publish all such matter as comports with the specifications of the Constitution of this Society, as soon as the financial condition of the Society will warrant the necessary outlay of funds.

D. E. MAXSON,
A. H. LEWIS,
J. J. WHITE, } *Com.*
W. C. WHITFORD,

On motion, the report was taken up by items.

The first resolution was adopted after remarks by D. E. Maxson, Stephen Burdick, E. P. Larkin, M. B. Kelly, S. R. Wheeler, O. U. Whitford, G. H. Babcock, L. C. Rogers, and A. B. Prentice.

The second resolution was adopted after remarks by D. E. Maxson, L. C. Rogers, and M. B. Kelly, after which the report was adopted as a whole, by a unanimous vote.

The Committee on Nominations presented majority and minority reports as follows:

MAJORITY REPORT.

President—I. D. Titsworth.
Vice Presidents—C. Potter, Jr., A. B. Prentice, B. F. Langworthy, S. H. Babcock, L. R. Swinney.
Treasurer—J. F. Hubbard.
Corresponding Secretary—Geo. H. Babcock.
Recording Secretary—L. E. Livermore.
Directors—Stephen Babcock, A. H. Lewis, J. D. Spicer, T. H. Tomlinson, J. M. Todd, Stephen Burdick, J. B. Clarke, Edwin Whitford, B. F. Rogers, E. R. Green, J. Clarke, J. J. White.
Auditors—J. D. Spicer, T. H. Tomlinson.

(Signed), G. B. CARPENTER,
M. H. DAVIS,
C. A. BURDICK.

MINORITY REPORT.

President—J. M. Todd.
Vice Presidents—C. V. Hibbard, A. B. Prentice, A. H. Lewis, D. E. Maxson, C. D. Potter, B. F. Langworthy.
Treasurer—Stephen Burdick.
Corresponding Secretary—J. B. Clarke.
Recording Secretary—Edwin Whitford.
Directors—R. P. Dowse, Wm J. Whitford, LeRoy Maxson, S. C. Maxson, A. C. Potter, J. D. Rogers, A. L. Clarke, Joshua Clarke, J. A. Crandall, J. J. White, A. C. Rogers.
Auditors—Morell Coon, R. T. Stillman.

(Signed), N. WARDNER,
A. B. PRENTICE.

The adoption of the Majority Report was moved by I. J. Ordway.

After remarks by I. J. Ordway and Stephen Burdick, D. E. Maxson moved that the Minority Report be substituted for the Majority Report.

After remarks by D. E. Maxson, N. Wardner, L. C. Rogers, G. H. Babcock, E. P. Larkin, L. A. Platts, A. H. Lewis, C. A. Burdick, A. B. Prentice, O. U. Whitford, G. B. Utter, S. R. Wheeler, E. M. Dunn, Stephen Burdick, G. B. Carpenter, and I. L. Cottrell, Geo. B. Utter moved to amend the substitute by adding to the list of Managers the names of I. D. Titsworth, C. Potter, Jr., and Geo. H. Babcock. The amendment was lost.

The motion to substitute the Minority Report was then voted on and lost.

Stephen Burdick asked and obtained leave to withdraw his name from the list of Managers.

A. B. Prentice moved the previous question, which was carried, and the Majority Report, as amended by the withdrawal of the name of Stephen Burdick, was adopted.

The minutes were read and approved, and, after benediction by N. Wardner, the Society adjourned to meet in connection with the General Conference in 1882.

J. M. TODD, *President.*

D. R. STILLMAN, *Secretary pro tem.*

Condensed News.

THE Public Debt Statement shows a decrease of $17,483,641 66 during the month of September, leaving the debt, less cash in the Treasury, $1,798,855,925 77.

Vennor has forwarded to the weather office at Washington a complete copy of his predictions for the coming year, and has asked in return for a copy of the predictions of the Chief Signal officer, for the purpose of comparison. Vennor complains that heretofore the authorities at Washington have received his forecasts only through the press, which in many instances were unreliable.

It is an interesting coincidence that President Garfield's death occurred on the anniversary of that battle of Chickamauga, fought eighteen years before, which won him his brevet as Major-General, and special mention for the courage and coolness that shone so conspicuously in his last and trying days.

A dispatch from London announces that the headings of the two sections of railway tunnel under the river Severn, connecting the coasts of Monmouth and Gloucestershire have met, with only a deviation of three inches. The work has been progressing seven years.

Parties implicated in the Star Route Frauds seem to find little occasion for hope of escape from justice by the accession of President Arthur. He seems as earnest in his efforts to purify the government service as could be reasonably demanded.

California is said to be flooded with finely executed counterfeit eagles. On examination, we are able to inform our friends that none of the spurious articles are weighing us down.

An Imperial Ukase has been published in Russia sanctioning the construction of the canal which will establish the connecting link between the rivers flowing into the White Sea and the Baltic and the tributaries of the Volga.

While Mormon missionaries were holding a meeting in Brooks Mills, Ga., recently, the citizens gathered with guns, fired on the "elders" and drove them out of town.

The secret anti-Nihilist league of Russian nobles has proved a failure. Large contributions of money have been wasted and no noteworthy Nihilist has been detected.

Stanley has been dangerously ill in Africa, but survives to open up his proposed highway from the ocean along the Congo river to the interior of the dark continent.

The Philadelphia mint will soon issue gold memorial medals of the late President, having on one side a medallion of Garfield, and on the other, one of Lincoln.

Krupp, the great German steel manufacturer, has contracted for the exportation of twenty-five thousand tons of steel rails to the United States.

The steamship Anchoria, from Glasgow for New York, collided with and sunk a small vessel, Sept. 20th. All on board were lost.

Samuel Semple, the first man who made spool cotton in the United States, died at Mt. Holley, N. J., Sept. 30th, in his 83d year.

Sixty buildings in the business part of Eldred, Pa., were burned Sept. 30th, causing a loss of $100,000.

A great fire has visited Moscow, Russia. The damage is estimated at 2,500,000 roubles.

Elmira had a $100,000 fire on Lake street on the night of Sept. 29th.

SPECIAL NOTICES.

☞ ELD. A. CAMPBELL wishes to say to his correspondents that he has returned to his home, Adams Centre, Jefferson Co., N. Y.

☞ TRACT BOARD MEETING.—The Executive Board of the American Sabbath Tract Society will hold a meeting in the Lecture Room of the Seventh-day Baptist Church of Plainfield, N. J., Oct. 24, 1881, at 9 o'clock A. M.

L. E. LIVERMORE, *Rec. Sec.*

☞ MISSIONARY BOARD MEETING.—The regular quarterly meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held in Westerly, R. I., on Wednesday, Oct. 19, 1881, at 9.30 A. M. A full meeting is desired.

L. A. PLATTS, *Rec. Sec.*

☞ THE next Quarterly Meeting of the Portville, Bell's Run, Honeoye, Hebron, Hebron Centre, and Oswayo Churches, will be held with the First Hebron Church, beginning Sixth-day evening, Oct. 7th. J. Summerbell is expected, and J. Kenyon has been invited, to attend with us. Programme of exercises made out after arriving at the place of meeting.

C. A. BURDICK.

☞ WANTED—Sewing Machine operators on Overalls and Blouses; in shop, or at home.

