

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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## The Sabbath Recorder.

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### THE SCROLL OF DESTINY.

BY J. LAWTON WILLIAMS.

When dark the waves of anguish roll,  
And mists enshroud the even,  
Before, behind, the threatening rocks,  
Above, a stormy heaven;

I sometimes feel that hope is fled,  
The beacon light departed;  
When, with a stream, a far-off gleam  
Cheers up the weary hearted.

I gaze upon the silent past,  
The forms I loved are ashes,  
The present sheds a flood around,  
Of pole electric flashes.

Then to the future's maze I turn,  
Wrapt in a sable curtain,  
A vision wild, and lone, and dark,  
Its pathways all uncertain.

I sometimes wish to lift the veil,  
To break the ether ceiling,  
And read the language of the stars,  
My fate, and end, revealing.

'Tis well I can not lift the veil,  
My heart would shrink before it,  
And, if succeeding years were mine,  
In them I would deplore it.

Though dark the tempest's sullen cloud  
Hangs o'er my dreary quarter,  
And loud and high the angry wind  
Sweeps o'er the foaming water;

Yet I must go, as blind men go,  
And feel the way before me,  
And deem, though tempests round me blow,  
The sun is shining o'er me.

HIGGINSVILLE, N. Y.

### BIBLE WINE.

An Essay read at the Semi-Annual Meeting of the  
Churches of Minnesota, held at Trenton, from  
Sept. 30 to Oct. 2, 1881, and by the meeting re-  
quested published in the SABBATH RECORDER.

BY GEO. W. HILLS.

All reforms grow from small beginnings,  
and meet with more or less opposition dur-  
ing their growth. Their advocates meet  
with serious difficulties, disfavor, and much  
to discourage. These facts are true of the  
temperance reform. We may look back but  
a short distance into the past, and find that  
a great many church members, and even  
ministers of the gospel, used intoxicating  
liquors; and occasionally one of these might  
be found with reason dethroned by strong  
drink. All of Christ's followers admit that  
all inspired Scripture is "profitable for doc-  
trine, for reproof, for correction, for instruc-  
tion in righteousness; that the man of God  
may be perfect, thoroughly furnished unto  
all good works." 2 Tim. 3: 16, 17.

We all well know that generations of schol-  
ars and divines have taught ruinous fallacies,  
professionally taken from the Bible. In polit-  
ical philosophy, the right of arbitrary rule  
and slavery; in social economy, the virtue of  
polygamy; in ecclesiastical philosophy, the  
blessedness and duty of persecuting heretics;  
and so on through a long chapter of ruinous  
dogmas. So the temperance reform, as is  
claimed by its opposers, has been fought by  
Bible texts, yet surely and steadily the re-  
form is gaining ground. The enemy is re-  
treating step by step, each step being hotly  
contested. The liquid fire-fiend is now nearly  
driven from the church; the minister who  
should be seen reeling through the streets  
under the influence of liquor, or the lay  
member who should be found wallowing in  
the gutter, would be disfellowshipped at  
once.

There is one victory yet to be gained by  
some churches—some have already gained it  
—which is the banishment of fermented wine  
from the Lord's table. Some still persist in  
mocking God by asking him to bless that  
which he has repeatedly condemned, and us-  
ing at the communion "that which biteth  
like a serpent and stingeth like an adder."  
The temperance reform must be carried on  
and supported by the church of Christ; vic-  
tory will never be gained only by the prayers  
and efforts of the church. We hear a great  
deal said about living out the principles we  
profess. If this is good doctrine for individ-  
uals to adopt, it certainly must be for the  
church of Christ. How can the church rea-  
sonably say to its members, you must ab-  
stain from the use of alcoholic drink, while  
at the same time it uses alcoholic wine at  
the communion? How can it reasonably ask

young men and boys to pledge themselves  
to abstain from the use of all intoxicating  
liquors, and if, perchance, these young men  
and boys should afterward come to believe  
in the saving power of Christ, and join the  
church, then offer them at communion the  
very thing it urged them to pledge them-  
selves not to use before they joined? Do  
these examples of the church look consist-  
ent? They certainly do not, yet we have  
seen it done.

As God always allows the wicked to taunt  
the supposedly righteous with any glaring  
inconsistencies they may practice, so the  
church is taunted for these practices. The  
accusers look sober and honest, and say to  
the church, which should be the light of the  
world, "It is not in the power of any part  
of a gallon of alcohol to blow high and low;  
hot and cold; strength out of a strong man  
and strength into a weak man." They claim  
that "no divine power would, that no sa-  
tanic power, or human skill, could, so change  
any amount of alcohol as to make any differ-  
ence to the alcohol itself, or to the stomach  
which contains it, whether put there by the  
hand of a D. D. at the communion table, or  
by an M. D. in the sick room, or by the  
hand of him who sits in the lurking places  
of our cities and villages, and deals out death  
to his fellow-man." We hope such errors of  
the church will soon be corrected. We  
sometimes hear people say that the juice of  
the grape is not wine until it ferments, and  
that the Bible speaks of but one kind of  
wine, and that the fermented juice of the  
grape. We will try to show that this is a  
mistake. God is not the author of confusion,  
nor contradictions; he does not condemn the  
same kind of wine in one place which he  
commends in another. There are found in  
the original Scriptures thirteen different  
words, all of which have been translated  
wine into our English Bibles. They are  
*gayin, kalmar, shakar, mesek, alsis, sonel,*  
*tiros, ashishah, and shermarin,* in the He-  
brew; and *oinos, gleukos, ozos, akration,* in  
the Greek. They do not all mean one kind  
of wine. Some of these words are generic  
terms (*gayin, oinos*), meaning the juice of  
the grape in any state, fermented or unfer-  
mented; old or new. One term in particu-  
lar (*shakar*) means "the syrup of sugar or  
honey, or the sweet juice derived from any  
other source besides the grape." Another  
term (*tiros*) means "ripe grapes in the  
cluster as well as the juice when first pressed  
out." Thus we find to a certainty that there  
was more than one kind of wine mentioned  
in the Bible in the original languages; and  
some of the terms that have been translated  
wine do not mean grape wine of any kind;  
and some may mean fruit. Some of the  
wine was fermented and harmful, therefore  
condemned; some was sweet or unfermented;  
this was not condemned.

Let us examine some of the texts which  
are said to favor the use of wine, and see if  
they mean alcoholic wine. First, we will  
notice Num. 28: 7, "In the holy place  
shalt thou cause the strong wine to be poured  
unto the Lord for a drink-offering." The  
term which is here rendered "strong wine"  
is *shakar*, which should be translated "sweet  
wine," which is its literal meaning. It is so  
rendered by Kitto, who says the article re-  
ferred to in the text was "a sweet juice de-  
rived from the palm tree, the date, or any  
sweet fruit other than the grape."

Judges 9: 13, "Wine which cheereth God  
and man." This can not mean fermented  
wine, for the original word is *tiros*, which  
was always applied to grapes themselves, or  
to the juice when first pressed out." Travel-  
ers in wine-producing countries assert that  
the fresh juice of the grape when taken cool  
may be drunk in any quantity without pro-  
ducing intoxication.

Psa. 104: 14, 15, "He causeth the grass  
to grow for the cattle, and the herb for the  
service of man; that he may bring forth food  
out of the earth; and wine that maketh glad  
the heart of man, and oil to make his face to  
shine," etc. The wine referred to here must  
mean the unfermented kind, for it is repre-  
sented as being a natural product like grass,  
the herb, and oil. Fermented wine is not a  
natural result of growth. The Creator never  
made alcohol in any form. Not a single  
plant contains it; it is the product of decay  
and rotteness.

Next let us notice John 2: 9, 10, "When  
the ruler of the feast had tasted the water  
that was made wine, and knew not whence

it was (but the servants which drew the  
water knew), the governor of the feast called  
the bridegroom, and said unto him, Every  
man at the beginning doth set forth good  
wine, and when men have well drunk, then  
that which is worse; but thou hast kept the  
good wine until now." Doubtless this wine  
was the same as if produced in the ordinary  
way; newly made wine is unfermented and  
unintoxicating. Wine is simply water taken  
up from the soil and deposited in the fruit,  
after a slow and mysterious process, contin-  
uing for several months. Christ made this  
wine by changing and shortening the pro-  
cess. Again the governor of the feast pro-  
nounced the wine produced by Christ the  
best, saying, "Thou has kept the good until  
now." If we can ascertain which kind of  
wine was considered the best among the Jews,  
we shall be able to settle this question with  
absolute certainty. An appeal to recognized  
authority will do this. Dr. Jacobus, Prof.  
M. Stuart, Dr. Kitto, and others, show that  
unfermented wine was considered by the  
Jews of higher flavor and finer quality than  
fermented. Dr. Isaacs, an eminent Jewish  
rabbi, bears the following testimony: "The  
Jews do not in their feasts, for sacred pur-  
poses, including the marriage feast, ever use  
any kind of fermented drinks." In view of  
such testimony, there can be no doubt that  
the wine made by Christ at Cana of Galilee,  
and which the governor of the feast pro-  
nounced the best, was the unfermented kind,  
which was considered the best among the  
Jews.

1 Tim. 4: 4, "For every creature of God  
is good." This passage is quoted to prove  
that fermented wine is called good by the  
Bible, and a "creature of God." Fermented  
wine is not a "creature of God." It is the  
poisonous product of a destructive process,  
and not the result of a creative act, so it can  
not be called "a creature of God." Unfer-  
mented wine, the fresh juice of the grape,  
may be called a "creature of God," for it is  
good and wholesome, and a product of his  
hand, as shown by Psalms 104: 14, 15.

Moderate drinkers claim to find in 1 Tim.  
3: 8 and Titus 2: 3, a license for their prac-  
tice; it reads, "Not given to much wine."  
In 1 Tim. 3: 3, Paul says, "Not given to  
wine." Here no qualifying word is used.  
It is evident he means not given to an ex-  
cessive or glutinous use of unfermented  
wine. Even food may be indulged in to a  
glutinous extent. If the tippler's rule  
should be adopted for interpreting Scripture,  
we would have some very strange doctrine  
taught. As our Bible is now translated,  
Eccl. 7: 17 says, "Be not over much wick-  
ed." According to this theory, a person  
could sin in moderation, but should avoid  
becoming excessively wicked. Such doctrine  
as this would be fatal to Christianity, and  
obnoxious to reason. Any degree of indul-  
gence in sin is wrong. Any degree of indul-  
gence in intoxicating drink is wrong.

We find in Acts 2: 13 that the people ac-  
cused the disciples of being drunk on new  
wine. This is taken by some as conclusive  
evidence that the juice just pressed from the  
grapes was intoxicating; but when we un-  
derstand the process of making wine, we can  
readily see that this is a mistaken idea. The  
juice was pressed out of the fruit by stamping  
it with the bare feet, and then drawn off into  
vats; it stood in the open air about a month,  
then the top part was drawn off for use; the  
dregs were left in the bottom of the vat.  
During this process of settling it would be-  
come more or less fermented; this was intox-  
icating, and is therefore condemned by the  
Bible. This is doubtless the kind of wine  
here spoken of as new wine. Where wine  
was to be kept sweet or unfermented, it was  
boiled when first pressed out, then put up  
and sealed, to keep the air from it. This  
kind was not considered ready for use until  
it was four or more years old. You can  
readily see that the fermented wine first  
spoken of was comparatively new. Some tell  
us that wine can not be kept any great  
length of time without fermenting. Pliny  
mentions wine which was "perfectly sweet,  
and of the consistency of honey, though two  
centuries old." In Josephus's account of the  
capture of the fortress of Massada (see Wars,  
b. 7, chap. 8, sec. 4.) he says: "There was  
also wine and oil in abundance, with all  
kinds of pulse and dates heaped up together.  
These fruits, all fresh and full ripe, were in  
no way inferior to such fruits newly laid in,  
though they had been there a little short of

a hundred years when the place was taken  
by the Romans."

Matt. 9: 17, where it says, "Neither do  
men put new wine into old bottles," etc., is  
often quoted to show us that their old wine  
was fermented, and in fermenting had  
stretched the skin bottles then in use, so  
that if new wine was put into the old bot-  
tles, when that fermented, the bottles  
would burst. But the facts are these: The  
"wine was boiled when first pressed from the  
fruit, and put into new clean bottles, sealed  
up and covered with pitch, to make them air  
tight." Aristotle tells of this kind of wine  
being "so thick, it was necessary to scrape  
it out of the bottles and dissolve it in water  
in order to use it." Now when these bottles  
were emptied of their contents, they never  
could be made clean; they are saturated with  
the old wine, and "the slightest particle of al-  
buminous matter will act like leaven, and the  
whole mass will ferment, and burst the bot-  
tle, for no leather bag or bottle was ever  
strong enough to resist the expansive force  
of carbonic acid gas generated in fermenta-  
tion."

### PASSOVER WINE.

We often hear people ask, "Was the wine  
used by Christ and his disciples at the Pass-  
over Supper just before the crucifixion, fer-  
mented or unfermented?" This is an inter-  
esting question, for all Christendom have  
acted for centuries upon the supposition that  
the wine employed was fermented, and have  
used that kind of wine at the sacrament. If  
we can ascertain with certainty the character  
of the wine used by the Jews at the Passover  
feast, we shall be able to settle the question  
satisfactorily. Can we do so? The follow-  
ing facts seem to make the matter clear. The  
process of fermentation is one of putrefaction  
and decay. The ancients understood this,  
and were also acquainted with the fact that  
fermentation is occasioned by leaven or fer-  
ment. Not only leavened or fermented  
bread was forbidden during the Passover  
feast, but all fermented things. Kitto says:  
"All fermented substances were prohibited  
during the Passover feast of the Jews, and  
during the succeeding seven days." Hence  
the Passover was called "the feast of the  
unleavened;" the word bread is not found in  
the original. If the body of Christ was  
necessarily represented by bread which was  
absolutely free from ferment or leaven, sur-  
ely his blood, "which is the life," should be  
represented by wine equally free from putre-  
factive elements. In view of these facts, we  
are certainly justified in the belief that the  
communion wine used by our Lord was  
wholly free from alcohol.

To my mind there seems to be no room for  
doubt that a candid examination of the real  
meaning of the numerous original words  
which are translated wine in the common  
version, instead of giving any license for the  
use of alcoholic or fermented drinks, proves  
conclusively that their use is entirely without  
the sanction of Holy Writ. But we find  
total abstinence recommended by the Bible.  
During the sojourn of the Israelites in  
Egypt, they were doubtless abstainers, since  
their masters, the Egyptians, at that time,  
made no use of any fermented drinks. Dur-  
ing their journey in the wilderness, they  
were of necessity abstainers. To long disci-  
pline of temperance might be largely attrib-  
uted that hardihood, fortitude, and bravery,  
which enabled them to sweep away with as-  
tonishing rapidity the enervated nations of  
Palestine, who had wasted their energies by  
intemperate and riotous living, and were  
thus easily vanquished, though protected by  
strong walls and fortresses.

At the time of the establishment of the  
ceremonial law, there was instituted an order  
of teetotalers, called Nazarites. They dedi-  
cated themselves wholly to the service of  
God; and one of the conditions of the ded-  
ication was total abstinence from the use of  
wine, fermented and unfermented. Many of  
the finest personages of the Bible belonged to  
this class. Samson, the Hebrew Hercules,  
was a teetotaler from his birth; none of his  
muscles were weakened by alcoholic degener-  
ation. None of his nerves were paralyzed  
by stimulants. He was a Nazarite. The  
Rechabites were a sort of family temperance  
society. They abstained from the use of  
wine because their father commanded them  
to do so; and the Lord commended them for  
their constancy. If the sons of the present  
age were as careful to follow the commands  
of their fathers as were those of ancient

times, there would certainly be fewer drunk-  
ards. But strong drink deprives a youth of  
natural affection. It leads him to trample  
upon the authority of his father, and to treat  
with contempt the prayers and tears of a  
loving mother. The Essenes were a class of  
Jews, who were strict abstainers, and were  
noted for their piety. Alcohol and piety  
can not go hand in hand. The relation of  
the Bible to temperance may be summed up  
in the following brief conclusions:

- 1st. The use of intoxicating drinks is not  
commanded by the Bible.
- 2d. The use of fermented wine is not re-  
commended.
- 3d. Its use is not countenanced either as  
a harmless practice or a necessary evil.
- 4th. Total abstinence is nowhere con-  
demned.
- 5th. Many texts recommend abstinence,  
and some command it.
- 6th. There is nothing in the Scriptures  
which disagrees with the principles of total  
abstinence, and nothing which sustains  
moderate drinking.
- 7th. Hence, the Bible agrees with science  
and common sense in denouncing the use of  
intoxicating liquors, and recommending tem-  
perance.

