iraga, Oct. 29th ord and Wellsville, Oct. 31st. wille and Whitesville, Nov. 1st. and Andover, Nov. 2d. Tract and Alfred Centre, Nov. 3d. t and Belmont, Nov. 4th

ca. Nov. 5th. dship, Nov. 9th. 1. Nov. 10th.

nations will begin at 9 A. M. G. W. TIBBETS. A. B. COTTRELL.

KING MEN should take Warner's Safe Kidney

School Commissioners.

per year can be easily made at home work-G. Rideout & Co., 10 Barclay street. New Send for their catalogue and full particulars.

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

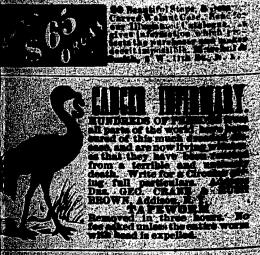


from Grape Cream Tartar.—No other prepanakes such light, flaky, hot breads, or luxu-lary. Can be eaten by Dyspeptics without the ills resulting from heavy indigestible food. It in cans, by all grocers. ROYAL BAK-OWDER CO. New York.



UNEQUALEDIN Touch. Workmanship, and Durability. william Knabr & Co. and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, New York

ON COLLEGE HAS THREE COURSE from \$8 to \$11 per term of 13 weeks. per term. Table board 42 per week furnished rooms in private famille. Fall term begins August 81st; Winter scember 14th; Spring term, Masch 29th, ddiress REV T R WILLIAMS D.D.



Recorder. Sabbath

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 3, 1881.

WHOLE NO. 1917.

TERMS—\$2 A YEAR, IN ADVANCE.

The Sabbath Recorder,

PUBLISHED WEEKLY.

VOL. XXXVII.-NO. 44.

BY THE

AMERICAN SABBATH TRACT SOCIETY.

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 ments, the interests and tastes of all classes of readers will be consulted.

TERMS OF SUBSCRIPTION.

Papers to foreign countries will be charged 50 cents additional, on account of postage. If payment is delayed beyond six months, 50

cents additional will be charged. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will

The office is furnished with a supply of jobbing material, and more will be added as the business may with neatness and dispatch.

ADDRESS

All communications, whether on business or for ublication, should be addressed to "THE SAB-BATH RECORDER, Alfred Centre, Allegany coun-

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

> For the Sabbath Recorder. OUR MARTYRED PRESIDENT.

A Nation's heart bewails the final doom His form is gathered to the silent tomb

Well worthy of the place so justly won, So fitly, briefly filled; he breast that warmed with good deeds nobly done, In death's embrace lies chilled.

He fell a martyr to the murderous power Of passion's deadly hate: May God and justice soon avenge the hour That sealed our loved one's fate.

And may he who our President has slain In guilt be humbly brought To feel the sting of bitterness and pain His traitor hand has wrought.

Draw near, oh Lord, and comfort those that mourn The stricken widow's grief, Mother and children who his loss have borne. God grant them thy relief!

Absolve, we pray, our country from the stain Renewed on history's page! A second martyr on its altar slain, Through envy's venomed rage.

May this affliction purify our land, And purge our hearts from guile; May we united clasp the friendly hand, Approved by Heaven's smile.

Our soldier rests! His soul is glorified, His work on earth is done. Preserve and guard the cause for which he died Strive for the goal he won.

His name, engraven on our hearts to-day, With sainted ones, is placed; His triumph will remain for aye and aye In Heaven's record placed:

THE AMERICAN SABBATH TRACT SOCIETY.

Thirty-eighth Annual Report of the Executive . Board.

[Continued from last week.]

SABBATH REFORM LABORS IN KENTUCKY. It was arranged by Bro. C. D. Potter and the Church of Adams Centre, N. Y., to send cause, Bro. Potter, in his characteristic generosity, pledging himself to meet all the expenses. Learning that it was the wish of furnish us with reports of his labors.

He reached Shepherdsville, Ky., the last

the claims of God's law, and frequently callsubject. The prevailing sentiment here is favorable to our views of religious doctrine. He remained there nearly four weeks, holding lose of the tent for this Summer was aban-

some are observing it, although making no bath-days, with some encouraging results. ployed at a salary of \$30 per month and exprofession of religion, or are not, what is here regarded as equivalent to a profession, members of any church."

From Shepherdsville, Bro. Prentice went into Ohio county, where he held meetings in four different places. He began at Pattiesville, in the Pleasant Grove Baptist church, where he found the people ready to come, and eager to hear. The argument and evidence improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departing in support of God's Sabbath were very generally admitted to be unanswerable, and the wish was often expressed that the seventh day might be kept by everybody. At the village of Fordsville, about eight miles from Pattiesville, he spent a week, preaching to a full house nearly every night. His report