W. D. WELLS & Co.,
Brick Store, Alfred Centre, N. Y.

☞ **SEVENTH-DAY BAPTISTS IN CHICAGO, ILL.—Religious services are held in Chicago on the Sabbath at the Pacific Garden Mission Room, corner of Clark and Van Buren streets; preaching at 2 o'clock P. M., Bible-class immediately following. The services are conducted by the pastors and ministers of the Southern Wisconsin Seventh-day Baptist Churches, in turn. All are most cordially invited to attend.**

MARRIED.

In Alfred Centre, N. Y., Oct. 1, 1881, by Rev. D. E. Maxson, Mr. JOSEPH EDWARDS, of Alfred, and Mrs. JENNIE C. WILLIAMS, of Elmira.

By Rev. J. Summerbell, Sept. 21, 1881, at the home of the bride, in Bolivar, N. Y., Mr. LEIGHTON B. APPLEBEE and Miss ALICE F. WOLCOTT, all of Bolivar.

At Brookfield, N. Y., Sept. 28, 1881, at the residence of the bride's father, Jared Crandall, by Rev. J. B. Clarke, Mr. EDWIN D. COMSTOCK and Miss NETTIE K. CRANDALL, both of Brookfield.

Near Long Run, W. Va., Aug. 18, 1881, by Rev. L. F. Randolph, Mr. JOHN W. THOMPSON and Miss VIOLIA DAVIS, all of Long Run.

On the Middle Fork of Hughes River, at the home of the bride's step-father, Jacob Leason, near Holbrook, W. Va., Sept. 22, 1881, by Rev. L. F. Randolph, Mr. DANIEL FILLMORE F. RANDOLPH, of New Milton, and Miss GERTIE DAUGHERTY, of Holbrook.

At Farina, Ill., Sept. 28, 1881, by Eld. C. M. Lewis, Mr. THOMAS ELDER, of Vermillion county, and Mrs. MARY E. BARKER, of Farina.

DIED.

In Hartsville, N. Y., Sept. 16, 1881, of dysentery, MARY BURDICK, the youngest child of Wells and Mary Burdick, aged about 3 years and 3 months. Little Mary was the pet of the household, and no one could do too much for her. Though she is removed beyond the reach of human tenderness, yet one hath said, "Weep not; she is not dead, but sleepeth." Luke 8: 52. I. L. C.

Near Unadilla Forks, N. Y., Sept. 22, 1881, at the residence of her brother, Stennett Burdick, of congestion of the lungs, Miss SARAH BURDICK, aged 69 years. In youth she became a Christian, and united with the First Seventh day Baptist Church of Brookfield. She continued in membership through life, and manifested an unwavering hope in the divine promises. J. B. C.

In Brookfield, N. Y., Sept. 25, 1881, very suddenly, MARY J., wife of Nathan Burch, aged 31 years. She was a worthy member of the Seventh-day Baptist Church of West Edmeston, and was much esteemed for her many womanly excellences. Her death will be deeply mourned by a large circle of friends, and especially by husband and children, whose bereavement seems unusually severe. J. B. C.

At Duke Centre, McKean Co., Pa., of malarial fever, WALTER H., son of Welcome R. and Sophronia Maxson, in the 19th year of his age. A. C.

At Farina, Ill., Sept. 27, 1881, from blood poisoning, caused by a cut upon the knee, JAMES RUSSELL BURDICK, son of Russell W. and Amelia Burdick, formerly of Alfred, N. Y., aged 32 years. Born in Alfred Centre, converted, and baptized at the age of fourteen by Eld. Nathan Wardner, and received into the Second Seventh-day Baptist Church of Alfred. Removed to Farina, and became one of the constituent members of the Church organized there in 1866. Married July 21, 1873, to Miss Eusebia Almira York, by Eld. Leman Andrus, at Farina. From childhood, he had a great thirst for knowledge, and for several years had been a successful teacher. In his last hours he left the comfort to his friends that he was a Christian, and ready to die. He left a feeble companion and three children, to wait in hope for the resurrection. C. M. L.

In Tiskilwa, Ill., Sept. 17, 1881, of consumption, ELLA, wife of Ansel Crouch, aged 28 years. She made a profession of religion when about eighteen years of age, and united with the Southampton Seventh-day Baptist Church, continuing a member until the angel of death called her to come up higher. She longed to go, but in the family casket were four jewels it was hard to leave. She had polished, cherished, and cared for them so tenderly here that she would fain lay them as a glad offering at her Savior's feet. Scarlet fever came into the little band and bore ARTIE, the second child, aged 9 years, home one day in advance of his loving mother. The burden of the little sufferer's prayer during his four days' illness was that his mother might live until Sabbath-day, so he could go to heaven with her. She lived until 2 o'clock Sabbath morning. His song of welcome may have been the first that greeted her as she stepped on the golden shore of eternity. A. H.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Oct. 1st, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 13,604 packages; exports, 4,358 packages. The unusual drought and great heat upsets the quality of butter, and lessens the amount of really fine stock offering, to such an extent that top prices for full flavored elegant make are well sustained. Some showery weather would increase the supply of such. There were sales of fancy last week's make up to 37 cents; a good deal of the creamery arriving at 35 @ 36 cents; some western creameries at 31 @ 33 cents; some early firkin creamery make at 27 @ 28 cents. There were also sales in one parcel of 455 tubs sweet cream July make at 26½ @ 27 cents, and 1,500 packages of old butter carried over from last year at 15 cents. We quote:

Creamery, fancy, fresh make	35 @36
" fair to choice	30 @32
Sweet cream creameries, fresh make	27 @28
" " " early make	25 @26
Dairy butter, finely made, fresh flavor	30 @32
" " good to choice	26 @28
" " faulty	20 @22
Imitation creamery, fine fresh flavor	26 @28
" " " earlier lots	20 @23
Western factory, fine June stock	17 @18
" " hot weather make	15 @17
" " poor to common	none

CHEESE.—Receipts for the week were 49,840 boxes; exports, 33,704 boxes. Shippers are so indifferent to purchases that it makes a heavy market, and there has scarcely ever been such a dull last half September as there is this present year. The Liverpool and London markets seem to be at a standstill, as a leading exporter put it. Cheese are dearer in the country than in New York, and dearer in New York than in Liverpool; however there is a good home trade at present prices, but with such light export demand the market is lower. We quote:

September make, fine full cream	12½@ 13
" " fair to good	12 @ 12½
Early make good cheese	11½@ 12½
Factory, partly skimmed	9 @ 11
" fully "	3 @ 6

EGGS.—Receipts for the week, 5,221 barrels, and 2,553 boxes. Market quick for near-by marks, fresh laid stock, and prices higher. Some of the best marks State and Western are showing heavy losses on account of hot weather. We quote:

Near-by marks, fresh laid	23 @ 24
Western and Canada	21 @ 22½

BEESWAX very slow at 21 @ 22 cents.

BEANS.—The "boom" is still on, and prices 20 @ 25 cents per bushel higher. Receipts are very light, and demand quick. We quote:

Marrows, 1881, per bushel	$3 40 @$3 50
Mediums, " "	3 35 @ 3 40

DRIED FRUITS.—Apples are in larger supply and more freely offered, and prices easier at the close. Balance of list in good demand and firm. We quote:

Evaporated apples, ring cut, choice	12 @12½
" " fair to good	10 @11
State and Western, quarter apples	6½@ 7
Apples, North Carolina, sliced	6 @ 9
Peeled peaches, evaporated	33 @35
Peeled peaches, sun dried	18 @25
Unpeeled peaches, halves and quarters	8½@ 9½
Raspberries, dried	28 @30
Blackberries	13 @14
Cherries	19 @20
Plums	15 @17

LIVE POULTRY.—We quote:

Turkeys, mixed, per lb	10 @ 14
Fowls, " per lb	13 @ 16
Ducks, per pair	50 @ 75
Chickens	13 @ 15

BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission.