In the face of these facts, can any person  
who has a particle of faith in the inspiration  
of the Scriptures, and in man's accountability  
to God, continue to indulge in the use of  
fermented wine in any degree whatever? We  
can not see how it would be possible for an  
individual to do so, and still preserve a  
"conscience void of offense."

### A LETTER FROM L. R. SWINNEY.

It seems to me that the SABBATH RECORDER  
grows in interest year by year. New de-  
partments are being added; but best of all,  
these different forms of church activity are  
being placed in our denominational paper  
more distinctly before us.

I am glad to see the missionary field so  
well mapped out, and our work so plainly  
and tenderly urged. We all like to see re-  
ports from the tent work, and especially  
communications from those who have recent-  
ly been converted to the Sabbath of Jehovah,  
for their words bear the unmistakable impress  
of a new love. I think I am safe in saying  
that nothing is awakening more interest  
among the young people—yes, and a good  
many of the older ones, too—than the Ed-  
ucational Department, conducted by President  
Allen. From all parts of our denomination,  
we look to Alfred as a kind of Jerusalem,  
and whatever is said or done at our Universi-  
ty, has a denominational interest.

Our Sabbath School Board has done a good  
work, and that department in the RECORDER  
is certainly second to none in moulding  
the spiritual character of our people.  
But to me, the best of all is the marked  
indication year by year that the spiritual  
tide is rising. That in the Bible service,  
educational interests, tract and missionary  
work, as I gather from the RECORDER, our  
people are being stirred to greater diligence  
and deeper consecration. I see signs of this  
on every page of the RECORDER, and can feel  
it in almost every article. Hence I love to  
read its pages, because I love to see the Spirit  
of Christ moving upon and inspiring our be-  
loved people. I would therefore that all our  
people, and especially the scattered ones,  
would be sure to take and read our denomi-  
national paper, that they may see the new  
life and feel the quickening power of God  
moving through our beloved Zion.

L. R. S.

A FULL CUP.—When the saintly Payson  
was dying, he exclaimed, "I long to hand  
a full cup of happiness to every human being."  
This was the language of a heart thoroughly  
purged of all selfish affection, and filled with  
the spirit of that love, which led our adora-  
ble Jesus to give his life for human redemp-  
tion. If every Christian would go out daily  
among men, filled with such longing for  
human happiness, what marvelous changes  
would soon be wrought in human society!  
The selfish element would be eliminated  
from the dealings of the Christian business  
man. Not justice merely, but benevolence,  
would enter into his every-day trade. The  
same spirit would rule his home and church  
life. He would become an incarnation of  
of good-will toward all, and would so preach  
the gospel by his deeds that man would see  
his good works, and glorify his heavenly Fa-  
ther. The spirit of Payson is worthy of  
every man's imitation. Happy he who can  
truthfully say, "I long to hand a cup of hap-  
piness to every human being."—*Zion's Her-  
ald.*

North Carolina, sliced	6 @ 9
ches, evaporated	33 @ 25
ches, sun dried	18 @ 25
peaches, halves and quarters	84 @ 94
dried	28 @ 20
	18 @ 17
	18 @ 20
	15 @ 17

per lb.	10 @ 14
per lb.	13 @ 16
pair	50 @ 75
	18 @ 15

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Insurance repairs, and taxes,	367 70
Auto repairs, and taxes, on	825 09
1880 and 1881	5 04
	32 44
	23 61
	50 00
	1,089 60
	1,985 29
	\$11,265 19
Insurance	\$1,248 82
Auto repairs	650 54
Mortgage paid	1,000 00
	91 00
	663 58
	9 50
	3 50
	5 00
	352 46
	9 00
	3 00
	\$4,095 85
	\$6,000 00
	1,233 01
	185 70
	390 60
	200 00
	108 00
	5 65
	13 84
	\$8,186 30
In the hands of the Treasurer, as follows:	\$2,106 66
Mortgages	3,100 00
	7,800 00
	806 00
	1,144 63
	11,057 69
Mortgages	2,700 00
	641 00
	678 50
	523 84
	392 50
	333 10
	9,158 82
	200 00
	945 00
	20,000 00
	10,000 00
	7 00
	850 00
	235 00
	9 00
	50 00
	21 00
	300 49
	\$70,516 88
to Co. N. Y., consisting of 277 acres of to a mortgage of \$3,700, held by the	
LIABILITIES	
Accepts	\$45,870 80
	30,000 00
	1,669 88
	\$77,540 68
Assets, not accounted for	\$3,005 00
	2,187 81
Value, of Real Estate	751 25
	70,516 88
	\$77,540 68
E. R. POPE, Treasurer	
Geo. H. BASKOCK, L. D. TREWARTH, J. A. HUBBARD	

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, Ashway, R. I. Rev. Geo. B. UTTER, Treasurer, Westbury, R. I.

MAKE DISCIPLES.

Every part of the Great Commission begins and ends with the command to make disciples, to persuade men to become the learners and followers of our Lord.

The Creator should be worshiped by his creatures; but before they can worship him in the beauty of holiness, they must be redeemed from the captivity of sin; and the redeemed are the disciples of Jesus.

The Master should be served by those for whom he gave himself a ransom; but sacrifice must go before service. The Jew was first of all to bring a sin-offering for sacrifice, the sign of conscious guilt and a desire for pardon.

The Holy Spirit wants men to bear the fruit of the Spirit; but they must first become, by grace, partakers of the divine nature, through precious faith in the righteousness of our God and Savior Jesus Christ.

The missionary goes forth to bring men into Christian discipleship, which means into such relations with God the Father, Son, and Spirit, that they can worship acceptably, serve with gladness and efficiency, and manifest the fruit of the Spirit, which is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance.

THE MISSIONARY SOCIETY.

Thirty-ninth Annual Report of the Board of Managers.

CONCLUSION.

An increase of benevolence, a growing interest in the cause of missions among our people, the work performed, and the results thus far seen, ought not only to make us grateful to-day, but to cause us to look forward to larger things in respect to benevolence, work, and results, for the year to come.

There is, of course, no immediate and special necessity for the re-enforcement of our foreign mission; but, certainly, at an early day, other missionaries should be sent to China, that they may be the fellow-workers of those already there in preaching, teaching, and training native laborers; that new preaching stations may be established in the towns and villages of the interior; and that, should some, from any cause, be obliged to give up the work, others may be at hand to carry it forward.

As to the ever-widening field of home missions, what shall be said to more deeply impress its importance upon our minds and hearts? From the survey of the home field already taken in this report, it is evident that the labors of eight or ten persons as missionary pastors and general missionaries are greatly needed now.

To maintain our present foreign work to the end of 1882, there will be needed, as already stated, \$2,000; for the home work in which we are now engaged, there will be required, for the year ending August 31, 1882, about \$3,000; for the enlargement of our work we should add \$3,000 more, making in all \$8,000.

Young men and women of consecrated talent are needed. That this want may be supplied, let Christian parents dedicate their children to the service of God, as Hannah did, of old; let supplication be made to the Lord of the harvest for laborers, in the monthly concert of prayer and at the family altar; let the needs of a perishing world become more frequently the topic of conversation at the prayer and conference meetings and in our homes; let greater pains be taken to keep informed respecting the condition and progress of our mission work, a duty too much neglected, we fear, by many for genuine interest in a cause can not increase faster than our knowledge of it; above all, let us, as a people, humble ourselves, and pray, and seek the face of Him whose name is called upon us, and turn from every evil way, that the Lord may hear from heaven his dwelling place, forgive and heal. Then will he use us more and more to send out his light and truth, and the glory of the Lord shall rest upon us.

By order, and in behalf of the Board, ARTHUR E. MAIN, Cor. Sec. FARINA, Ill., Sept. 23, 1881.

PROF. CHRISTLIEB ON THE INDO-CHINESE OPIUM TRADE.

Theodore Christlieb, D. D., whose utterances have gained large influence in connection with missionary topics, has written a most effective little volume on the "Indo-British Opium Trade." He calls it a "Recess study;" but James Nisbet & Co., 21 Berners Street, London, having published an English translation, we predict that it will prove no recess study for that portion of the British people who have a conscience.

The Treaty of Tientsin, in 1860, threw open seven more ports; and it is a humiliating fact from a missionary point of view, that the opening of China to the spread of the truth was the result of an opium war. "By the combined pressure of Russia, England, France, and America," says Professor Christlieb, "brought to bear upon the Government of China, already deeply humbled and much weakened by the Taeping Rebellion, opium was no longer to be treated as contraband, but merely as an article liable to a certain amount of duty."

The growth of the trade may be seen in the following figures: There were exported from India in 1800 about 5,000 chests; in 1825, about 12,000; in 1850, about 50,000; in 1875, about 90,000.

Professor Christlieb, in his second chapter, treats of the effects of the opium trade on India, on England, and on China. Chapter fourth discusses the question, "Can the evil yet be remedied?" The evils of the opium trade are summed up as follows: 1st. Its effects on India. a. It occupies a large portion of the very best land which ought to be used for the cultivation of cereals in order to thus prevent the devastating famines, which, with crowded populations, must so often occur.

Upon the dissolution of the company in 1858, it became a monopoly of the Queen of England, "who is now the possessor of the largest drug manufactory in the world."

The first special efforts to stimulate the demand for opium in China, began under Warren Hastings in 1772-3, when the East India Company sent to China several strongly armed ships with opium cargoes.

In 1809 and 1821 the Chinese authorities made efforts to suppress the trade. The Government of Canton in the latter year issued a public proclamation, charging the blame of the traffic upon the English, Portuguese, and Americans, adding that "the Americans were so far to be excused as they had no king to rule over them; that the gods would give safe conduct over the sea to all honest merchants, but the awful arm of earthly justice is made bare against the smugglers of forbidden wares, and the wrath of the infernal deities hangs over them."

In 1839, the Emperor, with tears in his eyes at the thought of the danger to which his people were exposed, sent a commissioner to Canton to use his influence to bring about an end of the traffic. This commissioner proved to be an unfortunate choice. He seized all the opium to be found in the harbor, valued at eleven million dollars, and destroyed it. This was followed by the imprisonment of British subjects, and an imperial edict forbidding all traffic with the British nation. All the servants of the East India Company were compelled to leave China.

In 1842, by the treaty of Nanking, five ports were thrown open to British trade, and a war indemnity of twenty-one million dollars was paid to England. The treaty contained the article that all smuggled goods should be liable to confiscation; and yet China was compelled to pay six million dollars for the opium destroyed, all of which had been smuggled. The instructions of the English Government to its plenipotentiaries were to introduce into the treaty a clause legalizing the trade; but this the Chinese representatives firmly refused.

Although the trade had not been legalized by the treaty, it nevertheless continued till the great Taeping Rebellion in 1856, which weakened the Chinese power and opened the way for still further aggression on the part of England. War was precipitated by the violent measures of Governor Yeh, who seized an English vessel in the harbor of Canton. Notwithstanding the Indian Mutiny, Lord Elgin's expedition was dispatched to China, Canton was captured, and the Peiho ports were opened to Tientsin. A treaty was about to be ratified when the Chinese forts at the mouth of the Peiho opened upon the allied fleets of England and France. The forts were taken at length; Peking was obliged to open her gates, and witness the destruction of the Imperial Summer Palace.

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2d. Its effects on England. a. The prejudice produced against England in China serves to impede the progress of British commerce in all other departments, and that to a degree which will ultimately more than balance the gains of the opium trade. In 1842, 235 prominent merchants in an address to Sir Robert Peel strongly presented this aspect of the question. b. It diminishes the purchasing power of China, and thus shows the opium traffic to be not only a crime, but "a great commercial mistake." London bankers have memorialized the Government on this aspect of the subject, as conducting to the deplorable state of business and commerce. "The purchasing power of China," they say, "seems paralyzed by the opium trade, while the Indian budget rests upon a basis which must give way the moment China is strong enough to assert herself."

3d. Its effects on China. a. It is demoralizing the habits of a nation long celebrated for its abstemiousness and industry. All

the statesmen of China are ready to give testimony that it destroys body, mind, and soul, and threatens the degeneration of the Chinese race. b. The want, once created, seeks supplies from local cultivation; and thus large tracts of land in China also, are diverted from useful crops; and it is found that those districts which within the last three or four years have suffered most from famine, are the very ones in which the Chinese opium culture had become most extensive. c. It impoverishes the country not only by demoralizing the people, but by the excess of importation over exports, throwing the balance of trade against China. It is estimated that in the city of Ningpo there is an opium den for every thirty men, or one for every 148 inhabitants, including men, women, and children.

4th. Its effects on mission work. a. It is true that the treaties made in the interest of opium have opened the country to the gospel; but it has also been the means of closing millions of Chinese hearts to the influence of Christian preaching. It remains to be seen whether it might not have been better to have waited a half century even, for an entrance into the great empire, if it could then have been gained without a compromise, without a stain upon the Christian name; for, although the more intelligent classes connected with the Government understand the difference between the Christians of England and the authorities which insist upon the traffic, yet the great mass of the people make no such distinction. A memorial from the Chinese Foreign Office to Sir Rutherford Alcock in 1869, said: "The prince (Chinese Minister) and his colleagues are quite aware that opium has long been condemned by the English as a nation, and that the right-minded merchant scorns to have to do with it. But the officials and people of this empire, who can not be so completely informed on the subject, all say that England trades in opium because she desires to work China's ruin.—The Foreign Missionary.

MISSIONARY HYMN.

BY MRS. J. H. KNOWLES.

Send out the glad tidings o'er ocean and plain, The gospel of gladness, the gospel of love. Bid earth look with hope from her long night of pain, For promise of morning breaks forth from above. Chorus: Send out the glad tidings o'er ocean and plain, Christ cometh in glory, He cometh to reign!

Send out the glad tidings o'er land and o'er sea, The message of pardon, the message of peace; Say ye to the captive, From bondage be free, Deliverance has come, and oppression shall cease. Oh, haste with the message! delay not to tell, For hearts bowed with sorrow are fainting to swell. The story of Jesus, who loved them so well— He died to redeem them from sin and from woe.

Rejoice, oh! ye lands, your Redeemer is here! The word of His power shall break every chain; The night is far spent, the morning is near, Joy comes with the morning, Christ cometh to reign!

—Heaven Woman's Friend.

LET us give our money more directly to the Lord, and less directly to this or that specific object, for who can tell whether this or that will prosper? Let us follow it with more prayer and less solicitude about seeing the good it does. Let us have more faith in the judgment of those who make the whole work a careful study, and less in our own, which is necessarily based upon partial views. Let us make sure that our interest in the coming of the kingdom is a principle and not a mere sentiment. But finally, some object to a fixed system that requires rules and regulations on the ground that it represses enthusiasm, and requires too much machinery in which the spirit is lost. All the creation and the government of God stand before us in answer to this objection. If there be not well-defined channels along which our enthusiasm can run to some purpose, it will be largely wasted. Do the trees bud and blossom and bring forth fruit any less spontaneously because their growth is subject to fixed laws? Did the morning stars sing together any less gladly because each one was moving in a fixed orbit? The music of the spheres is the harmony of a perfect system, otherwise it would be the crashing discord of wreck and ruin. The more perfectly systematic we are in all our work for God, the more nearly are we allied to him in method, and the more entirely we are subject in our work to lawfully-constituted authority, the more closely will we be allied to our divine Master in spirit.—Mrs. Henderson, in Woman's Work for Woman.

