

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XXXVII.—NO. 43.

ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 27, 1881.

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## The Sabbath Recorder.

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

As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reformatory measures which shall seem likely to improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be consulted.

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

For the Sabbath Recorder.

MY MAKER.

I sat by the boundless ocean,  
And watched the white-winged vessels  
On its heaving bosom ride;  
And the restless waves ever rolling,  
As they beat on the rock-bound shore,  
The same since the birth of the ages,  
With a grand and musical roar.

Awed was my mind by the grandeur  
Of the scene that before me lay,  
And my thought went away to his Maker,  
While my feelings impelled me to say:  
"Oh, wonderful work of creation!  
Thou deep and dark blue sea,  
As broad and as deep as thy waters,  
So great thy Creator must be."

The day into evening was fading,  
And turning my face toward the skies,  
I saw, gazing on me from heaven,  
A myriad of bright, sparkling eyes.  
Again I thought of the Maker,  
That Power all powers above,  
Of all things made, the Creator,  
A Being of infinite love.

I needed to look no farther;  
The fact was as plain to me,  
Of a personal God and Creator,  
As the stars and the boundless sea.  
My heart was filled with emotion,  
And, prostrate on the strand,  
I acknowledged and worshiped my Maker,  
Source of heaven, of sea, and of land.

ASHAWAY, R. I. E. P. S.

THE AMERICAN SABBATH TRACT SOCIETY.

Thirty-eighth Annual Report of the Executive Board.

In giving a statement of the progress and condition of the work intrusted to us another year, we gratefully acknowledge the divine care that has been over our labors. The management of the various interests of this Society has been a burden of no small responsibility. We have borne it with an earnest wish that our every step might be taken in prudence and faithfulness, and with the sole aim to build up the cause of truth. We submit an account of our stewardship, trusting that you will give it careful and kindly consideration.

ANNUAL SERMON.  
Bro. L. C. Rogers was appointed by the Board to preach the Annual Sermon at this session, with Bro. D. E. Maxson alternate.

IN MEMORIAM.

This Anniversary has an uncommon gloom cast over it by the recent death of Rev. Nathan V. Hull, D. D., which occurred on the 5th inst., at Alfred Centre, N. Y., in the 73d year of his age. He was one of the founders of this Society, and through all its history has been one of its most zealous friends, and much of the time one of its leading officers. For twelve of the earlier years he was its President, and much of the time since he has been one of the Vice Presidents. For nine years, the period during which the Society has issued the SABBATH RECORDER, he has been employed as editor, rendering faithful and able service at his post, almost

without any interruption until his fatal sickness. He was born in Berlin, N. Y., Oct. 18, 1808. In 1814, he removed to Alfred, N. Y. His father was Rev. Richard Hull, one of the pioneers of our denomination.

Nathan Vars Hull was reared under circumstances far from opulence. His character was moulded amid some of life's stern realities. He entered the ministry in 1832, at a period when there were comparatively few educational advantages at the command of the sons of Seventh-day Baptists. But possessed of talents naturally brilliant, and of an insatiable love of knowledge, he equipped himself so well as to take high rank among the skillful and eloquent advocates of truth. His whole being seemed enlisted in the one aim to make known to man the law and love of God. Blessed with a physical constitution well suited to arduous work, and with an active acute intellect, and with a tender, overflowing heart of Christian emotion, he pursued his loved calling, with an industry and energy that never flagged, through half a century of consecrated service. His terms of toil were long in the various positions which he filled: He was thirteen years pastor of the Church of Clarence, N. Y., and thirty-five years pastor of First Alfred Church, which facts, testify to the esteem and love cherished for him by his brethren, as well as to the acceptability of his labors and the worth of his character. The influences that have gone out from such a life are widespread and pervasive, and many mourn because another of our noble men is no more seen among the throngs of the living. Truly "the memory of the just is blessed." A worthy life does not end. Its excellence is crowned with blessedness and immortality.

It is due our lamented brother that we should say, the relations between himself and this Board, during the many years of our co-operation, have been uniformly cordial and pleasant. We have found him a genial friend, a careful counsellor, and unstinted teacher of our distinctive doctrines and other cardinal truths of the Bible, and a brother whom we could trust fully for his steadfast fidelity. Surely his memory will be profoundly revered by all, for his life-long devotion to the cause of God and the interests of our beloved Zion. When his health gave way, he was informed of the sympathy of the Board for him, and of their readiness to furnish him assistance in editing the paper. Under date of July 15, 1881, he wrote, in reply to the Secretary:

"On reading your kind letter to-day, I replied my poor heart by tears, and then sought rest on my bed and slept a little. O sweet sleep! when I can get even a little! Bear to the brethren of the Board my sense of gratitude for their thoughtful kindness to me. I feel it to be more than probable that I shall be compelled to ask the assistance they so generously proffer. The editing is all the work, however, I try to do, and I find a relief in it from dull monotony, and allow myself to hope that I am spending the passing hours doing at least some good. At the mention of loved ones who sympathize with me and pray for me, my heart utterly breaks, and my tears flow incontinently. It seems that I love them more than ever, and dear brother, tell them, my faith in Christ, the sinner's friend, was never firmer than now, and never did I more sense the blessedness of hope as an anchor to the soul, than in my present affliction. . . . I am becoming weary, and so, dear brother, accept my love, and convey my unceasing and kind regards to your wife and children, whom I wish I knew better than I do. And with you may the Gracious One remember all."

Having passed almost a fatal crisis, he answered another letter of the Secretary under date of August 16, 1881. He spoke of his improved condition, adding that while he had no hope that his strength would ever wholly return, perhaps he might yet do considerable work. The prospect of partial recovery even was sweet to one who had so long wrought with such zeal, persistency, and pleasure. He saw the great work before our people, and ardently desired to share in it a while longer. But instead, he rests from his labors. Let it be ours to copy the excellence of his example, and carry forward with new vigor and courage those interests which were dearer to him than all the world.

INDIVIDUAL EFFORTS.

There continues to be praiseworthy activity on the part of various friends of the Sabbath cause, both in this country and Europe. Some new workers have entered the field who give promise of usefulness. Among the latter we mention Bro. N. O. Moore, of Chicago,

Ill., who, with his wife, took an open public position for the Sabbath last November. They were connected with the Railroad Mission Chapel in that city, and members of the Presbyterian Church, from which they have been excommunicated. Of their conversion, Bro. Moore writes:

"We feel that it was under the guidance of God's Spirit that we looked into the subject. We studied the Bible, and read on the subject, and prayed the Lord to teach us his own truth and give us strength to obey. When we left the Railroad Chapel we did not know any Seventh-day Baptists in Chicago. We had decided to come out and not join any church. When we found that there were Seventh-day Baptists in the city, and they were starting meetings, we met with them. What the Lord has in store for us we do not know. If the Seventh-day Baptists would take hold of a mission here, we should thank God and take courage. If the Advents were to do the same, we should still be thankful. That one which dallies and waits will fall behind in the race. Our prayer and belief is that soon this city will be shaken on the Sabbath question. God will raise up those who will proclaim his down-trodden truth. We feel weak ourselves, and can not do much. God is our help. The cause is his own, and he will watch over his own. Seed is being sown that will bring forth a harvest."

Several other persons in that city and vicinity have embraced the Sabbath during the year, and the interest there has been well maintained by the friends on the field, aided by the pastors of the Seventh day Baptist Churches of Southern Wisconsin, who have by course visited them and supplied them with preaching on the Sabbath.

Bro. Moore has undertaken the publication of *The Sabbath Chronicle*, a monthly paper, devoted entirely to the propagation of the Sabbath doctrine. It ought to have a support, sufficient to insure its permanence and usefulness.

Mrs. J. M. West, of Chicago, has spent a portion of the year in tract and missionary work, and reports \$23 30 received, from various friends on the field.

Bro. Nathan Wardner, D. D., has given out in various ways about 34,789 pages of Sabbath publications. His contributions to the cause have been fully one-fifth of his salary. Sister Wardner distributed some hundreds of tracts at the late Sunday School Assembly at Madison, Wis.

Bro. L. E. Livermore, aided by the young people and older ones of New Market, N. J., has put up and mailed 12,000 pages of tracts, mostly to Baptist ministers in Virginia.

Bro. James Bailey says of the Sabbath cause at Chippewa, Wis:

"The church numbers 25, fifteen of whom are converts to the Sabbath. Two families are converts who have not united with us. We also expect two other families who have lately moved in, to join with us. Our congregation will then number about fifty. The Sabbath-school numbers about forty. When I first went there I found only three Sabbath keepers. My 'Sabbath Commentary,' to which you refer, is completed, and, with some revisions, will be ready for the press."

Bro. Wm. M. Jones, of London, writes from Haarlem, Holland, under date of August 29th, as follows:

"Your card of the 28th ult., found me here, where, with my family, I am just completing a four weeks visit in this pleasant town and surroundings, and where we have enjoyed several seasons of worship with the devout brethren and sisters and pastor of our church.

"Your inquire in regard to my work in Sabbath reform during the past year. I have published four numbers of the *Sabbath Memorial*—68 pages, and 4,580 copies; many tracts have been distributed and letters written: Now and then, as formerly, the press gives a favorable notice of us, which has increased a demand for Sabbath literature. There is still a call for 'Table of Days,' 'Sign of the Messiah,' and the *Sabbath Memorial*. The friends in Great Britain, who aid our publications, are encouraged to persevere. What our hands find to do we should do willingly and promptly. I feel deeply interested in your Society's work, and trust the brethren will rally to press forward Sabbath reform more vigorously than ever."

Rev. G. Velthuysen, of Haarlem, Holland, reports labors as follows:

"When I was in town, I preached every Sabbath two times, except in the months of July and August, when we could have no public meeting on the evening of the Sabbath (Friday), because the Sabbath drew on too late. We have regularly our Bible-class Sabbath afternoon, through the whole year, and prayer-meeting Tuesday evening, which has been lately changed to Sunday evening. My last journey to preach the truth

was on the so-called Ascension-day. Since that time I could not go, for I had no means. I have sought the last months for labor in some office because I can't be without business; but I did not succeed but a single day (yesterday), when I assisted a florist at his office, and some hope is given me to become a clerk. When I see no way opened to go out and labor for the spread of truth, I must accept the situation that may be offered.

"My paper, the *Boodschapper*, I published until the 24th Maast. Every week 500 copies. Then I could not get on because I had no money for the printer. Since that time I received \$10 from Bro. N. Wardner and \$10 from Bro. Stephen Burdick, for my paper. Our opinion here was not to recommence the issue before I had so much money as is necessary for a whole year, so I put the £20—(\$100)—in the bank. Tracts we have published I know not how much. As soon as we can, I hope to publish again the *Boodschapper*, but not weekly. We judge it better to make it monthly.

"I can't mention particulars concerning the cause of the Sabbath in this country. It is here as everywhere else. Some people agree with us in theory. They say, 'You have the Bible on your side, but they follow not the light, some because they have not the courage to do it; some because they judge it a trifle. Now and then we meet with persons who agree with us, but can not join with us in membership for some difference of opinion concerning church forming.' So I know four Sabbath-keepers.

"I received two parcels of German tracts from your Society some months ago. I had asked for them, when Bro. Main wrote to ask me whether I would be disposed to do missionary work for three months. I had then some hope that I may find opportunity to go to West Friesland among the Baptists there, my old friends, who speak the German. But the expectation then raised, some time later was wholly brought to nothing. So the German tracts I can only use when I meet here with German-speaking people. Your prayers for us we rejoice in. We hope to pray always for all the brotherhood. We have everywhere the same struggles. May the Lord bless you with a rich blessing. With much respect and love.

Yours in Christ,  
G. VELTHUYSEN.

HAARLEM, AUG. 24, 1881."

H. C. Rolf, of Eidsvold, Norway, has received some aid from friends in this country to enable him to publish the Wardner series of eight tracts translated into the language of his own country. He has been quite active in tract distribution and doing what he can in holding meetings. He reports 32,000 pages put in circulation.

Joel Greene, of Mosier, Pa., has been doing considerable during the year, writing articles for the press in promotion of the cause of Religious Liberty, seeking to secure the deliverance of our brethren in that State from its odious and oppressive Sunday laws.

AUXILIARIES.

The Women's Tract Societies have shown their accustomed earnestness in promoting the objects of their organization. The following statements are gleaned from their several reports for the year:

*First Alfred, N. Y.* Number of members 96; raised by quarterly subscriptions and one public session \$92 09 for the Sabbath cause, and \$25 17 for other benevolent purposes; total \$117 26. Distributed about 600 pages of tracts. Have taken several copies of the SABBATH RECORDER for general circulation, which were paid for by a special subscription, also two copies of the *Sabbath Chronicle*. Held quarterly meetings and two joint sessions with the Second Alfred and Hartsville Societies. President for the ensuing year, Mrs. D. R. Stillman; Corresponding Secretary, Mrs. M. F. Burdick.

*Milton Junction, Wis.* Number of members not reported. Raised during the year \$15 59, mostly for tent work in the Northwest. Held quarterly meetings. President for the ensuing year, Mrs. M. E. Post; Corresponding Secretary, Mrs. A. E. Allen.

*First Brookfield, N. Y.* Members 47. Raised \$70. Held five business sessions, one joint session with the West Edmeston Society, and one Festival. President, Mrs. Stephen Burdick; Recording and Corresponding Secretary, Mrs. Belle M. Brand.

*Norwich, N. Y.* Raised \$11 50. Held three quarterly meetings. Pages of tracts distributed, 393. Persons conversed with on the subject of the Sabbath 108; letters written 15; received 10. Mrs. S. S. Buell, President; Miss A. F. Barker, Corresponding Secretary.

*Hartsville, N. Y.* Members 29. Raised \$26 84. Held one quarterly session, one public, and three times met in joint session

with the First and Second Alfred Societies. Members added during the year, 7. Mrs. Wells N. Burdick, President; Mrs. A. H. Hood, Corresponding Secretary.

*Second Alfred, N. Y.* Members 63. Raised for tract cause \$51 32; for China Mission \$17; total \$68 32. Held four quarterly meetings. Met with Alfred Centre and Hartsville Societies in three joint sessions. Mrs. Freeborn W. Hamilton, President; Mrs. A. J. Lewis, Corresponding Secretary.

*West Edmeston, N. Y.* Members 26. Held three sessions. Met once at Leonardsville in joint session. Raised \$40. Distributed 2,300 pages. Mrs. J. B. Clarke, President; Mrs. A. B. Felton, Secretary.

*Second Brookfield, N. Y.* Missionary Aid Society. Members 34. Meetings 14. Raised \$67 25. Mrs. C. Whitford, President; Mrs. L. E. Todd, Secretary.

*Plainfield, N. J.* Held usual quarterly meetings. Raised \$68 70. Their report says, "In the death of Mrs. Geo. H. Babcock, the Society lost one of its efficient members, in respect to whose memory, at an extra session, resolutions were adopted, which have appeared in the SABBATH RECORDER." Mrs. R. Randolph, President; Mrs. J. M. Titsworth, Corresponding Secretary.

