r SAVED.—We are so thankful to say that our as permanently cured of a dangerous and pro- irregularity of the bowels by the use of Hop by its mother, which at the same time restored perfect health and strength.—The parents, ter, N. Y. See another column.—*Buffalo Ex-*

S IT INJURE THE SKIN?—It does not. *Hamil- ental Balm* is entirely free from anything ted to injure the skin or health. It is decided- best thing in the market. It removes tan, s, freckles, moth patches, black worms or and leaves the skin clear and transparent. 0 cents per bottle. Sold by G. W. Rosebush, Centre, and Wm. R. Burdick, Alfred, N. Y.

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NG SAUNDERS will be at his Friendship Gallery ctober 13th to 19th.

LETTERS.

Coon, T. F. West, Lynn C. Maxson, J. B. Mrs. S. K. Crandall, L. F. Randolph, M. A. L. J. Ordway, T. H. Tucker 2, B. A. Barber, Rogers, Elbert W. West, E. R. Clarke, Henry le, Ansel Crouch, Stephen Burdick, J. A. E. C. Hibbard, H. W. Randolph, J. R. Irish, von.

RECEIPTS.

yments for the SABBATH RECORDER are ac- wledged from week to week in the paper. Per- sending money, the receipt of which is not du- knowledged, should give us early notice of the sion.

	Pays to	Vol.	No.
d Beebe, Alfred Centre,	$ 50	37	52
M. Cottrell, "	50	37	52
Rogers, Nile,	2 00	38	39
Society, Elmira,	1 16		
P. Maxson, Brookfield,	2 00	38	39
West, Loyalton, Cal.,	5 00	39	39
Maxson, North Attleboro, Mass.,	2 00	39	10
n Lanphear, Westerly, R. I.,	1 96	37	52
ontent Spicer, "	2 00	38	32
Boss, "	7 00	37	52
Randolph, Farina, Ill.,	7 00	32	52
Crandall, Morgan Park,	1 00	38	12
Randolph, Chicago,	2 00	38	39
Cormick, Brookfield, Mo.,	2 00	37	52
race, "	1 00	37	52
M. Oursler, Florence, Kans.,	60	37	52
Davis, Lost Creek, W. Va.,	2 00	37	52
K. Crandall, Rocky Park, Colo.,	50	37	52
Coon, Milton Junction, Wis.,	2 00	37	52
Cornwall, "	2 00	38	39
ars, Walworth,	2 00	37	52
n Maine, North Stonington, Conn.	50	37	52
bins, Centreville, Iowa,	88	37	39
Crandall, Harvard, Neb.,	6 25	37	52
W. David, "	50	37	52

FOR LESSON LEAVES.

Barber, Portville,	37c.
Coon, Union Dale, Pa.,	18

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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.

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

AGE.

BY LIBBIE S. MORGAN.

He was very old, as with silvered hair
And trembling form he rose,
To speak of the love which had blessed his life,
E'en down to its nearing close.

As he leaned on his staff, and falteringly
His testimony bore
To the goodness of God through a lengthened life
Of four score years and more—

We listened with joy; but the thought which gave
To our hearts the greatest cheer,
Were the tender words from a grateful heart,
O, the way is brighter there!

What, brighter there where life's faded hopes
And broken idols lie—
When the palsied arm has lost its strength,
And its light the failing eye?

Where the tired feet, earth-wearied and worn,
Their feeble way pursue
Toward the shadow of death, is it brighter there,
Can the words he spoke be true?

Aye, true, and we who life's middle ground
Have reached, will not forget
The advance guard's hopeful words sent back,
'Tis always "the best time yet."

—*Church Union.*

DENOMINATIONAL GROWTH.

An Address delivered at the Sixty-seventh Session of the Seventh-day Baptist General Conference, held at Farina, Ill., Sept. 21, 1881.

BY REV. J. CLARKE, PRESIDENT.

Denomination, in an ecclesiastical sense, is a society or collection of individuals, called by the same name. The names by which the various sects in Christendom are called, differ, to indicate some peculiarity or characteristic difference in Christian doctrine or practice. So we have taken the name "Seventh-day Baptist," and are known in the Christian world as the Seventh-day Baptist denomination, indicating that while in the main we agree with the sisterhood of Christian denominations in religious doctrines, there is a radical difference in the doctrine of the Bible Sabbath. Believing, as most sacredly we do, that God instituted the last or seventh day of the week the Sabbath for the whole race of man, and that he enjoined its observance upon the entire family of mankind by the publishment of the fourth commandment of the Decalogue; and that Christ, the great expounder of the law, enforced its observance, both by his teaching and example, as also did his apostles and the primitive church, our system of faith is complete, embracing all the *truth* revealed in the Book divine. Our declaration is, in the language of the immortal Chillingworth, "The Bible is the religion of Protestants." It is authentic, having originated with God the Infinite. It has a grand history, Adamic, Patriarchal, Prophetic, and Apostolic.

Identified with such a system of religious faith, have we a right to be a people, and to be recognized in the sisterhood of Christian denominations? Having committed to us the *truth*, especially the *doctrine* of the *Bible Sabbath*, as its repositories, how important the trust, and fearfully great the responsibility! Denominational, like vegetable and animal, growth, may be normal or abnormal. Normal growth, in the physical domain exists, the result of certain conditions, and in conformity to law. So the true spiritual growth of Christians, churches, or denominations depends upon certain moral conditions and conformity to fixed divine rules. Departure from, and violation of, these principles inevitably produce abnormal or unhealthy development in every department of growth.

Instance, as examples in our line of present thought, Paganism in all its departments of monstrous growth, Mohammedanism as a social monstrosity, and the Latter Day Saints, or Mormanism of the Nintcenth Century, as a social *fungus*, the product of the night of sin and the damps of hell, exists an outlaw that has scarcely had a parallel in history. May not abnormal growth be partial as well as absolute? And will it not exist in the exact ratio of departure from the conditions of healthy growth?

Now let us give attention to the consideration of some of the conditions of normal or healthy denominational growth. If we grow fruit trees, we must have a good place to grow them. You can not grow them on naked rocks, nor Sahara's desert waste. No more can you grow Christians, churches, or strong denominations in the rocky fields of the Koran, or the barren wastes of Budhism or the light of Asia, nor in the fields of human philosophy and wild speculations. Nor is it enough to have the good field; but your tree must be planted in it, and properly cared for, in order to insure healthy growth. So must your Christian, or compact, be rooted and grounded in the field of Bible truth to insure vigorous growth. The Holy Bible, glorious Book divine, precious gift of God to man! Grand old breaking plow or origin and patent divine, to be used in breaking the fallow ground of the great field of human hearts. Inexhaustible repository of precious seed, upon which all sowers of the great field may evermore draw; masterly, and only text book to be used in the study of the tactics of the holy war. Infinite Magazine, from which Christ's soldiery may draw needed supplies of those implements and weapons that are not carnal, but mighty through God, used in the great Armageddon conflict with the combined powers of earth and hell until the world is Christ's by conquest, and he reigns universal King. Glorious luminary of the moral world, as stood the sun on the heights of Gibeon, and the moon in the Valley of Ajalon, until victory was gained over the Amorites by the armies of Israel; so shalt thou stand in the moral heavens, shedding golden light upon the world's great battlefield, until the armies of Zion, under the leadership of their great Chieftain, shall have conquered the forces of earth and hell, and the gospel banner floats over all the world in glorious triumph. Oh, blessed Book; in thee all moral and spiritual excellence is concentrated; focal center of all divine attraction; bread of heaven in infinite supply, to meet the need of the famishing world and feed the graces, and grow his people strong. Thou art given by divine impulse. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Here, dear brethren, in the Holy Bible, we find every element, appliance, and facility necessary to the growth of a strong people; strong in the bone of sound Christian doctrine; strong in the muscles and sinews of true Christian practice, with a healthy conscience that can not be swerved from the right, coupled with an indomitable will set for the truth. Invincible, not to be bought or bribed; not to be allured or charmed by the gayeties or pleasures of the world; not to be moved from convictions of the right by any or all considerations of popularity, political fame, worldly honors, or worldly gain. As true to convictions of duty and of the truth, as the magnet to the pole. Churches and denominations made of such material are the great need of the nineteenth century. They can only be grown in the green pastures of the Holy Bible, and beside its still waters, under the care of the Good Shepherd.

EDUCATION

Is an essential element of sound growth. The true system of education is a trio—physical, mental, and moral. Physical education involves a knowledge of physiological science, together with such care of the functions of the physical and proper training as will ultimate in the development of greatest possible physical power, thus furnishing a healthy body or habitation for the soul. And since the soul performs so much of its work through the agency of the body, how vastly important is this department of training. The drrwing out and training of the mental faculties, developing the greatest attainable enlargement of intellectual capacity, and storing the mind with the largest possible range of true knowledge, is adding another element of strength by putting a sound and cultured mind into a healthy, strong body. The system of education that stops here, neglecting the moral side of our being, strengthens the forces of infidelity and peoples hell. That system that thoroughly educates this side of our being, storing the mind with the principles and doctrines of moral and religious truth, prepares the agent who shall occupy the physical organism and mental machinery to run them in the interest of humanity and heaven. Surely, *true* knowledge is power. Who can estimate the value of this element of strength and growth among our dear people!

Dear brethren, this subject is worthy of grateful mention and prayerful consideration by us as a denomination. How forcible the illustration of the truth of our proposition is that furnished by the history of education among us during the last forty-five years. Oh, how we should rally around our educational institutions and interests. Endow them, patronize them, support them, multiply them, and earnestly pray God's blessing on them, that they may be constant and increasing sources of denominational strength and growth. More and more we see the importance of education, of an intelligent membership and thoroughly trained ministry. We must march abreast of the thought of the age, and rejoice in all the triumphs of true science. We have no fear that the Bible or Christianity is in any danger from the progress of knowledge. But we do hail it as the handmaid of both, imparting strength to and clothing the church with power.

THE RELIGIOUS TRAINING OF THE YOUNG

Is also am important source of denominational growth. The golden truth, found in the Book divine, "Train up a child in the way he should go, and when he is old, he will not depart from it," having its counterpart in the old adage, "as the twig is bent the tree is inclined," affirms this principle or law of growth. Every horticulturist understands that you can train your plant, shrub, or tree to grow as you will. So the general rule is, as you train up the young, so they will go, that the modes of thinking, principles, and character of the next generation will take the form of the educational mould through which it passes in its formative state.

Proper training, under the blessing of God, is the panacea for the world's ills. It would cleanse the sources and dry up the streams of intemperance. It would purify the fountains of licentiousness, and pour its healing waters over all its cesspools of moral corruption; cure the world's leprosy of infidelity; save us from the paralysis of modernized old-time materialism, and make clean from the foul ulcer of modern spiritualism. So we grow stronger by the removal of the causes that depleet us, as well as by the utilization of the elements and agencies that directly grow us. Our apostasies weaken us. Who can tell how much we have lost during the last hundred years by apostasy? This loss has come of the failure to utilize this element of denominational growth.

Dear brethren, we can not afford to suffer longer the existence of this cause of diminution. It is in our power to correct it. God will hold us responsible for the exercise of this power. We must, as a people, rally at once to this work of the religious training of the young. Let it begin where God ordained, in the sanctum sanctorum of the family. As Elijah repaired the altar of the Lord on Mount Carmel, so let our domestic altars, every one, be thoroughly repaired, and let our altar and camp-fires be rekindled all over the hill of our precious Zion. Let us strike hands together, under God, to dry up these streams of apostasy that have so long wasted us; and multiply the tributaries that shall feed the strem of our denominational growth.

As we lay the foundation of the tower of a temperate life by the right kind of temperance training, inducing true temperance principle and conscience; as we lay the foundation of moral character by that training which secures conscientious obedience to moral law; so let our parents and guardians train those under their tuition, to the possession of sound Sabbath-keeping principles, and a healthy conscience, as we do in regard to theft, murder, profanity, and idolatry. So with a sense of the equal importance of the fourth commandment, and of your responsibility, do faithfully this vastly momentous work.

Parents and guardians, as you would never be satisfied with yourselves nor york, if the dear ones, whom you educated, should propose the practice of profanity, or theft, or murder, with the hope of greater worldly gain, or contract marriage under circumstances that imply complicity with, if not conformity to, the same practice for similar ends, so when our young people deliberately leave the Sabbath for considerations of worldly gain or popularity, or contract marriages with this end in view, we are impressed that the defenses of moral character, consisting in a healthy conscience and sound moral principle, are deficient, and that the result indicates the incompleteness of the system of training thus resulting, and the unfaithfulness of those who supervised it.

We can not overestimate the value of this means for good, nor the importance of its use, in building healthy conscience, sound principle, true men and women who can not be swerved from the right, vigorous churches, and a strong people. A philosopher, eulogizing the mechanical power of the lever, said he could lift the world if he had place to put his fulcrum. With this leverage of religious education in the hands of parents and guardians, with the immutable fulcrum of divine promise adjusted by the great Jehovah, may not the moral world be lifted? Let the family, everywhere, lay hold upon this lever simultaneously. Bear down heroically, faithfully, with aggregated power. You need have no fear that this lever or its bearings will give way; they are of divine pattern and construction, and will bear the strain. Work on day after day, week after week, month after month, and year after year, consecutively, and twenty-five years hence note the changes apparent everywhere. Profanity will no more offend the moral ear; the monster, intemperance, will have been driven from earth, back to his native hell, while temperance, prosperity, and peace abound. The hydra dragon of immorality and irreligion will have lost its popularity, and will hide itself for shame.

The apostasy from the observance of the true Sabbath, among us, will have been so fully checked, that we, from natural increase, together with the result of a judicious aggressive movement to spread the knowledge of the Bible Sabbath, under the blessing of God, shall have become a great people numerically, wielding tremendous influence for the truth. Now, while we feel sure we have not, nor is it possible to overdraw the picture of the honor, responsibility, and importance of the family agency in the great work of growing strong, moral forces, and of the recovery of a lost world, we are glad to know that there are powerful auxiliaries, which the family may call to its aid in the utilization of this element of denominational growth. The pulpit, public worship, social religious meetings, or ordinary means of grace, are all educational. The church is an outgrowth of the family, and the church fills the pulpit and makes the social meetings. Let the family then, helped of God, make these educational forces what the great Head of the Church intended they should be. helping to train the young and to mould the coming church, and state, and generations, and then keep the children and youth under the influence of chese agencies. You get no help from the common school in the education of your children, except you patronize it. So the ordinary means of grace will not help us in the work of training our dear boys and girls, unless patronized. Begin early, and keep the little angel boys and girls habitually under the influence of church-going. What, take them always to the prayer-meeting? Why, yes, bless you, a thousand times yes; go yourselves and take them. Just as though you believed what you profess, and meant business.

THE SABBATH-SCHOOL

Is another feeder of sound denominational growth. It should be the school of the church. Its membership should embrace the whole church, old and young, and all the membership of all the families of the parish, or within reasonable distance of its place of session. Its officers and teachers should be chosen with reference to ability and adaptability, to occupy respective posts of duty. Its plan of work should be the most efficient possible. Who can estimate the value of such an agency in molding true men and women, shaping the model church, and in promoting vigorous denominational growth! Dear brethren and sisters, in all the divisions of our beloved Zion, let us resolve this day to give our personal presence, influence, earnest endeavor, and prayers, to make the Sabbath-school among us all it might be, all the great Teacher intended it should be.

OUR SOCIETIES,

As sources of denominational growth, are of vast importance to us In my boyhood, as I remember, the farmer carried on his work by hand-power alone. The axe, hoe, scythe, sickle, flail, and fan constituted pretty nearly the kit of tools for running a farm. To-day, machinery takes the place of these time-honored utensils; not to relieve man from the punishment, "in the sweat of thy face shalt thou eat bread," but enabling him to accomplish vastly more work, perhaps with greater ease, in a given time.

Our benevolent societies are the machinery with which we are working portions of the field that lie beyond the home lots, worked by our home forces, under the supervision of our pastors. As in machinery we combine the several parts, securing a gain of power, so in these organizations we unify the different elements and forces, gaining an augmentation of power. As agricultural machinery is run in the interest of the agriculturist, so our Tract and Missionary Societies are operating in the interest of the denomination, executing, under God, its will in the enterprise of the evangelization of the world—grand army of torch-bearers, in two divisions, whose mission is to spread the light of the glorious gospel, and lift the world's midnight of ignorance and sin; heroic corps of Christian soldiery, pushing on the aggressive war against the forces of error, sin, and hell; courageous oarsmen, with strong arms and stronger hearts, manning the life-boats, and driving out into the sea, regardless of the perils amid the breakers and the furies of the wind and storm, to rescue the perishing. Should we not look for enlargement from the operations of such agencies? Let any changes that wisdom may indicate, as necessary to increase the efficiency of these important agencies, be made promptly. Suffer no waste of power to deplete results. Keep all the bearings thoroughly lubricated. Suffer the existence of no friction. Augment the motive power by an increase of means in the treasury, and the love of our work in all hearts, and we shall constantly go on lengthening our cords, and driving strongly our boundary stakes over in the regions beyond.