THE Foreign Missionary gives a good answer to the question which is sometimes raised as to how it happens that the contributions through Woman's Societies often exceed the regular annual collections in the churches. It suggests that many of the men who hear the annual appeal from the pulpit drop into the collection box the loose change at hand, and think no more of the matter. But their wives join a society and subscribe one, two, or five dollars at the outset, and then, as interest increases through the monthly meetings, they add smaller sums, which in the end amount to a good deal. The children, also, in their hands, though giving little at a time, give often, and the sum of the yearly offerings of the little ones not seldom exceeds the pittance given by their fathers. We fear it is true in churches of all denominations that comparatively few of the men give more than a passing thought to the great work of missions. They are seldom or never at missionary meetings where the theme is presented. They know next to

nothing of the work carried on, of its vastness or its success. And they give little, because they know little of what they are called to give for. Is not here a suggestion to pastors as to their pulpit ministrations?—Missionary Herald.

THE LORD OF HEAVEN AND EARTH.—Preacher Ah-Lan has divided his time among three regions remote one from another. One of them is on the large island of Namoa, whither he went with a Christian who sells medicine, and who had already been preaching there to good purpose. They found there a man who discards idolatry, and worships the Lord of heaven and earth. This is not the title of any Chinese divinity, and the man's worship clearly is directed to the true God. He uses no incense-sticks or silvered paper, and he prays standing under the open sky. He knows the name "Christ," but he does not know who Christ is. I do not know the source of his knowledge: it may be a tract that has fallen into his hands, or it may be a report that he has heard about Christianity. He has taught ten or more disciples, all of whom are men of correct lives and highly respected. The preacher did not find them entirely ready to give ear to further instruction. But I trust they may yet receive still further illumination, and that the Holy Spirit who has led them this far will lead them into all the truth.—The Baptist Missionary Magazine.

THE MEDICAL MISSIONARY IN CHINA.—We do not hold out the intimation that all medical missionaries who come to China will find equal favor and aid in high places; still it is a most hopeful branch of missionary work. Ordinarily it takes a great while to break down the distrust and contempt felt toward foreigners by these people of the middle kingdom; and until that is done, there is little use in preaching to them. But it is different with the medical missionary. Confidence and gratitude spring up at once in return for bodily healing, and without delay a hearing is obtained for the gospel message. The work of the female practitioner we regard as of the highest importance, because she can have access to all classes of women, and may take the gospel with her into families where the male physician would not be admitted, and where the mere teacher or preacher of either sex could not enter.—North China Daily News.

THE Presbyterian proposes a committee of the General Assembly to examine the question whether it might not be better to abolish our missionary magazines, and use the columns of the weekly religious papers as a substitute. Whatever may be the merits of the proposition, it might be well first to ascertain whether the recent strong recommendations of the Assembly's standing committee for the circulation of the Foreign Missionary are likely to have any effect. The labor of the proposed special committee might prove a dead letter. Another question arises, and should be duly considered, viz., would the Presbyterian and other weekly papers agree to distribute four or five thousand free copies? For it must be remembered that the parties most in need of being stirred up are those who have not sufficient interest to subscribe; and possibly three dollars a year might seem more formidable than one.—The Foreign Missionary.

WHILE so many thousands of the citizens of the United States are Summering in Europe, the tide of immigration is more than balancing the account, with Scandinavians, Germans, Italians, French, and the surplus population of the British Isles. And these have come, not for a Summer vacation, but to stay. The warp and woof of this great republic are being woven of all possible materials. The nations of the world are gathering not only from the East, but from the great hives of the Mongolian tribes who now appear from the West. What character will this social alluvium of the world present a few generations hence?—The Foreign Missionary.

I HAVE seen the rise of the agitation concerning single women as missionaries, and I expect to see its fall, for it is not in accordance with God's Word. There was no specifying when he said, "Go ye," nor when he says, "Pray ye, therefore, the Lord of the harvest that he would send forth laborers into his harvest." If married men and women, and single men, but not single women, can be laborers in God's vineyard, he would have said so himself. I can not understand how any one dare prevent the going forth of a messenger of God to dying sinners.—A Missionary.

It is generally conceded, I believe, by the promoters of Protestant missions, that educational and literary are second in importance only to directly evangelistic work, and that no mission has fully attained the end for which it was established until it has trained as well as planted the Christian churches under its care.—Rev. J. S. MacLay, D. D.

THE attitude of any local church towards the great religious movements of the day will be determined very largely by its minister. It has been truly said that "there is not a pastor in the land who has any real staff in him but can make a missionary body of the church he serves."

THE China Inland Mission report seventy-six missionaries, with over one hundred native laborers.

Education Department

Conducted by Rev. J. ALLEN, D. D., half of the Seventh-day Baptist Society.

"LET THERE BE LIGHT"

MINUTES OF THE EDUCATION DEPARTMENT.

The Seventh-day Baptist Society met for its Twenty-ninth session in connection with the conference, at Farina, Ill., on Sixteenth day of September, 1881.

The Society was called to order at 7 o'clock A. M., by the President, Larkin, and prayer was offered by H. Babcock.

E. M. Dunn was appointed Secretary.

It was ordered, by vote, to appoint the usual committees announced as follows:

On Nominations—G. B. Utter, Livermore. On Finance—W. G. Clarke, A. R. Crandall.

The Treasurer's Report was referred to the Finance Committee. The report of the Executive Board presented by D. E. Maxson was approved.

After remarks by G. H. Whitford, L. Andrus, O. G. B. Utter, the report was read on motion of G. B. Utter.

That the printing of the Minutes be referred to the Executive Board.

On motion of L. E. Livermore, that our Minutes be printed.

On motion of N. Ward, that the report of the Executive Board be printed in the Recorder.

The Committee on Nominations reported as follows:

President—E. P. Larkin. Vice Presidents—George Green, W. C. Whitford, I. D. Thiesworth, Geo. H. Babcock. Directors—Benj. F. Langworthy, A. Green, Ira B. Crandall, Saml. Bassett, Geo. B. Utter, Saml. Chandler Green, A. E. Main. Recording Secretary—Amos O. Corresponding Secretary—D. D. Treasurer—Wm. C. Burdick.

The report was adopted. On motion of L. E. Livermore, the Executive Board was requested to prepare the Minutes a list of the members of this Society.

After prayer by S. B. Ward, to meet at the call of the President.

AFTERNOON SESSION.

The Society was called to order at 7 o'clock P. M., and prayer was offered by C. Rogers.

The Committee on Finance reported they had examined the statement and accompanying vouchers, and found them correct.

The report was adopted. W. C. Whitford, according to appointment, presented a report on the College.

Thomas R. Williams presented a report on the importance of the study of Biblical literature in our colleges.

E. P. Larkin next gave a report upon "Alfred University," and A. E. Main gave an account of the same.

A. H. Lewis gave an account of churches to be colonized.

D. E. Maxson presented a report upon the subscription of Kenyon Memorial College, which were received amounting to \$100.

On motion of A. E. Main, a resolution was adopted, in view of the need of a hall completed at the college, that we contribute to the benevolence of our people of Alfred University to secure the same.

The minutes were read and approved. After prayer by J. S. MacLay, to meet at the call of the President.

The Society convened for its annual meeting, President on Sept. 25, P. M.

On motion of A. E. Main, the Executive Board were instructed to examine the accounts before they are presented at their Annual Meeting.

On motion, voted that the addresses before the Society be requested for publication.

The President and Executive Board were instructed to receive and publish the names and addresses of the members of the Society, and to receive and publish the names and addresses of the members of the Society, and to receive and publish the names and addresses of the members of the Society.

The minutes were read and approved. After prayer by J. S. MacLay, to meet at the call of the President.

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On motion of A. E. Main, the Executive Board were instructed to examine the accounts before they are presented at their Annual Meeting.

On motion, voted that the addresses before the Society be requested for publication.

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E. M. DUNN, Secretary.

**Education Department.**

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

"LET THERE BE LIGHT."

**MINUTES OF THE EDUCATION SOCIETY.**

The Seventh-day Baptist Education Society met for its Twenty-sixth Annual Session in connection with the General Conference, at Farina, Ill., on Sixth-day, Sept. 23, 1881.

The Society was called to order at 10 o'clock A. M., by the President, Ethan P. Larkin, and prayer was offered by George H. Babcock.

E. M. Dunn was appointed Secretary *pro tem*.

It was ordered, by vote, that the Chair appoint the usual committees, and they were announced as follows:

On Nominations—G. B. Utter, A. E. Main, L. E. Livermore.  
On Finance—W. G. Clarke, B. F. Langworthy, A. R. Crandall.

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

The report of the Executive Board was presented by D. E. Maxson, the Corresponding Secretary.

After remarks by G. H. Babcock, O. U. Whitford, L. Andrus, O. D. Sherman, and G. B. Utter, the report was adopted.

On motion of G. B. Utter, it was voted that the printing of the Minutes of this session be referred to the Executive Board.

On motion of L. E. Livermore, it was voted that our Minutes be printed as usual.

On motion of N. Wardner, it was voted that the report of the Executive Board be printed in the RECORDER.

The Committee on Nominations reported as follows:

President—E. P. Larkin.  
Vice Presidents—George Greenman, W. A. Rogers, W. C. Whitford, I. D. Tisworth, W. A. Langworthy, Geo. H. Babcock.

Directors—Benj. F. Langworthy, Elisha Potter, E. A. Green, Ira B. Crandall, Clark Rogers, Baylies S. Bassett, Geo. B. Utter, Samuel N. Stillman, J. Chandler Green, A. E. Main.

Recording Secretary—Amos C. Lewis.  
Corresponding Secretary—D. E. Maxson.  
Treasurer—Wm. C. Burdick.

The report was adopted.

On motion of L. E. Livermore, the Executive Board was requested to publish with the Minutes a list of the Life Members of this Society.

After prayer by S. R. Wheeler, adjourned to meet at the call of the President.

**AFTERNOON SESSION.**

The Society was called to order at 1 1/2 o'clock P. M., and prayer was offered by L. C. Rogers.

The Committee on Finance reported that they had examined the Treasurer's Report and accompanying statements, and, in the absence of vouchers, believed the same to be correct.

The report was adopted.

W. C. Whitford, according to previous appointment, presented an address upon "Milton College."

Thomas R. Williams gave an address upon "The importance of introducing the study of Biblical literature in our high schools and colleges."

E. P. Larkin next gave a historical address upon "Alfred University."

A. E. Main gave an address on "College endowment."

A. H. Lewis gave an address on "The relation of churches to colleges."

D. E. Maxson presented the claims of Alfred University upon the denomination, and asked for subscriptions for the completion of Kenyon Memorial Hall. Subscriptions were received amounting to \$310.

On motion of A. E. Main, the following resolution was adopted:

In view of the need of having Kenyon Memorial Hall completed at the earliest possible day,  
Resolved, That we commend to the attention and benevolence of our people the efforts of the Trustees of Alfred University to secure the necessary funds.

The minutes were read and approved.

After prayer by J. M. Todd, adjourned to meet at the call of the President.

**FIRST-DAY SESSION.**

The Society convened at the call of the President on Sept. 25, 1881, at 8 o'clock P. M.

On motion of A. E. Main, the Executive Board were instructed to appoint a finance committee to examine and audit their accounts before they are presented to the Society at its Annual Meeting.

On motion, voted that copies of the able addresses before the Society at this session be requested for publication in the RECORDER.

The President and D. E. Maxson presented the claims of the Kenyon Memorial Hall, and subscriptions for its completion were received, amounting to \$131.

**ETHAN P. LARKIN, President.**  
**E. M. DUNN, Secretary, pro tem.**

**THE SUNDAY MOVEMENT.**

We have received from a friend copies of the Syracuse *Evening Herald*, from one of which we clip the following:

"Associations are being formed throughout the country to secure a proper observance of Sunday. The headquarters of the movement are in Philadelphia. The following is a statement of the principles and objects of the association:

**DECLARATION.**

1st. We hold to the Sabbath, or weekly rest-day, as founded by the Creator in the constitution of men, as embodied in the fourth commandment of the Decalogue, as recognized and confirmed by our Lord Jesus Christ, and as reappearing with new spiritual significance in the Lord's day of the Christian church.

We aim to promote among Christians the sense of its divine authority and perpetual obligation, and the more conscientious observance of it against the influences which now prevail to secularize it.

2d. The weekly rest-day exists also as a civil institution maintained by law and custom from the beginning of our history, and vitally related to the well-being of individuals and of society and to the stability of our free institutions.

We, therefore, aim to promote among our fellow-citizens of all classes such true understanding of its value to themselves, to their families, and to the State, as will lead them to resist whatever tends to deprive them of it, and to sustain the just laws which protect their right to it.

The object of this association is to secure the right observance of the Christian Sabbath throughout the United States and the Dominion of Canada, thus:

1. To secure, by concert among owners, managers, employees and patrons, the reduction of Sunday running and work on all lines of travel and transportation, within the limits of necessity and mercy.

2. To secure within the same limits, the observance of the Sabbath by the general and local governments in every department of the public service; and

3. To co-operate with those directly concerned in obtaining like results in every community.

**SPECIFIC OBJECTS.**

1. To seek the cessation of such kinds of labor on the Sabbath as are acknowledged by good citizens generally to be unnecessary, illegal, and injurious to individuals, to families and to society.

2. To prevent such illegal traffic, and such forms of amusement and dissipation on Sunday as tend to deprive of their rights and privileges all who wish to enjoy a quiet Sunday for rest and worship, to destroy in the minds of the young all sense of its importance and value, to degrade the public morals, to interrupt the public peace, to injure the public health, or to destroy the security of home or property.

3. As to questions regarding which there is at present a wide difference of opinion, even among the professed friends of the national Sabbath, for rest and worship, it is the aim of the association to avoid extremes, to act on those sound principles which tend undoubtedly to the public welfare, and to use means to secure a general understanding of the truth on all questions that may arise.

In these efforts for the protection of property, home, liberty, purity and peace, they will ultimately succeed; if, as they hope, they shall have the co-operation, the sympathy and moral support of the intelligent community. They earnestly ask that this may be given at once and continually, by individuals, firms, organizations and corporations, by all preachers and teachers, trades and professions, by the whole press, and by all civil officers in cities, towns, and country; that there may be formed a united and general public sentiment regarding the Sabbath, in accord with the truths of Scripture, the laws of nature, the best interests of labor and of property, and the necessities of free government."

Two days later, the following article appeared:

**Sabbath and Lord's Day, or Sunday, Which?**  
Editors *Evening Herald*:

In your issue of the 6th inst., I noticed an article setting forth the objects, etc., of an organization recently formed in this city for the purpose of securing a more strict observance of Sunday. The third "specific object" of the association, as stated, reads:

"3. As to questions regarding which there is at present a wide difference of opinion, even among the professed friends of the national Sabbath, for rest and worship, it is the aim of the association to avoid extremes, to act on those sound principles which tend undoubtedly to the public welfare, and to use means to secure a general understanding of the truth on all questions that may arise."

Without occupying space to argue the propriety or impropriety of a movement which must upon some of these points of "difference of opinion" restrict somebody's conscientious rights and privileges, we would, in harmony with the above specified object of the association, call attention to one important question which it seems to me should, before another step is taken in this direction, be canvassed and decided according to the acknowledged standard (the Bible) of these Christian people, so that there indeed may be a "general understanding of the truth" in regard to it.

The question is this: If we are to have the observance of a specified day (which seems to be the intent of the movers in this matter) enforced upon us, we ask in all candor, which day shall it be? the Sabbath, or Sun-

day, for they are not the same. The friends of this movement use the terms Sabbath, Lord's day, and Sunday as though they applied to one and the same day, but I think that a little careful study of the matter would lead to a better "understanding of the truth," which is that sabbath means rest (see Webster); therefore the Lord's Sabbath means the Lord's rest. The Lord rested on the seventh day, not the first; therefore the first is not the Sabbath of the Lord. We can make the first day, or any other day, our Sabbath—our rest day; but no day except the seventh can ever become the Lord's Sabbath, until the fact of his having rested on that day can be changed.