It appears from year to year that these Societies are rendering, in various ways, an important service. As an illustration of their practical workings and fruits, we quote an article taken from the SABBATH RECORDER, hoping that it may help to arouse to action our sisters in every place:

"It has been urged by the Secretary of the Tract Society, from time to time, that auxiliary societies should be organized in every church, but thus far very few have responded, giving the following as reasons: 'We fail to see the necessity'; 'Too many organizations'; 'More upon our hands now than we can attend to'; 'We are already giving all we can, and if we give through such a channel, it will depress the other contributions proportionately'; &c.—reasons enough if they were valid, but they are not, as figures (which are said to be reliable) will show. In November, 1875, a Women's Auxiliary Sabbath Tract Society was formed in the First Alfred Church, where all the above objections had been strongly urged. For two years previous, there had been contributed by this church, as follows: For tract cause, 1874, \$82 70; 1875, \$61 67; total, \$144 40; for missionary cause, 1874, \$89 93; 1875, \$80 20; total, \$170 13; for the past two years, for tract, 1879, \$67 16; 1880, \$98 05; total, \$165 21; for missionary, 1879, \$113 71; 1880, \$143 91; total, \$257 62; giving an increase for the past two years of \$118 08. During its existence, this Tract Society has raised, for various purposes, \$776 34, proving that, although reasons may exist against such an organization, the result is favorable. Not only have these few hundred dollars been gathered, to be used in the furtherance of our work, but there has been a growing interest in the spread and study of Sabbath literature, and even those who had always kept the Sabbath have been brought to love it more, and are better prepared to give a reason for the faith that is in them.

"In view of these facts, will not the sisters of all our churches be persuaded to take up this work with greater earnestness, and where there are not already societies, organize them? Much more can be accomplished by harmonious action. Hold public sessions, and joint sessions with the societies around you, send out tracts and papers, and when consistent, call some one to go out for you as tract distributor or visiting missionary, seeking out and instructing by their own residences those who can not be otherwise reached. It would prove a work blessed of God, and an abundant harvest would be the reward."

(To be continued.)

THE *International Review* for November has a table of contents of six articles of solid and enduring merit. The second part of M. August Langel's "Victor Hugo." Rev. Dr. William E. Boggs concludes his review of Mr. Edward Atkinson's "Solid South." J. Brander Matthews is peculiarly at home in a critical article upon "The Plays of M. Octave Feuillet." The discussion by so high an authority as Dr. Wm. A. Hammond of the question of "The Punishability of the Insane" will be sure to attract attention from the medical profession and laymen alike. "Our Exports of Bread Stuffs," by Richard M. Edmonds, is specially timely in view of the discussions of the tariff now going on in England and the United States. Mr. James Grant Wilson brings the number worthily to a close with a long and delightful historical-memorial article upon that old-time "Acadian Governor," Samuel Veitch. The number as a whole has a more distinctively literary flavor than some of its predecessors, but is by no means the loser thereby. A. S. Barnes & Co., Publishers, New York.

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Rev. A. E. MAIN, Corresponding Secretary, Ashaway, R. I.  
Rev. Geo. B. UTTER, Treasurer, Westerly, R. I.

FROM MISS NELSON.

SHANGHAI, China, Aug. 26, 1881.

Dear Brethren and Sisters,—We have now been in our new house nearly one month, and find it very comfortable and pleasant in every way. The doors and windows are so arranged that there is a draught of air through each room, which makes it comparatively cool even in this hot weather. While we call it our house, we do not feel that it is ours only in the sense that we are yours, for we realize that it belongs to our people and not to us. We often think of the sacrifices of our brethren and sisters in order to provide us with so comfortable a home, and do feel truly thankful to all who have taken such an interest in our welfare. Not infrequently does the thought come that it is much more comfortable than many a house, whose occupants, from the least to the greatest, perhaps, have denied themselves for our sakes. Our heavenly Father alone can reward such.

It has cost much more in its construction than Mr. Davis had hoped, and yet, by building substantially, the actual worth of the mission property has been increased considerably more than the cost of the house; besides it has put us on a footing with other missionaries, so far as a comfortable home is concerned. It now only remains for us to manifest by our works whether we are able to labor with as much zeal, energy, and devotion, as do other missionaries. If our health is spared there is no reason why we should not do this.

Since here I have been taking a rest from my studies, having dismissed my teacher for a month, and have been devoting some of my time to setting things in order, and preparing for work when the weather shall become cooler. Much of the past month the heat has been very oppressive, and it has been unwise for foreigners to go out during the day. Already the nights have become cooler, and soon the days will be more comfortable.

Our mail came on Thursday last, and was eagerly read as usual. No one can realize the worth of true friends until separated from them. We are interested in every advance step our people make, no less than though we were not separated from you by so many weary weeks and thousands of miles of travels. The good news in regard to the recent donation to Alfred University is truly very cheering. How I hope our young people may become more awake to the necessity of obtaining a thorough and practical education. It may be thought that coming to a heathen land and being surrounded by such gross superstitions and idolatries as we now are, would tend to bias one's mind in favor of a special course of study in order to meet the special demands here, but such is not the case. I believe more than ever that a broad, thorough, and systematic course of school-training will best fit any person for any vocation in life whatever. In many ways do I feel more deeply upon this subject than before coming to this benighted land. Could more of our young people realize that not one hour which is spent in gaining true culture is ever lost, there would be an earnestness and enthusiasm manifested such as they have never yet known. It is this, coupled with the love of God and humanity, which alone will fit us for the responsibilities devolving upon us as a denomination, to say nothing of our duties and relations to others.

During one of the business sessions of the Conference at Brookfield, I counted nearly forty men whose hoary heads told only too plainly that they were blossoming for the grave. Many of these brethren were the burden bearers, the breakers of bread, to the multitudes of our people. As the RECORDERS, from time to time, come laden with the intelligence that these faithful workers are one by one finishing their earthly course, the thought naturally comes, where and who are they among our young people who shall take up the burdens these have laid down? Where are those who shall enter upon and open new fields as they did, and thus increase and advance the work God has given us to do? Often do I feel like urging every young man and woman in the denomination to fit himself or herself by careful and thorough study, and work and prayer, to enter upon some noble (though it may be very humble) life-work.

From the RECORDER and from letters which now and then come to us, it would seem that the outlook is encouraging, and

that many minds are now being stirred upon these questions; and if all are faithful, perhaps, ere long there will not be so few laborers for the many new and opening harvest fields all about us. For this let us all work and pray.

Yours in the bond of Christian love,  
A. E. NELSON.

**OUR CHINA BIBLE-SCHOOL.**

Perhaps some of the friends would be glad to learn something about the little Sabbath-school at our house, so I will try to tell them. About ten o'clock on Sabbath mornings the two school-teachers, accompanied by their respective schools, the church members who can come, the Bible-woman, our servants, and sometimes a few others, besides ourselves, assemble in our two rooms with folding doors between. After prayer, and singing a hymn together, the doors are closed and the lessons proceed with. All the children, except three or four of the largest boys, the woman teacher, the Bible-woman, and myself remain in one room, while Mr. and Mrs. Davis, Er-low, Tsung Lan, Ching Sah, and the rest, have a Bible class in the other. Mr. Davis makes use of the International Lessons as prepared by one of the Missions here. Today, for the first time, we had a blackboard exercise in Palestine, its distance, direction from here, &c. Most of the children are not sufficiently advanced for these lessons, so I have them divided into three classes, and, after hearing them repeat, in concert, the ten commandments and a few verses from the Testament, we hear them recite from, and explain, some little question books prepared by the Episcopal Mission. I find these books very excellent, and use them as they are, except to change or mark out what is written in regard to the Sabbath. It will be long before we can write any as well as these. Even had we a perfect command of the language, we could not conduct a Sabbath-school in the same manner as at home, because these poor people are so untaught in those underlying principles of religion, which our children know from the first; and yet they are as quick to learn, and as mischievous as any children I know of a corresponding age. The lessons being finished, the doors are again opened and they are dismissed after singing and prayer. These lessons are taught the children by their teachers during the week; they could not learn them at their homes as our children do, for many of their parents can not even read, and much less do they know anything whatever of the doctrines which are being taught their children. They are beginning to manifest an interest in having clean faces, which I am pleased to see.

This work is great and slow, and we have to continually remember that to make this people feel a truth is not our part, but His who has said, "My Word shall not return unto me void." Ours is to work, and wait, and pray. God alone can give the increase.

A. E. NELSON.

SHANGHAI, Sabbath Evening, Aug. 27, 1881.

**SOME FACTS ABOUT MORMONISM.**

BY MISS H. M. SMITH.

In taking the second degree, passwords and grips are given, and the oaths are administered. Kneeling in a circle, men and women take the oath of obedience and secrecy. They swear, by every means in their power, to avenge upon the Gentiles the death of Joseph Smith, and of several others who have sealed their testimony with their blood. They swear to obey the priesthood in all things, without murmur or question; never to marry without the permission of the priests, and never to divulge the secrets of the Endowment House.

The penalty for violating one oath, is to have the throat cut from ear to ear, and the tongue torn out; for another, to have the heart cut out; for another, to have the bowels torn out while yet alive; and for another, to be sawn asunder and the members cast into the sea. So it is no wonder that the priests, who form about one-fifth of the male membership, exercise such power over the poor deluded people, especially as every utterance is claimed to be inspired, and the people receive it as a voice from heaven.

Of course the women are the greatest sufferers from this infernal system. A woman has no rights except to support her children, which Brigham Young declared was a wife's duty, if she was allowed a separate home. She has no hope of salvation unless she is married, and even then, if she is the only wife, although she may enter heaven, yet she must forever be the servant of those who by virtue of a polygamous marriage shall reign there as kings and queens. Polygamy is a heavenly ordained institution; and the more wives a man has in this world, the greater will be his glory in the next. A woman must look up to her husband as to a god; and it is not possible for her to come to Christ except through him. Therefore, the women are willing to enter polygamy with all its miseries, as it is their only hope, here or hereafter.

But shall this state of things be allowed to continue? Shall this terrible evil remain a

**TREASURER'S REPORT.**

Geo. B. UTTER, Treasurer.

In account with the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

GENERAL FUND.

To balance in Treasury, Sept. 20, 1880, \$2,111 44  
To cash received since, as follows:

Eastern Association.	
Collection at meeting of Eastern Association, Berlin, N. Y.	\$133 00
Pawcatuck Church	200 00
Ladies' Aid Society, Pawcatuck Church	25 00
A Friend, Westerly, Home Missions	5 00
Susan E. Crandall, Westerly, R. I., \$10, \$2 50, \$10	22 50
Mrs. Emeline Crandall	5 00
Niantic Church, collections, \$1 52, \$1, \$1 37	3 89
Woodville Church	4 44
Estate of Daniel Lewis, Hopkinton, R. I., dividend	21 00
Woman's Missionary Society, Hopkinton (China)	5 00
Bible-school, 1st Hopkinton (Bible woman)	25 00
(Chinese school)	10 00
Children's Missionary Society, 1st Hopkinton	1 50
Women in 1st Hopkinton Church (Bible woman)	25 00
2d Hopkinton Church, Life Membership to be named	25 00
A. S. Babcock, Rockville, R. I.	5 00
Julia and Marietta Kenyon, Rockville	2 40
Emercy C. Kenyon	25
Mary F. Wright	5 00
B. W. Crandall	3 00
Church at Greenmanville, Conn.	30 00
Church at Waterford, Conn.	17 50
Thomas S. Rogers, Williamsburg, N. Y.	5 00
Anna M. Jones, Brooklyn, N. Y.	8 00
Mattie M. and Grace E. Jones, Brooklyn, N. Y., \$1 each	2 00
Church at Plainfield, N. J., \$136, \$148 79	284 79
Young Ladies' Missionary Society, Plainfield, N. J., \$20, \$17 50, \$15, \$13	65 50
Charles Potter, Jr., Plainfield, N. J.	50 00
Church at New Market, N. J., collections at concerts	17 00
Sabbath-school, New Market, N. J., \$15, \$5, \$6, \$3 04, \$4 46	33 50
Young Ladies at New Market (Bible woman)	7 00
Young Ladies at Shiloh (Bible woman)	10 65
Shiloh Sabbath-school (China)	10 86
for Bible woman for Mrs. Davis	31 67
Church at Shiloh, collections, \$50, \$23, \$23	106 00
Prayer-meeting collections (China), \$6 57, \$7 87	21 44
A Friend of Missions, postmarked Shiloh, N. J.	5 00
Sherman Ayers, Shiloh (China)	5 00
A Friend	5 00
J. W.	5 00
Lawrence Harris	5 00
"S."	5 00
Lucy W. Davis	50 00
Mrs. Eunice A. Davis, Shiloh (China)	2 00
Geo. Bonham	5 00
Mrs. Mary Harris	3 00
Shiloh Mite Society, to make Mary T. Bonham L. M., and towards L. M. of Tabitha Smalley	35 16
Dr. Geo. Tomlinson, Roadstown, \$5, \$10	15 00
J. B. Somers, Linwood, N. J., home and foreign	10 00
Ella F. Swinney and mother, Smyrna, Del., \$5, \$5	10 00
Ladies' Missionary Society, Berlin, N. Y., to make Mrs. J. B. Whitford L. M.	9 53
Ladies' Missionary Society, Berlin, N. Y., to make Eugene A. Jones L. M., \$14, \$11	25 00
Sabbath-school, Berlin (Chinese boy)	5 00
Albert Clarke, Petersburg, N. Y.	1 00
Henry M. Maxson, North Attleboro, Mass.	10 50—1,435 58

Central Association.	
Collection at meeting of Central Association, in Scott	\$33 09
First Church in Brookfield, N. Y., \$5 91, \$10, \$6	21 91
Sabbath-school in First Brookfield Church (Chinese school)	15 00
R. E. Ayers, Leonardsville, half foreign and half home	10 00
Clark Whitford	1 00
Abel Stillman	5 00
Second Church in Brookfield, N. Y., \$25, \$15	40 00
Church at West Edmeston, N. Y., to make L. M. of Palls H. Dresser \$13 25, \$15 33	28 58
Birth-day offering, West Edmeston	2 18
Church in Adams, N. Y., general purposes	44 58
Nelson salary	35 84
Young Ladies, Adams, N. Y., Bible woman	2 50
Charles Potter, Adams Centre, N. Y.	10 00
Church in DeRuyter, N. Y., \$11 80, \$7 68	19 48
Amelia Holcomb, DeRuyter, N. Y.	5 00
S. S. Clarke, DeRuyter	5 00
Mrs. Wm. G. Crandall, Lincolnton, N. Y.	1 00
Calista W. Grant, Verona, N. Y.	1 00
Second Church in Verona	3 75
Infant class in Sabbath-school at Scott	2 00
Lucina Tallett, Otsego, N. Y.	3 00
Church at Norwich, N. Y.	5 00
Agnes F. Barber, Norwich, N. Y., home	5 00
Sabbath-school at Preston, \$5 63, \$4 25	9 88
Harriet S. Rogers	10 00
A Friend	1 00
Philip Burdick, Clifford, Pa., \$10, \$25	35 00
E. B. Burdick	5 00
Union Dale Baptist Church, by Amos W. Coon (China)	3 00
Mrs. Emma J. Purdy, Southville Flats, N. Y.	1 00—359 79

Western Association.	
Coll. at meeting of Western Association, Scio, N. Y.	\$21 04
Quarterly Meeting, Dodge's Creek	5 00
" " Bell's Run, \$3 56, \$4 90, \$8	16 46
" " Hebron	21 00
" " Hebron Centre	12 74
" " Portville	7 30
" " Honeoye	8 35
Honeoye Sabbath-school	1 84
Church	1 43
First Church in Alfred, N. Y., coll., \$40, \$27 15, \$40	107 15
Mrs. P. S. Green, Alfred Centre, N. Y.	1 00
Mrs. Sarah Rosebush	25
Mrs. Flora C. Mosher	5 00

foul blot upon the honor of our beloved nation, and spread its pollution over the entire land, until it shall even gain the ascendancy in our halls of legislation, as it proudly boasts of one day doing? God forbid!

But what can be done? The laws of the United States can be enforced, free schools can be established among them, the pure gospel of Christ can be preached to them; then, with the blessing of God upon our labors, this plague spot may be wiped out.