In our final thought, we invite your attention to another element of our growth—revivals. As, in the natural world, we need rain to promote vegetable growth, so, in the moral world, we need refreshing showers from the presence of the Lord to promote spiritual growth. It is not the sudden bursting of the waterspout or reservoir, which floods the town or country in a few hours, and leaves destruction in its path, that advances the growth of vegetation; nor is it the cyclone, which destroys the city with a single blow, and sweeps the country through which it passes, leaving desolation and ruin only in its wake, that serves the prosperity of the people; but the gentle, continuous showers, that soften and refresh, imparting vitality to the dry and dying roots of sickly vegetable growth. The modest, pearly dew-drop, that comes so softly and in the night, ministers vitality to the root of the violet, and adds new fragrance and beauty to the blushing rose. Our great need is increase of vitality, refreshing and vigorous growth in all the graces of the Spirit and elements of strong Christian character. Oh, may these refreshing showers of grace divine, from the divine presence, and heavenly dews distill, begin to come upon us right here and now in this General Conference.

Come, Holy Ghost divine, in Pentecostal power, come and minister to us the baptism of the blessed Spirit and the tongue of fire. Give it, Holy Father, likewise to all our dear brethren and sisters in all our beloved churches, between the two oceans and the lakes and the Gulf, and in Europe and China. Give it with new anointing, and with new orders to go forward in our grand work. Thus revived and unified, we shall be a mighty and invincible host, supplemented by the omnipotence of the Tri-une God, and led on by our great chieftain, Jesus. The mists and fogs of human sophistry, and clouds of error, shall lift. The powers of sin and hell shall be routed, and driven from the field; and our banner, on which shall be inscribed as our motto, "In God we trust, and by the cross and truth we conquer," shall float in triumph daily over newly acquired territory for Jesus. Holy Father, sanctify us through thy truth, and make us meet for our grand and infinitely important work. Amen.

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.

THE MISIONARY SOCIETY.

Thirty-ninth Annual Report of the Board of Managers.

[Continued from last week.]

HOME MISSIONS, FOR THE YEAR ENDING AUGUST 31, 1881.

The statistics are not as complete nor as accurate in some minor points this year as they may be made next, for the missionaries were not asked to report them until after the beginning of the year. Those given, however, will help us to appreciate the kind and amount of work performed, and remind us of the divine promise to him who "goeth forth and weepeth, bearing precious seed."

Eastern Association.

Rev. Horace Stillman, Niantic, R. I. Weeks of labor, 52; churches supplied, 2, Woodville and Second Westerly, R. I.; other preaching stations, Green Hill, R. I.; sermons preached, 140; prayer-meetings held, 76; religious visits made, 80; added to the churches, by letter or experience, 7; by baptism, 20; number of Bible-schools, 2; contributed for the support of preaching, about $160.

Bro. Stillman was aided in revival meetings by Rev. J. L. Huffman, and the outlook at Woodville and Niantic (Second Westerly) is very encouraging; but the interest at Green Hill is largely under the influence and control of Seventh-day Adventists.

In the village of Clark's Falls, Conn., where there are a few Seventh-day Baptists, and the factory stops on the Sabbath, a Bible-school has been held since April, superintended by Bro. Harvey C. Burdick, and there has been preaching regularly on Sabbath afternoons, principally by Revs. S. S. Griswold of Hopkinton, W. C. Titsworth of Ashaway, and Mr. Matthewson, a First-day Baptist minister. Bro. Titsworth writes that the congregations are composed largely of young people and children; the average attendance has been very good, nearly 40; and the hope is that some good has been done.

Our cause has certainly gained ground in this Association during the year.

Central Association.

Rev. Joshua Clarke, DeRuyter, N. Y. Weeks of labor, 10 visits for preaching; church supplied, Otselic, N. Y.; sermons, 50; religious visits in 13 different families; added by baptism, 2.

Rev. A. W. Coon, Union Dale, Penn. Weeks of labor, 4; churches supplied, 2, Preston and Norwich, N. Y.; sermons, 7; prayer-meetings, 2; religious visits, 18; Bible-schools, 2; amount of contributions: for the support of preaching, $25 65; for the Missionary Society, $1.

One great need in this Association is more preaching and pastoral work among the feeble churches. There is work and a good field for an efficient and permanent missionary pastor.

Western Association.

Bro. Byron E. Fisk, Alfred Centre, N. Y. Weeks of labor, 31; church supplied, Hornellsville, N. Y.; Sabbath-keeping families, 12; sermons, 35; prayer-meetings, 31; religious visits, about 25; added to the church: by letter or experience, 5; by baptism, 1; Bible-schools, 1; amount of contributions: for preaching, $31; for the Missionary Society, $1 42.

Rev. James Summerbell, Richburgh, N. Y. Weeks of labor, 23 visits for preaching; church supplied, Honeoye, Penn.; Sabbath-keeping families, 8; sermons, 23; prayer-meetings, 23; religious visits, 63; Bible-schools, 1; amount of contributions: for preaching, $50; for the Missionary Society, $11 62.

Rev. Charles A. Burdick, Portville, N. Y. Weeks of labor, 51; churches supplied, 4, Portville, N. Y., Bell's Run, Hebron, Hebron Centre, Penn; other preaching stations, 2, with occasional preaching; Sabbath-keeping families, 90; sermons, 137; religious visits, 150; added to the churches: by letter or experience, 1; by baptism, 4; Bible-schools, 4; amount of contributions: for preaching, $266 04; for the Missionary Society, $66 49.

The little Church at Hornellsville is gaining strength, and the brethren are encouraged.

The Honeoye Church hopes to have weekly instead of semi-monthly preaching during next year. Bro. Burdick is doing a good work on his field; but it is too large for one laborer. One more regular missionary pastor, at least, is needed in this Association.

North-Western Association.

Wisconsin.

Bro. J. G. Burdick, Milton, Wis. Weeks of labor, 8½; church supplied, Berlin; Sabbath-keeping families, 10 at Berlin, 4 at Dakota, 2 at Marquette, 1 at Glenbeulah; sermons, 9; prayer-meetings, 6; religious visits, 20; pages of tracts distributed, 300; amount contributed for preaching, $20.

Bro. W. F. Place, Milton, Wis. Weeks of labor, 3; church supplied, Berlin; sermons, 5; amount contributed for preaching, $2.

In addition to the work reported above, several well-attended praise services, and two temperance meetings were held; and the general religious interest was revived. The labors of a missionary pastor and general missionary are needed in this State.

Illinois.

Rev. F. F. Johnson, Stone Fort, Ill. Weeks of labor, 21; churches supplied, 3, Stone Fort, Enon, Raleigh; other preaching stations, 4; Sabbath-keeping families, 17; sermons, 74; prayer-meetings, 28; religious visits, 351; pages of tracts distributed, 6,760; added to the churches: by letter or experience, 4; by baptism, 1; Bible-schools, 2; Bible-schools organized, 2; contributed for preaching, $28 12.

Rev. M. B. Kelly, Villa Ridge, Ill. Weeks of labor, 28; church supplied, Villa Ridge; other preaching stations, 2; sermons, 84.

Rev. W. C. Titsworth, Ashaway, R. I. Weeks of labor, 4; churches supplied, 2, Stone Fort and Pleasant Hill; other preaching stations, 1; sermons, 16; religious visits, 15; pages of tracts distributed, 100.

Bro. O. D. Williams, Union Theological Seminary, New York. Weeks of labor, 2½; church supplied, Pleasant Hill; Sabbath-keeping families, 5; sermons, 6; prayer-meetings, 2; religious visits, 22; Bible-schools, 1.

Southern Illinois, where the labor just reported was performed, is believed to be an important and promising field of missionary work for Seventh-day Baptists. One more missionary could find plenty of work to do there.

The Chicago Mission.

There are in the city of Chicago about twenty Seventh-day Baptists, most of whom are members of the Walworth, Milton, or Milton Junction Churches; and a few persons have recently embraced the Sabbath. The Seventh-day Baptists had for some time maintained a Bible-class, but since the first of December, 1880, there has been preaching regularly, on the Sabbath, at the corner of Clark and VanBuren streets, principally by Revs. O. U. Whitford, E. M. Dunn, and Nathan Wardner, pastors of the Churches named above, and Thos. R. Williams, acting President of Milton College, with whom the plan originated. Revs. James Bailey, W. C. Whitford, J. C. Rogers, S. H. Babcock, and others have occasionally preached there. The three Churches have cheerfully given the time of their pastors, and borne their traveling expenses; and the expenses of Bro. Williams have been met by collections and contributions. A Sabbath evening prayer-meeting, and a Bible-class after the preaching service, have been maintained most of the time; Mr. N. O. Moore, a Sabbath-keeper from the First Presbyterian Church, has been encouraged and aided in the publication of a little paper called the *Sabbath Chronicle*; Sabbath-keeping families have been visited, and tracts distributed. The size of the congregations has been, on the average, about twenty, and some First-day people have almost always been in attendance. Since the first of March, the work has been under the direction of a committee appointed by the Quarterly Meeting of the Southern Wisconsin Churches, consisting of the four brethren first named. By this committee, the subject was brought before the last annual meeting of the North-Western Association, when a resolution was adopted asking this Board to establish a mission in Chicago, and pledging to the undertaking their hearty support. This action was officially communicated to us, as follows:

MILTON, Wis., July 1, 1881.

To the Missionary Board of the Seventh-day Baptist Denomination:

Dear Brethren,—At our late Association, held at Albion, Wis., the following resolution was unanimously passed:

Resolved, That we recommend that the Missionary Board of our denomination make arrangements to place a man, as soon as possible, in the city of Chicago, to labor there permanently in the interests of Sabbath reform and general missionary work; and that we herewith pledge the Board our hearty support for this special purpose.

We refer you to Bro. A. E. Main for particulars as to the work which has been done and the interest already there. Last December, Brethren Wardner, Williams, Whitford, and myself began to supply them weekly with preaching, and we feel that the interest there demands more attention than we can give it. E. M. DUNN, *Cor. Sec.*

This proposition was cordially received, at the July meeting of the Board, but definite action was postponed to a special meeting to be held in this village during Anniversary week.

Bro. O. U. Whitford, Secretary of the Chicago Mission Committee, writes, in regard to this subject, the following: "I think work on the Chicago field is to be more prospective than immediate in results. It is a great center; there is considerable agitation respecting the enforcement of Sunday laws, and some opportunity for discussing the Sunday question. I regard it as quite a propitious opening for our cause. I have been in favor of aggressive work in our centers of business—our great cities—rather than small, isolated places. At first we may see no visible results, but in the long run much more will be realized."

We trust this important question will receive your careful attention at this Anniversary.

Minnesota.

Rev. H. B. Lewis, Welton, Iowa. Weeks of labor, 13; church supplied, New Auburn, Minn.; other preaching stations, 1; Sabbath-keeping families, 20; sermons, 23; religious visits, 16, and religious conversation with 60 or 70 persons; added to the church: by letter or experience, 4; by baptism, 5; Bible-schools, 1; contributed for traveling expenses, $16.

Rev. C. J. Sindall, Alden, Minn., has labored a few months among his countrymen, the Danes, in this State. We regret that illness caused a discontinuance of his work. He reports the following: Weeks of labor, 19; sermons, 48; prayer-meetings, 4; religious visits, 256; pages of tracts distributed, 4,548.

For the advancement of our cause in Minnesota, the work of a missionary pastor and general missionary is needed; and in Minnesota, Iowa, and Dakota, among the Scandinavians, people from Denmark, Norway, and Sweden, there is a field for a Scandinavian missionary.

The following is from *The* (Baptist) *Home Mission Monthly:* "The Scandinavians (embracing Swedes, Norwegians, and Danes) number in the country over a million. They are among the best of the foreign-born population. They are employed in many useful industries—in the forests, mines, on the prairies, principally. They are distinguished by the simplicity of their habits, their thrift, and respect for law. They make good Christians and good citizens."

Nebraska.

Rev. H. E. Babcock, Orleans, Neb., missionary in the Republican Valley. Weeks of labor, 18; church supplied, Orleans; other preaching stations, 10; Sabbath-keeping families, 14; sermons, 81; religious visits, 135; added to the church by baptism, 3; amount contributed for preaching, 7 bushels of potatoes and 2 days work.

Rev. Geo. J. Crandall, North Loup, Neb. Weeks of labor, 52; churches supplied, 2, North Loup and Harvard; other preaching stations, 2; sermons, 63; prayer-meetings, 52; religious visits, 125; added to the churches by letter or experience, 2; contributed for preaching, about $100.

Kansas, Missouri, and Nebraska.

Rev. Samuel R. Wheeler, Pardee, Kansas. Weeks of labor, 12½; churches supplied, 4, Long Branch, North Loup, Harvard, and Davis Creek, Neb.; other preaching stations, 9; sermons, 50; prayer-meetings, 40; religious visits, 175; pages of tracts distributed, 3,000; added to the churches by letter or experience, 2; number of Bible-schools, 4; contributions for Missionary Society, $22 29.

Kansas and Nebraska offer to us a large and important field for missionary effort, and two new missionaries could find enough to do there.

South-Eastern Association.

Rev. Lewis F. Randolph, New Salem, W. Va. Weeks of labor, 17½; churches supplied, 2, Ritchie, Greenbrier, W. Va.; other preaching stations, 1; Sabbath-keeping families, 30; sermons, 13; prayer-meetings, 13; religious visits, 50; added by letter or experience, 1; Bible-schools, 2; contributed for preaching, $24 15; contributed for the Missionary Society, 45 cents.

Rev. S. D. Davis, Jane Lew, W. Va. Weeks of labor, 21; churches where there was preaching or revival work, 5, Greenbrier, Middle Island, Ritchie, West Fork, New Salem, W. Va.; other preaching stations, 10; sermons, 161; religious visits, 165; added to the churches by letter or experience, 2, by baptism, in connection with revivals, 73; number of Bible-schools, 6; Bible-school organized, 1; contributed for missons, $29 60.

West Virginia is a good field for missionary labor, and some of the churches are still in need of more pastoral work, regular religious leadership, and Bible instruction in doctrine, life, and work, a want by no means confined to West Virginia, however.

Kentucky.

Rev. L. R. Swinney, Lost Creek, W. Va. Weeks of labor, 4½; church supplied, Shepherdsville, Bullitt county; other preaching stations, Paticsville, Ohio county; Sabbath-keeping families at Shepherdsville, 6; sermons, 35; religious visits, 20; pages of tracts distributed, 100; added to the church by baptism, 1; Bible-school organized, 1; contributed for missions, $17 50.

There have appeared in the RECORDER, during the year, accounts of this new field, from Rev. A. B. Prentice, who labored there under the auspices of the Board of the Tract Society; from Bro. Swinney, and others; and we can not but look upon Kentucky as a great door and effectual, for missionary work by Seventh-day Baptists, a door the Lord has opened, into which we ought to enter. We are glad to be able to announce that, through the interest of the Second Brookfield Church and pastor, in missions, the services of Rev. J. M. Todd have been secured for three months, and he is now here on his way to Kentucky.

Summary.

There have been connected with our work during the year, 20 missionaries and missionary pastors, who have labored in 11 States. They report 395½ weeks of labor, 29 churches supplied, 43 other preaching stations, 212 Sabbath-keeping families, 1,060 sermons, 277 prayer-meetings, 1,730 religious visits, 14,808 pages of tracts distributed, 28 additions to the churches by letter or experience, and 110 by baptism, 26 Bible-schools, 4 Bible-schools organized, $717 46 paid for the support of preaching, and $150 37 contributed for missions.

BY ASSOCIATIONS.

	Weeks of Labor.	Chur'es Suppl'd	Serm's.	Relig's Visits.	Addit's
Eastern	52	2	140	80	27
Central	14	3	57	38	2
Western	105	6	195	238	11
North-Western	186	13	494	1159	22
South-Eastern	38½	5	174	118	76

(To be continued.)

BRAZILIAN WOMEN.

The life of the Indian woman, so far as we have seen it, seems enviable in comparison with that of the Brazilian lady in the Amazonian towns. The former has a healthful out-of-door life. She has her canoe on the lake or river and her paths through the forest, with perfect liberty to come and go; she has her appointed daily occupations, being busy not only with the care of her house and children, but in making farina or tapioca, or in drying and rolling tobacco, while the men are fishing and turtle-hunting; and she has her frequent festa-days to enliven her working life. It is, on the contrary, impossible to imagine anything more dreary and monotonous than the life of the Brazilian *senhora* in the smaller towns. In the northern provinces especially the old Portuguese notions about shutting women up and making their home life as colorless as that of a cloistered nun, without even the element of religious enthusiasm to give it zest, still prevail. Many a Brazilian lady passes day after day without stirring beyond her four walls, scarcely ever showing herself at the door or window, for she is always in a slovenly *deshabille*, unless she expects company. It is sad to see these stifled existences. Without any contact with the world outside, without any charm of domestic life, without books or culture of any kind, the Brazilian *senhora* in in this part of the country either sinks contentedly into a vapid, empty, aimless life or frets against her chains, and is as discontented as she is useless.

The education of women is little regarded in Brazil, and the standard of instruction for girls in the public schools is low. Even in the private schools, where the children of the better class are sent, it is the complaint of all teachers that they are taken away from school just at the time when their minds begin to develop. The majority of girls in Brazil who go to school at all are sent at about seven or eight years of age, and are considered to have finished their education at thirteen or fourteen. The next step in their life is marriage. Of course there are exceptions. Some parents wisely leave their children at school, or direct their instruction at home, till they are seventeen or eighteen years of age, and others send their girls abroad; but usually, with the exception of one or two accomplishments, such as French or music, the education of women is neglected, and this neglect affects the whole tone of society. It does not change the general truth of this statement that there are Brazilian ladies who would be recognized in the best society as women of the highest intelligence and culture; but they are the exceptions, as they inevitably must be under the present system of instruction, and they feel its influence upon their social position only the more bitterly.