What further confirms this is the fact that the Scriptures nowhere, either in the Old Testament or the New, recognize any other day as the Sabbath. How is it, then, that men apply the term Sabbath to the first day of the week? Another name they give the first day of the week without warrant of Scripture is Lord's-day. Not once is it called so in all the Bible. Wherever it is mentioned it is simply spoken of as "first day of the week." The Lord never claimed it as his; but, on the other hand, he speaks very definitely in regard to which is his day (Exod. 20: 8; Isa. 58: 13); and Christ says, in so many words, that he is Lord of the Sabbath (see Mark 2: 28), and certainly no one will claim that he said this in regard to the first day. Sunday, however, we find to be the proper name of the first day, because, as we learn from history, or even from any unbridged dictionary, the day was given that name on account of its being anciently dedicated to the sun and its worship as a heathen deity. This name is never found in the Bible, however, and has no sacred significance whatever, but does show the origin of its observance.

Another term—the Christian Sabbath—is frequently applied to Sunday, but again without Scripture warrant, as such an expression is not to be found in the Bible. The idea suggested to our mind by the expression is rather a ludicrous one. One would suppose that the Christian Sabbath ought to be the same as the Sabbath of the Christian's God; but that, remember, is "the seventh day." No other has he ever commanded.

In conclusion, let me ask again, which day shall be enforced? Let us not go too fast, friends, but take the first step first.

"IMPRIMIS."

**MAN'S RESPONSIBILITY.**

We can help the wrong we do. It is quite true that many of us are born with natures comparatively tainted and weak. Even the character of nations differ. It is not the same thing whether a man is born an Englishman or a negro, a Malay or a Hindoo. It is not the same thing to man whether he spring from sweet and saintly parents, or whether he springs from the harlot and the drunkard. It is not the same thing to a man whether he was born in a foul by-lane which, under legislative sanctions, is being poisoned and maddened with gin and beer, and where the name of Christ is never named but to give emphasis to a curse, and gain credence for a lie; or whether, on the other hand, he has been rocked in his cradle amidst God's praises, and dandled on the knee beside his saints. Well, we grant all that to the full, but yet I say that every man, whether he be born in Christendom or in heathendom, whether he has been nurtured in a sweet Christian homestead, or trained in a loathsome London court, has been gifted by his Creator with light enough—the light of nature or the light of revelation—to redeem and save his soul. When a physiognomist professed to read the character of Socrates from his face and features, and accordingly described him as a coarse, sensual man, the people laughed, because they knew Socrates was pre-eminent for his temperance, sobriety, and chastity. But Socrates checked them, and said that the physiognomist was quite right, that that had been his natural character; that he had those evil tendencies, and that he had become a good man and a pure man by training, by watchfulness and self-repression. "Men are good," said a great Greek teacher, "by training than by nature." I go further and say, no man has ever been good who has not by the aid of the grace which God freely gives to us worked out his own salvation with fear and trembling.

In our natures and in our circumstances and temptations we have some enemies which we can not control, which belong to God's design, but in our positions greatly and entirely in our characters and our lives we have the result of our own free will acting upon and amid its surroundings. It is as if God had given our lives to every one of us like a rough block of marble and said, "There is the marble, hew out or draw a Satyr or an angel as you will." The very superiority of a man over the inert and passive creatures that surround him is the power to enfranchise himself from those fatal servitudes which are called the "laws of nature." He can, if he will, and that he can is shown by his whole experience. Take what the physician or the physicist would pronounce the very worst case of all, take a man born with a passion or craving for strong drink inherited from drunken parents. He has, alas! been brought up in Christian England, in streets where flaring gin palaces are licensed at every corner, burning up body and soul. In such cases you will say the father has eaten sour grapes and the children's teeth are set on edge. The man has a weak will and a strong impulse. He has before him a bad example and ingrained tendency to follow it. He has around him the maximum of resistance, yet can he not save himself from that fatal appetite? He has become

a resolute total abstainer. "I heard a man say," writes an American clergyman, "that for twenty-eight years the soul in him had to stand like an unsleeping sentinel to guard his appetite from strong drink." To be a man at last under such a bondage, not to mention a saint, is grace indeed.

There is no doctrine which demands a larger revision than this of the depravity of human nature. As much grace as would make one man a saint would barely save another from becoming a felon. That predestined drunkard, as some might call him, by using his free will and the grace which God gives him, might become a truer and greater saint than many a score of those whose names are in the calendar. The day may perhaps come when the man who would voluntarily resign his free will, which is the noblest gift of the Creator, and willingly give himself over to the domination of rage, lust, jealousy, drink, avarice, or any other bad passion may be regarded as not less criminal than the engine driver, who should raise the fire of his locomotive to extra heat and bring up the steam to the highest pitch, and then abandon it after starting on a course of destruction. Meanwhile God, where he suffers more temptation, gives more grace; if he has given any of you a weaker nature he has held out to you a stronger salvation. As it is not always the men who have the finest opportunities who best succeed, so it is not always those who have been born with the worst temptations who most terribly fail. The publicans and harlots, our Lord said, pressed into the kingdom of heaven before the Pharisees and priests. Many a graceless and worthless prodigal has come out of an English parsonage, and in the lowest streets of the greatest cities, on the other hand, there are many sweet and saintly characters shining out amidst coarseness and impurity, just as you may have observed a scented geranium giving forth its wholesome odors.

The life of no one of us, however much it may seem to be so, need be a failure in the sight of God. It may even end in a work-house, and be a most blessed success. Do not let us deceive ourselves by laying the blame of our moral and spiritual failures on want of power. We have, every one of us, more power than we have will. We say that it is impossible to be good because we do not choose to be good. "For him who will spin, God sends the yarn." What, then, I would urge upon you, is the use of the free will that God has given you, and to pray by his grace for a larger measure of strength, and so "work out your salvation with fear and trembling." You need have no fear, then, and your positions in life—they are of little or no importance; no fear of your temptations—they were meant to be overcome; no fear of your natures—for over the worst nature God can enable you to triumph. Only to do this you must be in earnest, and then with God to help you, you need fear neither chance, nor destiny, nor decrees.—*Cannon Farrar.*

**"MAKE IT RIGHT."**

The above is the well-chosen heading to the article below, the sentiments of which we most heartily indorse. There is great beauty and power in open-hearted, downright Christian manliness. He who, without stint, makes amends for wrongs committed or injuries done, is a Christian prince. Somehow we look upon such a person with admiration. Sometimes our pride persuades us to believe it unmanly to confess our wrong-doings, and sometimes we plead cause; but such pleas are delusive. An act done, or a word spoken, in love, is a different thing from an act done or a word spoken under the influence of heat or passion. If we allow these fleshly influences to control us, we shall be led astray. But to the article:

There are few persons who are not conscious of having wronged their fellow-men. They may dispute it, question it, or deny it; but they know that it is true, nevertheless. The question then arises, What should be done? There are many who know the wrong, but will not admit it; there are others still who both know and admit the wrong-doing, but who take no steps toward repairing the mischief they have wrought, or undoing the wrong which they have done.

Strictly speaking, the wrong act done can never be undone; the wrong word said can not be unsaid; but no man who has been guilty of wrong should rest satisfied until he has done his utmost to make suitable reparation.

If he has wronged his neighbor pecuniarily, let him make restitution, not in scrippled and scanty measure, but liberally, heartily, and ungrudgingly. Let him restore fourfold. If he has said wrong things, let him promptly and openly recall them. Let his apologies be as distinct and hearty as his accusations have been. Let him, in a many and Christian way, so far as in him lies, remove all occasion of grief or grievance. Let him see to it that the false impressions he has given be corrected, that the slanders which he has uttered be recalled. Thus, and thus only, can he win back the love he has forfeited, and hope to receive the blessing of the Lord whom he has offended.

Thousands of Christians and churches are suffering through neglecting to take such stumbling-blocks out of the way. Men will do wrong, will injure or misrepresent a brother, and then, while he is grieved and stricken at heart, will endeavor to go right along as servants of God without correcting their misstatements or confessing their wrongs. Such circumstances are frequently sufficient to account for the deadness and paralysis

that often overhangs the church. People are grieved and driven away from the communion of the saints and the fellowship of those they love, in consequence of the wrongdoing of leaders and managers who do not confess their faults and rectify the wrongs which they have done. Often such persons seem to think it easier to send for a minister and "have a revival," than to confess their own faults and right the wrongs of which they are guilty. But a revival of religion which comes in on top of old grudges, misrepresentations, dishonesties, and wrongs, will never be effectual. The high tide may float their craft for a little while; but when the flood recedes, every rock, and snag, and shoal that studs the channel will reappear, and the sailing will be no better than before.

A religion that is not founded upon righteousness is of very little use in this world, and the men who think that special services, protracted meetings, labors of evangelists, earnest prayers, and gospel hymns, will make amends for wrong, robbery, slander, and abuse, will probably find out their mistake before the day of judgment comes, but if they do not, will certainly find it out then.—*Christian [Boston].*

**"HERE I AM."**

A lawyer had a cage hanging on the wall in his office, in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charlie came in one morning. The lawyer left the boy there while he went out for a few minutes. When he returned, the bird was gone. He asked, "Where is my bird?" Charlie replied that he did not know anything about it. "But," said the gentleman, "Charlie, that bird was in the cage when I went out. Now, tell me all about it; where is it?" Charlie declared that he knew nothing about it; that the cage-door was open, and he guessed the bird had flown out. The lawyer called out, "Starling, where are you?" The bird spoke right out of the boy's pocket, and said, just as plain as it could, "Here I am!" Ah, what a fix that boy was in! He had stolen the bird, had hid it, as he supposed, in a safe place, and had told two lies to conceal guilt, and now came a voice from his own pocket which told the story of his guilt. It was a testimony that all the world would believe. The boy had nothing to say. The bird was a living witness that he was a thief and a liar.

We have not all of us a starling, but we have a conscience—not in our pocket, but in a more secure place—in our soul; and that tells the story of our guilt or our innocence. As the bird answered when the lawyer called it, so when God speaks our conscience will reply, and give such testimony as we can not deny nor explain away.—*Well Spring.*

**CHRIST SEEKING SINNERS.**

"The Son of Man is to come to seek and to save that which was lost." To me this is one of the sweetest verses in the whole Bible. In this one little sentence we are told what Christ came into this world for. He came for a purpose; he came to do a work; and in this little verse the whole story is told. He came not "to condemn the world, but that the world through him might be saved." God sent him, and he came to do the will of his Father, "to seek and to save that which was lost." And you can not find any place in Scripture where a man was ever sent by God to do a work in which he failed. God sent Moses to Egypt to bring three millions of bondmen up out of the house of bondage into the Promised Land. Did he fail? It looked at first as if he was going to. If he had been in the court when Pharaoh said to Moses, "Who is God that I should obey him?" and ordered him out of his presence, we might have thought it meant failure. But did it? God sent Elijah to stand before Ahab, and it was a bold thing when he told him there should be neither dew nor rain; but didn't he lock up the heavens for three years and six months? Now here is God sending his own beloved Son from his bosom, from the throne, down into this world. Do you think he is going to fail? Thanks be to God, he can save to the uttermost, and there is not a man in this city who may not find it so, if he is willing to be saved.—*D. L. Moody.*

**CHEERFULNESS.**

The duty of being cheerful is one which is at all times binding upon us. We have no right to be morose or sullen, or accustom ourselves to look on the dark side of things. No sense of the solemnity and importance of life can excuse us for giving way to a sour and unhappy temper. Though sadness must at times fall across our path, and our hearts and souls be often impressed with the weight and seriousness of imposed duty or of surrounding circumstances, yet sadness and seriousness ought by no means to be considered synonymous with gloom and despondency. From the exercise of trustfulness and cheerfulness, in a high and true sense, we are never absolved, whatever discouragements or temptations beset us.

Most men think that self-denial means taking things hard; therefore some men put on hair-shirts; but they would be a great deal nearer righteousness if they would put on clean shirts. Perfunctory suffering does nobody any good. Suffering is good or bad, as is the flame, according to the gold it melts from the gross ore and sets free in its purity.

Just as ignorance works more real mischief in life than wickedness, so does thoughtlessness bring more disaster about the ears and the feet of those whom it affects than willfulness or intentional ill-doing.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, October 20, 1881.

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

THE INDEPENDENT ON RELIGIOUS LIBERTY.

The Independent, though differing from us on the question of the obligation of the day of the Sabbath, has generously and fairly stated the case in relation to the efforts of Sabbath-keepers to secure a recognition of the principles of religious liberty in Pennsylvania, for which we most cordially express our appreciation and thanks.

That our people who have not the pleasure of reading the Independent, may see the view of ourselves, and our cause, and of other Sabbath-keeping denominations, taken by those who differ from us, we transfer the article to our columns:

The reports of the Seventh-day Baptist General Conference, have for several years referred to efforts that have been made under its direction to secure in Pennsylvania legislation which will exempt those persons who conscientiously keep the seventh day as the Sabbath from the penalties inflicted by the Sunday laws of that State upon those who do secular work on the first day. It will, doubtless, be a surprise to many to learn that religious liberty is not yet perfectly established in the United States; but such is the case. While in most States the law or practice tolerates the transaction of business on Sunday by those who observe Saturday as the Sabbath, the laws of Pennsylvania give no tolerance on this subject, but bear as hard upon the conscientious as upon the malicious Sunday-breaker. They are not a dead letter, either, but are active and vital, and have been enforced within the last ten years upon a member of the Seventh-day Baptist Church who was found working on his farm on Sunday. A member of the Legislature has labored for several years to secure the passage of a bill exempting Seventh-day people from these penalties, and a committee of the Seventh-day Baptist General Conference has co-operated with him in calling public attention to the subject. The committee to whose care the subject was entrusted, made a full report of the progress it has made so far at the session of the Conference which has just been held at Farina, Ill. Persons of known ability in various denominations and professional men were invited to prepare essays, advocating the principle of Sabbath freedom, for circulation among the people; but none responded in the form desired; though many expressed sympathy with the object of the Conference and the work of the committee. Blank petitions were filled with alacrity and sent in to the Legislature, till one of the Senators, tired of seeing them, offered a resolution that no more of them be received. A somewhat extensive correspondence inviting action in favor of religious freedom met with some very cheering responses. Some there were, however, who declined taking part in the agitation because too little was asked for by the bill. They favored a demand on constitutional grounds for the unconditional repeal of the Sunday law. Quite in contrast with this was the action of the "National Reform Association," at whose instance remonstrances were sent in from all parts of the State, and such influences were exerted upon many legislators as to hold their votes against the bill or induce them to abstain from voting. A carefully prepared address in favor of the principle of the bill was presented to the Legislature, and arrangements were made to have a meeting, with addresses in its favor, on the evening before it was called up; but by some means it was called up at the morning session of the day on which the meeting was to be held, when it failed by lacking one vote of receiving a "constitutional" majority, although a clear majority of ten of the votes actually cast was given for it. The condition of the Seventh-day people, in the face of the existing law, is strongly (but, considering that penalties are still inflicted upon them under it, hardly too strongly) stated in the report of the committee, which says: "In that State we are menaced with an oppressive, unchristian law, enforced with malicious aims, by oppressive and degrading penalties; in utter disregard of the charities of religion and the amenities of society. To allow that law to be enforced on observers of the Sabbath and tacitly acknowledge its righteousness is to belie our profession of appreciation of the sanctity of the Sabbath, concede our disregard of truth, and lack of courage to defend the faith of the gospel."