And this work has been begun. By referring to a little pamphlet issued a year ago by Prof. J. M. Coyner, Principal of Salt Lake Collegiate Institute, I find that missionary work on the part of the Presbyterians was begun there nine years ago. Five years ago they had but two ministers in all Utah, two Sabbath-schools, and no day-schools. One year ago there were nine ministers, twelve day schools, with sixteen teachers and eight hundred pupils, seventeen Sabbath-schools, with over nine hundred scholars; and fourteen more lady teachers were recently sent thither by the Presbyterian Board.

But the work is fraught with danger, and attended with much opposition. The missionaries are insulted and scoffed at; their houses are stoned, and their work hindered as much as possible; and were it not for the presence of the United States troops, matters, no doubt, would be much worse.

The missionaries have not so much hope of converting the older Mormons—for those that are willfully blind rarely open their eyes to the truth—but they do hope to teach and enlighten the young, and cause them to discard the heathenish doctrines which they have been taught to receive as the truth.

But it is a difficult matter to obtain the children to teach, for the Mormons are exceedingly fearful of the influence the missionaries will have over their children if they can reach them. It is the policy of the Mormon Church to keep its subjects in ignorance; therefore, Utah has no system of free schools, and this is the only State or Territory in the Union of which this can be said. There are 32,000 children in Utah under eight years of age, of which only 1,000 are under evangelical influence. Does not this fact alone call loudly to us for consideration?

Shall 31,000 little ones be allowed to grow up in heathen darkness here, almost in our midst, not only to go to ruin themselves, but to aid in propagating a system which, by-and-by, shall turn upon the Government, and attempt to ruin that? For this is the avowed intention of these Mormon leaders when their power becomes more assured.

Other churches besides the Presbyterians are interested in the work. The Episcopalians, Methodists, and Congregationalists are laboring zealously there; and last, though I hope its labors may not be least, our own denomination has taken up the work. Our Home Mission Society reports that a Baptist Church and Sunday-school have been organized in Utah, and that a vigorous assault is to be made by it upon Mormonism. So, when the mighty enemy is vanquished, we may share in the glory of its overthrow. And when the day of reckoning comes, and our sister societies receive their reward for work done in Utah, their tardy Baptist sister, who entered the field at noonday, may also receive her penny, as well as those that went to work in the early morning; for no doubt her heart

was in the matter, though hitherto her hands were tied.

And so the light is breaking over the desert. The dark clouds of ignorance and sin must vanish before the beams of the Sun of Righteousness, and, by-and-by, God grant it may be ere long, the joyful tidings may be proclaimed, "Utah is redeemed."—*The Home Mission Monthly.*

**SCATTERED ABROAD.**—The plan of having the Christians scattered abroad among the heathen community commended itself to my mind more strongly than ever, accustomed as I have been to their being huddled helplessly together in mission compounds or Christian villages. The advantages of native Christians dwelling amongst the people, and freely mixing with them in the concerns of life, are so apparent that the wonder is that every missionary does not set his face against the compound village system.—*A Missionary, in the London Missionary Herald.*

**EVANGELIZATION IN CHINA.**—China can never be evangelized but by fearlessly telling the inquirer from the very beginning, it is his duty not only to spread the truth, but to support teachers of it. They supported Taoist and Buddhist priests, and we may reasonably expect native Christians to support Christian teachers. All the foreigners can, or perhaps ought to give, is truth and direction; the rest the natives should find. . . . The necessity for nursing native Christians at the expense of foreigners is a sign of faithless fear.—*Rev. Mr. Jones, in the London Missionary Herald.*

Second Church in Alfred, by J. Kenyon	4 00
P. K. Shaw, Alfred (China mission school)	25 00
Estate of Mrs. M. J. Benjamin, by W. H. Langworthy, executor	10 00
Church at Andover, N. Y.	16 70
Church at Richburgh, N. Y.	22 11
J. P. Dye	1 00
Mrs. J. B. Cottrell, Richburgh (Nelson salary)	3 00
Ladies of Richburgh (Nelson salary), \$5, \$5, \$5	15 00
Infant-class in Sabbath-school at Scio, N. Y. (China)	1 00
Amelia Cottrell, Scio, N. Y.	1 00
Friendship Church, collection, \$1 73, \$10 70	12 43
Woman's Missionary Society, Nile, \$15 86, \$18 06	33 92
Sabbath-school at Nile, for Nathan	4 23
" " general missions	1 92
Walther B. Gillette, Nile	5 00
Horace Witter, Nile	1 00
Independence Church, foreign \$2 70, home \$1 25, China 25 cents, general \$6 05	10 25
Jeremiah Clarke, Independence, N. Y.	5 00
Mrs. N. R. Crandall, Independence, toward L. M. of M. Will Crandall	10 00
First Church in Genesee	60 03
Sabbath-school, Little Genesee (China school)	10 00
M. S. Wardner, Sabbath-school class, Little Genesee	6 50
E. R. Crandall, Little Genesee	5 00
Edith Bliss and Abby Berry, Little Genesee (Nelson)	1 50
" " (Western mission)	1 00
M. S. Wardner, through James Summerbell	5 00
Albert B. Crandall, Dodge's Creek	10 00
Estate of Albert B. Crandall, Dodge's Creek (bequest)	100 00
Church at Richburgh	24 19
Sabbath school at Richburgh	3 17
Jesse Willard, Mina, N. Y.	20 00
A Friend, Edinboro, Pa.	25 00
Mrs. J. R. Groves, Coudersport, Pa.	2 00
Mrs. Cornelia Bullock, Duke Centre, Pa. (Nelson)	1 00—665 51

(To be continued.)

North-Western Association.	
Collection at meeting of North-Western Association	\$91 40
Church at Milton, Wis.	25 00
Ladies of Milton (Nelson salary)	20 00
Church at Milton Junction, Wis.	25 00
Mrs. S. H. Goodrich, Milton, Wis.	5 00
Mrs. Witter Green, Milton Junction, Wis.	1 00
L. C. Rogers, Edgerton, Wis.	5 00
H. W. Stillman, Edgerton, Wis., to make Emergence Stillman L. M., \$15, \$10	25 00
Walworth Church, toward making E. R. Maxson L. M., \$28 25; Walworth Sabbath-school, to complete L. M. of E. R. Maxson, \$1 75	25 00
Walworth Sabbath-school, for China school	8 10
A Friend, Walworth, to make H. W. Randolph L. M.	25 00
" " home missions, \$10; money subscribed for team for C. M. Lewis, home, \$25	35 00
Ladies' Benevolent Society, Walworth, to make E. A. Whitford L. M.	25 00
Sabbath-school, Albion, Wis., \$5, \$5	10 00
Nine individuals at Albion, Wis.	4 50
Sabbath-school, Utica, Wis.	2 16
Mr. and Mrs. M. T. Jones, Newburg, Mich., \$1 Nelson, \$3 general	4 00
Mrs. Ella E. Kellogg, Battle Creek, Mich. (Bible woman)	2 00
A Friend, New Richmond, Wis.	2 00
A Friend's daughter, New Richmond, Wis.	25
M. S. Knapp, Grand Rapids, Wis.	2 00
E. D. Richmond, Coloma, Wis. (Sabbath-school)	5 87
M. M. Jones, Bosobel, Wis. (Chinese child)	1 00
Sisters at Jackson Centre, O.	2 50
Infant class, Jackson Centre	5 00
Mr. and Mrs. Job Vanhorn, Jackson Centre	2 00
Mrs. M. L. Davis	3 00
A. D. Graham, South Bloomfield, O.	5 00
Mrs. A. D. Graham	2 00
Church in Welton, Iowa, \$6 63, \$7	13 63
Sabbath school, Welton, Iowa (Chinese school)	9 00
Young People's Missionary Society, Welton, Iowa (Chinese school), \$15, \$5 55	18 55
A Friend, through H. B. Lewis, Welton, Iowa	5 00
Mrs. Hurley and Sabbath-school class, Welton, Iowa (Bible woman)	1 25
I. N. Looftoro, Welton, Iowa	5 00

881 55.

**Education**

Conducted by Rev. J. Allen, half of the Seventh-day Baptist

"LET THERE BE"

**OPRESSED**

Alleghanian Lyceum

BY FRANK E. W.

The gravity of those irresistible forces in moral move the minds of men, and which revolutionize the geography of the world, is that it behooves us, as a halt, in our rapid, careless and consider the nature of the great questions of the the charitable, unbiased these questions, whether whether immediate or reveals our common brotherhood of mankind. There is a chord in that vibrates to the key and sufferings, wherever to-night, the expanding, of love and sympathy over these, our native want and dire distress, a country whose people are gle which involves, not right to themselves, but mankind.

Far over across the lies a beautiful island with their clear, mirror streams, and its verdant meadows, have given it Isle, or Ireland. Its warm, generous hearted, the most ardent lovers yet, on these unfortunate isle, rest some of the unjust laws ever contrived. Seven hundred fell, by conquest, under England encouraged her large tracts of land, in every act, antagonistic Celtic customs and ideas was the only way to civil people. Thus, might it and the Irish were driven greedy oligarchs, foreign manners and to the people to a state even to starvation. The established that vicious disastrous results, has great crisis of to-day.

The land is the quarrel evolved the possibility, ence, the base upon which character of the men center, the bone and power. Therefore, a bution of landed property, is, and always must be, portant duties of a wise land has always ignored day, all Ireland is owned. Think of it, 33,000 square fertile land in the women, more than 24 square is peopled by 5,000 who look beyond this nation of owners to tiller land was never purchased and that to-day it right. They can not understand the contumely of land lastly, starvation, by extravagant lords. The Irish people to till the barren rents; but when or famine, renders the ability, they have the helpless family, even a hired constabulary, perpetration of these you, with all their driven from their bivouac, where they from the realms of their eternal freedom. One of the most di land tenure is absent vicarious government, roads in Ireland. The roll in case and a circles of London. D are knights of honor mobility—empty, mad that this was

Education Department.

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

"LET THERE BE LIGHT."

OPRESSED IRELAND.

Alleghanian Lyceum, June 27, 1881.

BY FRANK E. WILLIAMS.

The gravity of those subtle and almost irresistible forces in morals and politics, which move the minds of men from passive obedience to the most open and violent opposition, which revolutionize thought and governments, and constantly change the political geography of the world, is of such moment that it behooves us, as a thinking people, to halt, in our rapid, careless march of business, and consider the nature and tendencies of the great questions of the day. Moreover, the charitable, unbiased contemplation of these questions, whether domestic or foreign, whether immediate or remote, more clearly reveals our common interest in the great brotherhood of mankind.

There is a chord in the American heart that vibrates to the keynote of human woes and sufferings, wherever they arise. And to-night, the expanding, outbursting spirit of love and sympathy goes out and up and over these, our native hills, to the lands of want and dire distress, and especially to that country whose people are engaged in a struggle which involves, not only principles of right to themselves, but to us, and to all mankind.

Far over across the blue Atlantic, there lies a beautiful island. Its green mountains, with their clear, mirror lakes and limpid streams, and its verdant expanse of fragrant meadows, have given it the name Emerald Isle, or Ireland. Its people are naturally warm, generous hearted, highly impulsive, the most ardent lovers of freedom. And yet, on these unfortunate people, on this little isle, rest some of the most oppressive and unjust laws ever contrived by human legislation. Seven hundred years ago, Ireland fell, by conquest, under British subjection. England encouraged her soldiers to occupy large tracts of land, and sanctioned their every act, antagonistic and destructive to Celtic customs and ideas, claiming that this was the only way to civilize and Anglicize the people. Thus, might triumphed over right, and the Irish were driven under the rule of greedy oligarchs, foreigners by birth, with foreign manners and religion, who reduced the people to a state worse than slavery, aye, even to starvation. Then and there was established that vicious system which, with its disastrous results, has culminated in the great crisis of to-day.

The land is the quarry out of which are to be evolved the possibilities of human existence, the base upon which is to be reared the character of the men who are to form the center, the bone and sinew of social life and power. Therefore, a well-calculated distribution of landed property among its citizens is, and always must be, one of the most important duties of a wise government. England has always ignored these facts, and, to-day, all Ireland is owned by 12,000 landlords. Think of it, 33,000 square miles of the most fertile land in the world, owned by 12,000 men, more than 2 1/2 square miles, or 1,800 acres to the individual. And yet this territory is peopled by 5,000,000 human beings, who look beyond this unrighteous disproportion of owners to tillers, to the fact that this land was never purchased from their fathers, and that to-day it rightfully belongs to them. They can not understand why they, the legitimate owners of the soil, should be subject to the contumely of land-agents, eviction, and lastly, starvation, by a foreign race of extravagant lords. These men allow the poor Irish people to till the land by paying exorbitant rents; but when sickness, bad crops or famine, renders these payments an impossibility, they have the power to evict the helpless family, even at the bayonet point of a hired constabulary. The reports of the perpetration of these wicked deeds came to you, with all their diabolical blackness, only one year ago, when starving families were driven from their scanty cabins to a roadside bivouac, where their spirits would soon break from the realms of British dominion into their eternal freedom.

One of the most disastrous effects of Irish land tenure is absenteeism, which results in vicarious government. The landlords do not reside in Ireland. They live across the channel. Their homes are castle-palaces. They roll in ease and affluence, in the fashionable circles of London, Berlin, and Paris. They are knights of honors, clothed with titles of nobility—empty, false, guilty nobility. We said that this was one of the disastrous re-

sults. We repeat, but more emphatically, by saying, barbarous. "If a man will not work, neither shall he eat." Remember that all this pomp, all this grandeur, is supported by the millions of men and women, with caloused hands, and aching heads and hearts, in the bog-fields of Ireland. This wealth is extracted mid the tears and groans of the oppressed, and consumed in feasting and high debauchery, by the oppressors. The law of England gives these nabobs the power to demand, to take, the poultry, the few potatoes, and the last pig, upon which the poor family must live. And, as the poor Irishman looks into the faces of his dear, helpless children, and sees the gnawing teeth of famine parted to devour them, if he refuses to give the last portion of food, his family is forced by a fate, to him almost immutable, to meet the alternative of perishing in the ditch by the roadside, or in the dank cabin which he had dared to call home. The law which gives the landlord these powers, also countenances his non-residence in Ireland, by which he makes a direct transfer of wealth from Irish to foreign pockets. This naturally impoverishes the country, or the tenants, rather.

The famine of 1880, which started the present land agitation, has revealed another startling truth. The great famines of Ireland have been periodical, hence caused by regular laws which have been found to be involved in the system of land-tenure. It is evident to all that continual robbery will ultimately reduce any people to the most abject poverty. A land of diversified industries, where once flourished many a

"Sweet Auburn! loveliest village of the plain, Where health and plenty cheered the laboring swain," has been reduced to a marked uniformity of pursuits, and desolation and sadness hang like a pall over the once happy homes and teeming fields of Ireland. This is the only country in the world in which the people subsist almost exclusively on the potato. When a late, wet, or unfortunate season shortens this crop, the people are doomed to meet the fearful consequences of a long famine. Mr. Henry George says, "It is not that the needed things are really scarce, but that those whose need is direst have not the means to get them, and, when not relieved by charity, want kills them in its various ways." In the great famine of 1847, 1,000,000 people perished, and 2,000,000 more, trembling, shrinking from the spoiler's hand, found asylums in foreign lands. In the very years of these famines, sumptuous banquets are served in the Mansion House, the storehouses in Belfast, Cork, and Dublin, are groaning under their load of toothsome provisions, yet the starving peasants are compelled to send their emissaries into every land, to beg, in God's name, for aid to save the dear ones at home from the awful death awaiting them, simply because the iniquitous laws of England have reduced them to mendicants.

These are some of the results of British rule. England has handled Ireland cat fashion. She has allowed her to hope for, yea, almost grasp freedom, and then, with her lion's paw, has prostrated her, trembling, fainting, to an almost hopeless condition.