Indeed, many of the women I have known most intimately here have spoken to me with deep regret of their limited, imprisoned existence. There is not a Brazilian *senhora* who has ever thought about the subject at all who is not aware that her life is one of repression and constraint. She can not go out of her house, except under certain conditions without awakening scandal. Her education leaves her wholly ignorant of the most common topics of a wider interest, though perhaps with a tolerable knowledge of French and music. The world of books is closed to her, for there is little Portuguese literature into which she is allowed to look, and that of other languages is still less at her command. She knows little of the history of her own country, almost nothing of that of others; and she is hardly aware that there is any religious faith except the uniform one of Brazil. She has probably never heard of the Reformation, nor does she dream that there is a sea of thought surging in the world outside.

Their amusements are as meagre and scanty as their means of instruction. Among my own sex I have never seen such sad lives as became known to me there—lives deprived of healthy, invigorating happiness, and intolerably monotonous—a negative suffering, having its source, it is true, in the absence of enjoyment rather than in the presence of positive evils, but all the more to be deplored because so stagnant and inactive.—*A Journey in Brazil, from Woman's Work for Woman.*

THE SECOND TURN TO THE LEFT.

BY REV. JAMES DAVIES.

I received a pressing invitation to visit a family living fourteen miles from the parsonage. From a certain point I was to take "the second turn to the left." The road was quite new to me, and from the point given I failed to notice the first turn. Thus I was led astray, and went out of my latitude some four miles. The Lord does not speak in these days by an open vision; yet he had work for me to do, and in this particular way it was to be accomplished. On retracing my steps to get upon the right track, I saw two women approaching me, heavily laden with the necessaries of life, which they had been purchasing in a neighboring village. Something seemed to say, "Speak to them." I stopped my horse right in front of them both, as they came up the road, and entered into the following conversation:

"Good morning, I see you have been to the store for the necessaries of life."

"Yes, sir; we could not do without them."

"Do you ever go to the great storehouse for necessaries for the immortal soul?"

"Yes, sir; if we did not, we should be most miserable of creatures."

"How do you go? and when do you go?

"Well, sir, we read our Bibles, we pray to God in our houses, and that is all we can do. We have no Christian neighbors; but we have any amount of infidelity around us."

"Do you really love the Lord Jesus Christ? are you striving to live daily as Christians?"

"We do; but we feel something like the Eunuch; we want somebody to guide us."

"The Lord hath sent me. I ask you in his name, will you consecrate yourselves afresh to the Lord?"

"Yes, sir, but we want you to pray for us. Oh, it is hard to be a Christian in this place. We see more sin on the Sabbath than on any other day."

"I want you to pray for yourselves. Pray as did that poor woman of old, who came to Christ saying, 'Lord, help me.' I want you to pray that prayer every day. In Christ alone we triumph."

"Do you live near this place, sir?"

"I live about fourteen miles away. I preach, however, in the village close by, every other Sabbath afternoon."

"You do, sir? then we will come. If you preach the gospel as faithfully in the pulpit as you do on the horse's back, it will do us good to come."

In parting, I reminded them of their promise. Although it was in a lonely spot, nevertheless it was in the presence of God. I was very much interested in these two women, and as they went on their way, my prayer rose up to heaven on their behalf. The following Sabbath I was very anxious to see if they would put in an appearance. Just as we were singing our opening hymn, the door opened, and the two women stood before me. Their faces seemed to be radiant with joy. The signal was a *triumph in Christ.* Immediately after service they came and grasped my hand with a fervency that told me, plainer than I can reveal it, that their joy was great, notwithstanding they had walked five miles to the place of meeting. I trust they may prove like unto the women of Samaria, to testify of Christ—that they also may be the means of bringing others to that Savior who fills their hearts with joy.—*Home Missionary.*

CHINESE GRATITUDE.—In China, people allow the medical missionary to speak of Christ, when they will let no one else do so. This is because they are grateful to him for his care of their bodies. A father had an only child, a beautiful daughter, who was very ill. He brought her to the medical missionary, and she was cured. Soon after, he returned, bringing for the doctor a poetical inscription to this effect: "A grievous disease had entwined itself around my little daughter. I had gone in various directions, seeking for physicians of distinction, and had expended much money in vain. When I heard of the foreign physician in the provincial city, I took my daughter by the hand, and repaired to his residence with the speed of a courser. He received and treated my daughter, removing the flaw from the gem; and now she is a perfect pearl again."—*Helping Hand.*

DR. LEGGE, the Professor of Chinese at Oxford University, says, "If the present rate of conversion of the Chinese to Christianity continues, by the year 1913 there will be 26,000,000 church members and 100,000,000 professed Christians in the Chinese Empire."

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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—Athenæan Lyceum.

BY MAY ALLEN.

Every literary society, though it may be doing much good work, and, in the main, prosperous, still will pass through states of depression. Thus, in the Spring of 1859, there was very little interest in the one ladies' society, known as the Ladies' Literary. Few of the new students joined, and the members took very little interest in lyceum work. One evening, in April, an especially stupid session suggested the idea of organizing another lyceum, to do more earnest work, and stimulate the other. A few met and talked over the matter, respecting its feasibility, and the ways and means of carrying it out. To break from the old society was a difficult undertaking, and would probably occasion much hard feeling; nevertheless, they decided to attempt it, provided the consent of the Faculty could be gained. This was readily obtained, and soon enough names were secured to insure its success. These were mostly individuals not belonging to the other Society.

A constitution was drawn up and approved. The following were among the charter members: LaMyra Maxson, Mary E. Coon, Carrie D. Cole, Celestia A. Stone, Elnora Crandall, Amanda M. Crandall, Adda B. Whitwood, Sarahette Goff, Maria S. Witter, Mary A. Green, Carrie S. Langworthy.

The name of the Ladies' Athenæ, and the motto, *Le sagesse soutient univers*, were chosen. The name was soon changed to Atheneum, after the temple of Minerva at Athens, in which scholars and poets were accustomed to read their works. Thus, under the guidance and protection of the goddess of wisdom, the Atheneum commenced its literary existence. They, at first, held their sessions in the room now occupied as the Reading Room.

This new lyceum was very kindly received by the older ones, the Ladies' Literary sending delegates, and the Alleghanian and the Orophilian both passing resolutions to receive them as sisters. Through some mistake, the Alleghanian letter failed to reach them. The Orophilian letter ran as follows:

"The Orophilian boys salute the maidens of the Atheneum with a right hearty welcome. We have always felt ourselves sisterless and alone. Your older sister has extended the hand of friendship to our brother Alleghanians, joined in their songs and their speeches, toasted their names, and sent her friends to swell their ranks; while we have received, at best, but a cuff and a snub, at her hands, which, conscientious in the payment of debts, we have always tried to return. We have never been jealous, but have patiently waited a turn in the tide of affairs, and when we heard of your advent, we shouted for joy. You are warmly welcomed to an equal footing in the race for honor. As brothers, we bid you God-speed, and wish you much joy. Then, hereafter, when 'eloquence rules the world,' may the goddess of wisdom preside, and when slow plodding 'perseverance' shall accomplish all things, may the exultant cry be 'Excelsior.'

By order of the Society.

L. C. HOWELL, *Cor. Sec.*"

To this hearty greeting the Atheneums replied in the same spirit.

No Anniversary Session was held that year, so many members graduating. In the Fall, only eight of its numbers remained, not enough to form a quorum and carry on lyceum work, the constitution requiring ten; but these eight met and, changing the constitution, making eight a quorum, proceeded with business.

The first public session was held on Lincoln's birthday, 1860, and occasioned great surprise on account of its literary merit. It appeared before the public again the next Anniversary, when they did not lose the laurels already gained. For severel years thereafter, their public sessions were held in connection with the Orophilians.

The Atheneum, feeling that it must be true to the spirit in which it was formed, introduced many new and progressive items into their exercises; especially were they distinguished for the ability and eloquence in debate. Till 1860, music had never been introduced into the private programmes of any lyceum. Maria Reynolds was the first to move its introduction. It was opposed very strongly by many, on the ground that it was unsuitable for a literary society; but these conservatives were finally convinced, and music was heard in the sessions of the Atheneum. It added so much to the general interest of the exercises, that soon it was adopted by all the lyceums.

In 1863, the use of No. 41, Ladies' Hall, was granted the Society. This they fitted up in the best manner they could afford; yet it was very bare and cheerless. A banner was presented by Mrs. Myra Maxson Prentice. A few chairs, two lamps, a passable stove, and a worn-out piano constituted the furniture.

In 1870, concluding this room was no longer endurable, and the Institution agreeing to double all funds raised by the Society, enough were raised to fit up the present room, at a cost of some $600. This room was dedicated December 10, 1870. The address was given by President Allen, who took for his theme, "Minerva, the goddess of wisdom," and from suggestions made in the address, the name of the Society, after much discussion, was changed to Athenæan. Addresses were also delivered by Rev. N. V. Hull, E. A. Rudiger, delegate from the Orophilians; O. M. Rogers, from the Alleghanians; and M. E. Darrow, from the Alfriedians.

In 1871 occurred the first warfare, in which the Athenæans took a very active part. In the Spring of that year, the lecture committee from the several lyceums, provisionally engaged Mrs. Julia Ward Howe, of Boston, for the Annual Lecture. This not proving satisfactory to all the societies, a joint session was called, which decided that, a woman not having "brains" sufficient for such an occasion, the committee be instructed to seek some male lecturer. Meanwhile, so much was said that the matter became personal and the discussion bitter upon the vexed question of woman's rights. Some of the committee, thinking that words had been multiplied without knowledge, determined that Mrs. Howe should come and vindicate herself and woman's ability, and for this purpose engaged the Chapel for the Saturday evening previous to Commencement. Here the war of words waxed hot and fierce. The school, the Faculty, the townspeople, and the community at large entered the contest, till the excitement became ridiculously intense. One leading Alleghanian, for instance, declared in most burning eloquence, that if Mrs. Howe went upon the Chapel stage to lecture, it should be over his dead body. He is now a Seventh-day Baptist minister, noted for his sermons on liberty, liberalism, and all that. His conversion was doubtless after the manner of Paul's. The majority, appearing to suppose that to harrass and hinder a set of school-girls, was to defend conservatism, and settle the question of woman's status. So intense became the excitement, that the place of holding the lecture was changed from Alfred to Hornellsville, where it was given before a quiet and appreciative audience, the lecture not containing a word or hint about woman's rights or her status. For a poetic, pictursque and pleasant account of the whole matter, see an article, written by Mrs. Howe, entitled, "A Midsummer Idyl," in the magazine *Old and New.* As a result of this controversy, the spirit of the societies was so cowed that they have not since dared to employ a woman for the Annual Lecture.

In 1872, the Society procured their present banner, which was painted by Mrs. Prentice, illustrating our motto, *La Sagesse Soutient L'universe.* It shows, as the principal figure, the goddess of wisdom revealing to the student by her side, who stands, as in the dawn of knowledge, with shaded eyes, the beauties that lie before in the full light of the torch of truth, which wisdom bears; in the background, darkness and chaos driven away by the torch of knowledge.

In 1876, the piano was purchased, making the present value of their property about $1,200. As a lyceum, they have been pre-eminent for their originality and progressive spirit. Though the youngest of the four societies, they have been equal to any other in generosity as well as in literary merit.

SOUTHERN EXPERIENCES.

Athenæan Lyceum. June 28, 1881.

BY A. A. ALLEN.

One bright December day, we left Washington on the Piedmont Air Line, for the far South. The beautiful suburbs of our Capital City were scarcely passed before waste lands, grown-up scrub pines and underbrush, unkept farms, decaying houses, met the eye on every hand. Alexandria, ten miles away, seemed the sum of desolation. Not a building appeared, as if erected since the war. The houses, the people, the streets, the negroes, and even the dogs and the pigs, looked desolate. It is said that railroads, and especially air lines, seek the back yards and unkept places, through which they pass. This may account for the hundreds of miles of desolation that stretched themselves out through the long weary way as we flew by on the wings of steam.

Richmond was the first place of interest. Situated on the uplands of the James River, with a picturesque sweep of hill and dale, it is often called the Rome of America. It is one of the oldest cities of the country. It is the political and social center of a great State, and was the chosen Capital of the late Confederacy. It has just commenced covering with new growth the scars of the great conflict. The iron foundries were sending forth volumes of flame and smoke, and other industries are renewing themselves, giving the hope of a grand future for Richmond.

We went to sleep in Virginia, and awoke in Georgia, having crossed a State in dreamland. It was a glorious morning. We were climbing the mountains of the Appalachian range, which, at points, rises ten thousand feet above the level of the sea. Missionary Ridge, at Chattanooga, belongs to this range. Here we climb from upland to upland, from rocky point to point, till we stand alone against the sky, whilst, at our feet, roll away great waves of hill and dale, till they mingle with the clouds. This section ought to be and is full of Winter and Summer tourists, health seekers, pleasure seekers, hunters, artists, and poets. Telula and Tocoa Falls, in their variety, wildness, and grandeur of scenery, vie with, and can be excelled by, only the Yosemite. All North Georgia is not only full of beauty and grandeur, but agricultural and mineral wealth as well, which must, in time, make it one of the richest States of the Union.

At Atlanta, we were detained several hours. This gave us an opportunity of seeing the Capital city of the New York of the South. Fifteen years ago, it was in ashes; but now it is one of the most growing and wealthy cities of the South. The streets are crooked and dirty, but the buildings are handsome, and some of the private residences very fine, with elegant grounds. Senators Hill and Brown have built mansions here. Its people are full of energy and push. It is the great railroad center of the State. Near the city is Granite Mountain, which furnishes abundant and handsome building material.

The ride from Atlanta across West Georgia was full of novel sights. The cotton fields were still crowded with dark workers, men, women, and children. The strange China tree, with its clusters of fruit-like flowers; the buildings with chimneys on the outside; the red soil, worn into deep gullies, defying cultivation, were new and strange sights. We reached Auburn, Lee Co., Alabama, just after dark, where we found friends awaiting.

A rest of a week here, and we were ready to accompany our brother on a trip to Mobile. We saw Montgomery by moonlight, so know but little of the city that beheld the inauguration of the first and last President of a slave republic. Our first view of a cypress swamp was from the car windows. It was a dismal sight, and sunlight did not much improve it. The dark heads of the trees stretched themselves towards the moon, whilst their lank bodies were hid away in the darkness below, suggesting all kinds of uncanny beasts and dangerous things. Morning found us in Mobile. Through the courtesy of Major Gillette, assisted by the advantage of the knowledge he had gained by many years residence in the city, we learned much of the city. We had a drive on that far-famed shell road, celebrated in song and story. It must have grown more enchanting with time's advance. Giant magnolias, evergreen oaks, and poplar clasped hands far up and made an evergreen arch. Over all was thrown, in festoons, the silver-threaded Spanish moss. Here, for the first time, we saw this peculiar air plant in its home, and, catching glimpses of the sea, through silvery veil, made us feel, indeed, that we were in fairy land. We called on one of the Major's friends, an old sea captain, who had known salt water for the most part of eighty years—tall and gray, yet firm in body and mind. His quaint, two-decked, ship-shape house was full of old and rare pieces of furniture, china, and bric-a-brac of all descriptions. A day could have been well spent here. He filled our hands with red and white camelias from the oldest and largest shrub in Mobile. The authoress, Mrs. Evans Wilson, has her home on this road. You have all doubtless read Beulah. The whole city is full of old-time relics and places of interest.

The evening boat took us to Point Clear, on the opposite side of the Bay. As we crossed over, the sun, that had all day long hid himself behind the clouds, came out to take his bath in the sea. Next morning was clear. Though we were in Midwinter, the air was full of the perfume of roses, jessamine, and other native plants. This is a land of orange groves, and, for the first time, we had the privilege of plucking these "golden apples of Hesperides" from the trees themselves. It was a constant wonder how those delicate limbs could hold so firmly those great clusters of fruit, not even bending under the weight. The mystery was solved when we tried to cut them. They were like steel wire. Doctor Schowalter, a highly cultured gentleman and a scientist, made us most welcome to his beautiful home on the beach, and we spent our time here hunting snails and other specimens, and in making land and water sketches. We left this enchanted spot with great regret.

Our sail up the Alabama was varied by a snow storm, a thing almost unknown in this region. The snow-laded evergreens bent their heads till they swept the water. Landing at Lower Peach Tree, we found ourselves nine miles from friends. Part of this distance we made in a sort of a wagon, the remainder, owing to the muddiness of the road, on horseback. Here, though snow and mud-bound, we spent three pleasant and profitable weeks with Doctor Southhall and lady. Mrs. Southhall will be remembered by many old students as Miss Catharine A. Vincent of the class of 1856. She went South soon after leaving Alfred, becoming one of the leading teachers of Central Alabama, where we found her in her pleasant home. Though fifty miles from railroad or telegraph, they are enthusiastic for higher culture, and helpful in all noble enterprises.