"Here, also, the people requested me to preach upon the Sabbath question. Here, too, very many expressed themselves convinced that the seventh day is the true Sab bath. I left a good many warm friends at this place, who bade me God-speed in my practicable and promising. work. I spent one Sunday at Mount Pleasant Church, two miles from Fordsville, and presented the claims of God's law. I also preached in the Whiting Hill School-house, about three miles from Pattiesville, and had pressing invitations to hold meetings in other localities, but the state of the roads, and demand, so that all work in that line can be executed | the difficulty of getting conveyance prevented my accepting. I am convinced that this sociation, Bro. H. D. Clarke, employed by is a most promising field for Sabbath reform | them as colporteur for the Summer, joined | and missionary work. The churches are all open to us, and invitations come from every side to preach the whole truth to the people Public sentiment seems to be with us upon the Sabbath question, and if our people will | ily visitation, and more than a thousand perfollow up this work, I believe almost entire communities may be revolutionized. Many leading men acknowledge that they are convinced, and are in full sympathy with us in our efforts to spread this truth, among them Dr. J. W. Meador, a successful physician, whom I am greatly indebted, for valuable assistance."

Potter, says:

indeed done a good work. Though no effort has been made to organize a Seventh-day Baptist Church, it is plain to see that many are convinced that God's Sabbath means something. I might safely say that no less than thirty persons here and in adjoining neighborhoods, have expressed to me their decided belief in the seventh day as the Sabbath, and, doubtless, many more are thus

From the foregoing representations it will be seen that this field is unusually accesiable and promising, and should not be neglected in the future missionary operations of our

TENT WORK.

Florida.

For nearly a month after our last Anniversary, Bro. L. C. Rogers continued his la bors in Binghamton, N. Y. Eight persons there entered into covenant to keep the Sabbath of the Lord. Several others became believers in the doctrine, some of whom declared their purpose to arrange their business so as to carry out their convictions.

During the Winter, Bro. Rogers was directed to labor in tent-meetings in Florida. This was decided upon in view of the statements that came to us from different quarters concerning the needs of that field. The first point occupied was Jacksonville, where meetings were held about six weeks, closing Feb. 20th. Six persons there accepted the Bible-Sabbath, one of them an organist, who continued with the tent through the season, their pastor to labor for three months in as leader of the service of song, thus assist-Kentucky, in the interest of the Sabbath | ing in the work without remuneration. As Bro. Rogers entered the field alone, it was fortunate that such a helper was so soon converted to the truth. The tent was next loparties projecting this mission, to have it cated at Palatka, where meetings were held under the auspices of the Society, Bro. A. B. until April 5th, about five weeks. There was Prentice was appointed our Lecturing Agent | a wide-spread interest awakened on the subfor the time mentioned, with instructions to | ject of the Sabbath. Four persons were brought to the determination to keep it according to the commandment. The next of January, and held meetings there every place visited was St. Augustine, where the evening until Feb. 20th. Though the weath-tent was pitched in the heart of the city, on er and roads were very unfavorable, and the the grounds connected with the public buildpeople scattered, the attendance was generally | ings belonging to the United States. Meetgood, and the attention all he could desire. ings were held about three weeks, and were well attended, and the truth seemed to re-"I preached twenty times, always urging | ceive unusually candid attention. On the | sociation report that early in the present year 25th of April, Bro. Rogers shipped the tent | they made efforts to secure a laborer to go ing attention specifically to the Sabbath. North, and set out for Daytona, for the pur- with the tent during the season, but no one we sermons were devoted especially to the pose of visiting the Sabbath-keepers there, could be obtained up to June 1st, on terms subject. The prevailing sentiment here is

He speaks of Daytona as a favorable location penses, to distribute tracts, and to do such for our people, and expresses the opinion other Sabbath reform and evangelical work that a church should be organized there at no distant day. The Sabbath-keeping families there are permanently settled, and make in tent-work, and still remain under our apa hopeful nucleus for future enlargement.

In these labors of the Winter, about 50,000 pages of tracts were distributed. Florida was found to be a deeply interesting field, and should have the care of some one who following: can spend his entire time, looking after its growing interests. The country is filling up | Balance on hand at date of last report.... with new settlements, and several places are already permanently occupied by Sabbathkeepers, as Jacksonville, Daytona, Tampa, Mandarin, &c. Through the many who flock to its numerous Winter resorts, various sections of our country can be reached by the truth that may be sown there; and thus it invites the continuance of the efforts which have been proven, by experience, to be both

New York.

Bro. Rogers returned North early in June, H. D. Clarke's expenses..... and the Board directed him to resume tent Balance in hands of A. C. Burdick, Treas. labors, with Hornellsville as the starting point for the season. By arrangement with the Executive Committee of the Western Ashim as assistant. Their efforts seem to have been fruitful in good results. Tracts were scattered throughout the city, through famsons, on accepting them, promised to read them. In this labor, more than 60,000 pages were used. Ten persons commenced keeping the Sabbath at Hornellsville while the meetings in the tent were in progress. and a man of fine ability and character, to Some have united with the Church there, and others are expected to do so. Several persons besides these put themselves on record Dr. Meador, in a letter of thanks to Dr. as friends of the truth, with the promise of future obedience. The Church at Hornells-"The able minister sent out by you has | ville is reported as much blessed and revived. Pressed by the friends of the cause there, Bro. Rogers continued his labors longer than was at first contemplated. He spent about seven weeks on this field. The tent was next removed to Elmira. Under date of Sept. 2d, Bro. Rogers reported as follows:

> here already, making more than 140,000 pages scattered thus far during the season."