She has again attempted to hush the murmurings of the people, and extinguish the national hope that sprang up all over Ireland with the recent agitation, by the "Coercion Act." After sitting nine weeks in Parliament, in which time the Irish members were expelled from the House, merely because they protested against the passage of a law that would hamper and take away the inalienable rights of every man, woman, and child in Ireland, the "Coercion Bill" was passed. This law gives the Secretary of Ireland the power over the people of an absolute despot. This law destroys the ancient principle that, "Every man's house is his castle." By such a law, England hopes to maintain her sovereignty over Ireland.

But a universal protest rises against her, enunciating the same inalienable rights, for which her American subjects fought one hundred years ago. She remembers Lexington and its consequences. She remembers the French in 1793, and hears the crash of the falling Bastille, and, with it, the breaking of millions of fetters. She trembles at the mighty power and ghastly deeds of Fenians and Socialists, of Nihilists and Communists. She realizes that the waves of Irish resistance are beating against and undermining the walls of British power. Something must be done to avert the disastrous results. Through the great Liberal party and, especially, its noble leader, Gladstone, a remedy has been prescribed in the new "Land Bill." Whether this will prove to be the panacea for Irish wrongs, time alone will tell. But surely Ireland's deliverance has come. Each successive sovereign and Parliament has invented some new mechanism,

in the form of law, and compelled the Irish to test its utility. England has given Ireland her religion. If Ireland is Catholic to-day, it is because England made her so. That her whole reign has been but an unsuccessful experiment, seven centuries of blushing history attest.

And now the question arises whether she has the right, the power to continue to suppress, to obliterate the national and human identity of a race of God's creatures, as noble and as brave as her proudest sons. There is a limit to all oppression. There is a boundary over which the soul, crushed and agonized, will leap into its natural dominion of freedom. The Irish people have reached this limit. They have asked for bread and England has given them a stone. Now they ask for right and liberty, and they are determined to have them. They have crossed the Rubicon. There can be but little compromise. Fifteen millions of the noble sons and daughters of Erin, scattered in every continent and island upon which the sun shines, 15,000,000 raise their voices in one united shout, and their arms in one accord, and demand them. They demand their rights from the country that has bruised the shamrock and attuned the harp to its pathetic strains.

Shame on that privileged discrimination of race; those false sensibilities of nationality that blinded bigotry, which has made the name Irishman, a synonym of riots, lawlessness, and ignorant superstition. You forget that hard work, poverty, the contumely of lords, and the want of schooling, have classed the noble Celts with the plebeians of the world, and driven them, to your shores as such. You forget that when the great motive power, hope, is driven from the breast, there is nothing to lift men up, to impel them to higher, nobler, manlier actions. But, despite these depressing influences, here and there an index has arisen which points to the powers which slumber in the Celtic nature. Strike the Irish names from the rolls of honor, and you lose the name of Meagher, Grattan, Curran, Emmet, and O'Connell; of Moore, Steele, Goldsmith, Sheridan, and Burke, and a host of others whose luminous minds have shed their bright lights upon the pages of history, fiction, and poetry. Is it strange that a people, representing such a galaxy of stars, should ask for their rights? Is it strange that the people who sent out the heroes of Alma and Sebastopol, who furnished a Jasper at Charleston, a Mulligan at Cunaunstown, a Corcoran at Bull's Run, a Meagher and a Kearney at Chantilly, and who, to-day, give us five of our brightest United States Senators, should demand their rights? Her birth struggle has already begun. Not until the harp and the shamrock and the fields of living green are emblems of a country with a nationality; not until England, with the world, holds these truths to be self-evident, "That all men are created equal—Irish with the rest—that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness;" not until Irish advancement and Irish thought excite the world's emulation; not until the types of harmony, hope, light, and life, now visible in the golden sunrise, are reflected in the zenith from their counterparts in the happy, prosperous vales and hamlets of Ireland, will the great problem of to-day be solved.

CROSS BEARING.

Cross bearing is an indispensable feature of the believer's life, until at the Jordan we lay down the Cross and receive the Crown. Why, where in all the Bible can we find a promise to him who floats heavenward "on flowery beds of ease," who clings to a hope of salvation through pure religious selfishness, loving to sing "Nothing either great or small remains for me to do?" To whom is the promise of everlasting life? For him who has left "father and mother, houses and lands, for my sake." Who is to reign with him? "If we suffer with him, we shall also reign with him." Who is to receive the crown of life? He that overcometh and is faithful unto death. But cross bearing is not only the distinct command of the Savior to each disciple; not only is the heavenly crown conditioned upon it; but the believer's happiness in this life is in proportion to his experience of the cross. Sacrifice and joy, tears and joy, even agony and joy are not contradictory terms, but may be synonyms even. The deepest joy springs up in the path of the highest aim and from the soil of the mightiest passion which strives to attain that aim; and sacrifices only plow up the soil, making the joy purer and grander.

To illustrate. Here is a young girl, merry, beautiful, surrounded by all which can make life happy, as the world defines that word. Now, place in one scale all the joy which is gathered into those rainbow years, and when you have estimated its weight, put into the other scale the joy of that same girl now a mother. Her whole being is absorbed in the infant life entrusted to her care. She

lives, yet not she, but that baby lives in and through her: Day by day, night by night she watches over that cherished one. She sacrifices time and strength and all social pleasures—yes, life if need be—to this one mighty passion, the perfect development of her child up to its highest possibilities. Her feet grow weary, anxiety and watchings steal the bloom from her cheek, the world, it may be, pities her. Well, put this mother's joy in the other scale, with all its burdens and tears and agonizing prayers, and which is the heavier? Why, you know that the joy of the mother has a depth and fullness which the young girl never dreamed of, not only because of its unselfishness and the grandeur of the life-aim, but because it has been made perfect through suffering. Now, there is a joy deeper, richer than a mother's. It is the joy of the Christian, who has counted all things as loss for the sake of Christ; whose glory fills mind and heart, so that he can exclaim: "I live, yet not I, but Christ liveth in me." Oh! there is no joy in all God's universe like this. The heavier the cross the richer the joy. When Dr. Mason, one of our missionaries in India, asked his converted boatman whether he was willing to go to the Bghais, a neighboring tribe, to tell them of a Savior's love, he reminded him that, instead of twelve rupees a month, he would receive but four rupees. "Can you go to the Bghais for four rupees?" asked the missionary. The heathen convert went by himself and thought and prayed, and came back to Dr. Mason. "Well, Chapon, what is your decision?" "My father, I can not go to the Bghais for four rupees a month; but I can go for Jesus." And for Jesus he went. Think you that in all Philippi there were two happier men than Paul and Silas, shouting praises, their feet fast in the stocks and their backs streaming with blood? They were suffering for Jesus, and his joy was theirs:

Take up your cross, Christian. Do not pass by it. Do not drag it behind you. Do not wish yours was as light as your neighbor's seems to be. Take it up and rejoice that you can carry it for Jesus. He will walk by your side, putting his shoulder under it, and his arm about you, and the heavier the cross the sweeter will be his "Peace be unto you," and thus your joy shall be full.

"The consecrated cross I'll bear 'Till death shall set me free; And then go home my crown to wear, For there's a crown for me."  
—Independent.

PREACHERS SHOULD NEVER DESPAIR.

The Bible is a wonderful book. It is fraught with rich instruction, both for Christians and men of the world. Oh that all classes would read it more constantly and attentively! Even devout Christians fail often to glean from it the instruction suited to their case. They are often annoyed, vexed, and sorely disappointed with the result of their labors, and sometimes almost find fault with God. They seem to feel that they were created for no useful end—that God made a mistake in this respect as to them. This is all wrong, very wrong, indeed; and the faithful followers of Christ should never indulge in a train of thought which could lead to such a result. It indicates a want of faith. In fact, the devil is at the bottom of such a state of mind. He produces it for his own wicked purposes. This train of thought was originated whilst listening to an able and animated sermon lately. During its delivery the minister seemed to be sorely grieved because greater success had not attended his able and zealous preaching.

I asked myself whether he was not wandering from his duty in giving vent to such thoughts. His business was to preach. He had been called to this duty, which, by the by, he had faithfully discharged for years. Perhaps his preaching was too zealous—too effective—and the Evil One wished to make him mark it as far as possible by insinuating to him that, as a minister, he was faithful, powerful and zealous, but God was not on his side—God would not bless his preaching; and hence it might be for the glory of God that he should quit or change the field of his labors.

The devil is a great tactician, full of deep cunning, and should be closely watched and checkmated by those in command of Christ's church militant. Wherever a child of God is troubled in regard to the performance of his duties, or the result of his labors, he should at once begin the search of the Scriptures to find something to suit his individual case. By a close inspection of the Scriptures he will be almost certain to find something to remove his doubts or despondency. Had this brother turned to Gen. 6: 11, 12 and 13, he could there have read: "The earth, also, was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and beheld it was corrupt, for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth."

Now, this Noah was a preacher of righteousness. 2 Peter 2: 5. Noah was six hundred years old when the flood came. We are not informed how long he had been preaching—perhaps some four or five centuries. And yet the world continued to grow worse and worse, until it attained such a degree of wickedness that the Almighty, in his wisdom, destroyed the earth and all the inhabitants thereof. In regard to this matter, we may profitably note two important facts:

First—There is no evidence that Noah despaired and wished to desist from preaching. Neither does it appear that he com-

plained because his preaching was not attended with greater success.

Second—Neither does it appear that God found fault with Noah or blamed him in any manner for his lack of faithfulness.

From this we conclude that those engaged in the service of God should discharge their duties faithfully, and leave the result to God. God's ways are as far above our ways as the heavens are above the earth. What we might consider as a lack of success may, in the remote providence of God, conduce to magnificent, abundant and glorious success.

Hence we would say, with great deference to the servants of God, do your duty while it is yet day, and leave the results with God. Curtail not your labors by painful reflections upon your apparent want of success. Nothing of this kind is justified by the terms of your commission. It is concise, pointed, and direct, and you should often read it. Behold that glorious commission: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."—South-Western Presbyterian.

THE HON. MR. LOT, OF SODOM.

BY D. L. MOODY.

Now, if we let the Lord choose for us, he will choose better than we can for ourselves. But Lot wanted to choose for himself. I will venture to say, when he left Abraham, if you had talked with him about going to Sodom he would have said: "Oh, no! Go down to Sodom! Do you think I would take my wife into Sodom? Do you think I would take my children down into Sodom—into that great city with all its temptations? Not I!" But he pitched his tent toward Sodom—he looked toward the city—and it was not long before his business took him there. He went down there perhaps to sell his cattle, and found a good market. Some of the leading men wanted him to go down there. He could make a great deal of money—could make it faster. When a man pitches his tent before Sodom and looks in, it won't be long before he gets in there.

His business took him there. "Business must be attended to—a man must attend to his business, you know." "But then, it will be ruin to your family." "Oh, well! I am going to get money, and then get out of it. When I get enough to retire I will move back, and live on the plains of Abraham. But I must attend to my business first." Many a man puts business before his family. Business must be attended to, let consequences be what they will.

In the sight of the world, Lot was one of the most successful business men of all Sodom. If you had gone in there a little while before destruction came upon it, and inquired about the place and its leading men, they would have told you that Lot, the nephew of Abraham, was one of the most successful men in all Sodom. He held office. We find him sitting at the gate, and that is a sign that he was an officer. Perhaps they made him a judge—a good, high-sounding name, "Judge Lot." It is a good title. The world honored him; Sodom honored him; they liked him very well. Then he would have reasoned in this way: "Don't you see, I have got an influence by coming down here." He was a man of great influence in the sight of the world—immense influence. They would have told you that he was one of the most influential men in all Sodom. He owned, perhaps, the best corner lots, and he may have had his name on them. If they had had a Congress in those days he would have been a very popular man to send to Congress. He would have been "The Hon. Mr. Lot, of Sodom." He was a man the world delighted to honor; for it delights to honor that kind of a man—a man of great influence. But I want to call your attention to one thing—he was there twenty years, and never got a convert. That is a man of influence! Look around and see where the worldly Christians are. How many souls are they winning to Jesus Christ? Are they the men that are building up Christ's kingdom? I tell you those men are doing more to tear it down than any other class.—Watch Tower.

A PRETTY FAMILY.—A young lady had a chamber in the third story of a lofty house, near an extensive park. Early in the winter, a beautiful flying squirrel took refuge between the window-blinds and glass.

She gave the little stranger a kind reception, by feeding him with nuts and other dainties, leaving it to go to the woods and return at pleasure. After a time he brought a companion to share in his luxuries, and then another, until the colony amounted to nine or more, who were furnished by their kind hostess with homes for their shelter, and wool for their bedding.

They made occasional visits to the park. They showed no fear when the window was raised for the curiosity of strangers. They seemed as conscious of safety as they were of comfort and luxury of living.—Western Rural.

M. CARRIERE has invented an instrument for storing the sun's heat much the same way as electricity is stored. He collects the sun's heat by means of powerful lenses, and transfers it to a box, where it is kept by means of non-conducting materials.

ANTIMONY is found in such quantities in Utah that importation will be unnecessary. The ore yields from 60 to 65 per cent. of antimony, taken from a mine about 140 miles from Salt Lake City.

NEVER exhibit excitement when an accident happens.

Table with 2 columns: Name and Amount. Includes entries like 'H. Langworthy', 'N. Y. (China)', 'Home \$1.25, China', 'L. M. of M.', 'Little Genesee', 'Nelson', 'Creek (request)', 'Pa. (Nelson)', 'Association', 'R. Maxson L. M.', 'Randolph L. M.', '\$10. money sub-home, \$25.', 'to make E. A.', 'Mich. \$1 Nelson', 'ch (Bible woman)', 'Wis.', 'ath-school', 'child', 'entre', 'school', 'Wilton, Iowa (Chi)', 'Wilton, Iowa', '\$10.79', 'school', 'L. M. \$10. \$5.', 'L. M. \$10. \$5.', 'Nelson salary)', 'China boy)', 'continued).

matter; though hitherto her hands

the light is breaking over the dense dark clouds of ignorance and sin that before the beams of the Sun of righteousness, and by-and-by, God grant it be long, the joyful tidings may be heard, "Utah is redeemed."—The Home Monthly.

BREAD ABROAD.—The plan of having Christians scattered abroad among the community commended itself to my mind more strongly than ever, accustomed as I am to their being huddled helplessly in mission compounds or Christian schools. The advantages of native Christians amongst the people, and freely mixing with them in the concerns of life, are so manifest that it is wonderful that every mission does not set his face against the commingling system.—A Missionary, in the Missionary Herald.

EVANGELIZATION IN CHINA.—China can be evangelized but by fearlessly telling the truth from the very beginning, it is his only way to spread the truth, but to support it. They supported Taoist priests, and we may reasonably expect native Christians to support Christians. All the foreigners can, or ought to give, is truth and direction, and the natives should find. The nursing native Christians at the mission is a figment of faithless Mr. Jones, in the London Missionary.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, October 27, 1881.

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

FROM the moment the telegraph announced the shooting of President Garfield, there has been a wide-spread feeling of revenge throughout the country. Men who, in any common case, would be scrupulously careful of the rights of criminals to an impartial trial, in which all the doubtful points of law, and every mitigating circumstance should inure to their benefit, have been so far carried away by the enormity of the crime of Guiteau that they would have been slow to condemn any one who should have summarily and illegally taken his life. That such a feeling, though perfectly natural, should be restrained and subdued, is apparent to every considerate mind. When indulged to its legitimate consummation, it inevitably produces lawlessness and anarchy. But why this state of feeling among good citizens? The question at once suggests the answer. So many criminals are turned loose upon society through corrupt influences or technical quibbles on their trials, or through the interposition of friends by which pardons are secured after conviction and sentence, that the people are coming to have very little confidence in the result of trials under the forms of law.