While here, we visited Montgomery Institute, built in the woods. A walk of half a mile through a forest of evergreen magnolias, brought us to a cluster of new buildings, with horses and mules tied to the trees, while their riders were within, drinking at the fount of knowledge. The Institute has grown up under the fostering care of a few isolated farmers, and all work with a will to make it efficient in the education of youth.

The Winter was a strange one in the South, and when we left our good friends, it took two yoke of oxen, two mules, accompanied by the Doctor on horseback, we dividing the distance between the wagon, on horseback, and on foot—to land us safely on the banks of the Alabama, for the up-bound boat for Auburn. We spent a day or two at the world-renowned Clairborne fossil beds, collecting specimens and making sketches.

The State Agricultural College is located at Auburn. The building is a fine, four-story structure of brick, and stands on an eminence that overlooks the surrounding country for miles. The students are a fine class of young men from all parts of the State. The teachers are earnest and successful workers, and Alabama may well be proud of her State College.

Early in April, the new railroad to Florida gave an excursion to some fifty of the first citizens of Columbus, Georgia. This company was made up of old and young. We had the pleasure of this trip, at the choicest season of the year—down and up the Chattahoochee—angry waters—through Tallahassee, the ancient capital of the land of flowers, over the Swanee, the river of song, through the turpentine forests of Florida, to Jacksonville, and up the St. Johns to the head of navigation. No pen or brush can paint the glories of this queen of rivers. It is a necklace of lakes, strung together by silver threads, studded with emerald isles. The tide affects it nearly one hundred miles. As our boat cut the narrow channel, the water was filled with water lilies, sea lettuce, and other strange water plants. Groves of palms stretched themselves up forty and fifty feet, overtopped by giant cypresses with their quaint clusters of mistletoe, while the cedar, live oak, cottonwood, and many lesser trees crowded each other to get a foothold in the moist earth beneath, while over all was thrown that mystic veil of Spanish moss. Without seeing it, one can form but a faint idea of the weird beauty lent to the landscape by its delicate drapery. We have seen it painted many times, but with less truthfulness of effect than anything else. A company of young ladies were exclaiming, "How beautiful, how glorious." "The drapery of death," chimed in an aged physician. "Does it kill the trees?" "No, the people." "You are a savage, doctor."

We lived on deck, looking, watching, wondering at the new and varied scenery of river and shore. In the morning, it was the white and black cranes, the flamingos, and all kinds of water birds, which were watching patiently, stretching their long necks to catch a glimpse of reptile or fish that chanced within their reach. When the sun grew warmer, the alligators and water snakes were sought as earnestly as had been the birds in the morning. "Alligator," with some fair finger pointing at it, leveled all eyes toward some huge log or bit of shore, on which was resting or slowly moving a shapeless mass of black and brown. A crack of a rifle, and the monster would leap into the water—killed, so thought the marksman. A huge old customer was plain in sight on the shore—a grand chance. Crack, crack, went rifles and revolvers. He did not deign to notice them. What was the matter? "Been dead a week and his head off," shouted sailors. A scream of delight—"the eagles, the eagles"—brought every one to the side of the boat. Sure enough, bending almost over our heads was a giant oak, bearing aloft, in its huge arms, an eagle's nest. Perched on the rim of the nest and looking down upon our quaint craft were the eaglets. No one was allowed to shoot at them. A cluster of diamonds hung, now and then, in the deep blue sky. It was a flock of white gulls or cranes. All kinds of bright-winged creatures filled the air, and fluttered in and out of the rich green of the forest, which was lit up by the scarlet trumpet flower, the snow-capped dogwood, and pink azaleas.

Jacksonville is a city of tourists, more than fifty thousand strangers having visited it last Winter, each season increasing the number from every part of the Union. Two-thirds of the buildings are hotels and boarding houses. Most of the shops are for selling Florida curiosities. Mr. C. B. Rogers came, and took us to his home across the river. He is located on the high bank of the river. The beautiful prospects and the cool sea breeze make it a delightful spot. Here are being built small cottages where families can have some of the comforts of home, while seeking health or pleasure.

We have many sketches of these scenes laid away for the future canvas. One of these is of our boatman on the St. Johns. He was here as a slave, and has ever since plied the oar. His peculiar African features were not softened by his grizzly hair which showed beneath the well-worn hat, tied down by a bright bandanna. Then there was the never-varying bluish-gray shirt, butternut pants, capped by a leather apron.

On our return trip in May, we had the pleasure of visiting friends at Rome and Dalton, North Georgia. These places are on the uplands of the Blue Ridge, that makes this part of the State so noted for its beauty and healthiness. Rome, for beauty of location, natural advantages, and enterprise, is not equaled by any city visited by us in the South. Our friends drove us through its fine streets and beautiful environments. Dalton is one of the railroad centers of the South, and nature has been lavish with her gifts. It is walled in by mountains, from the tops of which Missionary Ridge and Lookout Mountain are dimly seen in the distance.

From here we took the Tennessee route for Washington, passing through some of the finest grazing region of the South, which is being rapidly developed. We stopped over at Manassas. Scarcely a sign remains of the fierce struggles which occurred here during the war. The plow and spade have converted the old battle-fields into fruitful fields, orchards, and flower gardens. At Washington we remained a few weeks in the Corcoran Art Gallery to complete some pictures left unfinished on our way South.

We were, doubtless, fortunate in reaching the South after the Presidential election. All seemed satisfied. They had done their duty to their democratic principles. Many appeared glad that Hancock was not elected; because they could now go about their own business untrammeled. Nobody talked politics. Everybody that had once owned slaves seemed glad that slavery is dead, and the intense care and responsibility connected therewith is gone. They confess that it was a greater curse to the whites than to the blacks. If this cancer, in their body politic, could have been cut or eaten out by some less terrible means than by the fire and sword of war, they would have had no tears to shed. It is for desolated homes that they weep. We were often told that the colored people had done splendidly, considering all the circumstances. Northern people living South do not know how to get along with colored help. They have no patience with their thoughtless, shiftless ways. We were told, especially by Northerners, that the colored people would work cheaper and better for Southerners than for them. They seem to understand each other better. The negro is slow, and does not like the push and drive of the Northern worker. The trouble arises chiefly between the blacks and poor whites, while between them and their old masters there is little antagonism. If they are in trouble or sick they go to them for help, and if they have money to deposit, they give it to them for safe keeping. In old times, there was a mutual dependence and affection, and the old

habits are there still. The negroes are a race warmly attached to locality and their old homes; and though, in the strange new relations of freemen, they almost universally forsook their old masters—the better the master the more entirely forsaken—but after the novelty of their new life was gone, they longed for old familiar places, and now thousands of them are working the old farms for good wages, many of them owning their own teams, cabins, and lands, and gaining wealth, knowledge, and power. Black and white mingle on the streets and wharves and in all the channels of industry, working side by side, earning their bread.

Industrial enterprises are greatly needed in all parts of the South. Workers are wanted to till the soil and do anything that human hands or brains can do. Nothing is overdone. Whoever wishes to, and can work, will find something. Untold sources of wealth are in their uncultivated lands, their undeveloped mines, and their unused water-power. The climate in most portions of Georgia and Alabama is healthy, as well as throughout all the hill regions of the South. Already great manufacturing centers are being built up. We hope to see, within a very few years, thousands of our young men and women who wish to make themselves homes, going South. It is astonishing to us that sensible men will settle upon the bleak, cold prairies of the Northwest, when the South invites them with such cheap lands in healthy localities, and genial climate. Untold wealth is at the call of the intelligent worker. Abundant food for man and animals costs but very little labor. Irish potatoes can be dug from the ground the year round. Sweet potatoes, yams, and other vegetables, can be grown in great abundance, as well as corn, barley, wheat, and oats. Oats have to be sown only once in four or five years, the second self-sown crop often being better than the first.

In closing, we can not forbear paying a slight tribute to a people whose hearty welcome, unvarying courtesy, unwavering friendship, and endless tokens of kindness, made bright the long, weary hours of ill health that had banished us from our home. As a stranger we received courtesies due a stranger, and when it was known that we were from the North, the pleasant attentions were doubled. The "Fool's Errand," no doubt, was true once. It is now a part of the dead past. The great need of both the North and the South is to know each other better. Then shall we be truly one nation in heart, as we are in name.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, October 13, 1881.

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

WORDS WITHOUT KNOWLEDGE.

At a meeting held in Wheaton College Chapel by the Church of Christ worshiping therein, Monday, Sept. 26th, the following was adopted for circulation among the American Christians:

To the Churches of Christ throughout the United States—Greeting:

In the calamity which our nation mourns to-day, and which we are now met to lament with humiliation and prayer at the call of our Chief Magistrate, we recognize the hand of a God of mercy and judgment, who as King of kings and Lord of lords is ruler of the nations of the earth, and at his will disposes of kings and magistrates. While with humble spirit we bow to the will of God, we confess also that our sins as a nation have deserved the stroke that removed our beloved and honored President, and that we shall truly improve by this dispensation only as we acknowledge and forsake them. To this end we address you, beseeching you in the name of our Lord Jesus Christ to make the voice of his Bride, the Church, heard in this hour of trial. And we would respectfully suggest, as the sin of Sabbath-breaking is one of the most obvious and displeasing to God, that the churches of Christ, individually or collectively, unite in requesting Congress to forbid, by proper enactment, the transaction of public business upon the Sabbath day by any department of government, and that petitions to this effect be prepared, or obtained from the Sabbath Association of Philadelphia, to be presented by that society at the opening of Congress in December.

We present the above as a fair sample of the popular talk about Sabbath-breaking based on the assumption that the "first day of the week commonly called Sunday" is the Sabbath. While we heartily agree with so much of the article as recognizes "the hand of a God of mercy and judgment," ruling over not only "the nations of the earth," but over the entire universe of his creation, we do not in any sense accept this dispensation as an evidence of God's displeasure because of Sunday desecration, as we understand the meeting in Wheaton College Chapel to mean. How do our friends know that a neglect of Sunday observance is a sin and displeasure to God? He has nowhere made such a revelation; and the suggestion that there be a united request to Congress to forbid, by proper enactment, the transaction of public business upon the Sabbath, thereby meaning Sunday, implies a desire to enforce a sacred regard for a day which has no more claim to such regard than has any other of the five succeeding days of the week. The God whom these brethren no doubt think they are serving, has explicitly named a different day from the one they advocate, as the Sabbath, and until it can be shown that he has made a change, we deny the right of any meeting to ask enactments to bind the actions of men, under the assumption that they are speaking the will of God. When men can not show a "thus saith the Lord" for the foundation of their opinions or practices, let them be careful how they impute sin to those who practice otherwise.

THE LESSON.

The faith of many persons who fully believe in the efficacy of prayer has been sorely tried by the death of President Garfield, for whose recovery there were, perhaps, more earnest and trustful prayers raised to the gracious Father than for any other man in many years.

It is reported that on the morning after the President's death, a good man said: "I can't understand it. I have been preaching for twenty-five years that the promises respecting the prayer of faith meant something. And now I'm all at sea, for if ever such prayers were offered, they have been offered for the restoration of the President."

In commenting on this remark, the *Examiner and Chronicle* pertinently remarks:

"The state of mind thus disclosed is, we presume, not uncommon just now; but is it a reasonable one? What is there in the present case which makes it differ, except in its more illustrious circumstances, from a thousand others that have preceded it? Through all the past, fond hearts have been wrung with sorrow, and agonizing prayers have ascended to the Throne of Grace for stricken loved ones; yet God has taken them away. If our faith then held firm, why should it falter now? God has answered prayer, in our own experience, so clearly that we could not fail to recognize the gracious response. Why then should we now discredit prayer, since in his wisdom he has chosen not to answer according to our desire?

"But, if we will read the lesson aright, is it not so, that God *has* answered the prayer of his people—not indeed in their way, but in his own good way? He has taken from us our beloved Chief Magistrate; he has disappointed the high hopes that were built on his nobly proportioned character and lofty purposes. But he spared his life long enough to soften the shock of the first terrible anguish, and enable the nation to prepare calmly for the worst, should the worst unhappily come; he has given us, in the demeanor of the heroic sufferer and his noble wife, an example of Christian fortitude and patient courage which will be a priceless heirloom to the youth of the land through all coming days; and he has taught us, during these weeks of anxious waiting, how real is the bond of newly-awakened sympathy between all parts of our common country, and how stable are the foundations of a government resting on the consent of free and enlightened men.

"Nor can we believe that this is all. God works, not by day's labor, but by ages. May we not believe that the united, earnest prayer of his people will have a cumulative force, and that through the months and years to come the answer, if we faint not, will be poured out upon us in a larger and more truly Christian development of the national life? The life of our loved President, in God's inscrutable wisdom, was not spared; but the objects for which we wished, above all else, that it might be spared, may yet be accomplished, if the nation is faithful to its ideal, and sincere in demanding that the party passion and party greed which led to the sacrifice of President Garfield's life shall cease to be a controlling element in politics.

"Why then, we say again, should we now begin to doubt, and question, and lose our hold on God?

"'Judge not the Lord by feeble sense,
But trust him for his grace.'

Out of all this darkness and shadow of death light will surely shine if we wait patiently for it, and stay our souls on him."

THE question of temperance is one which is receiving much attention from the public, and is one which should be uninterruptedly agitated until the manufacture and sale of alcoholic stimulants as a beverage shall be prohibited by the laws of every State and Nation; and it is to be hoped that at some time in the future this much-desired result may be reached. Until it does come, we may not hope for the millennium; but, while we are waiting, may we not, by example, precept, and vote, do something toward staying the tide of destruction which so strongly sets in upon every community? Let us keep repairing the breaches, and building new bulwarks for the defense of those who are to succeed us in the active duties of life.

THE INEVITABLE.

The question of political temperance, or intemperance, has become so much an accomplished fact that people must voluntarily and emphatically range themselves on the side of the former, or they will very soon find themselves involuntarily or intentionally aiding the latter. It is not much longer to be a question whether men opposed to free trade in alcohol shall combine to vote against it, but whether they shall combine to resist the organized efforts of the liquor manufacturers and dealers to secure control of our legislatures.

Prohibition in North Carolina was badly defeated by a close combination of the liquor interest and the use of many thousands of dollars in money.

In Ohio, the brewers and liquor dealers have perfect organizations, and are using every effort to control the coming elections in that State. The Cincinnati *Enquirer* of a late date says:

"The brewers and liquor dealers have taken an advanced position. They have entered the political field to protect, maintain, and further their own special interest by political action. They have left the defensive position they have heretofore occupied, and become an aggressive force, as the best means of self-protection. We published, Saturday last, an account of what they had agreed upon in this city:

1. To support no candidate on either of the tickets who is not in full accord with the interests of the liquor trade.

2. They recommend the re-election of Charles Foster as being in sympathy with their interests.

3. Opposition to the Republican and Democratic candidates for probate judge on account of their support of the Pond bill.

4. To ascertain the standing of the candidates for the Legislature on the liquor question before voting for them."

In accordance with this action, the "United Liquor Dealers' Central Committee," Cincinnati, has issued a circular to all candidates in Hamilton, the county in which Cincinnati is situated, of which the following is the pith:

"*Dear Sir*,—A submission of your views on the subject of liquor legislation is respectfully requested. It is perhaps unnecessary to inform you that the enactments already upon the statute books against the sale of spirituous liquors are sufficient to secure absolute prohibition in all localities where such laws are sustained by public sentiment.

"The united liquor interests of this county, brewers, distillers, wholesale dealers, and saloon keepers, have determined to support no candidate of any party for legislative office unless pledged to oppose any direct legislative enactments bearing on the sale of spirituous, vinous, or malt liquors, or the submission to the people of any constitutional amendments making possible 'local option' or other more stringent legislation upon this subject."

The position taken by the liquor interest in Ohio will soon be avowed by that interest in other States, as distinctly as it is now substantially acted upon. Already men who are represented to the public as sound on temperance when they are presented for suffrage are found, when elected, to be utterly inefficient in the execution of existing laws, and unreliable when called to advance temperance interests by further legislation.

It is high time that Christian voters refused to follow the dictates of party leaders in the support of any but tried and true friends of temperance reform. The conflict is upon us; let us be true to our principles.

OUR ANNIVERSARIES.

The following notice of our Anniversaries at Farina appeared in the *Chicago Tribune* and the *Inter Ocean* of Sept. 28th:

The annual session of this body (Sept. 21st–25th) has just closed. It was composed of about 150 delegates, representing an entire membership of about 8,000 communicants, comprising ninety churches located in fifteen different States, from Rhode Island to Kansas. Besides the sessions of the General Conference thus composed, the anniversaries of the Missionary, Tract, and Education Societies were held at the same place during the week.

The Missionary Society, besides large interests in the home work, has a well-established and well-equipped mission in Shanghai, China, including a commodious chapel in the city, a comfortable dwelling-house built during the year at a cost of $2,000, and other property. There are in that field three missionaries, two native Bible readers, and one or two Bible women. Two day-schools are also managed by these missionaries.

The American Sabbath Tract Society, which practically combines the work of a tract and publication society, publishes the *Sabbath Recorder*, the denominational organ; also tracts, etc., setting forth the views of the denomination, especially on the question of the Sabbath. For this purpose they also employ colporteurs and lecturing agencies.