The matter is of more general concern than to a single denomination. It concerns the Jews, numerous, enterprising, and good citizens; the Seventh-day Adventists, an active, growing denomination, which is extending its borders over our country and in Europe, and doing zealous work for good health and sound morals, as well as for vital religion; and the Seventh-day Baptists, a body with an ancient and honorable history, whose sound Christian character and orthodoxy are recognized by other orthodox bodies, and whose ministers exchange pulpits and hold union meetings with those of other orthodox churches. These people are all acting under the conviction that they have a positive Biblical command for the observance of the seventh, and no other day, and simply ask that their conscientious views be respected, as are those of people of other religions, and par-

ticularly that no disability be imposed upon them on account of their religion.

A LETTER from Freeborn, Minn., says: "We are having any amount of rain, which is greatly hindering the closing up of the Fall's work. Grain is damaging considerably in stacks."

Communications.

THE SABBATH OF THE LORD.

"Blow up the trumpet in (the) new moon, in (the) time appointed, on our solemn feast-day: For this (was) a statute for Israel, a law of the God of Jacob." Psalm 81: 3, 4.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14: 8.

Having, through the grace of God, experienced the divine blessing in keeping the Sabbath according to the commandment, I am desirous that others should be partakers of the same benefit. It is not my wish to compel any one to conform to my views, but I would earnestly warn all who make a profession of being the followers of Jesus, not to call people Sabbath-breakers, because they do not esteem the first day of the week above the seventh day; for it is plainly taught in the New Testament, that, "where there is no law neither is there transgression." Romans 4: 15. This, of course, refers to a divine law; and as there is no divine law to observe the first day of the week as being more sacred than the seventh day, it can not therefore be a transgression for people to follow their regular calling on the first day.

The law being holy, just, and good, and, as the Apostle Paul has written, spiritual, it is well to use it, and to find when used lawfully, it is good. "In keeping the commandments there is great reward; they are to be desired more than gold, yea, than much fine gold, sweeter also than honey, or the honeycomb." Moreover, as the law is made for whatsoever is not according to sound doctrine, we are at liberty to use it in association with discussion, teaching, and discipline. "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." 2 Tim. 3: 16, 17.

"Whosoever shall keep the whole law and yet offend in one (point), he is guilty of all." Thus saith the Apostle James; and as the fourth commandment is one of the whole law, the ten words, it appears to me to be as binding as "Do not commit adultery," "Do not kill," and so on. The commandment in question is not with regard to a letter, but to a day; and the seventh day is plainly named; and the reason for keeping the seventh day as the Sabbath, was given both at its original institution, as recorded in the second chapter of the book of Genesis, when there was neither Jew nor Greek; and also in the law given on Mount Sinai, and written on the two tables of stone, by the finger of God. Moreover, Jesus himself said, in his sermon on the Mount, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach (them), the same shall be called great in the kingdom of heaven."

But nowhere in the Holy Scriptures is the first day, or an eighth day, commanded to be kept as a weekly Sabbath; and the Apostle Paul exhorts, in his epistle to the Colossians, "Let no one judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath;" but he does not say we are not to order our lives with regard to meats and days, according to the Word of God. "The commandment is a lamp, and the law is light." "Jesus Christ is the same, yesterday, to-day, and forever," and a day of rest and six days of labor are plainly set forth in the Holy Scriptures—the day of rest being the seventh day. "There remaineth a rest for the people of God," which, we think most Christians agree refers to the rest from the labors of this present life. "Blessed are the dead who die in the Lord; they rest from their labors." This is the everlasting rest, where they no more feel their bodies and minds worn and tired; but here, though through the grace of God we may have become, by faith in the Lord Jesus Christ, members of his church, yet we all experience weariness, more or less; and well is it for us when we can rest in him, who says, "Come unto me, all that labor and are heavy laden, and I will give you rest;" and find that we not only have rest, but are brought nigh to God through the peace-speaking blood, notwithstanding, I can not see that we should object to rest, according to the commandment, from secular labor upon a day which the Creator has appointed expressly for that purpose, while we are on earth, in these frail bodies; and to me it appears that the more closely we live according to the will of God, both as regards rest and labor, the more shall we walk well-pleasing to him; and so walking, we shall be more happy. "If thou wilt enter into life, keep the commandments." "We ought to obey God rather than men."

We pray, "Thy will be done on earth as it is in heaven;" to our Father who is in heaven. There are duties required of us here, appropriate to our present state, which will not be required of us when we shall have come to the resurrection condition, in our glorified bodies; for instance, marriage is an institution peculiar to the present earthly

condition of mankind, but "in the resurrection they neither marry nor are given in marriage," so, in keeping the weekly Sabbath according to the commandment, we do the will of God, and his will is our sanctification. If the law be written in our hearts and minds, as it was in the heart of our blessed Redeemer and Savior, of whom David prophesied, saying, "I delight to do thy will, O God, thy law is in my heart," it will be manifested by our walk and conversation.

When the book of the prophet Esaias was delivered to Jesus in the synagogue at Nazareth, it was on the Sabbath day; and when he had sat down after reading, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," "He began to say unto them, this day is this scripture fulfilled in your ears" (Luke 4: 17-21), plainly showing when and how the Sabbath-day is to be kept, by his own example, who also said, "He that followeth me shall not walk in darkness, but shall have the light of life."

It is asserted by those who are for substituting the first day of the week for the seventh, as a day of rest, that the law requires a seventh portion of time to be kept. Granted that it be so; but why not keep the seventh portion of time according to the commandment of God, on the seventh day? "In vain," said the Messiah, the Wonderful Counsellor, "do ye worship me, teaching for doctrines the commandments of men." If a seventh portion of time to be kept sacred, is the only meaning of the fourth commandment, there is no reason why it should not be kept on the day of the commemoration of the death of Christ, or on any other day, just as men might choose; indeed, I dare say some would be for keeping the seventh portion of time all at once, and have it finished, though this latter mode would be rather difficult, seeing the times and the seasons are in God's own hand. "He [God] limiteth a certain day, saying in David, to-day, after so long a time, as it is said, to-day if ye will hear his voice, harden not your hearts." Heb. 4: 7.

The time will come, when the present earth and heaven shall no more be thought of, in comparison with the new earth and the new heavens, which shall be filled with righteousness; but we have not come to that glorious and happy period; and, as through the law is the knowledge of sin, and sin is the transgression of the law, it will be well for us to look to the law as the will of God. Jesus prayed, "Sanctify them through thy truth; thy word is truth;" and in order to bring sinners to Jesus Christ, so that they may feel his preciousness as a Savior, it is well that they should be convinced of their sin and helplessness, by nature, and be made to feel the wounds sin has made in their souls: so will they cry, "Heal me, for I have sinned against thee."

Because Jesus visited the disciples on the evening of the day on which he arose from the dead, in the room in Jerusalem, where they were met, for fear of the Jews, is a very poor argument for the violation of a commandment of God, and the substitution of the Sunday rest instead of the Sabbath of which Jesus is the Lord. I can not find that Christ gave the disciples any encouragement not to count the law honorable (he magnified the law and made it honorable), since nothing but his precious blood could atone for the transgression of that law. He inculcated faith in himself as the risen Lord, by showing his risen side, hands, and feet, to Thomas, and said, "Blessed are they that have not seen and yet have believed." "This is his commandment, that we should believe in the name of his Son, Jesus Christ, and love one another, as he gave us commandment; and he that keepeth his commandments dwelleth in him, and he in him." 1 John 3: 23, 24.

Neither is it certain, because it is stated in the Acts of the Apostles, that the disciples met together on the first day of the week to break bread, that they met with a view to keeping that day as the Sabbath of the Lord. The breaking of bread and the drinking of the cup were with a view to commemorate the death of the Lord, and to show it forth until he comes; so that it does not appear from the breaking of the bread that they were commemorating the day of his resurrection. The day on which Jesus appointed the ordinance of the Lord's Supper is supposed by most Christians to have been Thursday, the day before he was crucified, but the disciples do not appear to have been bound to keeping that feast on any particular day. In the second chapter of the Acts of the Apostles, and forty-sixth verse, we read, "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

In the Acts of the Apostles, when the Sabbath-day is spoken of, it is plainly called the Sabbath-day; and when the first day is mentioned, it also is plainly stated.

It does not appear to me clearly that the Lord's-day, as mentioned in the Revelation of St. John, refers peculiarly to the weekly Sabbath, which is to be kept by us on earth as a cessation from a previous six days' secular labor; but to one day—the everlasting day—in which the light of the sun and of the moon shall no more be our light. It is no type of a rest or a day to come; for in that day the Lord himself will be the light of his people.

"Let every man be fully persuaded [assured] in his own mind. Romans 14: 5.

"We have also a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place,

until the day-dawn, and the day-star arise in your hearts." 2 Peter 1: 19.

Thy righteousness is righteousness Which ever doth endure; Thy holy law, Lord, also is The very truth most pure.

JOHN YATES.

THORPE VILLA, Sterne Street, Shepherd's Bush, London, W. }

"DISMISSION VS. DISCIPLINE."—No. 3.

"Discipline" should be used in its literal sense with reference to this question; education, exercise, and training are synonyms which express the idea contained in the word. It is the development of character, the unfolding of a germ, the springing forth and strengthening of a new life to be ever progressive in its nature. It is the work of the church to make strong disciples. The initial work is to beget them; but the discipline of the church is to make them strong. Perhaps there is no kind of labor which requires more skill and patience than the management of a church, the proper culture and discipline of the membership. The words discipline and learning have very much in common with each other in their signification. A lesson to be learned is an obstacle to be removed. What a lesson is to a young scholar, discipline is to a young Christian. It is in this stage of discipline that the aid of the church is most needed. Has a convert's voice ceased to be heard in the prayer-meeting? There has been a lesson unlearned and unheeded. A proper discipline would seek for the cause immediately, and restore the learner to his wonted task. It may be that another has lost his interest in the Sabbath-school, and employs his time less profitably elsewhere; here again is work for the discipliner; so in many ways continually will there be a demand for discipline to be exercised. This is the continual work of the church. Prosperity will attend any church in proportion to the success with which it executes this kind of discipline.

But suppose the church fails to exercise this disciplinary oversight with reference to its membership; or if it is exercised, that it fails to have a salutary effect, and the member becomes abandoned to wrong-doing of every description; that he goes on from one degree of sin to another, after all these efforts to restore him; there will come a time when reason and revelation demand that he must be cut off. Love is an essential in the Christian church, and will work wonders; but there are some things that even love will not do. It is a sad truth that the same gospel that is a savor of life to some, is also a savor of death to others, even after their names are on the church-book. While it should be the object of the church as far as possible to save its members individually, it must be its duty also to save itself collectively or organically. A church that has no character as a whole, can not have influence with its individual members. As a man who uses profane language can not forbid its use by his child, so also a church that has no character can not require its members to possess it. A corrupt church can not produce pure members. First make the fountain pure, and then the stream will be pure also. It will be like the church that was talking of disciplining a poor man, a peddler, who rode home on Sabbath morning from his field of labor. When they were considering how they could best approach him, a clear-headed man suggested that one of the deacons, who would be likely to meet him as he was taking his milk to the factory, would have a good opportunity to converse with him on the question; for some reason, the question was suddenly dropped. A guilty conscience is a great impediment in the way of Christian work. Sometimes a renovating process seems necessary and works beneficially, as it did in the Corinthian Church. Paul says in his second letter, "For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you; yea, what clearing of yourselves; yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be clear in the matter." How many of our churches have no discipline? They do not try to save the members, and they can not save the church. It appears to me that the brother has lost sight of the church in his anxiety for the members, and has forgotten that it requires a healthy church to culture healthy members. The greatest obstacle in the way of bringing back delinquent members to their former allegiance to the church, and of inducing the irreligious to take upon themselves the obligations and responsibilities of church relationship, is the want of proper church discipline.

If I have failed to make it clear, philosophically, that members should be excluded under certain circumstances, I think it is

clear that the Bible teaches that doctrine. "Now we command you, 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 he received of us." 2 Thess. 3: 6. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16: 17. Conclusive and clear is the testimony of these passages. Unequivocal and final is their decision. All the Bible testimonies unite in their verdict on this question as far as they make any reference to it.

I will now give my answer to the main proposition in keeping with what I have written. Should a member's name be dropped at any time when he might request it? I do not believe that it should until sufficient effort has been made to save him, which will result either in bringing him back to the church, and to a harmonious Christian walk, or in showing that there is no prospect of soon, and perhaps never, reconciling the matter and saving the member. If the latter result should follow, I can see no other way than to exclude the member. I would not desire to make this exclusion as oppressive as possible, nor to treat him as an outcast afterward. I would use all the love of which my nature was susceptible, as the brother suggests, and try to impress the offender as favorably as I could, as he leaves the church, and make it as easy for him to return, when he reforms. I think there is no one who can favor the manifestation of love more than I do; but at the same time I think that there are cases when that will fail, and some other remedy will need to be applied. It is my opinion that if some were excluded from nearly every church, that others might more easily be saved, I would be opposed very decidedly to the practice of allowing a member to withdraw from a church without the action of the church as any effort to restore the member would be precluded, and would be equal to about no church organization.

I hope what I have written will harm no one, but will provoke investigation, and it may be controversy, that a more clear understanding of the subject may be possessed. It is my earnest desire that the All-Wise One will direct us in the study of this very important question, in order that we as a people may have a more healthy growth, and make more rapid advancement.

W. H. E.

OUR WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 15, 1881.

It seems so certain that the President will not send in any Cabinet nominations until after the Yorktown celebration, whatever may have been his desire at first, that the gossip on this subject has decidedly decreased. Many go so far now as to say that no Cabinet nominations will be sent in until December. This would seem plausible were it not that Attorney General MacVeagh still insists on leaving the Cabinet. He has everything packed up ready to go, and had intended to leave to-morrow. The case of Postmaster General James can be much more easily settled. President Arthur, it is well known, desires above all things to give the Secretaryship of the Treasury to New York, but can not do it while Mr. James retains his place, of which the President is also desirous. He has surmounted this difficulty by urgently requesting Secretary Windom to remain in the Cabinet until December. This Mr. Windom will probably accede to, for the Minnesota Legislature can not elect him until a week from Tuesday, by which time the Senate will doubtless be adjourned. He can therefore retain the Treasury portfolio until he takes his seat in the Senate next December, and thus render it possible for James also to remain. It is stated as a certainty that, in addition to Frelinghuysen as Secretary of State, and Lincoln as Secretary of War, ex-Senator Howe, of Wisconsin, will also be in the Cabinet, but in what capacity is not yet determined.

There was no excitement in the Senate yesterday, though the results of the session of an hour and a half were of importance. Judge David Davis, Senator from Illinois, was elected President pro tempore of the Senate, in place of Senator Bayard, by two majority, all the Republicans and Mahone voting for Senator Davis, and Messrs. Davis and Bayard not voting. Previous thereto, Senator Edmunds's resolution, that the committees of last session be continued, the vacancies to be filled by the President pro tempore, was adopted by two majority, the Republicans, Davis and Mahone voting 'aye, and the Democrats 'no. The vacancies will be filled by those selected in Republican

caucus. An amendment restricting the organization of twelve principal ones, was rejected by the same vote, Davis, on taking the chair dependence of all political Arthur sent in several being those made during dent Garfield, which, in were referred to comm business consisted of the olution, and the introduc not of general importance accept their defeat very ground that, as seven of mission could not bear Senators numbering thir not able to overcome th cans, one assistant Repu dependent.

President Arthur and Cabinet, according to the will leave Washington ear next for Yorktown on the town will be reached the same morning the accompanied by Assistant others from the State De on the Excelsior, stopping In regard to the present town, so far as the arr public are concerned, it a favorable one. The plac ed, and each steamer br to the throng. Little made on the building, the being without its roof booths is still going on comodations for ladies, and lady visitors will be Old Point, Norfolk, or Col. Corbin estimates the accommodations for perha Some relief may be afford anchoring of numerous st where people will be fed grand stand used at the here has been transported will be placed around th will be used for Governm and prominent visitors.

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REPORT FROM B.