The large number of cases in which the plea of insanity is allowed to screen criminals from the penalties to which they have exposed themselves, and on which the defense of Guiteau, we are informed, is solely to depend, has been another cause of public distrust of our trials by jury. The average citizen can not be made to see that a man who deliberately plans the assassination of a fellow-being, for a real or imaginary injury, if he happen to be of high social position, should escape the punishment of his crime on a plea of temporary insanity, while the man who is a slave to the demon of strong drink, though he may have been enslaved by the legitimate workings of legislative enactment, is held rigorously to the penalty which he has incurred when in a state of what might be appropriately termed legal insanity. In the case of Guiteau, there will be little public sympathy with the plea of insanity, though it may be shown that some of his relatives have been of unsound mind. The persistence with which he sought political recognition and reward, the plans laid, according to his own statement, for the assassination of the President, and their final consummation after repeated failures, shows a degree of mental ability and clearness, in view of which the public would hardly approve, or even quietly acquiesce in any other than a verdict of guilty of murder. There seems no sufficient extenuation to warrant any other conclusion, for if such a case may go unpunished on such a plea, who might not make the same defense and find in some act of his life, or in the life of some near relative, equal grounds for immunity from legal responsibility for his acts; and with such precedents established, whose life would be safe for a single day, should he fail to accede to the demands of any unscrupulous individual, over whom there is no restraining influence but the fear of punishment?

When justice shall be impartially administered, when crime fairly proved shall secure to the criminal the legal sentence for his guilt, and when a sentence once fairly rendered shall mean its full infliction without hope of mitigation or pardon, and not till then, may we hope to see some diminution in the reports of crimes with which the papers are now literally crowded.

A RARE CHANGE.—To those who send three dollars for a year's subscription (beginning with the September number opening a new volume) to the office at Springfield, Mass., Good Company will send for seventy-five cents additional the twelve numbers for the past year, containing besides many short stories a serial story in six installments by Ellen W. Olney, six articles on Arctic experiences and adventures by Lieutenant Frederick Schwatka, U. S. A., commander of the late Franklin Search expedition, an anonymous serial in six parts entitled "Mildred's Caprice," and including among other contributors John Burroughs, Maurice Thompson, Edward Bellamy, H. E. Scudder, Geo. M. Towle, Ernest Ingersoll, T. S. Collier, President D. C. Gilman, Octave Thanet, Rebecca Harding Davis, Mrs. Gen. Lew Wallace, Mrs. Lizzie W. Champney, Katharine Carrington, Louise Stockton, Saki Wakamatz, Elaine Goodale. Those who have not seen Good Company can send twenty-five cents for the September number, containing a twenty-two page story by Constance Fenimore Woolson; a twenty page story by Ellen W. Olney; a New England story entitled "Squog"; "The Atlanta Cotton Exposition," by Edward Atkinson, its

originator; "A Floridian Fantasy" by Maurice Thompson; "A Ladies' Enterprise of the Pacific Coast"; "Venice in the Dog Days," also poems and various sketches and short articles. After examining this number, but three dollars and fifty cents need be sent to the Springfield, Mass., office to secure the other twenty-three numbers offered above. Otherwise obtained, these twelve past numbers will cost three dollars instead of seventy-five cents.

HARPER'S MAGAZINE for November, concluding the Sixty-third Volume, is a number of rare excellence, as may be readily seen by the following list of contributed articles, which are followed by the ever timely and able editorial departments:

- In Cornwall with an Umbrella—W. H. Rideing. With twenty-four Illustrations.
A Week in a Dug-Out—W. W. Thomas, Jr. With six Illustrations.
Tilghman's Ride from Yorktown to Philadelphia. A Poem—Howard Pyle. With two Illustrations.
Journalistic London. II.—Joseph Hatton. With fourteen Illustrations.
By the River—A Poem—Lucy Larcom. With twelve Illustrations.
The Sumac-Gatherers. A Story—John Estlin Cooke. The Land of the Midnight Sun—John Hubbard. With fourteen Illustrations.
Anne. A Novel—Constance Fenimore Woolson. With one Illustration.
Teluantepec, and the Eads Ship Railway—John A. Dillon. With four Illustrations.
A Reminiscence of Arthur Stanley—Thomas Hughes. With Portrait.
The Man who Came Home—Virginia W. Johnson. My Swords. A Poem—Adelaide Gilley Waldron. A Laodicean. A Novel—Thomas Hardy. With one Illustration.

The discussion of "The Christian Religion," by Col. Ingersoll and Judge Black, which was commenced in the August number of the North American Review, is continued in the November issue of that publication. Col. Ingersoll now replies to the strictures of his opponent, and presents much more fully than he has ever before done the logical grounds for his opposition to Christianity. The article will be received with interest by those who believe that the cause of truth is best advanced by free discussion. An early number of the Review will contain an exhaustive reply. In a Symposium on Presidential Inability, four of our most eminent jurists, Judge Thomas M. Cooley, the Hon. Lyman Trumbull, Prof. Theodore W. Dwight, and Gen. B. F. Butler, discuss the several weighty problems arising out of Article 2 of the Constitution. "England's Hereditary Republic," is the title of a significant paper contributed by the Marquis of Blandford, and Senator George F. Hoar writes a statesmanlike article on "The Appointing Power" of the President of the United States.

THE Baltimore & Ohio Railroad has adopted a novel mode of advertising which must prove a success in the way of gaining the attention of the public. It is an attractive political handbook, giving vote of the different political parties for State officers in 1879 and 1880, for Presidential Electors in 1876 and 1880, for Congressmen by counties and districts in 1878 and 1880, showing the majorities, the changes, names of Congressmen with their party affiliations, and the names and politics of their predecessors. The edition before us is for the State of New York only, and is furnished free on application to C. K. Lord, General Passenger Agent, Baltimore, Md., or to C. P. Craig, General Eastern Agent B. & O., 315 Broadway, N. Y.

GOOD COMPANY for September opens a new volume, and contains a story of twenty-two pages by Constance Fenimore Woolson; a story of nearly equal length by Ellen W. Olney; an article on the great Cotton Exposition at Atlanta, by its originator, Edward Atkinson, besides various other good things. Price \$3 a year, and persons sending \$3 75 will receive it for one year from September, and the twelve numbers of the year past.

THE ORIGINAL CHATTERBOX, edited by J. Erskine Clarke, M. A., to which is added an American supplement of eight pages, is printed from duplicate stereotype plates, and published by Estes & Lauriat, Boston, Mass., at \$1 a year; monthly parts, ten cents. This is one of the most attractive publications for boys and girls that can be had for so little money.

INGERSOLL ANSWERED.—Rev. Joseph Parker, D. D., of London, has replied to Colonel Ingersoll's lecture, "What shall I do to be saved?" in a series of five lectures, which have been published complete by I. K. Funk & Co., 10 and 12 Day St., New York, in one volume of the Standard Series, No. 67, price 15 cents.

MINISTERIAL CONFERENCE.—Those interested in the Ministerial Conference of the Western Association will please note the change of date from Nov. 8th to Nov. 9th. The change was made because election occurs on the 8th.

GOOD WORDS is the title of a new literary aspirant for public favor and patronage, and from the general appearance and sensible contents of the first number we think it will secure the support which its merits deserve. It is a finely illustrated, eight-page monthly, published by C. R. Blackall & Co., 25 Great Jones St., New York, at 75 cents a year.

BERTHA'S BABY is the title of a book just published by T. B. Peterson & Brothers, Philadelphia, Pa., from the pen of Gustave Droz. It is intended to portray the first emotions of paternity, and the interest centering around the first baby. Price, in paper cover, 50 cents; in Morocco, Cloth, Gilt and Black, \$1.

Communications.

ANOTHER LANDMARK GONE.

Betsy Burdick, daughter of Abel Burdick, was born in Brookfield, N. Y., in the year 1798. With her father's family she removed to Alfred, when Allegany county was comparatively new, and "away off West." At sixteen years of age she united, with a few others, to constitute the 1st Seventh-day Baptist Church of Alfred. At the time of her death she was the last constituent member of that church. Having moved onto a farm in Hartsville, true to her correct idea of good church order, when the Hartsville Church was constituted, in 1833, she became a constituent member of that body, and remained in its membership, true to all her Christian and covenant obligations, till removed to the church triumphant.

Sister Burdick died on the 17th of October, 1881, at the good old age of 84 years. The funeral services were conducted by B. E. Fisk, pastor of the Hartsville Church, assisted by D. E. Maxson, of the 2d Alfred Church. A large concourse of her friends and neighbors followed her remains to the grave, having sat as sincere mourners by the coffin of everybody's "Aunt Betsy."

It has fallen to the lot of very few women to suffer more of the hardships of life, or to achieve more of its true and noble ends. Added to the ordinary, and severe enough privations and trials of life, in a wild, new country, were those of severe sickness which sometimes brought her to the verge of the grave, and those of an almost life-long widowhood, which put upon her hands and heart the double care of father and mother to three small children. Her husband, Isaac Burdick, Jr., died after only five years of married life with her.

With a devotion amounting to heroism, to the task of rearing her little family, and helping build up the new settlement, she worked with her hands at such tasks as her busy brains and loving heart would devise. As the fruit of her toil she purchased the farm on which the Hartsville church now stands, and built a house upon it, while as yet the tall pine trees covered the hills, and the almost unbroken forests stretched away in every direction, scarcely disturbed by the stroke of the woodman's axe.

Many a home besides her own owed much of their cheer to the skillful devisings and timely helpings of "Aunt Betsy." Always a friend indeed, because a friend in need. From early morning till midnight, year after year, she wrought with her hands to buy daily bread, and clothing for her family, and to pay for her farm, and build her home, and help her neighbors. The yards of cloth, linen and woolen, she wove, the stockings and mittens she knit, the garments she made, were almost numberless. It is estimated that she pieced and quilted over two hundred bedquilts, besides weaving many handsomely devised coverlets.

Almost every word of the divinely inspired ideal of the "virtuous" (brave, heroic) woman, "whose price is far above rubies," (Prov. 31,) applies without qualification, to the subject of this sketch. "She seeketh wool and flax, and worketh willingly with her hands." "She riseth also, while it is yet night, and giveth meat to her household." "She considereth a field and buyeth it." "With the fruit of her hands she planteth a vineyard [orchard]." "She girdeth her loins with strength, and strengtheneth her arms." "She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy." "She is not afraid of the snow, for all her household are clothed with scarlet [double garments]." "She maketh herself coverings of tapestry. She maketh fine linen, and selleth it." "Strength and honor are her clothing, and she shall rejoice in time to come." "She openeth her mouth with wisdom, and her tongue is the law of kindness." "Her children rise up and call her blessed; her husband also, and he praiseth her." "Fa-

vor is deceitful, and beauty is vain; but a woman that feareth the Lord shall be praised. Give her the fruit of her hands, and let her own works praise her in the gates."

This faithful toiler, now gone to rest, lived to "rejoice in time to come." The farm she bought in the wild wood is now the center of a prosperous community, with a beautiful church on one corner of it, and a school-house near by. Orchards of apple and pear trees shed their golden fruit, where the beech and maple, and hemlock, stood so tall and stout. The little red house has grown to the commodious home, and the "Highland Water Cure," and the little boy Hiram, of her prayers and cares, with his faithful and accomplished wife, gave all its comfort, and their loving care, to make the last days of "mother" as happy as age and infirmity could be made. When the long day's work was done, and the midnight hour had struck, she would kneel by the bed of her sleeping boy, and pray that the God of the fatherless would help her make a man of him. The prayer was answered, and the strong arms of the many man lifted her so tenderly, when her time of weakness came. She lived to see him the faithful minister of Christ, the trusted and eloquent advocate of temperance and righteousness, and the skillful physician and surgeon. One daughter has gone before her to the better land, the other, the honored matron of a happy home, ministered lovingly to her last wants, and mourned at her grave.

With the very instinct of forethought Aunt Betsy selected the text and the hymns for her funeral. It was no undeserved tribute her pastor paid to her steady faith and ripe Christian character, when he said, in his excellent sermon, "I have never gone away from a visit with her without feeling I had been with a teacher, who spoke from a deep, personal insight into divine truths, and heavenly realities." May a double portion of the spirit of the departed be given to the dear people on whom her mantle must fall. D. E. MAXSON.

THE GRANDEUR OF THE PREACHER'S WORK.

BY A. H. LEWIS.

Preaching is a product of Christianity. Other systems, and especially all heathen religions, present only, or mainly, a set of forms and priestly ceremonies, a cultus. The fatalism which, in one form or another, forms the core of these systems, neither demands nor permits religious culture, nor seeks to arouse men, as the gospel does. There is no demand for preaching under a religious system which accepts all destiny as fixed by fate, and places all merit and duty in the punctilious performance of outward forms, mainly by proxy at the hands of a priest; but when men are to be taught the doctrines of human freedom and personal responsibility in spiritual things, when the end of Christian living is made to be holiness of life for one's self, and salvation for others, then men need to be aroused, importuned, instructed, and warned by the living preacher. Springing thus from the genius of the gospel, to meet a universal want of humanity, aiming at the salvation of all, and seeking at each step to attain the greatest good for the greatest number, preaching must be for the masses. It must so place before men the eternal truths of the Word, that the least cultured can understand the way of life, and the most cultivated, seeing more of beauty, will be led to repentance and obedience. In this respect the successful preacher presents the highest type of literary power, the power to move the people, putting great and eternal truths in such relations to each hearer that each can gain "meat in due season." He who writes or speaks for the few, who may be specially cultivated in a given line, occupies a narrower field than he who teaches many-sided truths to the multitudes in a single sermon. Christ was eminently a popular preacher; the common people heard him gladly. In this lay his matchless power over men. He applied great truths to the hearts of all, and enforced them by such varied illustrations that the crowds followed wherever he went. His was simple, but infinite literary power. Every true preacher of his gospel, finding the secret of such power, and being consecrated and aided by the Divine Spirit, evinces a far higher type of literary power than he who writes wise treatises concerning abstract theories, or glowing fancies, for the few who are like-minded in tastes and sympathies. But the highest grandeur of the preacher's work is not found in its broad and supple literary power. It is rather in the fact that the true preacher is always dealing with eternal verities. All truth stimulates men's souls as sunlight does the earth. It promotes

growth as the showers do. Hence, a gospel sermon is always provocative of thought, an awakener of purposes higher than the heart has known before. It agitates every thoughtful soul, and sets new waves of impulse, and new currents of determination in motion. The history of gospel preaching in the world is a pathway of light and of growth in all that is good. Every period of decline or decay in the Christian church has been preceded and accompanied by a decline or an absence of the simple, earnest preaching of the Word.

Brethren, ours is indeed a grand and glorious work. Let no man be discouraged or faint of hope. When a cathedral is to be built, the long weeks or years, which are consumed in laying the deep foundations broad and secure, seem like lost time. The work attracts but little attention, makes but little show. When the walls stand at mid-height, the crowd begins to wonder and praise. When at last the cap-stone is lifted, it is laid with rejoicing, and all the people crowd to admire and praise; but the builder knows that the first twelve inches of the wall, which are covered deep in the earth, measure just as much as the last twelve, over which the people shouted. Much of our work as preachers is foundation building, or perhaps more primitive still, it is clearing away rubbish and unfit soil, to make place for the foundation. We do not often, if ever, live to see the cap-stone laid. That work is reserved for the angels at some day farther on in the eternities. The richer harvests are not for earthly hands.