The Education Society is a body organized to promote the cause of education in various ways, chiefly by the holding and management of trust funds for the benefit of the denominational schools. Of these there are two—Alfred University at Alfred Centre, N. Y., and Milton College at Milton, Wis. These schools are well equipped with buildings, apparatus, etc., and are endowed in various ways to the amount of about $125,000.

The reports of these Societies, as well as that of the Secretary of the Conference, show a healthy state of activity for the year. The denomination is thoroughly and heartily committed to evangelistic work through its churches, its Sabbath-schools, its educational institutions, and its societies, seeking primarily to save men from sin and every immorality and vice through faith in Christ, leading to a loving, loyal obedience to the divine Word.

THE MEISTERSCHAFT SYSTEM.—A "Meisterschaft School of Practical Linguistry for Non-residents" has been established in New York by Dr. Rosenthal, the author of the system, the name of which this school bears, and which has awakened so much interest in Europe. The author has undertaken the introduction of his system in America. The school in New York is under his personal supervision. It is a feature of the school that the student does not need to leave his home, as the lessons each week are sent out in printed form, and all questions are asked and answered in writing. In this way the class can be without limit in size, and all members, without leaving their homes, be actually under the tuition of one of the most famous of European linguists. The price of the complete course of instruction, including the printed lessons and answers to questions, is five dollars. All communications are to be addressed to the publishers of the system, I. K. Funk & Co., 10 and 12 Dey Street, New York.

JUST PUBLISHED, by Oliver Ditson & Co., Boston, "The Herald of Praise," a book for choirs, singing classes, and musical conventions, by L. O. Emerson. Price $1. The name of the author is a sufficient guarantee of the value of the book. Most professional musicians will examine the work, and be their own judges of its merits.

TIMELY AND EXCELLENT.—We have received from H. H. Warner & Co., of Rochester, N. Y., Safe Kidney and Liver Cure manufacturers, a handsome, large, colored lithograph of the late "President Garfield and Cabinet," to the inspection of which we cordially invite our subscribers. It is a fine picture and well worth preservation.

THE SANDY CREEK NEWS, F. E. Mungor publisher, comes to us as a semi-weekly. We are pleased with the enterprise of Mr. Mungor, and wish him abundant success. He is well and favorably known here as a graduate of Alfred University in the class of '75.

THAT enterprising journal, the Elmira *Advertiser*, comes to us in a new dress, of beautiful pattern, made up in the familiar style of the past. We hail with pleasure this evidence of enterprise and prosperity on the part of an esteemed cotemporary.

Communications.

"DISMISSION VS. DISCIPLINE."—No. 2.

The third question which was asked by the brother was, "To what gracious result would a regular course of discipline tend?" In order to answer this question more definitely than in the previous article, I design to give my idea of church discipline as I have thus far held it.

Since the statement in Matt. 18: 15–17 is the *only* one in the Bible in which the *method* of disposing of unruly members is given, I understand it to include both general and personal offenses as they are called. Some, if not all, of those who restrict the meaning of this passage to personal offenses, think they find in other passages a different method of treating general offenses. We will consider them. The case of incest in the Corinthian Church, referred to by Paul in his first letter to them, is considered to be quite important on this question. We note the following facts brought out by this passage:

1. The *emphasis* is placed on the *indifference* of the Church with reference to the crime. The real reason why he wrote to them seemed to be expressed in the following: "And ye are puffed up, and did not rather mourn." The particular sinfulness of the transaction centered in, or resulted from, their treating it as a general offense, and so general that they paid no attention to it, instead of considering it a personal matter, and feeling responsible for it.

2. The member was to be separated in some way from the Church. In the thirteenth verse he says, "Put away the wicked man from among yourselves." But the second verse reads: "And ye are puffed up and did not rather mourn, *that* he that had done this deed might be taken away from among you." In the latter passage, it speaks as though some other power was to take him away; but in the former one, as though the Church was to be in some way instrumental in it. Perhaps the mourning and sorrow of heart was to be the occasion of God's taking him away in a miraculous manner.

3. The sentence pronounced upon him by the apostle is given in the following: "For I verily . . . judged him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." There is a considerable about this passage that is not easily understood. Barnes says, "There is no evidence that this was the usual form of excommunication, nor ought it now to be used. There was evidently *miraculous* power evinced in this case, and that power has long since ceased in the church." It seems to me that this is a fair comment; and if so, it destroys the use made of it on this question, hence this passage must be ruled out in this controversy.

Nor does the following passage answer a better purpose: "Now we command, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." This gives the fact, but not the form. For anything we know, the direction in Matt. 18: 15–17 was used. For further study, read Rom. 16: 17; 2 Thess. 3: 14; 1 Tim. 6: 10. If Bro. "J. R. I." will study these passages, he will find ample evidence from the Bible for "dropping their names from our list," and also for using "discipline," but they do not give the form of labor.

There is, therefore, but one passage that gives any form to the discipline, unless you use Matt. 5: 21–26 as a variation of the rule. If then this does not provide for general offenses, there is no such provision in the Bible. If we criticise the text of this passage, we get some evidence in favor of its referring to general offenses. The Emphatic Diaglott translates, "Now, if thy brother be in error, go, convict him between thee and him alone." Although the revised version retains the words "against thee," the margin declares that some ancient authorities omit them. Hence there is doubt whether the passage has any reference to personal offenses. When we consider that the word generally translated "offend" should be "sin," as it is ordinarily rendered, the evidence that it has reference to wrong doing of all descriptions is very strong. "If thy brother sin, go and convince him of it." I conclude that it was designed to be a universal rule for reclaiming offenders.

I have used "personal" and "general" in their popular sense, because they are so used. I do not believe that there is any fundamental distinction between them. Any offense that is personal becomes general as soon as it is known. It is as much a disgrace to the church as a whole, and as much concerns every member of the church, as what is called general offenses. The member becomes disaffected toward the church in nearly every case. Unless a personal difficulty is settled at the very start, before it becomes the property of society, it is a general offense. Most of our church difficulties have arisen in this way. Hence there are almost no personal offenses that are not general ones, so that if the Savior gave the rule for purely personal offenses, practically it is of no benefit. On the other hand, if the church is in an active condition, a so-called general offense will be taken home to the individual as personal as any other. The only difference, then, between the two is found only in the initial stage of the personal offense.

The *workings* of the Savior's rule are manifestly salutary. The object is to settle difficulties, and not to make them; to save men, and not to lose them; to strengthen the church, and not to weaken it. There are three steps, all of which are designed to reform, restore, and strengthen. But all these efforts will fail in some cases, and this produces the trouble. No one objects to efforts to save, provided they are successful. But when otherwise, and the member has to remain in the church incorrigible, or be separated from it, then the difficulty comes. We are led to ask what is the business of the church with reference to its members? Is it merely an advisory council, in the same sense that I am an adviser of my neighbor? Or is it to have an organization, to bear rule, and have authority? Is it an indefinite accommodation merely for the purpose of hir-

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Alfred, N

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AFTERNOON

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MRS. SA

A Surpr

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surprise, Sept. 22, 1881, at
anniversary of their mar
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value is great, because of
the gift.

Shiloh, N

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verse reads: "And ye are puffed up and not rather mourn, *that* he that had done deed might be taken away from among" In the latter passage, it speaks as gh some other power was to take him ; but in the former one, as though the rch was to be in some way instrumental Perhaps the mourning and sorrow of was to be the occasion of God's taking away in a miraculous manner.

The sentence pronounced upon him by postle is given in the following: "For rily . . . judged him that hath so ght this thing, in the name of our Jesus, ye being gathered together, and pirit, with the power of our Lord Jesus, liver such a one unto Satan, for the uction of the flesh, that the spirit may ved in the day of the Lord Jesus." e is a considerable about this passage is not easily understood. Barnes says, ere is no evidence that this was the form of excommunication, nor ought v to be used. There was evidently *mi-ous* power evinced in this case, and that has long since ceased in the church." ms to me that this is a fair comment; so, it destroys the use made of it on uestion, hence this passage must be out in this controversy.

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ing a minister, the sole object of which is to receive as many members as possible, and have no regard for their conduct? If this is the true idea, the Church and State organization was an eminent success. In my opinion, it has a different work to do, and a higher result to accomplish. The church is the work of the Savior, and is sacred and holy, when it answers the object of its formation. It is an important question to ascertain what the design of its originator was, and the ways and means prescribed for its proper formation and development. I think that a correct understanding of this question will go far toward the successful management of our denominational interests.

W. H. E.

DISCIPLINE.

In the RECORDER of Sept. 22d, is an article by "W. H. E.," in reference to mine of Aug. 18th, in which the writer seems to misunderstand my position. The only proper point of difference between myself and the resolution, is whether a man shall be driven out of the church by "a course of discipline," simply because he requests his name to be dropped from our lists. So far as the resolution contemplates in every other particular, he may be the most exemplary member of the church. From my standpoint, Matt. 18 has no reference to a case of this kind. The right to ask admission to the church involves the right to "request to have his name dropped from the list of members." He is supposed to enter as a simple neophyte, a babe in Christ. In his growth in grace and the knowledge of our Lord Jesus Christ, if he comes to the conclusion that some other of the many sects is nearer the true mark than ours, it is his right to request a release from our list, and we have no right to censure or reproach him for preferring that request. We need not sanction his view of the matter, but should do unto him as we would be treated by others. Far be it from me to object to true gospel discipline, or to a faithful amputation of dead members from the body. The process may be painful, but it is salutary.

J. R. I.

Home News.

Alfred, N. Y.

SEPT. 20, 1881.

The Women's Auxiliary Tract Societies of First and Second Alfred, and Hartsville, held a joint session with the Hartsville Society, Sept. 1st, at which the following programme was presented:

1. Reading of the Scriptures, by Mrs. Sarah Potter.
2. Prayer, by Mrs. Philip S. Green.
3. Music, "Where are the reapers?"
4. Greeting, by the President of the Hartsville Society, Mrs. Wells Burdick.
5. Music, "Go work in my vineyard."
6. Essay, by Mrs. Barber; Subject—"Diffusion of Christianity."
7. Select Reading, by Mrs. Fanny Shaw.
8. Music, "How happy are we."
9. Chronicles, by Mrs. Avis Hood.
10. Music, "There's a work for each of us."
11. Select Reading, by Mrs. H. P. Burdick; Subject—"Malaria."

Adjourned for refeshments.

AFTERNOON SESSION.

The Foreign Correspondence was read by Miss Jennie Hood. Music, "Arise and shine."

The report of the committee for organizing Auxiliary Societies in all the Churches in the Association, was read and accepted.

Mrs. Mary Burdick, First Alfred; Mrs. Polly Green, Second Alfred; and Mrs. Wells Burdick, Hartsville, were appointed a Committee on Resolutions for the next joint session.

The following resolutions were adopted:

Resolved, That we, as Sabbath Reform Societies, take more active measures to enlist the sympathies and co-operation of our young people in the work.

Resolved, That the increasing numbers of our young people who are leaving the Sabbath, whether through marriage or otherwise, should lead us to put forth greater efforts in the Sabbath work.

Resolved, That the members of our Tract Society should, as Christian wives and mothers, ever let their influence be felt, both by precept and example, in favor of simplicity in dress.

Adjourned to meet with the First Alfred Society in January.

MRS. SARAH POTTER, *Sec.*

A Surprise.

The friends of Mr. and Mrs. Carlton F. Cline, of Hallsport, N. Y., gave them a happy surprise, Sept. 22, 1881, it being the thirteenth anniversary of their marriage, and also Mrs. Cline's birthday. The company numbered some eighty persons or more, old and young. It was a very pleasant gathering. The presents were fine, but we did not learn their total value; but to those receiving them their value is great, because of the love inspiring the gift.

J. K.

Shiloh, N. J.

OCT. 3, 1881.

The barn on the parsonage property, in this village, also A. B. Davis's barn, and all their contents, were burned. Loss, respectively, $200 and $600; both insured. The women and men worked hard for one hour, drawing and carrying water to save other buildings, as several took fire from the excessive heat, and the cinders.

B. E. DAVIS.

Carrsville, Ky.

OCT. 2, 1881.

To the Editor of the Sabbath Recorder:

Feeling so glad that it is the will of my Master that I should again have strength enough to sit up. I desire, after failing to meet my brethren and loved ones in the Conference at Farina, to speak to them through the RECORDER. While I have no language to express my regret in the matter, I feel that it is not right to murmur. I had arranged to start for General Conference on Sixth-day, Sept. 16th, as kind friends had furnished ample funds for all expenses, but on the night of the 14th, I was taken with flux and fever so severely that by the time Conference opened I had almost despaired of ever getting up; but if I meet no back set, I hope, in a short time, to be able to resume my work again.

By way of a sort of missionary report, I wish to mention a matter that is amounting to a struggle with me. Last Fall I commenced preaching in a section of country between me and the Ohio river, just opposite Golconda, Ill., which is situated on the river. I had a large school-house to preach in. There are a few First-day Baptists in the neighborhood, but generally sinners, and some very wicked. An interest began to spring up; it has risen higher and higher until the fourth Sunday in August last, I began a meeting of days that lasted two weeks, which for depth of interest has become proverbial. The people were not willing to close, but aiming to start for General Conference the next Sixth-day, I had to close for a little rest, and while resting was taken sick. I was alone in the ministry; preached 27 times; 14 professed faith in Christ, 12 of them heads of families; three gray-headed men; nearly 20 at the altar for prayers at the close, or rather at the adjournment, as it is to commence again next Sunday, if I am able to get there; and as Eld. J. M. Todd is to be here this week, I shall work him right into it. The First-day Baptist Church began a meeting in the week after my meeting closed. They undertook to gather up the fruit of my labor; of course, as yet, they are First-day keepers, but they have become so attached to me that they would not join their church, several saying they will not receive baptism at any one's hands but mine. Now comes the struggle. A number of the members of Good Hope Church come to my sick bed, my father and the pastor among them, saying they were going to organize a church at Cave Spring, and that the people were so attached to me that it could not be a success unless I would recant and go into the organization as pastor. Well, I've not room or time to state what has followed, but I do wish some leading spirit among our people could have heard it all. Brethren, you may think it has cost me no struggle to withstand all this, here in my isolated state. Suffice it to say, though very weak in the conflict, a number of others are a little nigher captured than your poor, unworthy servant; and when Eld. Todd arrives, and I have time and strength to advise with him, I think things will take on a phase considerably different and more business-like than ever before here.

Now, brethren, this I ask of our churches everywhere: in your first prayer-meeting on Sixth-day evening, after reading this, that one prayer, special, be offered for this interest in Kentucky, into which I, your poor servant, have been called; for I now, more than ever, feel resolved to try to make the people feel the force of truth. I have earnest solicitations from several places for evangelical labor, but can not reach them. Oh, what a chance to make an impress for God's Sabbath, if I could just get to them. But here goes for seven more years for another convert. The will of God be done. Pray for us.

C. W. THRELKELD.

Semi-Annual Meeting in Minnesota.

The Semi-Annual Meeting of the Minnesota Churches convened with the Trenton Church on Sixth-day, Sept. 30th. On account of stormy weather, there was but a small delegation from abroad.

In the absence of the officers, J. E. N. Backus was appointed Moderator, and G. M. Cottrell Clerk *pro tem.*

The usual routine of business was transacted.

An essay prepared for the occasion by Geo. W. Hills, on the subject of Bible Wines, was read, and requested for publication in the SABBATH RECORDER.

The following resolution, referred to this meeting for action, was discussed and unanimously carried:

Resolved, That it is improper and unscriptural to substitute anything else for wine at the communion than the pure juice of the grape.

A resolution was also adopted to the effect that a collection should be taken hereafter at each Semi-Annual Meeting, for benevolent or missionary purposes.

Sabbath-school, covenant meeting, and communion were held on Sabbath day; also three preaching services held on both Sabbath and First-day; sermons by Elds. Backus and Cottrell.

The services were well attended, and a good degree of interest was manifested in the conference that followed the evening sermons.

The question of holding Annual instead of Semi-Annual Meetings, was referred to the Churches for their action before the next meeting.

The next meeting will be held with the Dodge Centre Church, beginning at 2 P. M., Sixth-day, June 30, 1882, J. E. N. Backus to preach the Introductory Sermon, Z. Campbell, alternate.

G. M. COTTRELL, *Clerk pro tem.*

Condensed News.

THE SIXTH COMET.—Intelligence received at the Warner Observatory, Rochester, N. Y., from Bristol, England, states that Prof. W. F. Denning discovered a bright new comet on the 4th inst. It is located in the constellation of Leo, right ascension 9 hours 22 minutes, declination North 16 degrees, daily motion 30 minutes East. This is the sixth comet which has been seen since May 1st, five being new discoveries, all but two of which were first observed by Americans, and it is certainly a high compliment to the industry and skill of American astronomers that they have shown so fine a record.

BURGLARY AT ALFRED—On Sabbath-day, October 8th, burglars entered the residence of Mr. A. B. Harris, a short distance from the railway station, and pretty effectually relieved it of such valuables as were to be found. Four men were arrested and accused of the crime, all of whom gave their residence as Elmira, and were committed to jail to await an examination. They were all young men, well dressed, and seemed to have plenty of money.

DR. ROBERT YOUNG, author of the Analytical Concordance, has been ordered by his physicians to abstain from all literary labor for one year.