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REV. J. B. CLARKE:

Dear Brother,—Your hand on the 31st ult., for you will notice that I have two months on a journey land, and Germany, for the Lord, and to be str brethren in our mutual duration in the warfare.

The number of letters preached can not give the most generally have pre then have visited the sick mit. Concerning my travel tract distribution, is in sh of various kind; some re jected the tracts; what c can not tell as all who, m views go to the Adventist tracts were received mor asked to send more when printed (shall do so now) is a reviving work going Adventists have some Sa

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SABBATH TRACTS

Brother Wardner's Series of

Dr.

Printing 20,000 4-p. tracts 16,000

36,000 tract, 144,000 pages

Distributed 8,900 tracts, 35,000

Stock 37,300 tracts, 106,000

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cautions. An amendment of Senator Garland, restricting the organization of committees to twelve principal ones, which he named, was rejected by the same vote, reversed. Senator Davis, on taking the chair, reiterated his independence of all political parties. President Arthur sent in several nominations, all being those made during the recess by President Garfield, which, in executive session, were referred to committees. The other business consisted of the passage of one resolution, and the introduction of a few others not of general importance. The Democrats accept their defeat very coolly, taking the ground that, as seven on the Electoral Commission could not beat eight, Democratic Senators numbering thirty-seven only are not able to overcome thirty-seven Republicans, one assistant Republican, and one Independent.

President Arthur and the members of the Cabinet, according to the present programme, will leave Washington early Monday morning next for Yorktown on the Tallapoosa. Yorktown will be reached the same night. On the same morning the French guests, accompanied by Assistant Secretary Hitt and others from the State Department will leave on the Excelsior, stopping at Mount Vernon. In regard to the present outlook at Yorktown, so far as the arrangements for the public are concerned, it can not be said to be a favorable one. The place is already crowded, and each steamer brings others to add to the throng. Little progress has been made on the building, the main pavilion still being without its roof. The building of booths is still going on. As to sleeping accommodations for ladies, there will be none, and lady visitors will be compelled to go to Old Point, Norfolk, or Richmond, to sleep. Col. Corbin estimates that there are sleeping accommodations for perhaps 2,100 persons. Some relief may be afforded by the proposed anchoring of numerous steamers off the town, where people will be fed and lodged. The grand stand used at the Farragut celebration here has been transported to Yorktown, and will be placed around the monument. It will be used for Government officials, Masons, and prominent visitors.

Nothing definite is known as to the exact time when Guiteau, the assassin, will be arraigned, but the general opinion is that the event will take place on Monday next. District Attorney Corkhill says that the arraignment will certainly be made on or before Wednesday next. The assassin's condition is unchanged, save that his nervousness hourly increases.

REPORT FROM BRO. ROLF.

The following report from Bro. H. C. Rolf came too late to be incorporated in the Annual Report, of the Tract Society and so is given in full here.

EDSVOLD, in Norway, Sept. 2, 1881. REV. J. B. CLARKE: Dear Brother,—Your kind favor came to hand on the 31st ult., for which I thank, as you will notice that I have been absent for two months on a journey to England, Holland, and Germany, for to see the work of the Lord, and to be strengthened with our brethren in our mutual faith, for the endurance in the warfare.

The number of letters written and sermons preached can not give the exact number, but most generally have preached once a week, then have visited the sick as time would permit. Concerning my travels and experience of tract distribution, is, in short: In Christiania, of various kind; some received and others rejected the tracts; what good they have done, can not tell as all who, mostly are of Sabbath views go to the Adventists. In Sweden, the tracts were received more freely, and I was asked to send more when the last four were printed (shall do so now); here in Sweden is a reviving work going on generally; the Adventists have some Sabbath-keepers here.

The journey to England, visiting Bro. Jones and his church, to see the Christian order and love; went to visit the Scandinavian Home and Strangers' Rest. I have been preaching to them, and distributed Sabbath and other tracts; from here went to Haarlem, Holland, to visit Bro. Velthuisen and his church. With the brethren Potter went to Haarlem from London, and by them was much consoled and refreshed, encouraged by their love and zeal. This place I left after a few days, having seen all the members which are fifteen in number here, who rejoice in the Lord.

SABBATH TRACTS—ACCOUNT.

Table with columns for 'Brother Wardner's Series of Tracts, from No. 1-8', 'Dr.', and '£ s. d. £ s. d.'. Rows include 'Printed 20,000 4 p. tracts', '36,000 tract, 144,000 pages', and 'Stock, 27,300 tracts, 108,800.'

Table with columns for 'Paid, postage, tracts and letters', 'Journey to Xulia to distribute tracts', 'Journey to Sweden to distribute tracts', 'Journey to Xulia with tracts, and arranging for printing Nos. 5, 6, 7, 8, Wardner's series', 'Journey to Xulia, settling price for printing', 'Journey, starting for England, Holland, and Germany', 'Balance', 'Cr.', 'Money received from brethren, for Sabbath cause 1878', 'Ditto, 1879', 'Ditto, 1880', 'Ditto, 1881', 'Received draught on Messrs. John J. Cisco & Son, from Tract Society, Kr. 178 56', and 'H. C. ROLF.'

A QUESTION FOR PROFESSORS.

While witnessing the disregard, not to say contempt, with which the Sabbath that God appointed as a day of rest is desecrated by the great majority of professed Christians, as well as worldlings, the question arises in all its significance, to use the very words with which I have been encountered while admonishing the young in regard to the observance of the Bible Sabbath, "If the seventh day is the Sabbath, then why do so many Christian people keep Sunday?" Why, indeed! Is not this a question that every one who professes the name of Christ, and pretends to be a follower of God's sacred law, should prayerfully, conscientiously answer, with the Bible for his guide, and the ten (not merely nine) commandments for his text, or else confess to a rejection of God's commandments altogether? What is but too often the case with older people is the same with many of the young; they incline to the side of popularity. They can ill withstand the sneer that is not unfrequently cast at those who dare to differ with the popular voice in either word or action.

Reared by Sunday people, and having passed the greater part of my life in a community where that day was generally observed as a Sabbath, yet in the face of all circumstances came the conviction that I must keep the seventh day, or practically deny the importance of the fourth commandment, and consequently that of all the rest. We have no more right to reject that particular one than any of or all the others, and if none are binding, then we must consider the holy Scriptures of no avail; and if civil law is not enacted in accordance with the law of God, it is not built upon a sure foundation, and is unworthy to be supported in a Christian land. The score of years that have passed since I united with a church of the Seventh-day Baptist denomination, have served to strengthen and deepen my convictions on the Sabbath question, although my remote residence has but very seldom afforded me the privilege of worshiping in the sanctuary I love. I do not wish to be understood that keeping the seventh day is the all-important thing which alone is going to save us, as I have heard some First-day people remark in derision of our creed, but it is an institution ordained and sanctified by God, and, being one of the commandments, is as unchangeable and sacred as any other.

I have heard various arguments in favor of the first day of the week as a Sabbath, but never knew it to be proved by the Bible as the Sabbath appointed by God and observed by Christ. Many people who keep it in conformity to the law of man never gave the subject a serious thought, but find it convenient to do like others, while some even confess that the seventh day is the true Sabbath while they still carelessly adhere to the custom of Sunday-keeping and Sabbath-breaking. It seems to me that ministers are needed in every community to stir the minds of professors and non-professors on this subject; for if the seventh day is the right, then the first day is the wrong Sabbath, since God appointed but one day in the seven, which he specified so that no one could mistake the meaning; and he who contends for the contrary must either be blinded or acting in direct defiance of his injunction whose command is paramount.

If these sentiments should seem too strongly expressed, forgive the feelings of a mother whose lot is cast in a locality where adverse influence is brought to bear upon her children, whose moral courage is scarcely

equal to the pressure of adverse opinion against the sacredness of Sabbath-keeping, which she would fain impress upon their youthful minds. May the Word of God outweigh and overcome all obstacles, and remove all stumbling blocks is the earnest prayer of A FRIEND OF THE SABBATH.

"THE History of Sunday and Sunday Laws," by Rev. A. H. Lewis, has been accepted for publication by the enterprising and well-known house of Bellford & Clarke of Chicago. It will probably be put on the market the early part of next year.

Condensed News.

GUITEAU was arraigned on the indictment for the murder of President Garfield, October 18th, and entered the general plea of not guilty. His attorney, Mr. Scoville, indicated the anticipated course of defense, embracing three points: First, the question of law relating to jurisdiction; second, the question of the irresponsibility of this man on account of insanity; third, that the death of James A. Garfield was occasioned by malpractice on the part of physicians attending him. The trial was set for November 7th, the question of jurisdiction to be previously argued. The New York Post's Washington says:

"Guiteau's ride from the jail to the court was attended with no incidents. The prisoner exhibited great excitement and terror, and had to be lifted from the carriage to the pavement. When the assassin was brought into the court room, he was deathly pale and walked with weak and faltering steps. There was no demonstration whatever, the crowded audience watching every detail in painful silence. When seated, Guiteau looked anxiously around to see if the 'avengers' were present, but seeing no evidence of a hostile demonstration, he appeared relieved. During the proceedings, he conversed with Mr. Scoville in the most rational manner. All through the arraignment, the detectives, marshals, and jail officers seemed oppressed with the grave duty with which they were charged, the safe keeping of the prisoner. They gathered in a semi-circle about him. At every movement in the court room they intently looked over the room for suspicious persons, and the police and detectives in the room likewise kept close watch. Sometimes when the door slammed, Guiteau turned nervously in his chair, and looked at the officers to make certain they were near and ready to protect him."

While Guiteau was being arraigned, a large sized man approached the officers of the court and asked for the loan of a pistol. He was taken to police headquarters, where he gave the name of George H. Bethard, and showed a diploma as a lawyer, issued June 23d, at Columbus, O. He said he had fought in Garfield's regiment, and showed two gun shot wounds in his legs, and a bayonet wound in his head, received at the battle of Shiloh. He has been doing clerical work for a lawyer here. He heard that Guiteau would be arraigned to-day, and intended to get a "bull dog" pistol and shoot him at the City Hall. He took his diploma with him to ensure his getting into the court room as a member of the bar. He had evidently been drinking.

A Washington special says: The jail warden considers Guiteau's life unsafe. Almost every day suspicious persons try to get a look at the assassin. The man who arrived from Chicago three weeks ago for the avowed purpose of killing the assassin, is the most persistent. There are other Western men in league with him, and three of them endeavored to gain admission to the jail during the night.

The situation in Ireland has become extremely critical. Many of the chiefs of the Land League have been arrested and imprisoned, among whom are Parnell, Dillon, O'Brien, Hefferman, and O'Kelly. The bitterness of the Irish sentiment is aggravated by every arrest. A mob in Cork dragged an effigy of Gladstone through the mud.

Instructions have been telegraphed to every military station in Ireland, enjoining vigilance, and flying columns are held in readiness for immediate movements. The number of troops in Dublin is 5,000. Every sentry is provided with twenty rounds of ball. The active measures of the military have temporarily scattered and demoralized the League, and it is thought by the Government that the arrest of the leaders will soon quell the disturbances. A mob at Limerick was dispersed by the military and police, after several persons were wounded by the fire of the police, and the wreck of a number of houses. The arrests are regarded with satisfaction throughout Great Britain, and even the industrious trading classes of Ireland, so far as they are able to express their opinions, regard with satisfaction the intervention of the government to relieve them from organized tyranny.

In this country the expressions of the press indicate a strong feeling of sympathy for the peasantry of Ireland, who have very little to hope from the avarice of a class of foreign land owners, who care but little for the wel-

fare of their enforced tenantry, who have no alternative but to submit to the demands of the landlord, starve, or emigrate; the latter, in a large proportion of cases, an impossibility for want of the necessary means. Under such circumstances it is not surprising that the liberty loving American should express sentiments of sympathy for the Irish, and of warning to England.

THE DEATH OF DR. J. G. HOLLAND was announced by telegraph as having occurred at New York on the morning of October 12th, aged sixty-two years. He was apparently in perfect health on Tuesday, and spent the day at the publication office, preparing "Topics of the Times" for the December number of his magazine. He awoke at five in the morning, and spoke to his wife about rising. A moment later he began breathing heavily, and before any one could be summoned he was dead. He leaves a widow, two young daughters, and a son at Yale. He had been suffering from heart disease for six years. He has been for many years a popular writer, and since 1870 editor of Scribner's Monthly. Following a list of his published works, the Elmira Advertiser says:

"In this long list there is not one book that would not do some good to the mind and heart of any reader; there are some that for many years to come will be read, around Winter firesides and under Summer trees, with loving interest. He has been a useful man, and few there are who shall read these lines that will not pay to his memory the tribute of a grateful and sincere regret."

SATISFIED.—A Richmond (Va.) dispatch of Oct. 15th, reports a hostile meeting at 4 o'clock P. M., about ten miles from Richmond, between H. H. Riddleberger and G. D. Wise. Three rounds were fired without either being hurt. Mutual explanations and an amicable adjustment followed.

The principals were placed opposite each other at a distance of ten paces, armed with smooth bore dueling pistols. Upon the first fire Captain Wise's weapon snapped, but he remained unhurt by his opponent's fire. This was followed by two other rounds, without either combatant being hurt. Capt. Wise's hat is reported perforated by a ball, while Riddleberger had a ball pass through his coat. At the end of the third round, the friends of both stepped forward and declared that the vindication had been ample, and hostilities must cease. A mutual explanation was then had and an amicable adjustment reached. Both gentlemen held their positions without change during the whole time occupied by the three rounds.

Riddleberger, who was announced to address a readjuster meeting at Richmond, that night, arrived in time and fulfilled the engagement.

A STORM of great force visited England, October 14th, and extended across the Atlantic in a south-westerly direction, doing serious damage in Central America. In England, the damage to property was enormous, and many lives were lost by the blowing down of houses and chimneys. At least twenty were reported killed, and many wounded, in London. The loss of shipping and loss of life on the water must have been very heavy, but it has been impossible to obtain particulars.

THE United States Senate convened on Monday, October 10th, and organized by the election of Senator Bayard as President pro tem., before the Senators elect from New York and Rhode Island were sworn in. After the new Senators, who are all Republicans, had taken their seats, the political complexion of the body was somewhat changed, and the Republicans, assisted by Senator Mahone, elected Senator David Davis, President pro tem., Senators Bayard and Davis not voting.

A FIRE on Fourth Avenue, New York, Oct. 10th, destroyed the horse-car stables owned by W. H. Vanderbilt, with about one hundred horses, causing a loss of \$500,000. The flames spread to Morrell's large furniture storage building across the street, which was destroyed. Some of the finest furniture in the city was stored there, including a \$50,000 painting, the property of Vanderbilt, all of which burned. Loss \$2,000,000. The fire is supposed to have originated from the upsetting of an oil lamp in the stables.

THE attempt to collect royalty on driven wells is creating quite a stir in Chemung county just now; and it seems likely to have another chance for judicial decision. The Elmira Farmer's Club has taken hold of the matter, and it is probable that when a decision shall be reached, it will be one that will be final. The Elmira Advertiser proposes to pay \$100 a year, for five years if necessary, to assist in testing the validity of the claim.

The Industrial League of America has called a National Tariff Convention at Chicago, Nov. 15th.

The unusual drought in Florida has had the effect of drying up Sibley Lake to such an extent as to leave only a few slush spots here and there, and in these alligators sought refuge in large numbers, digging huge burrows into the ground. This has furnished great sport to settlers in the neighborhood, who have gone in crowds to these spots, and fished with fine success for the enormous reptiles. The manner of catching them has been to thrust long rods with hooks at the end into one of the cavernous burrows and stir up the occupants. One of the alligators would snap at the rod, a jerk would fasten the hook into the soft part of the lower jaw, and it would then be easy to draw the animal out and kill it with hatchets.

A dispatch was received in New York on the evening of October 15th, from Utica, saying that Conkling, who had been unwell for some time, was reported as being unable to leave his room. His physician has been frequently in attendance during the past few days, and has enjoined absolute rest and the strictest quiet.