By the same law, the fields of labor are of equal importance in many essential respects. The one great work of the gospel is, lifting men up nearer to God by faith, and consecration, and obedience. Different fields are only different parts or stages of the work. The workmen who lay the foundation, and build the lower stories of the cathedral are paid just as much as those who build the higher ones. The shoutings when the cap-stone is laid are no part of the real wages. The real honor and payment are found in the fact that we are "workers together with God," and are promised as an element of joy in our eternal life, the welcome "well done," good and faithful one, who has been faithful over a "few things." It is not welcome the men who lay the cap-stones, but all the workers.

This sweet, comforting truth underlies all God's promises:

"Thou canst not toil in vain."

Thanking God that we are deemed worthy to be called to so glorious a work, let us labor to do it in such a way, with such love, earnestness, and devotion, as will save men and bring honor unto him who hath redeemed and called us.

PLAINTFIELD, N. J., October, 1881.

WASHINGTON NEWS.

(From our Regular Correspondents.)

Oct. 21, 1881.

This morning, in the Criminal Court, Judge Cox presiding, Mr. George Scoville, the counsel for Guiteau, was early in attendance. There were present only a few members of the bar, because it is said many were fearful that if Mr. Scoville asked for the assignment of counsel to assist him, they might be so assigned if present. Mr. Scoville held a consultation with Judge Cox, with whom he left a printed copy of his "points, an application of defendant for an order of court allowing witness fees," &c. He had also a short conference with District Attorney Corkhill, and then left the court room. Mr. Scoville said, after leaving the City Hall, that it was agreed that his motion for allowance of witnesses' fees would be granted tomorrow morning, and counsel would then be assigned to assist him in the defense. It is definitely stated that Judge Cox will assign General S. S. Hinkle and R. D. Mussey, prominent members of the District bar, to assist Mr. Scoville. AUGUST.

Oct. 22, 1881.

The President, Senate, Cabinet, foreign guests, and army and naval officers, have been off on a patriotic pleasure excursion to Yorktown, the greater part of the week. They took their accommodations with them, lived on the steamers and United States war vessels that took them down, and have, consequently, returned compos corporis. The military companies, and hosts of non-official excursionists, who left Washington for Yorktown, but did not take their hotels with them, and neglected to take sufficient money to buy a hotel, have also returned, weary, bedraggled, sick, and disgusted. No progress has been made in discovering what President Arthur's policy is to be. He has practiced a reticence which is, to say the least, indicative of prudence, no inconsequential executive attribute. So far he has

made no abrupt departure his predecessor. All the pared by President Garfield death, have been sent in be judged, his own appoint men.

It is now expected that nominations will be confined extra session of the Senate by the 27th inst. of one month, the regular assemble.

It has been remarked that office-seekers in Washington Doubtless, the fact that ting in a private house, an of access than if he were i has something to do with away. They, however, w before the first Monday prizes of the patronage of Congress, to say nothing will be an irresistible attractive crowd.

No doubt, there will be tant official changes, and a ber of minor importance, like Assistant Postmaster down, many postmaster followed in the vortex. M now must make way for new Cabinet officers. I gress that will assemble of December will be mor of new men than any th years. It is said a new over the public printing mense establishment alone sons.

FROM ELDER V.

[The following extract, from Bro. Velthuisen, will be read.]

The visit of Bro. Johnson much. We have had also Potter brethren, who slept with us. And Bro. Rolf three or four days. Such refreshing and comfort for

Our hearts are filled with of the departure of Bro. full servant has entered in are missing him here. M Lord awake us all, that w it is day, and follow them and our Chief Captain. death is also much lam hoped, nay, expected, hi The blessing of our upon you. Your bro

Condensed

MR. LEONARD POTTER the 20th inst., while at his cow which was tied in some way caught in the ment of the cow, and th as to dislocate his shoul Dr. Truman, and seems turning usefulness.

The revenue cutter, I arrived at San Francisco At St. Michael they lea three vessels in Gallwin names unascertainable. very heavy weather in steamer, while attempt landing in Wrangell La disabled, and was oblig breakers to save the ship and was found the astron ing the inscription of a including H. M. S. Blo 1848; Bover, 1849; R Expedition, 1838. At E the entire skeleton of a remains of an atrock, n deer, were found.

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As the last twelve, over which the cap-stone is laid, it is laid in rejoicing, and all the people crowd to see and praise; but the builder knows the first twelve inches of the wall, which were laid deep in the earth, measure just as the last twelve, over which the cap-stone is laid.

The richer harvests are earthly hands. The same law, the fields of labor are of importance in many essential respects. The great work of the gospel is, lifting the nearer to God by faith, and consecration.

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The shoutings when the cap-stone is laid are no part of the real wages. Honor and payment are found in the work we are "workers together with and are promised as an element of joy in eternal life, the welcome "well done," of a faithful one, who has been faithful in a few things." It is not welcome to him who lay the cap-stones, but all who are faithful.

The sweet, comforting truth underlies all our labors: "Thou shalt not toil in vain." God that we are deemed worthy to do so glorious a work, let us labor in such a way, with such love, and devotion, as will save men honor unto him who hath redeemed us.

FIELD, N. J., October, 1881. WASHINGTON NEWS. (From our Regular Correspondents.) Oct. 21, 1881.

morning, in the Criminal Court, presiding. Mr. George Scoville, counsel for Guiteau, was early in attendance. There were present only a few members of the bar, because it is said many were that if Mr. Scoville asked for the assistance of counsel to assist him, they might be present.

Mr. Scoville held conference with Judge Cox, with whom he had a printed copy of his "points, an affidavit of defendant for an order of court, witness fees," &c. He had also a conference with District Attorney and then left the court room. Mr. Scoville, after leaving the City Hall, was agreed that his motion for allowance of witness fees would be granted tomorrow, and counsel would then be present to assist him in the defense. It is stated that Judge Cox will assign S. S. Hinkle and R. D. Mussey, members of the District bar, to defend Scoville.

Oct. 22, 1881. President, Senate, Cabinet, foreign and army and naval officers, have on a patriotic pleasure excursion to the greater part of the week. Their accommodations with them, the steamers and United States warships that took them down, and have, consequently, returned compos corporis. The companies, and hosts of non-officials, who left Washington for York, did not take their hotels with them, and neglected to take sufficient money to pay for their accommodations, and, consequently, were left in a deplorable condition.

It is reported that the New York, Lake Erie & Western's annual report for the year ending September 30th, will show gross earnings of \$20,500,000, the net earnings showing \$7,500,000, and that the company earned full interest, rentals, 6 per cent. on the preferred stock and 2 per cent. on the common. The local business of this road, it is claimed, is now sufficient to pay interest, rentals, and all fixed charges.

made no abrupt departure from the policy of his predecessor. All the nominations prepared by President Garfield, previous to his death, have been sent in, and, as far as can be judged, his own appointments are of good men.

It is now expected that the new Cabinet nominations will be confirmed, and that the extra session of the Senate will have adjourned by the 27th inst. After an interim of one month, the regular session will assemble.

It has been remarked that there are fewer office-seekers in Washington than is usual. Doubtless, the fact that the President is living in a private house, and is more difficult of access than if he were in the White House, has something to do with keeping this class away. They, however, will be here in force before the first Monday in December.

The prizes of the patronage of the two Houses of Congress, to say nothing of a new Cabinet, will be an irresistible attraction to this rapacious crowd. No doubt, there will be some very important official changes, and, consequently, a number of minor importance. When a high official like Assistant Postmaster General Tyler goes down, many parasitical little crafts are swallowed in the vortex. Many who hold office now must make way for the friends of the new Cabinet officers. Moreover, the Congress that will assemble on the first Monday of December will be more largely composed of new men than any that has assembled for years. It is said a new head will be placed over the public printing office. This immense establishment alone employs 1,500 persons.

FROM ELDER VELTHUYSEN.

[The following extract, from a recent letter from Bro. Velthuisen, will be read with interest.]

HAARLEM, Oct. 2, 1881. The visit of Bro. Jones has pleased us much. We have had also a visit from the Potter brethren, who spent here a Sabbath with us. And Bro. Rolf has been here also three or four days. Such visits are a refreshing and comfort for us.

Our hearts are filled with sorrow because of the departure of Bro. Hull. That faithful servant has entered into his rest, but we are missing him here. May the Spirit of the Lord awake us all, that we may work while it is day, and follow them who followed their and our Chief Captain. General Garfield's death is also much lamented by us. We hoped, nay, expected, his recovery.

The blessing of our heavenly Father be upon you. Your brother in Christ, G. VELTHUYSEN.

Condensed News.

MR. LEONARD POTTER, of this village, on the 20th inst., while attempting to handle his cow which was tied by a long rope, was in some way caught in the rope by the movement of the cow, and thrown with such force as to dislocate his shoulder. It was set by Dr. Truman, and seems in a fair way to returning usefulness.

The revenue cutter, Thomas Corwin, has arrived at San Francisco from the Arctic. At St. Michael they learned of the loss of three vessels in Gallowin Bay, Aug. 15th, the names unascertainable. The Corwin reports very heavy weather in the Arctic. The steamer, while attempting to make a sound landing in Wrangell Land, had her rudder disabled, and was obliged to cut away in the breakers to save the ship. On Chatham Island was found the astronomical station bearing the inscription of several British ships, including H. M. S. Blossom, 1826; Herald, 1848; Rover, 1849; Russian American Co. Expedition, 1838. At Elephant Point nearly the entire skeleton of a mammoth, with the remains of an auroch, musk ox, and a reindeer, were found.

An indignation meeting against the action of the British Government, in the Land League cases, in Hyde Park, was attended by over fifty thousand persons, a large per cent. of whom were simply present as spectators. The speeches were of a violent character and resolutions denouncing the "cowardly and lawless action of the coercion Government in attempting forcibly to suppress freedom of speech," were unanimously carried. The demonstration was remarkably orderly. The class of persons present appeared to be respectable Irish working men. Hardly any police were visible. The names "Judas Gladstone" and "Quaker Bright," especially the latter, were greeted with groans and shouts of "traitors."

It is reported that the New York, Lake Erie & Western's annual report for the year ending September 30th, will show gross earnings of \$20,500,000, the net earnings showing \$7,500,000, and that the company earned full interest, rentals, 6 per cent. on the preferred stock and 2 per cent. on the common. The local business of this road, it is claimed, is now sufficient to pay interest, rentals, and all fixed charges.

The original manuscript of the "Book of Mormon" is in the possession of David Whitmer, of Richmond, Mo. Mr. Whitmer, now 78, was a follower of Joseph Smith, but left the Mormons when they took to polygamy. He still professes faith in Smith's claim to divine inspiration, and will on no account part with the book, which he declares was copied by Smith from the tablets of stone. His son shares his views, and says it is not likely, therefore, that the volume will soon fall into the hands of "either degenerate Mormons or irreverent curiosity hunters."

United States Consul-General Wolf was formally received by the Khedive of Egypt, Oct. 22d. The Khedive offered him an Arab stallion and a Damascus scimitar. The former was declined and the latter accepted. The whole garrison was under arms. American National airs were played, an American flag was hoisted and a salute fired. The Khedive made an address referring to the death of Garfield. Wolf is the first diplomatic envoy in Egypt of the Jewish religion since the days of the Pharaohs. Special services were held in the synagogues.

A Dublin correspondent says: In order to continue the Land League agitation, it has been suggested that the imprisoned leaders, who are members of Parliament, resign their seats, allowing such time to elapse between the new elections as would allow the League candidates in addressing their constituencies to keep the views of the League constantly before the people. The new members would resign to allow the election of the suspects on their release from prison.

A Chicago Judge is said to have instructed the grand jury to indict all persons found engaged in cornering the grain markets. The jury is admonished to take full cognizance of these crimes, and bring the whole power of the courts into action against the offenders, however powerful may be the combinations to defeat the regular and proper course of trade in the necessities of life.

Marks, one of the most expert bank burglars in the country has been jailed in New York. He is wanted for bank robbing, and Michigan officers are on the way for him. Marks was concerned in the robbery of \$32,000 from a bank in Detroit, and is said to have been one of the men who stole \$70,000 from the Middletown, Conn., bank.

A citizen of New York has secured damages against that city for the loss of property taken from his premises by a mob of men and boys, on the night of the election in November, 1879. With this "property" a bonfire was made. The case will go to the Court of Appeals, and if sustained will be an important decision.

A letter has been received from the Arctic relief steamer, Rogers, at St. Lawrence Bay, August 13th. They arrived there the day before, all well, and found the Russian corvette, which will accompany the Rogers to Zerge-ammon. They intended to leave in the afternoon, and hired two natives for the cruise.

The reductions of the service on the Star and steamboat routes, have nearly reached their limit, and it is thought at the Post Office Department that further material reduction would result in harm to the service. The reductions already made resulted in saving \$525,000 per quarter, or \$2,100,000 a year.

Prof. King and the signal officer who accompanied him in a balloon ascension, and were supposed to be lost, have arrived safely at Chippewa Falls, Wis. They descended in a cranberry bog some forty miles from St. Paul, from which they were five days in finding their way out.

A dispatch from Montreal states that Venor looks for a continuance of the warm wave on this continent during the approaching winter, broken by waves of low temperature of brief duration. He disregards the sun or sun spot theory, and predicts an open winter.

The flag used on the Garfield funeral car, and afterwards draped in the tomb at Cleveland, is to be given to the Albany Burgess corps by direction of Mrs. Garfield, in recognition of the tender escort made by the corps immediately after the death of the President.

Wm. Green, one of the founders of the New York City and American Anti-Slavery societies, died in Brooklyn, Oct. 21st, aged eighty-six. He was the last survivor but one of the Convention which organized the latter society in Philadelphia in 1833.

No Cabinet nominations had been sent to the Senate up to the close of last week. It was reported that ex-Governor Edwin D. Morgan had been tendered the Treasury department, but had not definitely determined whether he would accept it or not.

The boom in Confederate bonds is daily increasing. There is a continued active demand for them at Richmond. One banking house there bought over a million dollars worth in a single day. Small-dealers also report a lively business.

In the forty-four years during which Queen Victoria has occupied the English throne, she has spent about twelve days in Ireland. These twelve days represent the time occupied by two visits, the last of which took place twenty years ago.

All the late President's effects at Washington are now ready for shipment to Mentor. There are thirty-eight boxes and parcels. There has been quite a rush to get personal relics, or mementoes, of Garfield's occupancy of the White House.

The National Congress of the Revolutionary party of America met in Chicago, Oct. 21st. Justus Schwab and other well known Socialists were present. The object of the convention is to make war upon capital as a common enemy.

J. C. Runyon, a grocer of Middletown, N. Y., was attacked and robbed of a satchel containing \$500 while going home on the night of Oct. 22d. Runyon pursued the thief who knocked him down with a club and escaped.

The driven well war promises to wax warm under the management of the Elmira Farmer's Club. There seems little doubt of a final decision of the question of the validity of the claims for royalty before it is again dropped.

The prospects are excellent for completing the Tehuantepec Inter-Oceanic railroad within two years. Forty miles of the line will be finished by Christmas. Nearly two millions of the capital stock has already been paid in.

The Meade Memorial Committee has awarded the first prize, \$1,000, for the sketch of a model, to Alexander Milne Calder, of Philadelphia. This does not carry with it the commission for the statue.

Superintendent Fairman has reported the Universal Life Insurance Company of New York, to the Attorney General for dissolution. The Superintendent recommends the speedy appointment of a receiver.

There are nearly two million dollars in the New York post office; the accumulations of money orders unpaid since the system originated. Congress will probably be asked to transfer it to the Treasury.

A recent religious census taken in Prussia shows that that country contains 17,645,462 Protestants, 9,205,136 Catholics, 363,790 Jews, 42,518 Dissenters, and 22,006 persons professing no religion.

The relations between Mexico and Guatemala are critical, owing to a dispute regarding the boundary line. The government of Guatemala has asked the mediation of the United States.