The Republican State Convention made the following nominations: For Secretary of State, Gen. Joseph B. Carr, of Rensselaer; for Comptroller, Ira B. Davenport, of Steuben; for Treasurer, Gen. James W. Husted, of Westchester; for Attorney-General, Leslie W. Russell, of St. Lawrence; for State Engineer and Surveyor, Silas Seymour, of Saratoga; for Judge of the Court of Appeals, Francis M. Finch, of Tompkins.

The village of Pulaski, Oswego Co., N. Y., was the scene of a disastrous fire, Oct. 6th, by which nearly the entire business part of the place was destroyed. The loss is estimated at $175,000, $100,000 of which was covered by insurance. Many of the losers will probably rebuild, but it is so late in the season that it will be difficult to make much headway before Winter.

A San Carlos dispatch of Oct. 7th reports the surrender of eighteen Indians, who have been taken to Fort Thomas. Chief George, with fifteen men, has gone toward Sonora. Troops will follow him into Mexico, co-operating with Mexican troops if necessary. The Indians killed two men near Benson that day. It is reported that the hostiles have broken up into small parties.

The Maxwell brothers, notorious outlaws, were recently tracked to an island in the Mississippi. Several posses of police organized a thorough search of the island. One party found them; but before other parties could come to the rescue, the outlaws had killed their pursuers and, reaching a boat, crossed into Missouri.

A plague has broken out near Waldron, Platte Co., Mo. Eleven persons died in five days, and others are down and give no signs of recovery. The bodies are covered with black eruptions, and, after death, the flesh falls from the bones, so that the bodies can not be lifted without falling to pieces.

The Rev. L. W. McCormick, of Waupaca, Wis., who has been accused of heresy by his brethren in the ministry, has confessed the charge, and has accepted the proposal of the Methodist Conference, which has just met at Whitewater, Wis., to withdraw from its membership and give up the ministry.

The suffering by the bush fires on the north shore of the Bay of St. Lawrence is very great. Six hundred miles of coast are devastated. Whole villages have been destroyed, and there is great destitution. An appeal for aid will be made in Canada.

The last church attended by the late President Garfield was that of St. James at Long Branch. The pew he occupied was on one of the side isles, and is indicated by drapery on the wall.

The schooner Thomas J. Lancaster, Captain Hunter, of Philadelphia, for Savannah, with ice, went ashore near Cape Hatteras, Oct. 6th. Of thirteen persons aboard, seven were lost, including the Captain and his three children. His wife was saved.

Ten families of Russian Jews arrived at Castle Garden the other day, numbering forty-eight persons, expatriated from the Czar's dominions. They are mostly farmers and tailors—pioneers of a larger emigration to this country.

A hymn praying for the recovery of the President, and composed by Dr. E. P. Parker, of the South Congregational Church, Hartford, Conn., was sung in nearly all the churches in that city on Sunday, Sept. 18th.

There will be a speedy settlement of the difficulties between England and France relative to the Newfoundland fisheries, by means of arbitration, probably, as France abandons all territorial claim.

It is reported that Collector Robertson has presented his resignation, to take effect at the President's option and pleasure, with a view that the Administration may not be embarrassed.

The Committees of Conference appointed by the Democratic and Republican caucuses of United States Senators, to arrange for an amicable organization of the Senate, failed to agree.

Ancient Nazareth is now the seat of an Orphanage built by the generosity of English travelers, and carried on under the supervision of the Education Society of England.

Orson Pratt, the oldest and one of the most distinguished apostles of the Mormon Church, died at Salt Lake, aged seventy.

An American has taken out a patent for steamships, which he claims solves the question of navigation of the St. Lawrence.

Ham White, a noted highwayman, recently arrested in New Mexico, has been sentenced to the penitentiary for 99 years.

President Arthur will probably remove to the Soldiers' Home until the repairs are completed at the White House.

The cotton Exposition opened at Atlanta, Ga., Oct. 5th, with a large attendance and bright prospects.

Fletcher Urling Harper, the young member of the Harper's Brothers, died Oct. 4th, aged thirty-three.

J. Lewis, known as "Arizona Bill," has been shot and killed in New Mexico by a Marshal.

The steamship City of Merida, supposed to be lost at sea, has arrived at Vera Cruz.

BOOKS.—Best Bibles published, all sizes, styles, and prices; Webster's Dictionary, superior binding; A Royal Gentleman; Figs and Thistles, by A. W. Tourgee; Complete Life of James A. Garfield; Uncle Tom's Cabin; Complete Home; Practical Life, same author; Chambers' Encyclopedia; Great West; Comparative Revised Testament, four styles; Grant; Stanley, &c. JOHN SHELDON, Agent, Alfred Centre, N. Y.

WARNER'S Safe Kidney and Liver Cure.

DOES IT INJURE THE SKIN?—It does not. *Hamilton's Oriental Balm* is entirely free from anything calculated to injure the skin or health. It is decidedly the best thing in the market. It removes tan, pimples, freckles, moth patches, black worms or grubs, and leaves the skin clear and transparent. Price 50 cents per bottle. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

A VITAL QUESTION ANSWERED.—Thousands of dyspeptic and bilious sufferers who have exhausted the list of official remedies in vain, are asking if there is any remedy for their misery. There is. *Hamilton's Jamaica Ginger Tonic* will give them immediate relief and eventually restore them to perfect health. It is a stomachic, an alterative and a gentle diuretic combined in one delicious and refreshing draught. It is also a valuable tonic, and produces none of the prostrating effects sure to follow the use of liquors. Price 50 cents per bottle; samples 25 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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

SPECIAL NOTICES.

☞ 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.*

☞ 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 Independence, N. Y., Oct. 5, 1881, by Eld. J. Kenyon, at his home, Mr. GEORGE H. HUBBARD and Miss LOUISA A. MILLER, both of West Union.

In Niantic, R. I., Sept. 17, 1881, by Rev. Horace Stillman, Mr. JOSEPH E. ENNIS of Hopkinton, and Miss CLARA B. SAUNDERS, of Westerly.

In Niantic, R. I., Sept. 24, 1881, by Rev. Horace Stillman, Mr. EVERETT H. BURDICK, of Niantic, and Miss GENA F. BURDICK, of Shannock.

At the residence of Eld. S. H. Babcock, and by the same, in Albion, Wis., Sept. 30, 1881, Mr. RUSSELL A. FRINK and Miss MATIE I. DAVIS, both of Milton Junction.

DIED.

In Berlin, N. Y., Sept. 29, 1881, Mrs. SARAH E. DAVIS, daughter of Hawley and Esther Satterlee, and wife of Asa C. Davis, aged 51 years, 7 months, and 3 days. Sister Davis, when about eighteen years of age was converted to Christ, and was baptized by Eld. J. L. Scott, became a member of the Berlin Seventh-day Baptist Church, and continued such till removed by death. For several years her circumstances were such as to afford her but few public religious privileges, yet she never entirely lost her interest in the things of religion. As the end approached she expressed great confidence of her acceptance with her Savior, and even after speech failed her, by gesture, pointed her husband and children to the unfading treasure of the Christian believer. She was buried Sabbath-day, October 1. Eld. J. L. Huffman, who was with us holding a series of revival meetings, preached her funeral discourse to a large and attentive audience, from words found in John 6: 68, "Lord, to whom shall we go?" B. F. R.

In the city of Utica, N. Y., Sept. 15, 1871, Rev. JAMES PARKER BACKUS, father of Rev. James E. N. Backus, aged 74 years.

In Hopkinton, R. I., Sept. 27, 1881, EUNICE LEWIS LANGWORTHY, aged 67 years, 3 months, and 7 days. Sister Langworthy was a daughter of Elias and Elizabeth Browning Lewis, and at the age of eighteen became the wife of Amos Langworthy, enjoying a happy married life for forty-nine years, only terminating at her death, leaving a husband, long and painfully afflicted with partial paralysis, and three children, all married, to mourn a loss of a wife and mother. The deceased, with her husband, in the early part of the married life, became Christians, and united with the Second Seventh-day Baptist Church in Hopkinton, of which she continued a worthy member till her death. Her two sons and their wives, and her daughter and her husband are members of the same church, all efficient and active in Christian work, one holding the office of deacon. Most truly may her children rise up and call her blessed, and her husband praise her, for her life was one consecration for their sakes; intensely devoted to her family, she will ever live in their memories. Sister L. was a thoughtful, diligent reader of the Bible, cherishing its truth as her comfort in life and her hope in death. "Blessed are the dead who die in the Lord, for their works do follow them." S. S. G.

In Hopkinton, R. I., Sept. 26, 1881, Mr. SAMUEL GREEN, aged 43 years. H. S.

In the town of Linn, Wis., at the residence of her son, W. H. Crandall, Sept. 11, 1881, of dropsy, Mrs. MARIA CRANDALL, in the 73d year of her age. The deceased was a sister of the late Dea. Geo. B. Clarke, of Leonardsville, N. Y. She had made her home with her son for a number of years. In early life she made a profession of religion and joined the First Brookfield Seventh-day Baptist Church, from which she never moved her membership. She was a good mother, very kind and helpful to the poor. As she could not walk about much of late years, she knit a great deal, and many were made recipients of her industry. Though not an active Christian she held to that faith which saves. Her funeral services were held Sept. 11th, at her son's residence, conducted by the writer of this notice. O. U. W.

At the residence of Mr. R. A. Brown, Farina, Ill., Oct. 1, 1881, of cholera infantum, after about one week's sickness, CHARLES FRANKLIN BROWN, son of Harvey A. and Arminda Brown, aged 8 months and 22 days. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." C. M. L.

In Tiskilwa, Ill., Oct. 4, 1881, of scarlet fever, followed by rheumatism, ORTON CROUCH, youngest child of Ansel and Ella A. Crouch, aged 6 years and 13 days. Some three weeks ago the mother and second son were buried on the same day, and so soon another one is taken. The family has the sympathy of a large circle of friends who would be glad to give comfort and consolation, but none can be found in such a trying hour but in the arms of Jesus. The reflection that the little one was a very bright and promising lad, makes the sting the sharper. We realize that death pays no respect to human charms, but that we all soon must pass away.

"So fades the lovely, blooming flowers,
Frail, smiling solace of an hour,
So soon our transient comforts fly,
And pleasure only blooms to die."

W. H. E.

LETTERS.

Mrs. P. J. B. Waite, I. L. Cottrell, G. P. Kenyon, P. A. Stillman, S. S. Griswold, H. B. Lewis, A. A. Titsworth, A. B. Prentice, B. H. Stillman, Miss Nannie T. Foote, Maggie Pelan, Mrs. Tryphena Hull, Ansel Crouch, E. M. Dunn, J. Kenyon, W. H. Ernst, C. M. Lewis.

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Selected Miscellany.

THE ARCHBISHOP AND GIL BLAS.

An apt poem by Dr. Oliver Wendell Holmes, written for the annual meeting of the Class of 1828, Jan. 6, 1879.

I don't think I feel much older; I'm aware I'm rather gray,
But so are many young folks; I meet 'em every day.
I confess I'm more particular in what I eat and drink,
But one's taste improves with culture; that is all it means, I think.

"Can you read as once you used to?" Well; the printing is so bad,
No young folks' eyes can read it like the books that once we had,
"Are you quite as quick of hearing?" Please to say that once again.
"Don t I use plain words, your Reverence?" Yes, I often use a cane,

But it's not because I need it—no, I always liked a stick;
And as one might lean upon it, 'tis as well it should be thick;
Oh, I'm smart, I'm spry, I'm lively—I can walk, yes, that I can,
On the days I feel like walking, just as well as you, young man!

"Don't you get a little sleepy after dinner every day?"
Well, I dose a little, sometimes, but that always was my way.
"Don't you cry a little easier than some twenty years ago?"
Well, my heart is very tender, but I think 't was always so.

"Don't you find it sometimes happens that you can't recall a name?"
Yes—I know such lots of people—but my memory's not to blame.
What? You think my memory's failing! Why it's just as bright and clear—
I remember my great-grandma! She's been dead these sixty year.

"Is your voice a little trembly?" Well, it may be, now and then,
But I write as well as ever with a good old-fashioned pen;
It's the Gillotts make the trouble—not at all my finger-ends—
That is why my hand looks shaky when I sign for dividends.

"Don't you stoop a little, walking?" It's a way I've always had—
I have always been round-shouldered ever since I was a lad.
"Don't you hate to tie your shoe-strings?" Yes, I own it—that is true.
"Don't you tell old stories over?" I am not aware I do.

"Don't you stay at home evenings? Don't you love a cushioned seat
In a corner by the fireside, with your slippers on your feet?
Don't you wear warm fleecy flannels? Don't you muffle up your throat?
Don't you like to have one help you when you're putting on your coat?

Don't you like old books you've dogs-eared, you can't remember when?
Don't you call it late at nine o'clock and go to bed at ten?
How many cronies can you count of all you used to know
Who called you by your Christian name some fifty years ago?

How look the prizes to you that used to fire your brain?
You've reared your mound—high is it above the level plain?
You've drained the brimming golden cup that made your fancy reel,
You've slept the giddy potion off—now tell us how you feel!

You've watched the harvest ripening till every stem was cropped,
You've seen the rose of beauty fade till every petal dropped,
You've told your thought, you've done your task, you've tracked your dial round,"
I backing down! Thank heaven, not yet! I'm hale and brisk and sound,

And good for many a tussle, as you shall live to see;
My shoes are not quite ready yet—don't think you're rid of me!
Old Parr was in his lusty prime when he was older far,
And where will you be if I live to beat old Thomas Parr?

"Ah well—I know—at every age life has a certain charm—
You're going? Come, permit me, please, I beg you'll take my arm."
I take your arm! Why take your arm? I'd thank you to be told;
I'm old enough to walk alone, but not so *very* old!

PLODDING TOM.

"Tom Dunn, do you know your lesson yet?"

The question, uttered in an irritated tone, came from a young man who had been reading a newspaper, waiting for the tardy boy of the class.

"N-no, sir; I don't believe I do, quite," was the hesitating reply.

"Are you aware what time it is?"

"One o'clock, sir," said young Dunn.

He knew well enough. Had not his eyes lingered on the tardy hands of the old moon-faced clock, and thence gone roving out through the window to where the fields were sleeping in the noonday haze? And then he was so hungry.

"Tom, come here. I can't understand what makes you so stupid," said the master; and taking the book, he proceeded to review hastily point after point.

"Do you understand this?" he asked, "and this, and that?"

Tom's brow lightened. He was more pleased with himself that things looked clearer, and certain doubts vanished, and his hearty "Oh, thank you, sir!" made the teacher smile.

"You are very slow, Dunn, very slow. I don't think I ever saw a fellow just like you; but I guess what you learn you learn."

That was just it. What Tom Dunn knew, he knew thoroughly.

"Well, if here isn't Tom, just as dinner is done!" cried his sister Anne.

"And every bit of the pudding gone," said Oscar, the next oldest brother. "I made sure you would stay all day."

"Poor boy!" sighed his mother; "he always seemed to be behind in everything. Ever since he was a baby he has been slow."

Tom sat down, however, and ate the scraps contentedly. It had always been his lot to eat scraps. Nobody seemed to think that Tom would care.

"I don't know what we shall do with that boy," Mr. Dunn often said, when talking over the prospects of their children. "Charley inclines to the law, and Oscar will be a doctor; but what ability has Tom for anything? He is slow and plodding, so little ambitious that I am discouraged when I think of his future."

"Poor Tom!" said Mrs. Dunn, half sighing, half-laughing; "he is the black sheep of the family. When he was a little fellow, I used to be often startled by the owl-like wisdom of his face. I never thought then that it was dullness. He can't help it. His motions are slow, his mind is slow, but I hope he will make his way in the world."

Tom was the butt of the whole family, but it didn't seem to anger him at all. He knew he was slow. Charley could play brilliantly, sing a song with excellent effect, play any game well.

Oscar, his younger brother, was famous for his compositions and his power of elocution. All the rest excelled, outstripped him, and yet he plodded on patiently.

"Going to the theater to-night?" asked a well-dressed young man of Tom, as they left a store together. This was four years later and Tom was one of the clerks in Tolman & Tolman's great establishment, and so slow and so undemonstrative that the other clerks were always chaffing him. He thought for a moment, rattled a few loose coins that were in his pocket, and said: "No."

"Have you ever been?" queried the other.

Tom looked at him in his usual deliberate way, and replied, "No."

"Then you don't know anything of life."

"Then I don't want to," responded Tom.

"By the way, where are you boarding?" asked his friend, pulling on a pair of very tight gloves. Tom never wore gloves.

"At Glenn's, in Holbrook street," said Tom.

"Oh, you're slow. Why, that's 'way down town."

"That's why I board there," said Tom. "I only pay four dollars a week. Good evening."

"The meanest fellow I ever saw," muttered Dick Dalton, as he planted his fancy cane as heavily as its fragility would permit, on the sidewalk.

Tom gained his boarding-house, a tall, rusty-looking tenement, in the fourth story of which was his room. It was a very desolate looking apartment, for, save in the coldest weather, Tom never had a fire.

There were three shelves, full of excellent books, and on a table at the side of the room stood something that looked like a wooden arm-chair. Bits of pine, a few tools, and a paper filled with saw-dust, kept them company.

Of course Tom got but frugal meals in this place. A widow and her daughter kept the house, letting nearly all the rooms to lodgers; but Tom's quiet way and pleasant face had won an entrance to their table for a small consideration.