Owing to a freshet in the Upper Mississippi and tributaries, the saw mills at Clinton and Davenport, Iowa, and Eau Claire, Wis., have been compelled to suspend operations, causing a serious loss. Bridges have been washed away and the roads are impassable. Trains are also delayed.

Two of the Iron Mountain train robbers who were confined in the penitentiary at Little Rock, have confessed. Their names are Samuel and Thomas Williams. They were formerly printers in St. Augustine, Fla., and were out of money and plundered the train for funds to get married on.

The sanitary condition of the French army in Africa, is said to be horrible. They have had to live without blankets, food, or surgical appliances. This neglect has worked fearful havoc among the troops. The revelations have created a great sensation in France.

The California planing mill, Wegmore's lumber mill, and a number of small establishments in San Francisco, were burned Oct. 14th. Loss about \$250,000. Two workmen perished, and a number of others narrowly escaped.

The State elections in Ohio and Iowa, which occurred last week, were carried by the Republicans. The majorities have not been officially announced, but they were sufficiently emphatic for all practical purposes.

A suit has been commenced at Quebec against A. H. Murphy, Member of Parliament, for \$150,000, alleged penalty for sitting in the legislative assembly without the proper legal qualifications.

Judge Jamieson charged at Chicago, last week, emphatically in court the grand jury regarding gambling in grain, and declared that the laws against such operations must be enforced.

Advices from Cheyenne state that a severe sleet storm has prostrated all the overland telegraph wires westward. A large force of repairers are at work repairing communication.

Secretary Windom is a candidate for United States Senator for Minnesota, with the probabilities all in favor of success.

Governor Wiltz died at New Orleans on the morning of October 16th.

SPECIAL NOTICES.

THE sickness of my son has necessitated my return to Milton, and I wish my correspondents to address me at Milton Junction, Rock Co., Wis., for the present. V. HULL.

BY REQUEST, Rev. D. E. Maxson, D.D., will deliver a sermon in the Second Alfred Church, on Sabbath morning, Oct. 22d, on "The Nature and Tendency of Secret Societies."

THE Ministerial Conference of the Western Association, will be held with the Church of Independence, on the 2d Tuesday of November, 1881, (Nov. 8th).

PROGRAMME.

- 10 A. M. 1. Opening Discourse, (followed by criticisms, and discussion of miscellaneous questions pertaining to ministerial work). J. Sumnerbell. 2. Essay, "Relation of Seventh-day Baptists to Health Reform." D. K. Davis.

- 2 P. M. 1. Topics for discussion: (a) Sermon Preparation, B. E. Fisk (b) How to conduct prayer-meetings, C. A. Burdick (c) How to conduct Sabbath services, I. L. Cottrell (d) Miscellaneous questions and answers. 7 P. M. 1. Sermon, "Church Discipline," D. E. Maxson 2. Closing Service, led by Jared Kenyon.

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.

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 9 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.

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.

Selected Miscellany.

THE DESERTED CHURCH.

High on the lichened ledges, like A lonely sea-fowl on its perch, Blown by the cold sea-winds, it stands, Old Gosport's quaint, forsaken church.

JOHNNIE'S TEMPTATION.

"O dear! I can't get this example," and down went book and slate in a very impatient way. "If you will let me, I think I can help you," said a voice near.

"No; you know we were not to ask any one about it." "Yes, I forgot. It seems a week since yesterday." "You know the day you showed me how to do the example?"

was fit to try to take the prize from Willie. During my absence they took his paper from my desk and placed another in its stead. I will not say how Johnnie Brown got it, but he did.

THE SUEZ CANAL.

Herapath's (London) Journal says: There really appears to be scarcely any limit to the prosperity of this great canal. It was at one time regarded as such a chimera that in the surprising adventures of Baron Munchausen, published towards the close of the last century, we find the Baron, who was a remarkably good hand at drawing the long bow, introducing his imaginary construction of such a canal as something especially calculated to excite the risibilities of his readers.

KEEP fattening hogs in small pens, a few in each when practicable, observing, as far as convenience will allow, to have those of an age and size together.

feeding of corn alone causes the teeth to become sore, and diminishes thereby the appetite and the quantity consumed. Milch cows now need extra care.

REJECTED MANUSCRIPTS.

Persons complaining of the great numbers of books published, should pause to consider that the number of works annually printed is small in comparison with those written, ready for the press, but rejected by the publishers.

Since "readers" are not infallible, being mortals, they commit mistakes. Miss Evans' novel of "Beulah" was rejected by half a dozen houses. At last Carleton's "reader" saw its merits, and on his judgment it was published without delay, making \$3,000 for the publishers and as much more for the author.

Readers for magazines and story papers have a hard and endless task. Oliver Dyer, who has written a good deal himself, is the "reader" for Bonner's New York Ledger, and has filled the place acceptably for a number of years.

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FOR ONE DIME YOU CAN GET GOOD WORK FOR THREE MONTHS! We will send you our new large illustrated First Class Paper.

HISTORY OF CONFERENCE.—REV. JAMES B. BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50.

Agents wanted for "OUR WESTERN EMPIRE." This work, 30 months in preparation by Albert Geographical scholar, contains a full and complete history of the West.

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LESSON LEAVES,

CONTAINING THE INTERNATIONAL LESSONS, Prepared by the SABBATH SCHOOL Board of the General Conference, and published at the SABBATH RECORDER OFFICE AT 75 CENTS A HUNDRED PER MONTH, FREE OF POSTAGE.

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

NATURE'S GOD-AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

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, 19 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.

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

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10 cents.

This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

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

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

The Society also publishes the following tracts, which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above-named books, and a liberal discount to the trade. Other works soon to be published.

TRACTS.

- No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath. 40 pp.
No. 16—The Sabbath and its Lord. 28 pp.
No. 22—The Bible Doctrine of the Weekly Sabbath.
TOPICAL SERIES—by Rev. James Bailey—No. 1, "My Holy Day," 28 pp.; No. 2, "The Moral Law," 28 pp.; No. 3, "The Sabbath under Christ," 16 pp.; No. 4, "The Sabbath under the Apostles," 12 pp.; No. 5, "Time of Commencing the Sabbath," 4 pp.; No. 6, "The Sanctification of the Sabbath," 20 pp.
"THE SABBATH: A Seventh Day, or The Sabbath Day. Which?" By Rev. N. Wardner. 4 pp.
"THE LORD'S DAY, OR CHRISTIAN SABBATH." By Rev. N. Wardner. 4 pp.
"Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp.
"CONSTANTINE AND THE SUNDAY." By Rev. N. Wardner. 4 pp.
"THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp.
"Did Christ Abolish the Sabbath of the Decalogue?" By Rev. N. Wardner. 4 pp.
"Are the Ten Commandments Binding alike upon Jew and Gentile?" By Rev. N. Wardner. 4 pp.
"WHICH DAY of the Week did Christians Keep as the Sabbath during 300 years after Christ?" By Rev. N. Wardner. 4 pp.
\* Rev. N. Wardner's eight tracts are also published in German.
Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to D. R. STILLMAN, Alfred Centre, N. Y.

CAUSE AND

An old missionary on Waugh: Years ago I set out to find a friend, who had been a with me to give me such be necessary. I reman around us was low and "True," said he, "but will show you as hands ever made." We rode on, and grad out before us, rich in its its carpet of verdure. "Do you see," said he yonder?" "Yes." "Well, the owner livs sons hung. You see the "Certainly." "You may think it builder of it, who lives t the State prison. You that house on the left?" "I do." "Well, the resident o hung. Further on, do and that house pretty we "Yes." "The man living th State prison. Over the residence?" "Yes." "You may think it liv living there has also had The facts stated led m ant: "How came these th record is black as any I give me the explanation. "I will do so in brief, the other side of the ma tied there. The land, forsen, proved very pro duced corn, wheat, osts chards. The markets They soon came to be w marketed in the Fall be the Winter; so they gaw disipation. They built school-house. Their c ignorant, and vicious, turned into cider, and t were given up to convi was not strong enough, came into use. They h and these parties mead dancing meant drinkin meant a drunken revelr ry a fight, and the fight murder. These are b not enlarge upon the pa

RULE OF CALCULATING

By the following rule nearly the weight of live the animal stands squar cumberence behind the is the gir h. Then meas the tail which plumbs th er part of the buttock, along the back to the f der-blade—this will be work the figures thus: a bullock six feet four feet three inches, which makes thirty-three squ and this multiplied by number of pounds allow cial foot of cattle meas and more than five feet pounds. When the a than nine and more th thirty-one is the num estimated for each sup And suppose a small two feet in girth and these multiplied togeth which multiplied by ec pounds allowed for ea cattle measure less th —makes forty-four pou a calf or sheep, etc. to inches in girth, and th length, that multiplied teen square feet, and sixteen—the number of cattle measuring less th three feet in girth—m dimensions of cattle, s taken this way, will g four quarters of the offal. A deduction m mals half fattened—o from those that are f has had calves one p in addition to the one on every twenty.—Bos

CAUSE AND EFFECT.

An old missionary once said to Rev. John Waugh: Years ago I set out to labor in Indiana. A friend, who had been a long resident, was with me to give me some information as might be necessary. I remarked that the land around us was low and poor quality.

"Do you see," said he, "that brick house yonder?" "Yes." "Well, the owner living in it has had two sons hung. You see that stone house?" "Certainly."

"You may think it remarkable, but the builder of it, who lives there, has two sons in the State prison. You can not fail to see that house on the left?" "I do."

"Well, the resident of that has had a son hung. Further on, do you see that grove and that house pretty well set back?" "Yes."

"The man living there has a son in the State prison. Over there you can see another residence?" "Yes."

"You may think it incredible, but the man living there has also had a son hung." The facts stated led me to ask my informant: "How came these things to happen? The record is black as any I have ever heard. Do give me the explanation."

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FOR SALE AT THIS OFFICE.—THE CONSTITUTIONAL AMENDMENT; OR, THE SUNDAY, THE SABBATH, THE CHANGE AND RESTITUTION. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the Christian Statesman.

Table with columns: STATIONS, No. 8, No. 12, No. 4, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred.

ADDITIONAL LOCAL TRAINS EASTWARD. 5:00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5:20, Forestville 5:40, Smith's Mills 5:57, Perryburg 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, Scio 1:25, Friendship 3:03, Belvidere 3:30, Belmont 3:53, Scio 4:17, Wellsville 5:55, Andover 6:42, Alfred 7:42, Almond 8:10, and arriving at Hornellsville at 8:55 P. M.

Table with columns: STATIONS, No. 3, No. 9, No. 29, No. 1. Rows include New York, Port Jervis, Hornellsville, Alfred, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca.

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 12:30, Vandalia 12:41, Carrollton 1:40, Great Valley 2:00, Salamanca 2:10, Little Valley 3:25, Cattaraugus 4:05, Dayton 5:20, Perryburg 5:40, Smith's Mills 6:31, Forestville 6:54, Sheridan 7:10, and arriving at Dunkirk at 7:55 P. M.

Council Bluffs, Omaha, DENVER, LEADVILLE, SALT LAKE, SAN FRANCISCO, DEADWOOD, SIOUX CITY, Cedar Rapids, Des Moines, Columbus, and all points in the Territories, and the West.

Table with columns: STATIONS, 20, 21. Rows include Carrollton, Bradford, Bradford, Custer City, Bradford, Custer City, Bradford, Buttsville.

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S. S. Department.

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

Geo. H. Babcock, President, Plainfield, N. J. Rev. A. H. Lewis, Vice President, Plainfield, N. J. Rev. L. E. Livermore, Secretary, New Market, N. J. L. D. Titworth, Treasurer, New Market, N. J.

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. Exod. 40: 1-16. Oct. 15. The Burnt Offering. Lev. 1: 1-14. Oct. 22. The Peace-Offering. Lev. 7: 1-18. Oct. 29. Nadab and Abihu. Lev. 10: 1-11. Nov. 5. The Day of Atonement. Lev. 16: 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. Num. 21: 1-9. Dec. 3. Balaam. Num. 24: 10-13. Dec. 10. Last Days of Moses. Deut. 32: 44-52. Dec. 17. Review. Dec. 24. Special Lesson. Dec. 31. The Beginning of the Gospel. Mark 1: 1-13.

LESSON V.—NADAB AND ABIHU.

BY J. J. WHITE.

For Sabbath-day, October 29.

SCRIPTURE LESSON.—LEVITICUS 10: 1-11.

1. And Nadab and Abihu, the sons of Aaron, took either of them his censers, and put fire therein, and took incense thereon, and offered strange fire before the Lord, which he commanded them not. 2. And there went out fire from the Lord, and devoured them, and they died before the Lord. 3. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come near me, and before all the people: I will be glorified. And Aaron held his peace. 4. And Moses called Mishael and Elzaphan, the sons of Uziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. 5. So they went near, and carried them in their coats out of the camp; as Moses had said. 6. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. 7. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses. 8. And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: 9. and that ye may put difference between holy and unholy, and between the unclean and the clean. 10. And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

CENTRAL TRUTH.—The necessity of a righteous character.

- 1. Lev. 10: 1-11. 4. Lev. 8: 22-36. 2. Lev. 7: 19-38. 5. Lev. 9: 1-14. 3. Lev. 8: 1-21. 6. Lev. 9: 15-24. 7. Lev. 10: 1-11.

GOLDEN TEXT.—"Ye shall be holy; for I am holy."—Lev. 11: 44.

TIME.—B. C. 1490. PLACE.—In the wilderness before Mt. Sinai.

- I. Destroyed. v. 1-3. II. Cast out. v. 4, 5. III. Mourning forbidden. v. 6, 7. IV. Warning and counsel. v. 8-11.

QUESTIONS.

I. Destroyed. v. 1-3. Who were Nadab and Abihu? See Exod. 6: 23; 24: 1, 2. To what office had they just been set apart? and what were the duties and rules of that office? See Lev. chap. 8 and 9. Wherein consisted the gravity of the offense of these men? Fire is sometimes put for zeal or natural impulse, or character; hence, what principles or laws of God did these men ignore and violate? What fire should they have used? See chap. 6: 13; 9: 24. Under the circumstances, was their destruction avoidable? Can God be approached in any or every way men may choose? In what way did these men dishonor God? Do the principles and laws involved in this occurrence hold between God and all created intelligences in all ages? Are God's laws and requirements arbitrary, or are they the necessary outgrowth of his character? How did this calamity affect Aaron? II. Cast out. v. 4, 5. By what authority were the destroyed cast out? Will the principles and laws that defend and govern the sanctuary of God and the camp of his saints ever change? III. Mourning forbidden. v. 6, 7. Why were Aaron and his sons forbidden to mourn for their lost relatives? Will this principle prevail in heaven? What to Aaron and his sons was the only safe life of action? What law governed them in their service and worship? Will the worship and service of God be forever guarded and governed by his law? IV. Warning and counsel. v. 8-11. Were Nadab and Abihu in all probability drunk? If so, is drunkenness in any way a palliation for heinous mistakes and crimes? Wherein lies special sin and danger of drunkenness? What effect has strong drink upon the intellectual and moral natures of man?

[The copy for Comments on the Sabbath-school lesson, which should have appeared in this number of the Recorder, has not been received. A telegram from Bro. Geo. H. Babcock informs us that they will appear next week, which will be in time for most of the readers of the Recorder.]

A NEW BOARD.

The readers of the RECORDER will have seen by the published minutes of the General Conference, that a new Sabbath School Board has been appointed. This was done at the request of the former Board, and for the reason that, having been appointed upon the Tract Board, they felt unable to fill both to advantage. There was also the valid reason, that the new Board being located in the immediate vicinity of our Publishing House, could better attend to the needs of the Sabbath School Department. We congratulate the denomination on the change, knowing the members of the new Board to be capable and earnest Sabbath-school workers, who will be able to do more for the cause than we have done. In retiring from the charge of this department, we wish to express to all who have so

generously helped us in lesson preparations and contributions, our sincere thanks, hoping that they may find in the consciousness of well doing, and in the recompense of the Master a full reward for their labor. Trusting that the new Board will receive even more abundantly than we have done, the cordial support and assistance of all the Sabbath-school workers, and that their labors may be abundantly blessed, we bow our cordial adieus. For the retiring Board, GEO. H. BABCOCK, President.