The Tribune contained an account of the Yorktown ceremonies, written by Archibald Forbes, the English journalist. No representative of the British government was on the ground.

Three archpriests of a sect of Greek dissenters have been released by order of the Czar from a cloister where they had been imprisoned since 1856 for their heretical opinions.

At Mrs. Garfield's request, notice is given to the public that the literary memoirs of the late President will be published as soon as careful consideration and preparation permit.

Thirty subscriptions of \$1,000 each have been made at Cleveland toward the erection of the Garfield monument. Nearly \$14,000 in cash have been received by the Committee.

The Italian government has conveyed its thanks to the United States for co-operation in securing the arrest of American, Italian, and other forgers now awaiting trial at Turin.

The Declaration of Independence was read publicly at Richmond, Oct. 23d, for the first time since the outbreak of the late war. It was received with enthusiastic applause.

It is reported that President White, of Cornell, has pledged himself to the Trustees not to leave the institution for political preferment for the next four years.

Scoville has definitely announced that his sole defense of Guiteau shall be insanity, and the surgical discussion of the case will not again be dragged before the public.

A secret society has been formed in Russia for the suppression of the Nihilists at all hazards. Assassination will be the resort when other means fail.

District Attorney Corkhill will soon publish his history of the assassination of Lincoln, on which he has been engaged for several years.

The water supply in New York is so low on account of the drought that street sprinkling and the public fountains have been suspended.

The White House is being subjected to a complete overhauling. It is being painted throughout and the plumbing work re-arranged.

PRESIDENT GARFIELD'S TALK TO YOUNG MEN.

In an address before one of the Bryant & Stratton Business Colleges, Gen. James A. Garfield said: "Young men talk of trusting to the spur of the occasion. That trust is vain. Whatever you win in life you must conquer by your own efforts, and then it is yours. In order to have any worthy success, you must resolve to carry into your work a fullness of knowledge, not merely a sufficiency. To carry on the business of life, you must have surplus power. Be fit for more than the thing you are now doing. I welcome the business college in the form it has taken in the United States, because it meets an acknowledged want, and affords an opportunity to learn important and indispensable lessons before going into business life." Young men who would act upon his advice, should attend the Bryant & Stratton Buffalo Business College, under the management of J. C. Bryant & Son, which has had a successful experience of over a quarter of a century in preparing young men for business. Large illustrated catalogues, containing full particulars, can be had upon application to the proprietors.

A \$10 BIBLE PRIZE.—The publishers of Rutledge's Monthly, in the prize puzzle department of their Monthly for November, offer the following easy way for someone to make \$10: To the person telling us how many times the word Abraham is used in the New Testament Scriptures (not the New Revision) by Nov. 10, 1881, we will give \$10 in gold as a prize. The money will be forwarded to the winner November 15, 1881. Those who try for the prize must send 20 cents with their answer, for which they will receive the December number of the Monthly, an excellent magazine of 32 pages, in which will be published the name and address of the winner of the prize, with the correct answer thereto. Address, RUTLEDGE PUBLISHING COMPANY, Easton, Pa.

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SPECIAL NOTICES.

ELDER C. M. LEWIS, having returned to his home in New York, requests his correspondents to address him at New London, Oneida Co., N. Y.

THE Ministerial Conference of the Western Association will be held with the Church of Independence, on the 2d Wednesday of November, 1881, (Nov. 9th).

PROGRAMME.

1. Opening Discourse, (followed by criticisms, and discussion of miscellaneous questions pertaining to ministerial work). J. Sumnerhill

2. Essay, "Relation of Seventh-day Baptists to Health Reform." D. K. Davis.

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.

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.

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

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

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

MARRIED.

In Independence, N. Y., Oct. 16, 1881, by Eld. J. Kenyon, at his home, XENOPHON A. ACKERMAN and Miss LOTTIE M. FOSTER, all of Willing.

At the residence of the bride's father, in Sempronius, N. Y., Oct. 19, 1881, by Pastor J. Jud. White, FRANK GRIFFIN, of Summerhill, and EVA CASE, of Sempronius.

At the residence of the bride's uncle, in Dorseton, N. J., Oct. 19, 1881, by Rev. T. G. Deuchfield, Mr. ROBERT W. BOWMAN, of Shiloh, and Miss H. A. MILLER, of Quinton.

DIED.

In Willing, N. Y., Sept. 17, 1881, MARY PLACE, wife of Josiah Witter, aged 63 years and 2 days. The subject of this notice was born in Alfred Sept. 15, 1818. At an early age she was converted, and became a member of the First Seventh-day Baptist Church of Alfred. In later years, she connected herself with the Advent Church of Willing, where she maintained a consistent Christian life, and died in hopes of a glorious immortality beyond the grave. Her funeral was held at the Advent Church in Wells-ville, Oct. 14th, sermon by Rev. Mr. Whitney. Text, Isa. 57: 1, "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considereth that the righteous is taken away from the evil to come."

In New Market, N. J., Oct. 10, 1881, DAVID L. RANDOLPH, aged 40 years, 10 months, and 21 days. Brother Randolph united with the New Market Seventh-day Baptist Church in 1858, and remained a faithful member until transferred to the church triumphant. His funeral services were attended by a large number of his friends and acquaintances in the New Market church Oct. 13th. He leaves a devoted Christian wife, and a large circle of relatives to mourn his early departure; but they are sustained by a well-grounded hope that their loss is his eternal gain.

In Plainfield, N. J., Oct. 5, 1881, WIDOW PHEBE DUNHAM, aged 89 years, 6 months, and 21 days. For many years a consistent member of the New Market Seventh-day Baptist Church, she was at length called home to enjoy that eternal rest for which she had long and patiently waited. Her funeral occurred on Sabbath-day, Oct. 8th, in the Plainfield Church, and her favorite text, "In my Father's house are many mansions, as I go to prepare a place for you," was used as the leading thought in the sermon. Her six sons, as the last act of service they could render a loved and loving mother, bore her remains to the abode of the dead.

In Hope Valley, R. I., Oct. 13, 1881, Capt. GARDNER NICHOLS, aged 81 years, 6 months, and 25 days. The subject of this notice was a consistent Christian, manifesting the principles of his religion in all the walks of life, looking after the poor and afflicted, and administering to their temporal as well as spiritual needs. As a man of business, he was held in high esteem. "Mark the perfect man, and behold the upright: for the end of that man is peace."

In Fillmore, Ohio, Oct. 8, 1881, ANSEL K. FORBES, aged 79 years and 4 months. He left good evidence that he was prepared to go.

LETTERS.

G. W. Lewis, K. P. Crandall, Mrs. M. A. Brown, Booth Bond, A. B. Cottrell, S. R. Wheeler, J. Clarke, B. F. C., F. M. Cronkite, C. Latham Stillman, C. A. Burdick, A. A. Titworth, D. C. Long, Mrs. S. C. Crandall, Cordelia E. VanHorn, J. M. Richey, Joel Tappan, L. A. Platts, N. Wardner, P. M. Green.

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 and Amount. Includes entries for Mrs. M. A. Brown, Little Genesee, \$2 00; Mrs. F. M. Green, New Rochelle, 1 33; Silas Maxson, Adams Centre, 2 00; J. C. Hoard, Almond, 2 00; J. F. Gardner, Hornellsville, 2 00; Booth Bond, Hacker's Creek, W. Va., 3 00; Mrs. Belinda Bond, 2 00; Mrs. S. Sterns, Coudersport, Pa., 2 00; Mrs. C. D. Lambert, Oswayo, 2 00; Mrs. M. W. Crumb, Milton, Wis., 5 00; G. D. Burdick, 3 00; Mrs. Rosanna Green, N. Auburn, Minn., 3 00; Mrs. Moses Forbes, Newton, Iowa, 2 00; Dorr Forbes, Seattle, W. T., 1 00.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Oct. 23d, 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 81,784 packages; exports, 3,689 packages. The market is very tender, with a tendency to lower prices. Fresh State and Western dairy make hold their own better than anything on the list. We quote:

Table with 2 columns: Item and Price. Includes entries for Creamery, fancy, fresh make, 36 @ 38; Sweet cream creameries, fresh make, 30 @ 33; Dairy butter, finely made, fresh flavor, 30 @ 35; Imitation creamery, fine fresh flavor, 26 @ 28; Western factory, fine June stock, 17 @ 18.

CHEESE.—Receipts for the week were 47,546 boxes; exports, 22,203 boxes. The market is a little firmer for fancy September make. Other kinds same as last week. We quote:

Table with 2 columns: Item and Price. Includes entries for September make, fine full cream, 13 @ 13; Early make good cheese, 10 @ 12; Factory, partly skimmed, 9 @ 11.

EGGS.—Receipts for the week, 8,305 packages. All fresh laid stock is in quick demand. We quote:

Table with 2 columns: Item and Price. Includes entries for Marrows, 1881, per bushel, \$3 40 @ \$3 60; Mediums, 3 40 @ 3 50.

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 and Price. Includes entries for Evaporated apples, ring cut, choice, 12 @ 12 1/2; State and Western, quarter apples, 6 1/2 @ 7; Apples, North Carolina, sliced, 6 @ 9; Peeled peaches, evaporated, 8 @ 9; Unpeeled peaches, halves and quarters, 8 1/2 @ 9 1/2; 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, 18 @ 15.

DRESSED POULTRY.—There were ready sales this week and at good prices. We quote: Turkeys, dry pickled, 14 @ 15; Chickens and fowls, dry pickled, 13 @ 14; Ducks, per pair, 50 @ 75; Pigeons, 25 @ 30.

BUTTER, CHEESE, EGGS, BEANS, ETC.

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Selected Miscellany.

THE BATTLE OF LIFE.

Go forth to the battle of life, my boy; Go while it is called to-day; For the years go out and the years come in, Regardless of those who may lose or win, Of those who may work or play.

THE DEACON'S TITHE.

They had a new minister at Seabrook. Old Parson Thornleigh, who had kept the flock for forty years, had gone to his long home; and in his stead had come an honest, plain-spoken young divine, with an earnest, fearless eloquence of his own.

be instinet teaches 'em, for he gives to 'em all, deservin' or not. I believe he'd take the coat off his back if 'twas needed. He's a good neighbor—a good neighbor; but he'll never get anything, to speak of, ahead."

HINTS ABOUT LETTER-WRITING.

Letter-writing is very much a matter of habit, and for that reason it is important that young people should learn early to consider it a pleasant way of communicating thoughts and feelings to their friends, instead of a burdensome task to be got over as quickly as possible.

only wished that the happy thought had been his, the charity his own spontaneous deed. "I am glad if the gift pleases you, Mrs. Sperry," said he, shaking her proffered hand;

HINTS ABOUT LETTER-WRITING.

Letter-writing is very much a matter of habit, and for that reason it is important that young people should learn early to consider it a pleasant way of communicating thoughts and feelings to their friends, instead of a burdensome task to be got over as quickly as possible.

A very good rule for letter-writing is the golden one, "Do as you would be done by." —St. Nicholas.

FALL PASTURING.—The dairyman who pastures ordinary meadows in the Fall robs his next crop to an extent that he does not realize. The writer was conversant with a case where seventy-five acres averaged regularly about one hundred and thirty tons of excellent hay when no pasturing was allowed;

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HOW HE GAINED IT

Sergeant S. Prentiss, a greatest orator of the South, forty years ago. He went to Natchez, Miss., ment as a teacher. He on Mrs. Shields, who wished prepared for college fifteen miles from Natchez. Prentiss had not a dollar of the situation in a nature. A writer in the narrates the circumstance. There was a fat fellow fifty years, who kept a library. Prentiss was deterred by this condition to Foote, who was in his plying a stool at the door. "You have horses to let Prentiss. Foote eyed the lame boy minutes before replying, style, he did so by asking, "Do you want to hire a horse?" "I do; I am from Maryland. I understand a mile from here, wishes there I propose going. I a stranger here, and prop for the hire of a horse to I am too lame to walk." "I know Mrs. Shields, recommendations, young. "Only my face," was Foote looked into his shrunken limb, threw out calling his henchman, saying, "Bring out the ball, turning to Prentiss, said not sufficient security, y and they will carry you. There was resident in Mrs. Shields, Dr. McGr man. To him Mrs. S Prentiss, that he might e note written by the doctor thus: "Engage this young prodig brightest and best educated y met, and much better qualifi am him." Mrs. Shields was a res lady. She read the not she had finished, she car glasses, and remarked, ed, I suppose, Mr. Prent ed of this note?" "I am not, madam," y "Will you read it, if y "I did read it," Prent "and feel to-day it was my life. "I looked up into the but most elegant matron. She was looking calmly my features, and I was asked, "Mr. Prentiss, hav "My heart broke. Oh and far-away home rese answered, and my tears rose up, wiped her eyes. "You shall have the situ When will it suit you to your school?" "There was no word of ences or salary. My repl madam." Here I was to how long I did not know who could, if any woman place of my mother."

TARTARIC ACID IN

topical use of tartaric acid been successfully resort who, in one of the fore remarks upon the necess use of topical agents aga brane, as it has a great by a sort of auto-inocul what occurs in certain. His formula is ten parts tartaric acid, fifteen of gly five of mint water. The false membrane, convertous mass, and favors its tific American.

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An Italian Protestant to prove that the Bible was confused, she Suddenly she asked he do you know there is a feel its warmth and see so," answered the won Bible lightens and warm.

Who shall say that th is not the hand of love, the concert and danger o inordinate exaltation of sufficiency into the expe enriched with the fruit o virtues which have their fort and peace.

WEALTH, unalloyed to sense of responsibility, eternal interests. Faith of imparting happiness and enlightening ignor greatest of blessings.



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INTERNATIONAL LESSONS, 1881.

FOURTH QUARTER.

- Oct. 1. Free Giving. Exod. 35: 25-35. Oct. 8. The Tabernacle. Edoc. 40: 1-16. Oct. 15. The Burnt Offering. Lev. 1: 1-14. Oct. 22. The Peace-Offering. Lev. 7: 11-18. Oct. 29. Nadab and Abihu. Lev. 10: 1-11. Nov. 5. The Day of Atonement. Lev. 16: 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: 10-19. 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 VI.—THE DAY OF ATONEMENT.

By REV. W. C. TITSWORTH. For Sabbath-day, November 5.

SCRIPTURE LESSON.—LEVITICUS 16: 16-39.

16. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. 17. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. 18. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. 19. And he shall sprinkle of the blood upon it with his finger seven times, and shall cleanse it, and shall hallow it from the uncleanness of the children of Israel. 20. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat. 21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. 22. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. 23. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there: 24. And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people. 25. And the fat of the sin-offering shall he burn upon the altar. 26. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. 27. And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. 28. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. 29. And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: 30. For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. CENTRAL TRUTH.—"Thou wilt cast all their sins into the depths of the sea."—Micah 7: 19.

DAILY READINGS.

- 1. Lev. 16: 16-30. 4. Psa. 51. 2. Lev. 23: 24-32. 5. Psa. 32. 3. Isa. 53. 6. Heb. 9: 1-15; 7: 22-28. 7. Heb. 9: 16-28.

GOLDEN TEXT.—"We also joy in God through our Lord Jesus Christ by whom we have now received the atonement."—Rom. 5: 11.

OUTLINE.

- I. The time. II. The observance. III. The purpose.

QUESTIONS.