Tom ran upstairs as soon as he reached the house. He never ran upstairs in any other place, but there was an attraction there which was better than the amusements to which his fellow-clerks devoted themselves.

No sooner had he seated himself at the table, and taken up a screw, than some one knocked at the door. At the low "come in," his eldest brother presented himself, dressed in the hight of fashion, handsome, and even imposing in his appearance.

"Well Tom, so these are your lodgings, my boy," said the young man. "Not much style, I must say."

"Not much," said Tom, cheerfully. "Have you just come from home?"

"Yes, and everything is going on about the same. Father is mightily pleased that I have got my shingle up."

"And are you prospering?" asked Tom, with a sidelong glance upon the ivory cane, the kid gloves, and the gold chain.

"Oh, so-so. Of course it has taken a great deal of money to furnish my office."

"I thought father advanced you $500?" said Tom.

"So he did. The old gentleman was very good to mortgage the property—for I suppose you are informed of the fact—but things are so horribly expensive."

"What things?" asked Tom, dryly.

"Everything—all things. To get business now-a-days, a fellow must make a show."

"And so you smoke ten-cent cigars, give suppers now and then, treat your companions, and frequent the theater," said Tom.

"Oh, your blood's water, Tom; and besides your position is different from mine. Things are expected from me. I must go into society. By-and-by I shall get a case that will pay me richly for all these sacrifices."

"Sacrifices!" repeated Tom, in a tone that made Charley's blood run faster; so that he said to himself, with the addition of an oath:

"The same old slow boy, with no more brains than an ox."

"You are still at the machine, I see," he said aloud, a moment after.

"Oh, yes; it costs next to nothing; and if it never succeeds, it gives me something to think about."

"You don't say that you ever think?" was the sarcastic response.

"Well, now and then," was the slow rejoinder.

Charley rose, sauntered back and forth for a few moments, and then stood still, his handsome face reddening.

"I say, Tom, can't you lend me ten dollars? I'm absolutely out of cash."

"I never lend," said Tom.

Charley's breath grew short and quick. Some insulting speech was on the end of his tongue, for he felt both rage and contempt; but Tom, rising quietly, went to a desk and lifted the lid.

"If five dollars will do you any good, you are welcome to them," he said. "They are all I have by me."

"Tom, you're a good fellow!" gasped Charley, his tongue yet hot with the words he had intended to say.

Tom went once or twice to his brother's office, but did not like it. "Why should the young lawyer spend a hundred dollars in pictures?" he asked himself, indignantly; "and why does he keep the company of such men as I have met there?"

One day Tom received a letter from his brother Oscar.

"*Dear Old Tom,*—I expect I shall have to leave college. Things are going wrong at home. I don't suppose any one has told you. They seem to think you have all you can do to take care of yourself; and so you have, I suppose. Charley has been an awful weight upon father, and this year the crops have all failed, and father is disabled from work by rheumatism. I don't care much about myself; I only studied medicine to please father, and should rather be almost anything else.

"I think I could write for the newspapers. Can't you get me a place in some store? and I could write evenings, and live with you. Think it over, for I'm about sure father is going to lose all his property. Charley plays billiards, and, I'm afraid, cards. Write me as soon as you can what can be done for me."

Tom wrote in less than a week. His employer wanted an under salesman. Then he set himself to work to look carefully into his father's affairs.

Everything there was going to ruin. The farm was to be sold; his father and mother were nearly heart-broken, and no one thought for a moment of looking to him.

But nevertheless he laid his plans. To pay the mortgage was quite impossible, but he hired some comfortable rooms in the old house where he stayed, sold what could be sold from the stock of the farm, had the necessary furniture brought to town, and installed his father and mother in a comfortable home. The months passed. The old folks learned to depend on him, and his sister found a situation as book-keeper.

One day a gentleman called upon Tom, and was invited into his room. "You've been at work fifteen years on this machine, you say?" remarked the gentleman, when he had examined it.

The speaker was a business man, whose favor was almost equal to a fortune.

"Yes, sir," said Tom, "I was always a plodder."

"Well, you've plodded to some purpose," was the answer. "I am very sure there's money enough in it to make you a rich man."

Tom grew very red, and the room seemed to go round for a minute.

"Thank you," he made reply, "I should like to be rich for the sake of others."

And so, eventually, plodding Tom won the race, and became the practical, efficient, prosperous man of the family.—*Companion.*

GRACE IN LITTLE THINGS.

There is an old story of a certain minister who, in arranging his toilet for his afternoon parochial calls, found a button gone from his shirt-collar, and all at once the good man's patience left him. He fretted and scolded and said unkind things until the tired wife burst into tears and escaped to her room. The hours of the afternoon wore away, during which the parson called upon old Bro. Jones, who was all bowed down with rheumatism, and found him patient, and even cheerful; upon young Bro. Hall, wasting away with the consumption, and found him anxious to go and be with Christ; upon good old grandmother Smith, in her poor miserable hovel of a home; and found her singing one of the good old hymns, as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the views of God's love, which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, his good wife near him, busy with her needle, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things." Then the little wife said, "Yes, it is wonderful indeed, but there is one thing that the grace of God does not seem to have power to do." "Ah, what can that be?" said the husband. "Why, it does not seem to have power to control a minister's temper when a shirt-button is gone."

That was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember. The honest servant girl said that the best evidences she could give of her conversion was, that now she swept out the corners and under the sofa, while before she was converted she did not. There is many a man who can stand up before a multitude and "confess Christ;" who can be most meek when insulted in some public place; who can rub his hands and bless God for the power of religion; but who is too weak to keep his temper at home. The value of art is in the fineness of the work—the perfection of music is in the little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's prayer upon a five cent piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.—*Golden Rule.*

CANADA THISTLES.—In answer to the inquiry, "What is the proper time to cut Canada Thistles?" the *Farm and Fireside* says:

"We wish to cut so as to destroy the roots. The thistle pushes up its stems, these flower and bear seeds, and it does this largely from its underground stores of food. Having provided for flowers and seeds, the leaves of the thistle are at work increasing and strengthening the roots, for the next year's crop. Hence the underground part of the plant is at its weakest at flowering time. By cutting it then, we not only destroy all the work it has done in preparing the flowers, but we at the same time prevent it effectually from maturing its crop of seeds. When the stems above the ground are cut away, the roots push other stems, and at this time, instead of storing up supplies, the roots are expending them. This, then, when the thistle is blooming, or about to do so, is the time when the greatest injury can be inflicted upon it. But with the Canada thistle, once cutting, while it greatly weakens, will by no means kill it, and there is no time at which it can be destroyed at a single cutting. The only proper way with this and similar plants is to cut the shoots that first appear, and to continue as long as there is anything to cut. That continued and persistent cutting will conquer the Canada-thistle, and that even worse weed, the horse-nettle (solanum carolinense), we have positive knowledge; but no half-way work will prevail. Where the weed abounds, and it has been decided it shall be eradicated, the cutting must be done often and continuously, even if the work leads one into the next year—and the next."

STATE EQUALIZATION.—The State Board of Assessors have published the equalization table unanimously adopted by them for 1881: Chemung county is allowed a reduction of $4,545; Allegany, $2,269,000; Broome, $4,966,000; Cortland, $567,000; Schuyler, $1,170,100; Steuben, $6,097,000; Tioga, $3,339,000; and Tompkins has added to its assessed value $1,628,000. The city and county of New York is raised $111,617,082. The result of the labors of the State Assessors adds to the assessed value of twenty-four counties as returned by its local officers, and gives the remaining thirty-six counties a reduction. The total equalized value of real and personal estate in the State is $2,681,257,000.

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THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 50 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the Sabbath.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

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LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

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THE ELEVENTH COMMANDMENT.

"No, I will not lend you my sled, Willie; I want to use it myself, so you needn't beg any longer," said little Charlie Albertson, as he and Willie Miller were standing on the village hill one Winter's afternoon. "If your father is too poor to buy you one," he continued, "I can't help that; so move out of the way now, for I want to ride down hill."

The little boy moved away, and watched the flying sled with longing eyes. Charlie was right, though he did not know it. Willie's father could not afford to buy his little son a sled; for it took all his hard-earned money to purchase clothes and food for the many little ones at home, and Willie had tried to make one, all in vain.

It was a trial for him to see the other boys coasting, and he could not help thinking that Charlie was unkind to refuse him "just one ride." But he brushed away the tears and ran home, trying not to feel so very sorry.

Did the ice melt after Willie left, or were the sled runners out of order? What is the reason that Charlie did not enjoy coasting as he had done before? There was no one now to beg for "just one ride," no one to stand in the way; then why was it the little boy so soon left the hill and dragged his sled into the house?

In the evening, just as Charlie had finished studying the last lesson, his father looked up from a book he had been reading, and asked the little boy if he could say all the commandments.

"Yes, indeed, papa," replied Charlie. "What a question! I knew them all years ago."

"Very well, repeat them," returned Mr. Albertson.

Charlie commenced and ended the tenth exultantly, without missing one word.

"Go on," said his father, "I want to hear the eleventh."

"The eleventh, papa!" exclaimed the child. "I never heard of it. There are no more in my Bible, at any rate;" and Charlie brought his little Bible, open at the twentieth chapter of Exodus.

"Suppose God should give us a new commandment, wouldn't you call that the eleventh?" asked his father.

Mr. Albertson then turned to the thirteenth chapter of the Gospel of St. John, and asked him to read the thirty-fourth verse.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another," read Charlie.

"Now, when I tell you," said his father, "that I passed through the woods on the hill this afternoon, I guess my little boy will know why I wanted to hear if he remembered the eleventh commandment."

Charlie blushed, for he knew that his father must have heard his cross words to little Willie, and he felt very sorry indeed that they had ever been said.

"I wonder if my little son knows how hard Mr. Miller has to work in order to buy even bread and clothing for his many children," said Mr. Albertson. "I wonder if he saw the tears that filled little Willie's eyes, as he turned away from the hill this afternoon. If my little boy had seen how sadly the poor child looked, I do not think he could have enjoyed even coasting afterwards."

"And I'm sure I didn't enjoy it at all, papa," said Charlie, trying in vain to dry the tears which would come as he thought of Willie. "I am very, very sorry that I was so unkind; but what can I do now?"

"Think for yourself, Charlie," said Mr. Albertson, "and try to find some way to show your love for poor little Willie."

Charlie thought a long while, and then springing up, clapped his hands and exclaimed, "I know what would be splendid, papa. I will take some of the money that you gave me at Christmas, and buy a sled for Willie; wouldn't he be pleased?"

"That is a capital plan," replied his father, "and to-morrow we will go to select one."

Very early the next morning Mr. Albertson and Charlie started out, and bought the prettiest sled in the village store, and before school commenced Charlie asked Willie if he would not like to try it. The poor boy was delighted, and after having rode down the hill several times, brought the sled back to Charlie, with many thanks.

"Keep it," said Charlie, so excited that he did not know what to say; "I don't want it; it's yours; I didn't mean to be so cross."

Willie could not understand what was meant, and it was some time before he could realize that the beautiful sled with a prancing black horse painted on it, was really his own, "to keep for ever and ever," as Charlie said. Then how happy he was, and how happy they both were together, I can not begin to tell my little reader.

"I mean to write the eleventh commandment in large letters, and hang it in my room," said Charlie, after he had told his father how happy the sled had made Willie. "Wouldn't that be a good plan, papa?"

"Yes, my darling," said Mr. Albertson; "but do not forget to ask God to write it on your heart as well, and give you strength to keep it always."

"Yes, indeed, I will ask Jesus to help me," said Charlie, "for I never could keep it all alone."

Now I wonder what the little boy is going to do who has just finished this story. Will he lay the paper aside, and forget the beautiful new commandment Christ has given him, or will he show his love to the dear Savior by keeping it?

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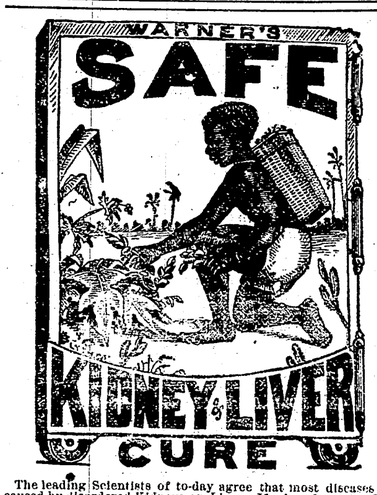

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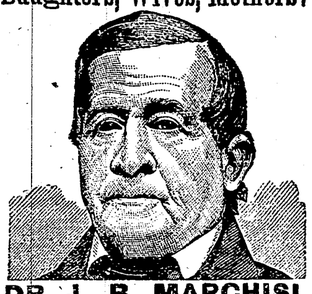

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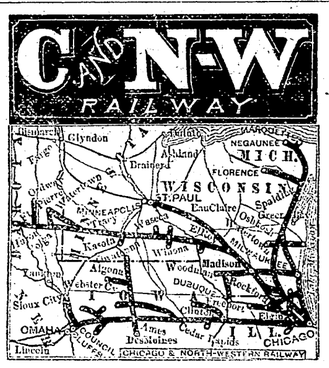

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Leave				
Dunkirk	.....	1.05 PM	.....	7.05 AM
Little Valley	.....	2.52 "	.....	8.42 "
Salamanca	8.25 AM	3.50 PM	.....	9.02 AM
Carrollton	8.35 "	4.06 "	.....	9.25 "
Olean	9.00 "	4.33 "	.....	10.00 "
Cuba	9.25 "	4.58 "	.....	10.31 "
Wellsville	10.22 "	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 7.42, 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 6.19, 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.

BRADFORD BRANCH

WESTWARD.

STATIONS.					21.	
Leave	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
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.				
Leave	A. M.		A. M.	P. M.	P. M.	
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

8.30 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.

Trains 17, 18, 20 and 21 run daily.

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M.

☞ Through Tickets to all points at the very lowest rates, for sale at the Company's offices.

Baggage will be checked only on Tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

S. S. Department.

Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

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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 IV.—THE PEACE-OFFERING.

BY REV. A. E. MAIN.

For Sabbath-day, October 22.

SCRIPTURE LESSON.—LEVITICUS 7: 11-18.

11. And this *is* the law of the sacrifice of peace-offerings, which he shall offer unto the Lord.
12. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.
13. Besides the cakes, he shall offer *for* his offering, leavened bread, with the sacrifice of thanksgiving of his peace-offerings.
14. And of it he shall offer one out of the whole oblation *for* an heave-offering unto the Lord, *and* it shall be the priest's that sprinkleth the blood of the peace-offerings.
15. And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.
16. But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:
17. But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.
18. And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

CENTRAL TRUTH.—The duty of outward expressions and signs of gratitude to God, and of joyful fellowship with him.

DAILY READINGS.	
1. Lev. 3: 1-17.	4. 1 Chron. 15: 25; 16: 3.
2. Lev. 7: 11-21, 28-34.	5. 2 Chron. 29: 20-36.
3. 1 Kings 8: 54-66.	6. Psa. 107: 1-43.
	7. Hebrews 13: 1-25.

GOLDEN TEXT.—"Offer unto God thanksgiving; and pay thy vows unto the Most High."—Psa. 50: 14.

TIME.—B. C. 1490.

PLACE.—The plain near Mt. Sinai.

OUTLINE.

I. **A law.** v. 11.
II. **A sacrifice.** v. 12-15.
III. **A vow.** v. 16-18.

QUESTIONS.

I. **A law.** v. 11. Who has taught men how they ought to worship and serve the Lord? Look out and name seven rules relating to the sacrifice of peace-offerings, as found in Lev. 3: 1-17, and 7: 11-21, 28-34. What are some of the lessons suggested by these regulations? What are the three principal kinds of sacrifices of the old dispensation? What important Christian truths are illustrated by them, and by the order in which they stand in Lev. 9: 22, and 2 Chron. 29: 20-36? What instances of peace-offerings on a large scale are mentioned in Old Testament history?

II. **A sacrifice.** v. 12-15. What did this kind of peace-offering mean? What motive ought to make us more faithful in performing acts of Christian service? Why were "cakes" and "wafers" offered? Why must those burnt on the altar be unleavened, while those eaten by the worshiper and priest were to be leavened? Why was the flesh to be eaten on the day of the sacrifice?

III. **A vow.** v. 16-18. When was the peace-offering a vow? When a voluntary offering? Why could some of the flesh of this kind of offering be eaten on the morrow also? What is the meaning of the expressions, "not accepted," "neither imputed," and "an abomination?" What was it to bear one's iniquity? Lev. 19: 8. What is the New Testament law concerning little things? Matt. 5: 19.

NOTE.—A careful perusal of the Daily Readings will be very helpful in the study of this interesting and instructive lesson.

COMMENTS.