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS & CO., NEW YORK.

This address is sufficient both for goods and letters.

WANTED.—AGENTS FOR THE AUTHENTIC and COMPLETE LIFE of JAMES A. GARFIELD, from childhood to burial, by Col. R. H. Conwell, with introduction by His Excellency John D. Long, Governor of Massachusetts. The work is first-class and finely illustrated. Everybody will want this book. Address B. B. RUSSELL, Boston, Mass.

GARFIELD'S FAVORITE PORTRAIT FROM A Negative by Bierstadt, Artist, of New York, of which Gen. Garfield ordered over 2,000 for personal use. His last order was for 100, just before his assassination. Size 16x21, $1. Superior to the finest steel plate. The people want a Standard Portrait. AGENTS WANTED to sell Garfield's Favorite PORTRAIT, also his Life by Rev. Dr. Draper, of New York. E. B. TREAT, 757 Broadway, N. Y.

WANTED AGENTS. SEND 50 CENTS, stamps, for a pair of elegant Steel Portraits. Plate paper 10x12 inches for Mementos of GARFIELD and WIFE. Postpaid. Big Terms. Retail 25 cents each. Genuine Steel engravings. F. L. HORTON & CO., Indianapolis, Ind.

Selected Miscellany.

MISS LILLIPOP'S HOUSEKEEPING.

Little Miss Lillipop thought she must help
To wipe up the dishes and wipe off the shelf,
To brush off the table, and sweep up the floor,
And clean off the stains from the paint on the door.

She put on her apron and rolled up her sleeve—
She didn't want work that was only make believe;
"For muzzers who've dot yittle chillens," said she,
"Must have yittle housekeepers; dat's what I'll be."

Little Miss Lillipop went through the room,
Whisked the dust high with the edge of the broom,
Broke the poor cup which she dropped on the floor,
Left the paint twenty times worse than before,

Spattered and splashed—but O how could I chide
The little heart swelling with sweet helpful pride?
"For how would my muzzer be able," said she,
"To get froo her work if she didn't have me!"

Dearer the love in the sunny blue eyes,
Than the dust she is raising, which fades as it flies;
Better to miss the best cup on the shelf,
Than chill the dear heart which is giving itself.

Dear little Lillipop! we are, like you,
Spoiling the work we are trying to do.
But surely the Father who loves us will heed,
And take in his kindness the will for the deed!

—*M. E. B., in Wide Awake.*

SITTING UP.

"I don't want to—I don't want to go to bed," said little Clarence, and he burst into an outright fit of crying as soon as his mother had said, "Come, my little son, it is quite bedtime, you must not sit up any longer."

"I wish there was no such thing as bed," sobbed Clarence. "I always hate to go to bed. I wish I were a man, and I wouldn't ever go to bed if I didn't like; I would sit up all the time."

"Why, you foolish little boy, I guess you would soon be sorry enough if you really couldn't go to bed."

"No, mamma," urged the child passionately, "I wouldn't be sorry a bit, I know I wouldn't; I know it would be just the nicest thing in the world."

Mamma paused a few minutes with the lamp in her hand, which she had taken to light him to his pleasant little room that opened out of her own, and where Clarence slept, because he was much younger than either of his brothers or sisters, and so he was the pet and darling of them all.

Mamma paused—what could she be thinking of? She never used to stop to think of things, after she started to put him to bed. Clarence looked up in her face. His surprise was greater still, when he saw her slowly set the lamp down again upon the table. Her face was very calm, but a little grave.

"Well, Clarence," she said, "I am so tired of having you make this same trouble so often, when you are told to go to bed, that I have decided you shall do as you wish tonight. You need not go to bed."

"What, not at all!" exclaimed Clarence in a tone of delight, "really true, mamma, do you mean I may set up all night, this once?"

"Yes, my son," said his mother, and she looked just as if she meant it. "You may sit up all night, since it is such a dreadful thing to go to bed."

"Oh, isn't it jolly! Thank you, thank you, mamma. And now, let me see, what shall I do first? Only to think what a grand old time I have to do everything in!"

So the little boy got out his box of water colors, and occupied himself a long time in coloring some engravings which his mother had given him for that purpose. When he grew tired of his pictures, he took up a story-book that he liked very much to read over and over again, because the words were all short, and the letters were very large and plain, and then the stories were so nice, that every time he read one over, it seemed just as good as at the first.

While he was reading, his two sisters left the room, and as they did so they each stopped and kissed him good-night. How queer it seemed to him to be sitting there reading, like a big man, after both his sisters had gone to bed. He reassured himself by a glance at his brothers, who were also reading. Indeed, he straightened himself up considerably in his chair, as he turned to his book, for wasn't he doing just what Charles and James did in the evening? And it was nice to read late at night; yes, he was pretty certain that he liked sitting up.

But somehow, the story made his eyes ache after a while, and then, too, he kept gaping, though he tried hard not to. He began to feel strangely. This would never do. He would get his kitten and have some fun with her. He always loved his kitten. He went out into the kitchen, and was astonished to find the girl was not there, and the kitchen was dark. "Where could she be?" It flashed across his mind that she had gone to bed.

"I don't see what in the world she wants to go to bed so early for," grumbled Clarence; but calling his kitten, she quickly sprang out of the dark, and he caught her up in his arms quite comforted.

When he returned to the sitting-room, his brothers had both gone to bed. And they hadn't said "Good-night" to him. Why did he feel so badly about it? His little lip quivered. How strangely he felt about everything. The clock struck eleven. Just as he had counted the last stroke, his mother pushed her rocking-chair back from the table and his papa folded up the newspaper, and with a long yawn as if he were very tired, he rose, saying pleasantly, "Good-night, Clarie," and went out of the room.

Mamma took the lamp from the table and set it up on the high mantel-shelf, and turned the blaze down, just as she always did when she went to bed. She walked to where Clarence sat with his kitten in his arms, and stooping down, kissed the little boy, and saying "Good-night," left him alone.

Clarence did not return his mamma's kiss—he wanted to, but something was in his throat, and if he had tried to, he was sure he could not keep from crying.

When his mother had gone, he tried to think of all the nice things that he used to imagine he would do if he could only sit up long enough. Somehow, not one of them seemed pleasant now. He thought he would whittle, and he took his knife and a little stick out of his pocket. But what if he should cut himself, as he sometimes had done, and nobody there to do up his finger? Perhaps he would bleed to death! He had heard of people's bleeding to death. Pshaw! What queer things he thought of! He had just learned how to whistle, and to-day in school—was it to-day? why, it seemed a long, long while ago—Jimmy Bristol, who was a year older, told him he could whistle now as well as he could himself. He tried to begin—but it made *such* a noise he had to stop. How dreadfully still everything was!