- I. The time. What was the time of the Day of Atonement? v. 23, and Lev. 23: 27. Near what other great feast was it? Lev. 23: 24, 27, 34. What is it called? Acts 27: 9. II. The observance. How was it observed? Lev. 23: 27-32. Note the different steps: 1. The high priest puts on holy garments. v. 4. 2. The sin-offering brought forward. Describe it. v. 5, 6. 3. The casting of lots, upon what and where? v. 7, 8. 4. What? v. 11. 5. What? v. 12-15. 6. The atonement for the tabernacle as a whole. v. 16, 17. 7. The atonement for brazen altar. v. 18, 19. 8. Aaron's confession. Describe it. v. 21, 22. 9. v. 23, 24. 10. v. 25. 11. v. 26. 12. v. 27. 13. v. 28. III. The purpose. What was it? v. 30. What did Aaron do that they might be clean from all their sins? What did it mean that Aaron was to bathe and put on white garments? What did the killing of the animals mean? The sending of the goat into the wilderness? When Aaron confessed, whom did he represent, and confess for? What strong figure of God's forgiveness do we find in this lesson? What great fact about God do we learn? What great duty for ourselves? Who is our High Priest? When did he make atonement? What did he offer? Read Heb. 9. Remember that God loves us, whether we think of it or not, and that he will pardon all who truly repent.

COMMENTARY.

[Principally from Speakers' Commentary.] Some have thought, because of Lev. 16: 1, that the Day of Atonement was instituted because of Nadab and Abihu's sin; but they are mentioned rather as a warning to Aaron and all priests not to repeat their audacity, but to follow implicitly the laws of the service of God's house. v. 16. Holy place may here mean the Holy of Holies, and the first part of the verse refers to the rites already performed. Tabernacle of the congregation. Properly the "tent of meeting." Atonement is now to be made for the tabernacle as a whole by sprinkling the blood of the victims before the altar of incense. So Josephus understood it. That remaineth among them. As if the tabernacle was unclean by reason of being among an unclean people. v. 18. The altar that is before the Lord. Some understand this as the golden altar of incense in the Holy Place, but the words he shall go out

seem to indicate that he was to go out of the tabernacle into the court where the brazen altar was.

v. 21. Confess over him. According to tradition, the words of confession used in later times are as follows: "O Lord, thy people, the house of Israel, have transgressed; they have rebelled, they have sinned before thee. I beseech thee now, absolve their transgressions, their rebellion, and their sin that they have sinned against thee, as it is written in the law of Moses, thy servant, that on this day he shall make atonement for you to cleanse you from all your sins, and ye shall be clean." A fit man. A man at hand. Tradition says he was appointed a year ahead.

v. 22. Unto a land not inhabited. Literally, "a place cut off," a place of separation. Denotes the complete removal of the sins confessed upon him. It is significant that two goats were chosen. The atonement for sin done has been signified by the blood of the goat slain; but the complete forgiveness is symbolized by the goat sent away. The two are necessary to set forth the completeness of God's acceptance of the penitent. God's mercy does nothing by halves. This is further made emphatic by the burning of the bodies of the sin-offering without the camp (compare Heb. 13: 11-13), and by the washing of the clothes and bodies of those who led away the goat and burned these bodies, thus signifying that no trace of the sins should be brought back.

v. 25. The fat . . . shall he burn. There are two kinds of fat—the suet and that which is scattered through the flesh. The first should never be eaten. Lev. 3: 17. The other fat might be eaten. Neh. 8: 10. The development of the suet denoted the perfection of the animal, and hence was offered to God under the rule that only the best should be sacrificed to him.

v. 27. Burn in the fire. Not as sacrifice, but to make way with it.

v. 29. Seventh month. Tisri. Afflict your souls appears to be an old expression for "fast." Stranger. Foreigner; one who had abjured false gods, as the Kenites (Judges 4: 2), Gibeonites (Josh. 9).

v. 30. That ye may be clean. In this the whole intent of atonement.

NOTE.—The scapegoat. The margin says "Azazel," a word of unknown origin and meaning. When the lots were cast upon the two goats, one lot was marked "for Jehovah," and the other "for Azazel." There are many attempts to explain the word, of which to translate it "scapegoat" seems to be the least favored by scholars. The best explanation seems to me to be this: Azazel was another name for Satan. Upon the goat to whom the lot "for Azazel" fell, were confessed the sins of the people, and then he was sent away to him who was the author of sin; sin was sent back to its source. If the root meaning of the word is "separation," then Azazel means the separate, banished one. For other explanations, see Smith's Bible Dictionary.

CONNECTION.

Chapters 11 to 15 relate certain laws about clean and unclean animals, clean and unclean meats, leprosy, and ceremonial purifications. In chap. 16 are given the directions for the Day of Atonement: from v. 3 to v. 9 in Outline, and from v. 10 to v. 34 more in detail.

THE DAY OF ATONEMENT.

In Hebrew it is the Day of Atonements. Possibly Luke refers to it in Acts 27: 9. Lev. 23: 27 evidently refers to fasting. It was the only fast mentioned in the Mosaic law.

I. The time. The tenth of the seventh month. v. 29. Lev. 23: 27. Seven days after the Feast of Trumpets and five days before the Feast of Tabernacles. The seventh month was called Tisri, and corresponded as nearly as maybe to October.

II. The observance. It was observed as a solemn Sabbath. Lev. 23: 27-32.

1. The high priest bathes and puts on the holy garments. v. 4.

2. The sin-offering is brought forward. This consisted of two young goats and a ram for the people, provided at their expense, and a bullock and ram for Aaron and his family, provided at his expense. v. 5, 6.

3. The casting of the lots upon the goats at the door of the tabernacle. v. 7, 8.

4. The killing of the bullock. v. 11.

5. Aaron enters the Holy of Holies with (a) the censer filled with live coals from the altar, and the incense which is put on the coals, when the mercy seat is covered with a cloud. v. 12, 13. (b) The blood of the bullock which he sprinkles in front of the mercy seat eastward. v. 14. (c) The blood of the goat. v. 15. Verses 12, 14, 15 imply that Aaron made three entries into the Most Holy Place. This does not contradict Heb. 9: 7, because they are the parts of one great annual rite.

6. The atonement for the Holy Place, no one being allowed in the tabernacle during the ceremony. v. 16, 17.

7. The atonement for the brazen altar. v. 18, 19.

8. Aaron confesses his own and the people's sins on the head of the remaining goat, and sends him into the wilderness by an appointed man. v. 21, 22.

9. Aaron bathes himself and puts on again his ordinary tabernacle garments. v. 23, 24.

10. Burning of the fat of the sin-offering. v. 25.

11. Cleansing of him who led the goat into the wilderness. v. 26.

12. Burning of the flesh of the animals for the sin-offering without the camp. v. 27.

13. Cleansing of him who performed this duty. v. 28.

III. The purpose. That ye may be clean from all your sins before the Lord. v. 30. To atone is to make at-one, to bring together, to reconcile. This Day of Atonement was to bring together a sinning people and a gracious God, furnishing a great annual object-lesson of the relations to each other of sacrifice, mercy of God, and penitence. It was a lesson in the primer to large type for the people of God in their infancy, to fix in their minds these three great facts which were to be taught more clearly by Jesus and his death. Notice the three parties: the gracious God, the sinning people, and the mediating priest.

1. The Mediator. a. Must be without sin. This is symbolized by the bathing and the pure garments of the priest on the Day of Atonement. In his of-

ficial capacity he is pure, but personally he needs to offer a sin-offering for himself. In Jesus we see the true Mediator. Holy, harmless, and undefiled, and separate from sinners. Heb. 7: 26-28. He needed not daily to offer up sacrifice for his own sins. Must stand between God and the people with sacrifice. The high priest offered bulls and goats, which cost himself and the people something, to be sure; but Jesus offered himself. Heb. 9: 11-14. (Read in this connection all of Heb. 9.) So that Jesus is not only the priest, he is the victim offered, bearing the sins as well. Isa. 53: 6.

2. The people. Must confess and repent of their sins. v. 21. The atonement was made for the nation, but it only availed for individuals when they confessed and forsook their sins.

3. God. Pardons. Could anything be a stronger figure of God's forgiveness than the goat sent into the wilderness bearing the sins of the people into a land uninhabited? "As far as the east is from the west, so far hath he removed our transgressions from us." Psa. 103: 10-13.

The great fact of this lesson is Mercy; the great duty, Repentance.

[The following was received too late for insertion in its proper place last week; we therefore insert it here.]

COMMENTS.

I. Destroyed. v. 1-3. And Nadab and Abihu, the sons of Aaron. First and second sons of Aaron by Elisheba. Exod. 6: 23. They, with Aaron and seventy of the aged men of Israel, were chosen of God to come up into the mountain and worship afar off, while Moses alone should come nigh. Exod. 24: 1, 2. Nadab means spontaneous or impulsive. Abihu means to whom he, i. e., God, is father. They, with their two brothers and Aaron, had just been solemnly consecrated to the priest's office (chaps. 8 and 9), and particular directions had been then given as to making burnt offerings. 9: 6-24. Took either of them his censor. Firepan, fire-shovel, in which coals were taken up and incense kindled. And put fire therein, and put incense thereon. From a verb which means to smoke, especially fragrant smoke, perfume, to smoke with alopecwood. And offered. Came near with; the same verb is used in v. 3, "come nigh." Strange fire. From a verb, to go off, turn aside or away, hence strange, foreign. The word means that that is opposite of true, right, lawful; hence unlawful, profane. Before the Lord. Literally, before the face of Jehovah. The gravity of this offense was not in the handling of "strange fire," but in their coming near before the face of Jehovah with "strange fire." Which he commanded them not. In chapter 6: 13 we read, "The fire shall ever be burning upon the altar." It was either this fire that should have been used, or they should have waited for fire to come out "from before the Lord," as 9: 24, to consume their offering. But instead of this, Nadab and Abihu, knowing better, willfully acted after their own impulse, in their own line of religion and worship, and out of the line of God's arrangements and commandments. Immediately, consequent upon their most solemn consecration, in the face of plain commandments and knowledge, they dared to tempt, dared to mock God. And there went out fire from the Lord, and devoured them. Consumed them, ate them up. As God dealt with these men, so, according to the same principle, he must, and undoubtedly will, deal with all men. And this is not an arbitrary thing on his part. Fire is sometimes put for zeal or passion, and has reference to the natural impulse, or character, or make-up of the being. Nadab and Abihu came near before the Lord with strange fire; they rushed into the presence of God with their natural impulse, their unholy characters; and the fire of the Lord; the holy impulse, the out-going of his holy character, went out and consumed them. The unholy natures or characters or beings, of Nadab and Abihu, came, in daring and impulsive contact with the holy nature, character, being, of Jehovah, and of course they perished. It was not arbitrary, but a necessity. It was not the outward form or act on the part of these men, but the motive; the heart, the impulse of their being, that brought about this terrible calamity. It was the standing of themselves over against God, character against character, "fire" against "fire," and of course the "fire" from the Lord devoured them. In the light of this, how clear and full of meaning is the expression of Paul, "Wherefore, receiving a kingdom that can not be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe; for our God is a consuming fire." Heb. 12: 28, 29. And they died before the Lord. If these men had had inborn into them, through faith, the divine thought and character, they would not have come near and before the Lord with strange fire, neither would they have died. They, strangers in character from God, and out of harmony with him, violated the essential laws of his being, and the necessary laws that govern his relations with his created intelligences. They alone were responsible for the terrible calamity that befell them. Thus far we learn at least three very impressive thoughts: 1st. What state or preparation of heart is necessary in order to come near to God in his service and worship. 2d. The necessary result of willfully persisting in one's own method and religion, contrary to God's commandments and revealed will. 3d. The principle or law that will finally determine the condition of all men. Then Moses said. It is not possible to come near to God in any or every way that man may choose or like, but it must be in the line of his holiness. Glorified means first to be heavy, then to be honored. Nadab and Abihu had esteemed God and his methods and commandments lightly, and so doing they had dishonored him, and suffered accordingly. This same principle will hold true of all. It is an unchangeable, universal, and eternal truth, that God will be sanctified in them that come nigh him, and before all the people he will be glorified. This verse is a quotation from Exod. 19: 22, God's charge to Moses on the mount. "And let the priests also, who come near to the Lord, sanctify themselves, lest the Lord break forth upon them." In view of this positive and recent command, how extremely reckless and presumptuous was the act of Nadab and Abihu. And Aaron held his peace. Was dumb, silent. When Jehovah takes it upon him to vindicate his character and law, it is a time for men to keep silence.

II. Cast out. v. 4, 5. There was, there is, there will be, no place for the unsanctified and the unclean in the camp of God's saints, nor before his holy place.

III. Mourning forbidden. v. 6, 7. Such are the necessary principles of the divine government, that there will be no sympathy, nor mourning, for those who have perished because of their willful and determined estrangement from God, and opposition of character to his. There can not be in the perfect kingdom of God, either sympathy or mourning for that that insults the character of God, is out of harmony with his will, or is in opposition to him in any way. Heaven will be one in its character, sympathies, and decisions.

IV. Warning and counsel. v. 8-11. There is a strong probability that Nadab and Abihu were under the influence of wine and strong drink. If so, that was not regarded in any way as a palliation or excuse for their crime. If these men were drunk, one thing is sure, God does not regard drunkenness as a disease, or simply a misfortune, to be pitied and overlooked, but holds drunken men responsible for their deeds. As God dealt with these men, he must and will, undoubtedly, according to the same principles, deal with all men. Concerning "wine and strong drink," let us learn: 1st. That it develops an unholy and impulsive character that conflicts with the nature and will of God, and brings utter ruin to the whole being. 2d. That total abstinence from "wine and strong drink" enables a person the better to "put difference between the holy and unholy, and between the unclean and clean." 3d. That it also enables the better "to teach all the statutes which the Lord hath spoken." Hence, it is best and wisest to totally abstain.

In last week's RECORDER, the former Sabbath School Board stated the reasons for the appointment of the new Board, and retired from the charge of this department, which, from its beginning has been so efficiently conducted. The new Board was appointed without the previous knowledge or consent of at least those of its members upon whom the larger share of the work must necessarily devolve. We feel confident that persons of more experience in this department of Christian labor would accomplish greater results than we can hope to attain. Since, however, the Conference has seen fit to appoint us, it will be our endeavor to perform the work assigned us as efficiently as our time and ability will allow. To this end we desire the hearty co-operation, not only of the several members of the Board in the different Associations, but of all Sabbath-school workers throughout the denomination. That the interest in Sabbath-schools and Sabbath-school work has been and still is steadily increasing is evident to every observer. May this interest still continue to increase, until the Sabbath-school shall include in its membership our entire people, old and middle aged, as well as young.

LIFE'S CHART.—The popular notion of the Bible makes it an encyclopedia, or a depository of knowledge. The true notion is that which regards it as a chart to steer by. So said Dr. Penny at Framingham. If people would read their Bible more to find out what to do, and less to find arguments for or against theories as to how God has done, and will do, or can do something, there would be less controversy, and better Christians.—Evangelist and Chronicle.

OUR FAULT.—There is dew in one flower and not in another because one opens its cup and takes it in, while the other closes itself and the drop runs off. So God rains goodness and mercy as wide as the dew; and if we lack them, it is because we will not open our hearts to receive them.

IT is stated that seven members of the House of Commons in England are presidents of Sunday-school unions, and the present Lord Chancellor is a Sunday-school teacher.—S. S. World.

PERTINENT.—Have you read the new version?—Boston Post. Yes. Have you read the old one?—Philadelphia News.

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

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.

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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.

TEACHERS' EXAMINATIONS for Allegany County: Almond, Oct. 28th. Canasota, Oct. 29th. Rushford and Wellsville, Oct. 31st. Centerville and Whitesville, Nov. 1st. Hume and Andover, Nov. 2d. Short Tract and Alfred Centre, Nov. 3d. Belfast and Belmont, Nov. 4th. Angelica, Nov. 5th. Cuba, Nov. 7th. Friendship, Nov. 9th. Bolivar, Nov. 10th. Examinations will begin at 9 A. M. G. W. TIBBETS, A. B. COTTRELL, School Commissioners.

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