MOSES'S CONTEMPORARIES.—The pyramids of Sakkara near Thebes have been opened with the result of discovering a precious "find." The fact that Arabs were peddling ancient relics at astonishingly low prices roused the suspicions of the Turkish governor, who set Herr Brugsch, the brother of the Egyptologist, on the scent. He discovered the store-house from which these dealers in antiquities had drawn their supplies—a gallery nearly two hundred feet long hewn out of the solid rock, and filled with the secular and sacred relics of Theban dynasties. It contains the mummies of thirty kings and royal personages, with their mortuary inscriptions, and decorated with the floral wreaths with which they were buried over three thousand years ago. Among them were the mummies of Thotmes I., II., and III., and of Rameses II. In the gallery was a large leather tent, with baskets, lamps, and chairs belonging to King Pinotau. Four papyri were found, very closely written. They are twelve to sixteen inches in width and aggregate one hundred feet in length. Much is hoped from this discovery in the way of straightening out the confused record of Egyptian dynasties.

LIFE-FORCE may go into words or it may go into deeds. The power of steam may expend itself through the cylinder or through the whistle. Steady living, under the sweet pressure of genuine love for God, is vastly more eloquent than the most rhetorically sweet-sounding declarations by the human voice. There may be a religion without words; there can be none without deeds. The old proverb puts it well, "None preacheth better than the ant, and she says nothing."—S. S. Journal.

Now that the terrible heat of the long Summer is past, and the air breathes again with a more enlivening inspiration, it may be well to inquire how we are related as to our work. Are we ready now to enter again upon our duties with a truer consecration? Shall we study the Word with a keener zest, and impart instruction with a warmer love? Shall we once more recall and re-adopt that noble consecratory motto, "More and better work for Jesus?"—Our Bible Teacher.

In the Swedish of the New Testament the phrase which we translate, "Search the Scriptures," begins with a word which is rendered into English by our emphatic word ransack. And what a peculiar energy and suggestion of thoroughness it gives. To ransack the Scriptures as we would ransack a house, up and down, from room to room, and drawer to drawer means a diligent determination to find the objects sought.—Our Bible Teacher.

SUPPOSE the pastor, every few Sabbaths, should fail to appear in his pulpit at the hour of service, with no substitute and no notification of his absence, leaving the elders to hold some kind of a meeting or send the people away—how long could such a pastor retain his place? Teachers who stay away from their classes and make no provision for them, can work out the meaning of this paragraph.—Westminster Teacher.

SECRETARY OF WAR, LINCOLN, has prohibited the use of tobacco at West Point. It is stated that four-fifths of the students are addicted to its use. It may be difficult at first for them to break the injurious habit; but the Government which educates men for its service has a right to demand that their bodies shall not be weakened, or their brains injured, by a worse than useless fashion.—Baptist Teacher.

THE Teacher's Mentor aptly says: "The teacher's fish-hook is the interrogation point, and upon its skillful use very largely depends his success. With his questions he angles in the scholar's mind for facts, conclusions, judgments, the stores of memory, the results of all mental processes."

THERE is nothing like training the children to be liberal. The Presbyterian Sunday-schools of this country contributed \$250,000 a year. "The child is father to the man."

THE Plainfield Excel Band has been raising funds, clothing, &c., for the Michigan sufferers.

TWENTY-SEVEN members of the Plainfield Sabbath-school were present every Sabbath during the quarter ending Sept. 30th, each one of whom received a certificate to that effect, written upon a beautiful floral card.

AN Excel Band of twenty-five members has been formed at Mystic Bridge, Conn.

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.—Tobacco Blade.

IN APRIL LAST, twenty-four members of Arlington's minstrels were taking Warner's Safe Kidney and Liver Cure. It made them happy.

A GREAT PREMIUM LIST.—The New York Weekly Express, established in 1835, is not only one of the Oldest and Cheapest but Best of the New York Weekly Family Newspapers. It is now making a great and successful effort to reach a larger and more general circulation than any weekly newspaper in the United States, and to this end is offered an attractive list of substantial and valuable premiums to single and club subscribers. The long established reputation and responsibility of the Publishers who not only publish the Weekly Express, but the New York Daily Evening Express is a sufficient guarantee of the character of the premiums offered and the good faith that will govern their distribution. Besides the many other attractions of The Weekly Express it publishes regularly, by authority, the Brooklyn Tabernacle Sermons of the Rev. T. DeWitt Talmage, D. D. The subscription price, One Dollar a year, places it within the reach of all. The office of THE NEW YORK WEEKLY EXPRESS is 23 Park Row, New York.

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.

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, moths 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.

"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.

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.

DIED.

In Hartsville, N. Y., Oct. 17, 1881, Mrs. BETSEY BURDICK, mother of Eld. Hiram P. Burdick, aged 84 years.

In Wellsville, N. Y., Oct. 6, 1881, of diphtheria, MARY EMMA BASSETT, daughter of George Henry Bassett, aged 4 years. The little one longed to go to her mother, who went on before her only a few months ago. I. L. C.

In Independence, N. Y., Oct. 8, 1881, of organic disease of the heart, SUSAN CLARKE, wife of Henry Clarke, in the 67th year of her age. She was a great sufferer during her last illness. She died as she had lived, loving her Savior.—She leaves a husband and several children to mourn her loss. Funeral services were held with the Baptist Church of Whitesville, of which she was a member. I. L. C.

In Shongo, N. Y., Oct. 11, 1881, JOSEPHINE, wife of Isaac Dickinson, aged 62 years. For several years she had been in poor health, but recently her disease assumed a new type, resulting in her death. We heard her spoken of as being very kind among the sick. She has left a husband, nine children, and other relatives. J. K.

At his late home near Marlboro, N. J., Oct. 8, 1881, Mr. REUBEN J. AYARS, in the 72d year of his age. He had suffered for two years from the effects of a stroke of paralysis, which affected both mind and body, until the strong and vigorous constitution of his earlier years was completely broken, and death came to his relief. He was a member of the Shiloh Church. T. L. G.

Near Pardee, Atchison Co., Kan., Sept. 18, 1881, of consumption, terminating in dropsy, SAMUEL D. FERRY, aged 54 years, 1 month, and 13 days. Bro. Ferry was baptized by Eld. David Clawson, and united with the Marlborough (N. J.) Church at the age of fourteen years. In November, 1851, he married Eunice W. Hall, of Shiloh, N. J., and at once made their home in Illinois, and removed to Pardee, Kansas, in 1857. He was a constituent member of the Pardee Church, and remained a faithful member until his death. His disease was lingering and tedious, extending over a period of three years or more. For the last months he suffered very much, all of which he bore with Christian fortitude and patience. He made no complaint that he was suffering more than he deserved, but frequently remarked that there was so much dross in him that it required great suffering to burn it out. He mourned over his failings and shortcomings as a Christian, and in humility of soul relied wholly on the Lord Jesus Christ to forgive all his sins, and save him at last. His last days were such as to show the great worth of the Christian religion. He leaves a wife and three children to mourn his departure, and yet they are cheered with the assurance that he is free from suffering and receiving the reward of the Christian. His funeral was largely attended by the many sympathizing friends. S. R. W.

In Johnstown, Wis., Oct. 7, 1881, of consumption of the bowels, Mrs. LOVINA ALVerson, aged 63 years and 4 days. She professed hope in Christ in early life, and died in the full assurance of faith. N. W.

At his residence, in West Hallock, Ill., Oct. 9, 1881, of typhoid fever, RUDOLPH E., oldest son of

Mr. Edgar and Sarah Ayres, aged 27 years. He was married about four years ago to Miss Lillie M. Vars, daughter of Mr. Thomas and Helen Vars. Another beautiful life is closed on earth; another loved one has left an affectionate wife and two little ones to mourn his departure. Beneath this coffin-lid lie crushed the brightest earthly hopes of wife, parents, sisters, brothers, friends. They loved him so—their brave, gifted, talented Rudolph—that their hearts are well-nigh broken by the parting. In each relation as husband, father, son, brother, teacher, and friend, his life rounded out in full completeness. The funeral services, Oct. 11th, were attended by the largest concourse of relatives, friends, and neighbors, ever assembled at a funeral in this place, expressing their deep grief and sympathy for the loss of this estimable young man.

LETTERS.

J. B. Williams, G. Velthuisen, Julia M. B. Ambler, Geo. Hider, John Yates, L. R. Swinney, Geo. H. Babcock, J. E. Mosher, L. B. Davis, Jr., R. T. Burdick (Cr. in Recorder of July 28th), Susan Witter, Lois Babcock, Cora J. Williams, Mrs. Geo. H. Holberton, H. D. Clarke, J. Greene, S. R. Wheeler, Samuel J. M. Andrews, Mrs. Celia Robbins, W. E. M. Oursler, F. M. Dealing, Ansel Crouch, R. D. Burdick.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

Table with 2 columns: Name, Amount. Includes E. B. Stillman, Alfred Centre, \$2.00; Mrs. L. Woodworth, Whitesville, 2.00; Mrs. Susan Witter, Petrolia, 2.00; Mrs. Celia Robbins, Wells, Minn., 1.00; Mrs. S. D. Potter, Farina, Ill., 2.00; Geo. Hider, Wincanton, Eng., 1.25; W. B. Maxson, Plainfield, N. J., 2.00; Mrs. A. C. Kenyon, Albion, Wis., 2.00; C. W. Threlkeld, Carlsruhe, Ky., 2.00; Lois Babcock, Townsend, Ohio, 2.00.

FOR LESSON LEAVES.

Miss Cora J. Williams, New London, \$1.57; J. B. Williams, Harvard, Neb., .75; L. B. Davis, Jr., Lost Creek, W. Va., 3.00; Ellsworth F. Randolph, Berea, .90.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Oct. 15th, 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 33,623 packages; exports, 5,352 packages. The market is easier. Very high prices out of exports and lessen home consumption and limit business. 40c. was had for a little tip end fancy last week's creamery make, but some creameries run poor and lifeless, like the dry, stubbly feed they come from, and only bring 33 @ 35 cents. September creamery tubs that have been over-held are the hardest. Some of them are rancid on top, and sell slowly at 26 @ 28 @ 30 cents; and last half September runs up to 32 @ 35 cents. Entire dairies sell quite readily at a range from 25 @ 30c. Sweet cream creameries, October make, sell at 32 @ 33 cents, and fancy up to 35c. Early sweet creams are offered at 24 @ 25c. Dairy Fall make is running poor; the fine of it is scarce and sells quick. Western hash, under the various names of Imitation Creamery, Ladle Packed, and Factory butter, sells from 14 cents up. Several parcels of 50 and 100 tubs sold at 16 cents, and 500 or 600 tubs at 18c.; and some fine fresh flavored imitation creamery sells up to 25 @ 28c. The market closes a little "groggy." We quote:

Table with 2 columns: Item, Price. Includes Creamery, fancy, fresh make, .36 @ .38; Sweet cream creameries, fresh make, .30 @ .32; Dairy butter, finely made, fresh flavor, .25 @ .26; Imitation creamery, fine fresh flavor, .20 @ .22; Western factory, fine June stock, .17 @ .18.

CHEESE.—Receipts for the week were 37,395 boxes; exports, 14,130 boxes. Exports are very light this week, and shippers practically out of market claiming they can not do business unless at a loss, and that trade on the other side is very dull. Stock therefore accumulates. 100 boxes September sold, deliverable here, at 1 1/2 cents, and 1,000 boxes at 12 cents. Extra fine full cream Septembers are in good fair demand at 12 1/2 @ 13 cents. Choice small size September and October creamery cheese are selling well at 10 @ 12 cents. Off flavored cheese are at the moment quite unsaleable, and poor skips the same. We quote:

Table with 2 columns: Item, Price. Includes September make, fine full cream, .13; Early make good cheese, .12 @ .12 1/2; Factory, partly skimmed, 9 @ 11.

Eggs.—Receipts for the week, 7,695 barrels, and 2,751 boxes. All strictly fresh laid stock is in quick demand at higher prices. We quote:

Table with 2 columns: Item, Price. Includes Near-by marks, fresh laid, .27 @ .28; Western and Canada, .23 @ .25.

BEEFWAX.—Pure wax 21 @ 23 cents.

BEANS.—The market remains solid at full prices. Receipts are very light, and demand quick. We quote:

Table with 2 columns: Item, Price. Includes Marrows, 1881, per bushel, \$3.40 @ \$3.60; Mediums, .34 @ .35.

DRIED FRUITS.—The market is quiet, especially in apples, which are more generally offered, and considerable parcels of new evaporated arriving. We quote:

Table with 2 columns: Item, Price. Includes Evaporated apples, ring cut, choice, .12 @ .12 1/2; State and Western, quarter apples, .64 @ .7; Apples, North Carolina, sliced, .6 @ .9; Peeled peaches, evaporated, .83; Peeled peaches, sun dried, .18 @ .25; Unpeeled peaches, halves and quarters, .84 @ .94; Raspberries, dried, .28 @ .30; Blackberries, .12 @ .14; Cherries, .19 @ .20; Plums, .15 @ .17.

LIVE POULTRY.—We quote: Turkeys, mixed, per lb., .10 @ .14; Ducks, per pair, .50 @ .75; Chickens, .13 @ .15.

- Chickens and fowls, dry picked, .13 @ .14; scaled, .12 @ .14; Ducks, per pair, .50 @ .75; Pigeons, .25 @ .30.

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

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 ill results from heavy indigestible food. Sold only in cans, by all grocers. ROYAL BAKING POWDER CO., New York.

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In giving a statement of the condition of the work of the year, we gratefully acknowledge the care that has been taken in the management of the Society has been a responsibility. We have nest wish that our every prudence and faith sole aim to build up the submit an account of ing that you will give consideration. ANNUAL Bro. L. C. Rogers Board to preach the session, with Bro. D. This Anniversary is cast over it by the Nathan V. Hull, D. the 5th inst., at All the 73d year of his founders of this Society history has been of friends, and much of ing officers. For ty he was its President, since he has been on. For nine years, the Society has issued faithful and able

PUBLISHED BY THE AMERICAN SABBATH SCHOOL BOARD.

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The Sabbath PUBLISHED WEEKLY BY THE AMERICAN SABBATH SCHOOL BOARD. ALFRED CENTRE, ALLE

As the Denominational Paper Baptists, it is devoted to the promotion of the views of that portion of the reformatory measures which improve the moral, social, or humanity. In its Literary and humanly, the interests and tastes will be consulted.

Transient advertisements are charged an inch for the first insertion, and for each subsequent insertion, one-half inch. Legal advertisements inserted for long terms. Yearly advertisers may have changed quarterly without extra charge. No advertisements of objectionable character are admitted.

The office is furnished with material, and more will be added on demand, so that all work is done with neatness and dispatch.

All communications, when published, should be addressed to BATH RECORDER, Alfred Center, N. Y.

For the Sabbath School MY MARK I sat by the boundless ocean, With its ebbing and flowing, And watched the white-capped waves, On its heaving bosom, And the restless waves of life, As they beat on the shore, The same since the birth of time, With a grand and mighty power.

AWED was my mind by the scene that befell me, And my thoughts were all in a whirl, While my feelings were all in a whirl, "Oh, wonderful work of Thy hand, Thou deep and dark, As broad and as deep as the sea, So gay thy Creator."

I needed to look no farther, The fact was as plain as the nose on my face, Of a personal God and Father, As the stars and the sun, My heart was filled with love, And prostrate on the ground, I acknowledged and worshipped, The Source of heaven, and earth.

ASHAWAY, R. I. THE AMERICAN SABBATH SCHOOL BOARD Thirty-eighth Annual Report

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