Kitty had gone to sleep in his lap as he sat in his little rocker in front of the stove. His poor head felt so heavy—he wished he could lie down on the floor. But then he knew he would go to sleep, and what was the use of a boy's sitting up if he did not keep awake? He made a desperate effort to go to mamma's work-basket and get her ball of mending-cotton. He dropped Kitty roughly out of his lap, as he got up, for he felt vexed at her for going to sleep and not caring for his trouble. He walked to mamma's basket. The floor creaked as he crossed it, as if some one were walking behind him. It startled him—he had never heard it before, and when he had got the ball, he could not tell why, but instead of rolling it about the room, for kitty to chase, he crept as softly as possible back to his chair. When kitty jumped into his lap, glad to roll herself up in her warm nest, little Clarence's head bowed down and his tears fell fast upon her soft fur.

Oh how lonely and wretched he felt! How long must he sit up? He had forgotten to ask mamma. Was it most morning? He looked toward the window. Just then the clock struck; he counted, twelve! It was so dismal to have to sit here, with everybody fast asleep. He thought of his own pretty room, and his little white bed so soft and warm, and he could not keep back the great sobs.

He could bear it no longer! Putting kitty on the cushion in his rocker, he crept softly to his mother's door, and giving a timid little knock, he stood listening to the ticks of the clock in the hall, they sounded so loud and strange.

In a moment mamma, who had been waiting all the time for her little boy, opened the door, and Clarence threw himself into her arms, with tears and sobs, and yet with such joy and gladness as he had never felt before.

"Dear mamma, oh, how glad I am you woke up. I was afraid you were so sound asleep that you wouldn't hear me. Please let me go to bed—I will never, never again—"

"Never mind to-night, Clarie," said kind mamma, as she quickly undressed him and tucked him in his crib, and after he had loosened his arms around her neck and from giving her half a dozen kisses, when she left the room, for very gladness he hugged and kissed his little pillow. Now that he was so happy in bed he meant to think about it all, but somehow he didn't.

The very next thing he knew, mamma's voice had awakened him, the sunshine was steraming merrily across the carpet, and though it was very late in the morning he had to rub his eyes once or twice before he could remember just how it all was.

"How does my little boy feel this morning?" asked his mother.

"O mamma, I am sure I shall never again want to sit up all night; why, you don't know how dreadful it was, when everybody was gone to bed and I was left there all alone."

"I know it, my poor child, I felt very sorry for you, but I could not help you till you were ready to be helped."

"Tell me, mamma, why did I not have a good time, as I expected I should? I didn't enjoy myself a bit."

"Because, my child, you insisted on having your own will gratified, though it was in opposition to the judgment and wishes of your mother, who knew much better than her little boy what things were calculated to make him happy. And if you do not learn to trust mother's love and wisdom in things that you have not tried, just as grown-up Christians have to learn to trust their Savior, you will see many more miserable evenings than the one in which you tried "sitting up."—*Christian Weekly.*

"DUST ON YOUR GLASSES."

I don't often put on my glasses to examine Katy's work; but one morning, not long since, I did so upon entering a room she had been sweeping.

"Did you forget to open the windows when you swept, Katy?" I inquired; "this room is very dusty."

"I think there is dust on your eye-glasses, ma'am," she said modestly.

And sure enough, the eye-glasses were at fault, and not Katy. I rubbed them off, and everything looked bright and clean, the carpet like new, and Katy's face said: "I am glad it was the glasses, and not me, this time."

This has taught me a good lesson, I said to myself upon leaving the room, and one I shall remember through life.

In the evening, Katy came to me with some kitchen trouble. The cook had done so and so, and she had said so and so. When her story was finished, I said smilingly:

"There is dust on your glasses, Katy; rub them off, you will see better."

She understood me and left the room.

I told the incident to the children, and it is quite common to hear them say to each other:

"Oh, there is dust on your glasses."

Sometimes I am referred to:

"Mamma, Harry has dust on his glasses; can't he rub it off?"

When I hear a person criticising another, condemning, perhaps, a course of action he knows nothing about, drawing inferences prejudicial to the person or persons, I think right away, "There's dust on your glasses; rub it off." The truth is, everybody wears these same glasses, only the dust is a little thicker on some than on others, and needs harder rubbing to get it off.

I said this to John one day, some little matter coming up that called forth the remark:

"There are some people I wish would begin to rub, then," said he. "There is Mr. So-and-So, and Mrs. So-and-So; they are always ready to pick at some one, to slur, to hint—I don't know, I don't like them."

"I think my son John has a wee bit on his glasses just now."

He laughed, and asked:

"What is a body to do?"

"Keep your own well rubbed up, and you will not know whether others need it or not."

"I will," he replied.

I think, as a family, we are all profiting by that little incident, and through life will never forget the meaning of "There is dust on your glasses."—*Observer.*

PAYING HIS OWN WAY.

BY MRS. MARGARET E. SANGSTER.

Milton Ainslie closed his grammar and lexicon, folded his neatly-written exercise carefully, and piled his books on the corner of the shelf. Then he went down to the cellar for coal and wood to kindle the morning fire, and finally he shut and bolted the doors back and front, fastened the windows, and, everything being done, came and seated himself, great lad though he was, beside his mother's knee. He was fifteen years old, tall and strong, but he was not ashamed to show his mother that he dearly loved her. She passed her thin hand caressingly over his tangled mass of brown curls, and he reached up for it and touched it to his lips. Thus they sat, when a slow step came down the stairs, and Milton's father entered the room.

"Ah, my son! Making love to your mother as usual, I see! Well, you couldn't be in better business," said Mr. Ainslie, smiling. Yet even while he smiled, a shadow came on his face, and presently he sighed.

"My dear!" said the wife anxiously, "you are worn out. You are working too hard."

"Oh, no," he answered cheerily, "my article is nearly done and I have finished the last batch of books, but even book-reviewing grows monotonous sometimes. Milton, I have received a good offer for you. Sheldon & Wright will take you in as a clerk, with a small salary only, while you are learning the routine of the office; but the prospect is a fine one. Mother knows that I see no way of paying your Academy bills for the next year."

"Yes, Milton, as father says, we are very poor. That interest keeps us down, and if you go to Sheldon's you could board to Uncle Neil's, and it would cost very little, and—"

The mother stopped. She could not go on, with those sorrowful eyes fixed upon her face. She knew, too, what the sudden paleness and the resolved set of the lips meant. Boy though he was, Milton Ainslie had a strong will, and could stand by his purpose.

"Do you and father want to get rid of me?" he inquired.

"Can you ask?" said his father.

"Well, then, I will go on and do as I have always said I would, prepare for college. And then go through it, and study for a profession. With an education, I can conquer circumstances. Without it, I shall be a bit of drift, for I have no head for trade. Father, I'll pay my own fees after this."

"My boy, how can you? Believe me, it costs me much to seem to oppose you, but people are even now commenting unfavorably upon me in keeping you with Professor Fairlie, while Jennie and Mabel are at Miss Bacon's, and the little ones are still to be educated. Everybody in Briertown is aware that I am no longer under a salary."

Mrs. Ainslie spoke before her son could answer.

"I do not think in a matter which affects all Milton's future that we should be guided by the criticisms of strangers. Jennie and Mabel have their aunt's little legacy, and that will carry them through. Briertown is a gossiping place, but I care little for its gossip," she said.

"Well, leave it to me," was Milton's last word, as he said "good night."