I. **A law.** v. 11. **And this is the law.** The way in which the peace-offerings were to be made, must have been the best way, because it was to be according to directions given by the Lord himself. It would be well if we could fully realize that the manner in which God has told us to worship and serve him must be altogether true and right. **The sacrifice of peace-offerings.** From the third and seventh chapters we gather the following in regard to the law of this sacrifice: 1. The animal offered could be from the herd, or flock, or a goat, but without blemish. Compare chapter 22: 17-ff. 2. The worshiper was to lay his hand upon the head of the offering, and kill it before the door of the tabernacle. 3. The priests should sprinkle the blood upon the altar. 4. The fatty parts, together with unleavened cakes and wafers (chap. 7: 12), were burned by the priest upon the altar, an offering unto the Lord. 5. The breast was waved, and the right shoulder, and one cake of leavened bread, were heaved, or lifted up, before the Lord, a sign of their dedication to his service, by a priest, to whom, with his associates, they then belonged. 6. The rest of the animal, together with leavened bread, was eaten by the offerer, his family and friends, as a social and sacred meal, but at the prescribed time, and only by such as were ceremonially clean. 7. It was all to be "unto the Lord." This law may suggest to us, 1. That only the best should be devoted to the service of the Lord. 2. Our worship and service should be accompanied with some sign of our ill-desert and need of an atonement. 3. The Lord's portion, the food of the offering made by fire for a sweet savor, the portion of the priests, God's ministers, and the joyous and religious meal, are impressive signs of the fellowship of believers with God and with one another. See Deut. 27: 7. 4. This ceremony, like every other, was valueless and an abomination, unless it stood for something true and right before the Lord, in the heart and life of the worshiper, who was himself to bring the offerings of the Lord. Compare Exod. 32: 6-10; Isaiah 1: 10-20. 5. The peace-offerings followed, in the divine arrangement and in the nature of spiritual things, the sin-offering and burnt offering. See Leviticus 9: 22; 2 Chron. 29: 20-36. This then is the order of Christian service as illustrated in the instructive and impressive object lessons of the Jewish ritual: *a.* We seek forgiveness and acceptance in the name of Christ, the Lamb of God, our atoning sacrifice for sin. This is our "sin offering." *b.* We present our bodies a living sacrifice, holy, acceptable to God, which is our spiritual service. Romans 12: 1. This is our "whole burnt offering," or consecration. *c.* We give of our means, sing praises, offer prayers, bear testimony, sit at the table of the Lord, or stand before him in his house and on his day, and the gifts and sacrifices are acceptable. These are our "peace" and "thank-offerings." For instances of peace-offerings on a large scale, and on special occasions like the dedication of the tabernacle and of the temple, see Numbers 7: 1-3, 88; 1 Kings 8: 62-66.

II. **Sacrifice of thanksgiving.** v. 12-15. **A thanksgiving.** This kind of peace-offering was the outward expression of thankfulness for some special blessing, protection, or deliverance. One of the motives that should give us more fidelity and zeal in performing the various acts of religious service, is gratitude for the goodness and mercy of our heavenly Father. Psalms 107: 8. **Unleavened cakes . . . unleavened wafers.** This meat or food offering, accompanying the peace-offering, was a recognition of God as the giver of food. The cakes and wafers were unleavened, since leaven was a sign of moral corruption. **Leavened bread.** This was to be eaten by the worshiper and the priest. Compare chap. 2: 11. The leaven may have been intended to remind them, that, although forgiven and accepted, they were not altogether pure. "Lo, leavened bread will pass in a peace-offering. God for Christ's sake rejects not the services of his saints, though tainted with corruption. Wine is not thrown away for the dregs, nor gold for the dirt that cleaves unto it."—*J. Trapp, in the Lesson Commentary.* **Shall be eaten the same day that it is offered.** Upon this regulation it may be remarked: 1. Meat would keep well in that land, and it would not tend to reverence to allow this to putrefy. 2. It would check any disposition that might arise to try to preserve it and use it in some superstitious way. 3. It would promote generous, unselfish fellowship to be under the necessity of inviting friends and perhaps the poor, to partake of the feast, that nothing should be left. 4. The day would be a day of fresh gratitude, and the nature of the observance, an act of thanksgiving, would be less likely to be forgotten, were the feast not prolonged.

III. **A vow, or voluntary offering.** v. 16-18. The peace-offering would be a *vow*, when made in fulfillment of a promise; it would be a *voluntary offering*, when it had reference to the general goodness of God, and not to any special favor of Providence. **And on the morrow.** This difference (compare verse 15) appears to be more consistent with this kind of offering than with the first; and Bush suggests that the *offering of thanksgiving* was of an excellence superior to the *vow or voluntary* offering, and therefore the latter might be eaten on the second day also. **Burnt.** For reasons suggested in the remarks upon verse 15. **Not accepted, neither imputed, . . . an abomination.** Acts of service and worship performed in known disregard of the divine will in the matter, are not well-pleasing to God, they are not reckoned unto the worshiper; the Lord abhors them. **Shall bear his iniquity.** He shall be cut off from among his people, or excommunicated. See chap. 19: 8. The law of the new dispensation is, "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Matt. 5: 19.

HE who is called on to lead a Sabbath-school in prayer should have in mind the precise call that is made on him—to *lead the school in its praying*, not to pray for the school as he would in his closet. His every phrase of prayer should be a fitting phrase for all the school to utter or to re-echo. Hence the importance of previous notification, that he may be prepared to pray fittingly. A superintendent who would have his teachers lead the school in prayer, ought not to call on a teacher for this service without having given him timely notice that he is to do so.—*S. S. Times.*

A PLEASANT surprise was given Mrs. Ella Potter, at West Hallock, Ill., by her Sabbath-school class, on the 17th of September, in honor of her birthday. A handsome silver spoon-holder was presented, with appropriate remarks, and a very enjoyable evening was passed. Such remembrances are bright spots in the weary way of the faithful teacher, and tend to bring both class and teacher into closer sympathy.

THE American Committee would have Matt. 19: 14 read: "Suffer the little children, and forbid them not, to come unto me, for to such belongeth the kingdom of heaven." And that is in accordance with the true meaning of the original. The kingdom of heaven *belongs* to, but is not *composed of*, little children.

THE South Congregational Sunday-school of New Britain, Conn., pays its superintendent a salary, and he devotes his whole time to the interests of the school, visiting families, looking after absent scholars, etc. This is the largest Protestant Sunday-school in the State, numbering about 1,000 members.

"A VERY careful man" has counted the changes made in the Revised Version, and finds that in the Gospels and Acts there are 14,601, and in the whole volume 36,191. The most of the alterations making up this total are very minute, and, to the average reader, just about unnoticeable.

THE days set apart for special prayer for Sunday-schools this year are Oct. 16th and 17th. The recommendation, as usual, comes from England, but as heretofore will be largely observed in this country.

THE Excel Band at Cartwright's Mill, Wis., is doing good service. The use of tobacco is the chief obstacle, but a number who have been addicted to the filthy and harmful habit are giving it up.

REV. G. M. BOYNTON remarks that the biggest kind of a bell, rung over an empty table, soon will cease to attract boarders. That is a slant at Sunday-school teachers rather than at the keepers of boarding-houses.

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.*

WE HAVE FOUND WHAT THE PEOPLE WANT.—Something to cleanse their blood and drive out all the vile humors. Something to give them an appetite. Something to give them new life, new health and vigor. *Parmelee's Great Blood Purifier* will do it. No disease can exist where this remedy is used, so complete are its operations. Price $1 per bottle; sample bottle 15c. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

"TRUTH IS LIFE."—There is nothing that tends to relieve the human frame from the toils and tumults of every-day life more than quiet rest and sleep at night. *Parmelee's Dyspepsia Compound* will make you sleep as sweetly as you could desire, for the most frequent cause of sleeplessness is dyspepsia, and by the use of this compound the liver is stimulated to healthy action, and you "feel like a new man," and sleep as you have never slept before. Sample bottles 15 cents; large size $1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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.*

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Oct. 8th, 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 29,642 packages; exports, 2,735 packages. The market is active for all the fine fresh Fall make that can be had. Sales of strictly fancy creamery make at 38 @ 39c., and fine lots of fresh southern tier county butter at 32 @ 35c., and other choice fresh, 29 @ 31c. Delaware, Chenango and Chemung dairies sold at 25 @ 29c., the last price for fine ones with the September tubs all on, while any dairies that have been poorly kept or that are off in quality, go slowly at less price. Small parcels of picked Welsh butter, early and Summer makes, are offered at 23 @ 25c., and are hard to sell. All the finest fresh makes of Western butter sell quick and at full prices, while early and poor stock is very dull and prices easier. We quote:

Creamery, fancy, fresh make	36 @38
" fair to choice	30 @32
Sweet cream creameries, fresh make	30 @33
" " " early make	25 @26
Dairy butter, finely made, fresh flavor	30 @35
" " 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 40,260 boxes; exports, 18,677 boxes. Export trade is unusually dull for the season, and our market is quiet at nominal prices. We quote:

September make, fine full cream	— @ 13
" " fair to good	12½@ 12¾
Early make good cheese	10 @ 12
Factory, partly skimmed	9 @ 11
" fully "	3 @ 6

EGGS.—Receipts for the week, 7,301 barrels, and 2,249 boxes. Fresh laid stock in quick sales at higher prices. State stock is plentiful, and hardly wanted at any price. We quote:

Near-by marks, fresh laid	23 @ 25
Western and Canada	22½@ 23½

BEESWAX very slow at 21 @ 22 cents.

BEANS.—The "boom" is still on, and prices firm and steady. 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

ROYAL

BAKING POWDER

Absolutely Pure.

Made from Grape Cream Tartar.—No other preparation makes such light, flaky, hot breads, or luxurious pastry. Can be eaten by Dyspeptics without fear of the ills resulting from heavy indigestible food. Sold only in cans, by all grocers. ROYAL BAKING POWDER CO., New York.

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TREASURER'S REPORT.

E. R. POPE, *Treasurer*,

In account with the SEVENTH-DAY BAPTIST MEMORIAL BOARD.

From Sept. 1, 1880 to Sept. 1, 1881.

Cash on hand, and in Banks	$5,771 20
Deposit in Savings Bank	1,458 14

RECEIPTS.

Income, Burdick Farm	$47 55
A. A. Davis, New Salem, W. Va., note, schools, West Virginia	5 00
Alcina J. Davis, " " " "	3 00
Abigal H. Davis, " " " "	1 00
E. J. Davis, West Virginia, note, on account Cen. Educ. Fund	1 00
Dr. George Tomlinson, Shiloh, N. J., interest on note, General Fund	12 00
R. T. Stillman, Leonardsville, N. Y., interest on note, Tract Society	3 50
A. J. Green, Adams Centre, N. Y., interest on note, Tract Society	6 00
A. A. Brundage, " interest, Bi-Cen. Educa. Fund	1 50
A Friend, Shiloh, N. J., interest, Bi-Centennial Fund	3 00
Income Burdick Farm	24 22
" "	60 00
Jonathan Maxson, Westerly, R. I., note, Theological Department	300 00
" " " interest, " "	20 00
Rev. A. E. Main, Ashaway, R. I., interest, Theological Dep't	6 00
" " " Milton College	3 00
George Paugh, Lost Creek, W. Va., note, Bi-Cen. Educa. Fund	10 00
" " interest, " "	2 50
Edward Livermore, Independence, N. Y., note, Theo. Dep't	25 00
" " interest, "	1 75
Walter L. Hetfield, Plainfield, N. J., 6 mo. interest on Mortgage, Theological Department	33 00
John B. Paugh, Lost Creek, W. Va., note, Bi-Cen. Educa. Fund	10 00
" " interest, " "	2 00
Cottrell & Babcock, Westerly, R. I., note, Theological Dep't	306 66
" " interest on note, "	27 40
Interest account 6 months, Gregory Mortgage, Theological Dep't	35 00
Rents, Spicer & Hubbard, Factory, Theological Department, 4 months, $40 per month	160 00
Income, Burdick Farm	33 61
S. H. Babcock, Albion, Wis., interest, General Fund	90
" " " Albion Academy	3 50
Elizabeth Babcock, Albion, Wis., interest, Bi-Centennial Fund	60
E. J. Davis, New Salem W. Va., note, "	5 00
" " interest, "	39
Wm. B. West, Utica, Wis., note, Tract Society	5 00
T. P. Andrews, Farnia, Ill., interest, General Fund	3 00
Mrs. H. S. Clarke, Milton, Wis., interest, Theological Department	1 75
Rents, Spicer & Hubbard, Factory, Theological Department, 2 months, $40 per month	80 00
George F. Randolph, Executor of Jeptha F. Randolph, New Salem, W. Va., compromise on $100 note, schools, West Virginia, for account Bi-Centennial Education Fund	50 00
L. F. Randolph, New Milton, W. Va., note, Bi-Cen. Educa. Fund	5 00
" " interest, "	1 74
M. B. Davis, Lost Creek, W. Va., on account, note, Theo. Dep't.	10 00
" " interest, "	3 00
T. P. Andrews, Farina, Ill., note, on account, Bi-Centennial Fund	10 00
Paid Bond and Mortgage, Gregory	1,000 00
" interest, " " Theological Department	35 00
Interest account, Walter L. Hetfield, 6 months, on Mortgage, Theological Department	33 00
George H. Babcock, Plainfield, N. J., note, Theological Dep't	300 00
Income, Burdick Farm	25 08
" "	62 00
Interest account, Potter & Benjaman, Alfred, N. Y., 1 year on Mortgage, Theological Department	60 00
Interest account, estate of Clark Rogers, Plainfield, Mortgage, Theological Department	60 00
Interest account, Albion Academy, Albion, Wis., on Mortgage, Bi-Centennial Education Fund	635 90
Rents, house, Theological Department	30 00
Dividend on Bank Stock, Theological Department	24 00
Cottrell & Babcock, Westerly, R. I., note, Theological Department,	306 66
" " interest, "	40 64
Income, Burdick Farm	100 00
	$11,265 19

DISBURSEMENTS.

Stephen Burdick, Treasurer of the Tract Society	$13 34
George B. Utter, Treasurer of the Missionary Society	5 65
Interest and incidental expenses of the Burdick Farm	185 70
Rev. A. H. Lewis, balance due Theological Department	6 24
" T. R. Williams, " "	46 50
Alfred University interest, accumalated on investments	108 00
Milton College, from the Bi-Centennial Education Fund	200 00
Investment, Theological Department, Bond and Mortgage, estate of Clark Rogers	2,000 00
Bond and Mortgage, estate of James A. Rogers	3,000 00
" bought, Mary Denman	1,000 00
Expenses, suit Albion Academy	316 99
Theological Department, interest, insurance, repairs, and taxes, Factory	367 70
Theological Department, improvements, repairs, and taxes, on dwelling Fourth Street	825 09
Taxes, Bank Stock	5 04
" Fourth Street house, Plainfield, 1880 and 1881	32 44
Incidental expense bills	23 61
Treasurer's salary	50 00
Cash deposited in Savings Banks	1,093 60
Cash on hand and in Bank	1,985 29
	$11,265 19

Receipts for the year, divided as follows:

Theological Department, principal	$1,248 32
" " income	650 54
" " Bond and Mortgage paid	1,000 00
Bi-Centennial Fund, principal	91 00
" " interest	663 53
Sabbath Tract Society, "	9 50
Albion Academy, "	3 50
Sabbath Tract Society, principal	5 00
Burdick Farm, income	352 46
Schools, West Virginia, income	9 00
Milton College, Chair, Greek, interest	3 00
Total receipts for the year	$4,035 85

Disbursements for the year:

Theological Department investments	$6,000 00
" " expenses, &c	1,283 01
Burdick Farm, interest, &c	185 70
Bi-Centennial Education Fund	390 60
" " to Milton College	200 00
Alfred University	108.00
Missionary Society	5 65
Sabbath Tract Society	13 34
Total	$8,186 30

Total amount of Notes, Cash, &c., in the hands of the Treasurer, as follows:

Theological Department, Notes	$2,106 66
" " Bonds and Mortgages	8,100 00
" " Real Estate	7,300 00
" " Bank Stock	800 00
Bi-Centennial Fund, Cash	1,144 68
" " Notes	11,057 68
" " Bonds and Mortgages	2,700 00
Missionary Society, Cash	641 00
" " Notes	678 50
Sabbath Tract Society, Cash	523 94
" " Notes	362 50
Milton College, Cash	333 10
" " Notes	2,150 83
Alfred University, Cash	200 00
" " Notes	945 00
" " Babcock Chair, Physics	20,000 00
" " Greek	10,000 00
Albion Academy, Cash	7 00
Orders on DeRuyter Institute	850 00
Schools in West Virginia, Notes	235 00
Walworth Academy, Cash	9 00
" " Note	50 00
Chair Mathematics, Alfred, Cash	21 00
Burdick Farm, "	300 49
Total	$70,516 38

Burdick Farm, in Persia, Cattaraugus Co., N. Y., consisting of 277 acres of land, with 24 head of cattle, subject to a mortgage of $2,700, held by the Buffalo Savings Bank.

RECAPITULATION.

Receipts.

Amount of last report	$45,370 39
Increase of the fund by donations	30,000 00
Receipts from income for the year	1,669 53
Total	$77,039 92

Disbursements.

Amount of notes, Albion Academy (set aside), not accounted this year as part of the fund	$3,605 00
Paid out for account of all funds	2,167 31
Compromise on settlement, and shrinkage in value, of Real Estate	751 23
Amount of funds, Sept. 1, 1881	70,516 38
Total	$77,039 92

E. and O. E. E. R. POPE, *Treasurer.*

PLAINFIELD, N. J., Sept. 1, 1881.

Examined and found correct. GEO. H. BABCOCK, I. D. TITSWORTH, J. A. HUBBARD, *Auditors.*

SEPT. 11, 1881.