The parents sat and talked awhile over the fire. They were aristocrats both, and had been used in younger days to wealth. Of late they had been struggling with poverty and were growing discouraged. Some of the practical people who are always at hand with advice, had been talking to Mr. Ainslie, who was sensitive and impressible, about his folly in keeping Milton at school.

"The boy should go to work," they said, ignoring the fact that there are many kinds of work in the world, and that some can do one kind and some another.

Milton went to bed and to sleep.

The next morning he was up early, doing the various chores, assisting to get the breakfast, and holding the baby while his mother stirred up batter for cakes.

"I should be lost without you, my dear," she said when all was ready and they took their places at the table.

"I must be off early," the boy said, and he started for school at eight instead of half-past.

"I wonder what plan he has in his head," she thought, looking after him. But the dishes were to be washed, the bread to be baked, the children's lessons to be heard, before they went to school, the baby to be washed and dressed, and a half-dozen other things to go through one pair of hands, before dinner time; the house, too, must be kept very quiet, that Mr. Ainslie might write without interruption. So she had not much time for wondering.

Meanwhile Milton had gone straight to the minister's house, and had been shown into the study.

"Mr. Lee," he said, as he bowed, cap in hand, "would I do for sexton, do you think? I heard on Sabbath that the Church is looking out for somebody."

"You?" exclaimed the pastor. "Why, Milton, the duties are responsible, and—arduous—yes, I should call them arduous. You go to the professor's daily?"

"I am stout and strong. I can make the fires, sweep the church, ring the bell, clear away the snow, and do all Mr. Nix does, if I can have the wages he earns. I want to keep on with my studies, but I can not do it unless I can pay my own way. Father can not afford to pay for me longer."

Mr. Lee's memory went back a few years to his own boyhood. He had not a rich father to aid him. And he felt thankful every day for the tough experiences which had stiffened his muscles and braced his heart for life and duty.

"I will speak to the committee, Milton," he said, "and I think they will give you a fair trial. It will not be child's play, my boy, but I think there is the stuff men are made of in you."

Summer and Winter for the next two years the church of Briertown was taken care of by its new sexton, Milton Ainslie. At first some of his companions held themselves a little aloof from him, because of his office, but he did not mind their coldness. He was bent on learning, and to learn he was willing to make sacrifices. His father blushed when he heard what Milton had done, but was ashamed of the blush, as he ought to have been, and his mother uttered no remonstrance. In Winter he had many a hard hour's work, many a cold walk in the bitter wind and the dark nights, but when the villagers heard his merry whistle, as he plodded homeward, or caught the gleam of his lantern, they nodded approvingly, and more than one said:

"There's grit in Milt Ainslie, He'll be in the pulpit yet."

This was the greatest promotion they could think of.

Away went the weeks and months, and Summer visitors, who flocked to Briertown for pure mountain breezes and sweet sunshine, began to notice the gentlemanly young man who was always on duty at the church. He studied as faithfully as he worked, and always had a text-book in his pocket, to use at odd minutes. In due course the time passed, and Milton was ready to go to college. There he found he had no light task before him, although his diligence and thoroughness so well served him that he gained a scholarship. But a brave heart never flags in the face of difficulty, and he went forward with honor. The day came at last when the Briertown prediction was fulfilled, and the lad who had been sexton was heard in the pulpit, an eloquent preacher of the truth of God. Father and mother, silver-haired now, listened to his voice with deep gladness in their hearts. The fair young daughters, who sat by their mother, were proud of the brother who had thus far proved himself a true man, and Milton Ainslie thanked God and took courage as he looked forward to the coming years.—*Christian Statesman.*

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THE RED RIVER VALLEY.

Dismiss from your mind all the associations that are called up by this word. Understand that in the West a valley is not necessarily "a hollow between hills or mountains." That is a narrow Eastern conception. As we looked out from the car window for the first time upon this famous valley, we saw a broad level plain covered with short grass, and flooded by the rising sun with red and golden light. Doubtless there were hills somewhere in the world, but they were invisible. Far away on the left a dim blue line of timber marked the course of the Red River, and another line far in front of us indicated the approach of a tributary stream. This was all that broke the lake-like expanse. We realized at once what we had heard before, that it was, in fact, a lake without any water in it.

A few words will explain the character and probable formation of the Red River Valley. It is about three hundred miles long and fifty miles wide—a flat prairie, extending northward from Lake Traverse, in Minnesota, until it passes by a gentle slope beneath the water of Lake Winnipeg. About thirty miles north of the southern and higher extremity of the valley, the Red River comes meandering in from the east. It is a sluggish stream, flowing in a ditch in the middle of the prairie, and is altogether inadequate in size and force to have made the valley which bears its name. When we seek an explanation of this vast alluvial plain, we must find a much larger body of water to account for its formation, and this is done by the theory which connects it with the great Mississippi system. There are many indications that the whole drainage of this region was at one time southward. The valley of the Mississippi, with its true line of continuation along the Minnesota, must have formerly contained a vastly larger body of water than now flows through it. This valley, beginning at Big Stone Lake, is separated only by a slight barrier from Lake Traverse. Now imagine that a few thousand years ago the level of the continent was a little different from what it is now, a few hundred feet higher at the north, and lower at the south, then this barrier would be overcome, and all the waters of the Winnepeg Basin would flow southward through the Red River and Minnesota Valley into the Mississippi. The present northward outlet through the Nelson River would be stopped. There would be a mighty stream draining the whole central region of the continent into the Gulf of Mexico. Now imagine, again, that the continent is gradually depressed at the north, and elevated at the south—a change which we know from observation is still continuing along the sea-coast; the result of such an oscillation will be to diminish the slope and velocity of the great southward river. It will have less and less power to cut its way through obstacles. It will be dammed by the granite ledges near Big Stone Lake. It will spread out into a vast lake larger than Superior and Michigan put together. The waters of this lake will be shallow and muddy, and the deposit of alluvium very rapid. As the northward depression continues, the outlet toward the south will become more and more feeble. It will degenerate into a mere driblet. And at last the great body of water will cut a new channel northward into Hudson Bay. The Nelson River, with its rocky channel and numerous rapids, bears all the marks of an outlet thus recently formed.

This is but a rough and hasty outline of the theory which has been advanced by General G. K. Warren, of the United States Engineer Corps, and supported by him in a series of admirable reports. It may seem dry, but it offers an explanation of two very important facts—the immense fertility of this ancient lake bed, which is now called the Red River Valley, and the impossibility of a route from Manitoba, through the Nelson River and Hudson Bay, to England. These facts have a direct bearing on the commercial welfare of the United States, for they put the transportation of the products of the rich Northwest into the hands of our railways and steamboats.

More than two-thirds of the Red River Valley lies in Minnesota and Dakota; the remaining third is in the British province of Manitoba. Two railroads have been opened into the valley within the past six years—the St. Paul, Minneapolis, and Manitoba, which now runs parallel with the river to St. Vincent, on the British border, where it connects with the Pembina branch of the Canadian Pacific to Winnipeg, and the Northern Pacific, which crosses the valley at right angles, and opens up the wonderfully fertile land lying on the west side of the river, in Dakota. Into this territory a great flood of immigration is now pouring. The rapid influx began in 1877. In the last quarter of that year the government land-offices disposed of more than 400,000 acres in Minnesota, and during the same period the railways sold over 500,000 acres. In all, over a million acres were taken up by settlers in those three months, mostly in the Red River Valley. Since 1872 the Northern Pacific Railway has sold 800,000 acres of Red River lands. In the land districts traversed by this road the government has assigned 1,323,416 acres in the year ending June 30, 1878, and 1,964,644 acres in the year ending June 30, 1879. Together with the lands sold by the railway during the same time, this makes the astounding total of 4,500,000 acres disposed of in two years. Embracing the same territory, present statistics show the following: Present population, 69,600; increase in past year, 19,900. Area in wheat, 1879, 281,430 acres; increase, 96,000. Area in other crops, 79,470; increase, 20,660. Total area in cultivation, 360,900; increase, 116,650. New breaking, 1879, 133,600.—*Harper's.*

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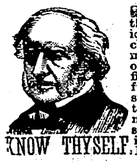

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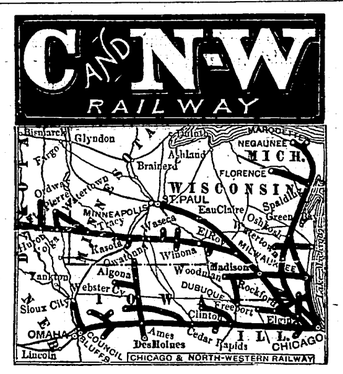

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Abstract of Time Table, adopted June 6th, 1881.

EASTWARD.

STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.05 AM
Little Valley	.....	2.52 "	.....	8.42 "
Salamanca	8.25 AM	3.50 PM	.....	9.02 AM
Carrollton	8.35 "	4.06 "	.....	9.25 "
Olean	9.00 "	4.33 "	.....	10.00 "
Cuba	9.25 "	4.58 "	.....	10.31 "
Wellsville	10.22 "	5.50 "	.....	11.25 "
Andover	.....	.....	.....	11.43 PM
Alfred	.....	.....	.....	12.00 "
Leave				
Hornellsville	11.40 AM	6.50 PM	12.15 AM	1.50 PM
Arrive at				
Elmira	1.25 PM	8.47 "	1.58 "	4.30 "
Binghamton	2.59 "	10.53 "	3.44 "	7.30 "
Port Jervis	7.08 "	3.38 AM	8.15 "	.....
New York	10.00 PM	7.25 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.53, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.49, Almond 8.10, and arriving at Hornellsville at 8.35 P. M.

5.43 A. M., daily, from Friendship, stopping at Belvidere 6.03, Belmont 6.10, Scio 6.37, and arriving at Wellsville 6.55 A. M.

9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perrysburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M.

WESTWARD.

STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave				
New York	7.00 PM	.....	7.15 PM	9.00 AM
Port Jervis	10.55 "	.....	.....	12.13 PM
Hornellsville	8.10 AM	12.20 PM	12.50 PM	8.55 PM
Alfred	.....	12.46 PM	.....	.....
Andover	.....	1.05 "	.....	.....
Wellsville	9.13 AM	1.24 "	2.15 PM	9.57 PM
Cuba	10.01 "	2.22 "	3.30 "	10.49 "
Olean	10.29 "	2.50 "	4.07 "	11.15 "
Carrollton	11.09 "	3.30 "	5.02 "	11.39 "
Great Valley	.....	3.40 "	5.13 "	.....
Arrive at				
Salamanca	11.20 "	3.45 "	5.17 "	11.50 "
Leave				
Little Valley	11.52 AM	4.35 PM	5.50 PM	12.20 AM
Arrive at				
Dunkirk	1.30 PM	6.00 "	7.55 "	2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M.

4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M.

Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

* Daily. ‡ Daily between Port Jervis and Dunkirk.

* Daily. ‡ Daily between Port Jervis and Dunkirk.

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WESTWARD.

STATIONS.					21.	
	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Leave Carrollton	9.20	8.30	4.10	11.50	8.22	11.30
Arrive at Bradford	10.03	9.30	4.51	12.35	9.00	1.20
Leave Bradford	10.45	.....	4.55	1.05	.....	.....
Custer City	11.10	.....	5.07	1.20	.....	.....
Arrive at Buttsville	12.25	.....	5.45	.....	.....	.....

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11 35 A. M.

EASTWARD.

STATIONS.		20.				
	A. M.		A. M.	P. M.	P. M.	
Leave Buttsville	6.30	.....	8.40	.....	1.10	.....
Custer City	7.18	.....	9.35	1.30	3.14	.....
Arrive at Bradford	7.35	.....	9.50	1.45	3.25	.....
Leave			A. M.			P. M.
Bradford	7.45		6.20	10.03	2.40	4.15	6.00
Arrive at Carrollton	8.30		6.55	10.45	3.20	4.55	7.20

3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M.

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M.

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Contributions for this department are solicited, and may be addressed to either of the above.

INTERNATIONAL LESSONS, 1881.

FOURTH QUARTER.

Oct. 1. Free Giving. Exod. 35: 25-35.
Oct. 8. The Tabernacle. Edod. 40: 1-16.
Oct. 15. **The Burnt-Offering.** Lev. 1: 1-14.
Oct. 22. The Peace-Offering. Lev. 7: 11-18.
Oct. 29. Nadab and Abihu. Lev. 10: 1-11.
Nov. 5. The Day of Atonement. Lev. 16-30.
Nov. 12. The Feast of Tabernacles. Lev. 23: 33-44.
Nov. 19. The Year of Jubilee. Lev. 25: 8-17.
Nov. 26. The Serpent in the Wilderness. Numb. 21: 1-9.
Dec. 3. Balaam. Numb. 24: 10-19
Dec. 10. Last Days of Moses. Deut. 35: 44-52.
Dec. 17. Review.
Dec. 24. Special Lesson.
Dec. 31. The Beginning of the Gospel. Mark 1: 1-13.

LESSON III.—THE BURNT-OFFERING.

BY REV. O. U. WHITFORD.

For Sabbath-day, October 15.

SCRIPTURE LESSON.—LEVITICUS 1: 1-14.

1. And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,
2. Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.
3. If his offering *be* a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.
4. And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.
5. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.
6. And he shall flay the burnt-offering and cut it into his pieces.
7. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.
8. And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.
9. But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a sweet savor unto the Lord.
10. And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.
11. And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar:
12. And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood which *is* on the fire which *is* upon the altar:
13. But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savor unto the Lord.
14. And if the burnt-sacrifice for his offering to the Lord *be* of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

CENTRAL TRUTH.—Complete atonement and consecration.

DAILY READINGS.	
1. The burnt-offering.	Lev. 1.
2. The meat-offering.	Lev. 2.
3. The peace-offering.	Lev. 3.
4. The sin-offering.	Lev. 4.
5. The trespass-offering.	Lev. 5.
6. The wave-offering.	Lev. 23: 10-20.
7. The heave-offering.	Num. 15: 20, 21; Deut. 26: 1-11.

GOLDEN TEXT.—"So Christ was once offered to bear the sins of many."—Heb. 9: 28.

TIME.—B. C. 1490.
PLACE.—Sinai.

OUTLINE.

THE BURNT SACRIFICE:
I. **Of the herd.** v. 1-9.
II. **Of the flocks.** v. 10-13.
III. **Of the fowls.** v. 14.

QUESTIONS.

The burnt sacrifice. Where was the tabernacle? Who built it? What was its use? Who spoke to Moses out of it? What did he say to Moses? Were the children of Israel accustomed to offer sacrifices? If they were, when, before this lesson, do you find accounts of it?

I. **Of the herd.** v. 1-9. What were they to select from the herd? Why without blemish? In what spirit was the Israelite to offer it? Where was he to offer it? Before whom? What did it mean to put his hand upon the head of the offering? It was accepted for what purpose? Who was to kill the bullock? What were the priests to do with the blood? What did this signify? Who were to prepare the altar for the burnt-offering? How was the offering prepared? Who were to put the offering upon the altar? What became of it?

II. **Of the flocks.** v. 10-13. What were to be selected from the flocks? Of what condition? Where were they to kill it? How was it prepared? What portion of it was burned? What is meant by "a sweet savor unto the Lord?"

III. **Of the fowls.** v. 14. What were allowed for an offering from the fowls? What class of people generally brought these? Were there any, then, who could not bring a burnt-offering? What did the *entire consuming* of the offering of whatever kind signify? What did the burnt-offering on the part of the individual signify? *Ans.*—(1) Sense of guilt and need of atonement. (2) Entire consecration of himself and his substance to God. Who was offered for our sins? How does the sacrifice of Christ atone for our sins? How can we express entire consecration to God?

INTRODUCTION.

The Burnt Sacrifice. Leviticus, the third book of the Pentateuch, contains the law of offerings and the law of priests. The name is from the Latin, which means, pertaining to the Levites, indicating the duties of the Levites, which body included all the priests. In subject matter, Leviticus, in its beginning, is closely connected with Exodus, and in its close with Numbers. Its author was Moses. The most ancient sacrifices were burnt-offerings. The sacrifices of Abel, of Noah after the flood, of Abraham, Isaac, and Jacob were burnt-offerings. There is no mention of the offering of sacrifices during the dwelling of the Israelites in Egypt; but it must have been familiarly known to them, for Moses gave as a reason for taking them out, that they might offer sacrifices to the Lord our God. Exod. 3: 18. The peace-offering and sin-offering came in later. The sacrificial system was not perfected until after the giving of the law. The order of the sacrificial service of the law at the altar was: (1) sin offering, (2) burnt offering, (3) peace-offering; signifying, (1) atonement, (2) consecration, (3) fellowship and communion with God and the brethren. The burnt-offerings, before the giving of the law, signified all this, and symbolized the Lamb of God slain from the foundation of the world, who was to come in the fullness of time, that he might fulfill all righteousness, and that sinful man might realize all which was typified by the sacrificial system. The offerings for the altar were: (1) public sacrifices at the morning and evening services of the sanctuary and public festivals, (2) private sacrifices required or voluntary. The first three chapters of Leviticus relate entirely to voluntary offerings. It will be observed that the mode of conducting any or all of the sacrifices was nearly the same, whether public or private.

COMMENTS.

I. **Of the herd.** v. 1-9. **The Lord . . . spake unto him. Jehovah** is the name by which God is called in Leviticus. When he gave his people the ten words, he called to Moses from the top of Mount Sinai in thunders and lightnings and a thick cloud. In giving them the laws of formal worship, he called to Moses out of the tabernacle, built at the foot of the mountain, in which Jehovah had promised to meet with Moses and commune with him from above the mercy seat, of all things which he would give him in commandment unto the children of Israel. Exod. 25: 22. **Speak unto the children of Israel.** To define the kinds of beasts to be offered. The offering of sacrifices was to be voluntary, but the kinds of victims to be used, and the mode of doing it, was designated by the law. **A burnt sacrifice.** Called burnt because the entire animal, excepting the hide, was consumed on the altar. **A male without blemish.** Males took the precedence among the Israelites, because the stronger sex. Females were allowed in peace-offerings (Lev. 3: 1, 6), and prescribed in the sin-offerings of the common people. Lev. 4: 28, 32. The victim must be neither deformed nor diseased. This pointed to Christ, "a lamb without blemish and without spot." **Of his own voluntary will.** A better translation: at the entrance of the tent of meeting shall he offer it, that he may be accepted before Jehovah. **At the entrance of the tent of meeting.** That part of the court which was in front of the tabernacle, in which was the brazen altar and the laver where alone sacrifices could be offered. **And he shall put his hand upon the head of the burnt-offering.** A confession of sin and the transferring of personal guilt. An act of substitution. **To make atonement.** The offering was accepted as a substitute for the worshiper. In the free-will offering of the victim as substitute by the person, and the acceptance on the part of God, atonement was made, reconciliation was effected. The worshiper and God became at-one. This is a type of Christ, our substitute, and the vicarious atonement through him.* **And the priests.** Thus far, the worshiper has acted in the sacrificial offering; now a mediator comes in, who has been consecrated to perfect the work for him. The priest, thus acting between the offerer and God, represents Christ our Mediator. **And sprinkle the blood.** The blood symbolized the life of the offerer. It expressed in contrast with the flesh and bones the immaterial part which survives death. Soul must atone for soul. The consecration must be soul-consecration. **Shall put fire upon the altar.** This may refer to the first burnt-offering upon the newly-built altar. The rule afterwards was: "The fire shall ever be burning upon the altar; it shall never go out." Lev. 6: 13. **Shall lay the parts.** The pieces of the victim were to be placed upon the wood, so as to stand in the same relation to each other as they did in the living animal. **Wash in water.** The parts to be washed in water were the stomach and bowels, and the feet, separated at the knee-joint. **Shall burn all on the altar.** All except the hide, which was given to the priest. The complete consuming of the victim represented the complete dedication and consecration of the offerer to God, and a complete atonement for his sins. **A sweet savor unto the Lord.** Not that the odor of the consuming flesh was sweet-smelling unto the Lord, but that the confession of sins and the consecration of the worshiper which went up to the Lord was a delight to him.

II. **Of the flocks.** v. 10-13. **Of the sheep, or of the goats.** The directions for the sacrifice of sheep and goats are more brief than those for the bullock. The mode of sacrifice was doubtless the same. Sheep were generally preferred to the goats, when they could be obtained. In special sin-offerings, as that of the ruler and the high-priest and the scape-goat of the day of atonement, a goat was required. Lev. 4: 23; 9: 3; 16: 5. **Northward before the Lord.** The place for the slaughter of the victim is here more clearly designated. Some think the north side of the altar was selected, because of the notion that God's dwelling place was in the north. It is more probable that the north side was chosen, because it was the most convenient. The sprinkling of the blood, the cutting up of the victim, the laying the pieces in order on the wood, the washings, are the same as in the offering of the herd.

III. **Of the fowls.** v. 14. **Of turtle doves, or of young pigeons.** Those who were too poor to offer a quadruped, were permitted to offer a bird. Turtle doves came in great flocks early in April, but disappeared as the season advanced. Pigeons could be obtained at all seasons of the year, as they did not leave the country. It is seen that in the sacrificial system it was adapted to the various conditions of men, so that the poor as well as the rich could worship God and find favor in his sight. So the gospel meets the wants of all classes, the poor and the rich, the bond and the free, the Jew and the Gentile.

PRACTICAL THOUGHTS.

1. Christ offered himself once for all as our sin-offering. Our sins were laid on him, and by faith in him we are saved.

2. Our offerings to God are of the heart, and if sincere, will be accepted.

3. Our consecration to God to be complete must be our body, soul, spirit, and our occupation and possessions.

TWENTY-TWO Sabbath-schools report baptisms during the past year. This is good; but what of the seventy-two which make no such report? The report says: "If every superintendent and every teacher would make a special and continuous effort in connection with earnest prayer for the conversion of all the souls under their charge, might not the present order be changed so that out of ninety-four schools we might record at least half blessed with the glad tidings of souls born into the kingdom?" Will the superintendents and teachers take it upon them to make even more earnest efforts than in any former year for this end?

A NOBLE GIFT.

Mr. E. S. Bliss and wife, of Alfred, have made over the title to a valuable paying property to the Trustees of the Seventh-day Baptist Memorial Fund, the proceeds from which are to be devoted to furnishing a Sabbath-school paper for this denomination. It is difficult to name a more useful way in which the money could be expended. The possible circulation of such a paper in our denomination is so small, that it could never pay the cost of a paper equal in mechanical excellence to those which are favored with from ten to thirty times the circulation. We do not here refer to the low-priced trash with which a Chicago house is flooding the country, as that has no other excellence than the doubtful one of costing little; but to such really good papers as are published by some of the other denominations.

That we need such a paper, distinctively denominational, is beyond question; that we can ever hope to have it on a self-supporting basis is useless to expect, until our people learn that corn is cheaper than husks, or peaches than persimmons, even at a higher price. Meanwhile, the sad procession of our young men and young women leaving their principles behind them, and going out into the world to break the law of God for a little present gain, goes on, and the numbers of those who "keep the commandments of God and the faith of Jesus" remains about stationary, instead of increasing greatly as it ought. Nor can we hope to stay this tide so long as we feed our children on unwholesome spiritual food.

Bro. Bliss has seen the necessity, and meets it in a practical way by providing a fund from which to pay the annual deficiency in publishing such a paper. It is expected that the income from this property will be sufficient to secure to our children a denominational paper second to none in character and appearance, and at no greater price. All honor to the generous donors. The children shall rise up and call them blessed.

THE Sabbath-school held at the General Conference at Farina, under the superintendence of the President of the Sabbath School Board, was well attended, 299 being counted as present. The lesson for the day was, "The Race and the Prize," and was taught in a class of the whole. Certain questions having previously been assigned to particular members of the class, they were answered with a clearness and degree of fullness not otherwise attainable. The Central Thought was that each Christian must run a race for the crown which is offered to those who overcome, and that it is an individual race for each person against self and Satan. To succeed in this race, we must gain a victory over self and Satan, which involves temperance in all things, and a subjugation of all passions and lusts. There is a crown of righteousness, of glory, and of life to all who overcome, but it is the *duty* of every one, as well as the privilege, to win a *jeweled* crown, brilliant with souls saved through his influence.

The blackboard represented a crown starred with jewels at the end of the course, but with the hydra-headed dragon—self—between us and it. This being overcome, disappeared, and Christ took its place as a helper and strengthener in the race.

THE report of the Sabbath School Board to the General Conference shows a gratifying increase in the number of schools and members. Number of schools, 94; total membership, 6,913; increase in number of schools, 6; of membership, 578. Though this is good, it is far from what we hope in future reports. There must be at least as many more who are not in the Sabbath-school as there are in it, and we have a right to expect the membership to be doubled just as soon as sufficient effort is made for that purpose.

ABOUT one in eight of the membership of our schools are reported as having signed a temperance pledge. This is doubtless much under the actual number, as but a portion of the schools report upon it; but it shows that there is something in this respect to be attended to by our earnest workers.

A COLLECTION, amounting to $8 29, for educating Chinese children, was taken in the Sabbath-school at the late session of the General Conference at Farina.

THE Sabbath-school at Farina is mourning over the loss of its very efficient superintendent, Mr. W. R. Potter, who has moved to New Market, N. J. At one of the late schools, at which he was present, after an earnest appeal from him to know how many of the children were prepared to say that they were or wanted to be on the Lord's side, some forty arose. We hope soon to hear of a grand harvesting time in that school.

ONLY ten Excel Bands have so far reported themselves to the Board. Probably others have been formed which have not yet reported. The lengthening evenings give opportunities for this work, which the Summer months have not afforded, and we expect to hear of numerous Bands springing up all over the denomination.

OUR Sabbath-schools report 185 baptisms the past year, an increase of fifty-three over last year. But still this is but about one in thirty-eight of the total number, and but one in nineteen of those who are not already church members. Can not the next year's harvest show better than this?

THE amount of money raised in our Sabbath-schools for benevolent purposes is larger than last year, but is reported as only $480 66. This amount is reported from thirty-two schools, and is doubtless below the actual figures. Nevertheless, it is far less than it ought to be.

OUR "Excel Bands" form one of the numerous groups of associations, based on the original Ten Times One is Ten Club, and as such were reported at the anniversary of the Chautauqua "Look Up Legion," by Rev. Edward Everett Hale, the originator of the idea.

OUT of the total membership of our churches, upwards of five thousand are not members of the Sabbath-schools. Here is work enough for the pastors to see that they are all induced to attend.

TRUTH AND HONOR.—Query: What is the best family medicine in the world to regulate the bowels, purify the blood, remove costiveness and biliousness, aid digestion and tone up the whole system? Truth and honor compels us to answer, Hop Bitters; being pure, perfect, and harmless. See another column.—*Toledo Blade.*

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THE following is a list of Jurors, drawn to serve at a Circuit Court and Court of Oyer and Terminer, to be held at the Court House, in the village of Belmont, N. Y., commencing on Monday, Oct. 17, 1881:

GRAND JURORS.

Amity—James Stout, John Dyke, John Windos, Elizur Davis.
Alfred—Amos C. Lewis.
Andover—Dennis Connell.
Cuba—Henry Friendly.
Friendship—W. Ward Rice, Hubbard Cotton, William A. Dayton.
Genesee—John H. Crandall, Henry A. Rose, Sherman D. Wells.
Independence—John C. Bassett, Wilbur Wilson, Charles Wildman.
Scio—John E. Middaugh, James K. Morgan.
Ward—Sherman Hurd.
Wellsville—Thomas Puller.
Wirt—Charles Brokaw, John S. Rowley.
Willing—C. Wesley Stevens, Clinton Dexter.

TRIAL JURORS.

Amity—John Fowler, Benjamin F. Crabtree, Leroy Benjamin, Nehemiah Bosworth.
Alfred—Henry Saunders, Arnold W. Collins, Melvin Pettibone, Thomas J. Burdick, Charles L. Eaton.
Alma—George H. White, Riley Allen.
Andover—A. R. Wright, John Brown, Patrick Cannon, C. F. Livermore.
Bolivar—W. V. Davidson.
Clarksville—Moses Wixson.
Cuba—W. O. Phelps, A. H. Burnett, Charles S. Davis, Willard Carriel, Charles A. Dekay.
Friendship—Martin M. Miner.
Genesee—Isaiah A. Jordan, Rolland Bell, Arthur J. Hall, Joel B. Crandall.
Independence—R. L. Spayde, George Hann, G. W. Rose.
Scio—E. J. Norton.
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BABY SAVED.—We are so thankful to say that our baby was permanently cured of a dangerous and protracted irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.—The parents, Rochester, N. Y. See another column.—*Buffalo Express.*

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IRVING SAUNDERS will be at his Friendship Gallery from October 13th to 19th.

LETTERS.

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