Bro. H. D. Clarke reports that the average of those who refused tracts was one out of every twenty-one persons. He says:

"At Hornellsville, fifty preaching services were held, besides twelve Bible readings. Bro. Rogers presented the truth in all its phases, as but few can or dare do it. I preached twice in the lecture room of the Baptist church, and four times in the tent. Aug. 14th we came to Elmira."

Under date of Sept. 5th, Bro. Rogers

"Within the last few days, the blessed Word and Spirit have won several precious souls, and their testimonies have been most edifying and refreshing. On the 2d inst., the converting power of the Spirit led three persons to take a stand for the Sabbath. On Sabbath, the 3d, two more, and on First-day another, and the meetings continue with unusual interest and power."

Under date of Sept. 18th, he writes:

"I am about starting for General Conference. Seventeen persons—six brethren and eleven sisters—have come out fully on the Lord's side, and organized themselves into a covenant band, to keep the commandments of God and the faith of Jesus. I baptized five of this number—four of them converted in our meetings. These persons have appointed a Leader and Secretary, and hold meetings by most of the people as they separated. We regularly. There is good promise of speedy increase in their numbers."

Bro. Rogers left his home for the lecture field one year ago last May, since which time he has been in continuous and uninterrupted service, preaching on an average a little more than once a day, or over 450 times during the fifteen months.

Western Association.

The Executive Board of the Western As-

admit the truth concerning the Sabbath, and services nearly every evening, and on Sab- doned. Bro. Herman D. Clarke was emas he might be able. By request of the Tract Board, he was permitted to join Eld. Rogers pointment. Together, they have labored with a good degree of success, at least in " seed-sowing."

The report of their Treasurer shows th

Contributed by 1st Alfred Church...... various persons, on sub. on field, per H. D. Clarke.. Received of S. Burdick, Treasurer, freight, refunded Total..... Paid J. L. Huffman for labor at Rapids... Organist at Rapids..... Freight on tent to Hornellsville..... Expenses of J. L. Huffman to Conference Freight on tent to Lockport..... American Sabbath Tract Society...... Box for tent to Florida..... Freight on tent from Florida..... Total......\$207 54

Iowa and Minnesota.

In view of the offer of the use to this Society, of another tent to be employed by the North-Western Association, that body has become an Auxiliary, and, through its Executive Committee, has complied with the conditions of the donor and of the Board. They secured Morton S. Wardner to go with the tent as preacher in charge, this season, at a salary of \$50 per month and expenses, and James T. Davis as assistant, at \$30 per month

They first held meetings at Albert Lea, | don and overlook them all. Minn., beginning about the first of June, and continuing five weeks. Concerning the work in this place, Bro. Wardner says:

"Two have embraced the Sabbath as the result of our coming here; I think they are valuable material. A no-law man was urged to take issue with me, upon my general invitation, to ask questions or to make criticisms. He replied to those who urged him, that any man would be a fool to try to oppose me on the Sabbath question from my standpoint. He thinks they must all go to his standpoint or come to mine. I have constantly wel-"The interest here has taken deep root; comed opposition, but get none. We are creseveral have commenced Sabbath-keeping. ating a profound impression upon the minds What the results will be with others under of the Sunday people, and rapidly breaking conviction, remains to be seen. Nearly 80,- down strong prejudices. They acknowledge 000 pages of tracts have been distributed to our friends that our position is correct; but it remains to be seen if they will be conscientious, and obey the truth. Some are struggling with the question of duty, and we have great hope that they will obey. distributed tracts over the whole town. On the 4th of July, when the people were here from all parts of Freeborn county, we distributed thousands of tracts in the English, German, and Danish languages. The Tract Society ought to supply more Danish tracts for this work. Almost half of the people out this way are Danes and Norwegians."

The tent was next moved to Alden, in the same county, and meetings were held for three weeks. The opportunity to spread the truth was not as good there as at the former place. Two First-day ministers were expected to vindicate the Sunday, but failed to touch the subject.

The next place visited was Traer, Tama Co., Iowa. Concerning the work here, under date of Aug. 15th, Bro. Wardner writes:

"I tried to preach other doctrines than the Sabbath, but the people are terribly excited over us, and have forced us to enter at once upon Sabbath discussion. Yesterday afternoon and evening I devoted wholly to the Sabbath question, giving ample notice be-forehand, and distributing, all over town, our posters. The tent was filled to overflowing; the crowd were respectful and deeply interested, some faces were pleasant and some frowned upon us. Tracts were eagerly taken place we have been in yet. In spite of all opposition, we are winning friends, and some

Under date of Sept. 7th, Bro. Wardner writes from Garwin, Tama Co., Iowa:

"In Traer, of all the places we have visited, the greatest interest was shown. We in tend to continue here in Garwin over this week, and the next to go to Newton, Jasper county. We have distributed tracts in the

our meetings, some attending several times. and some coming only once. We have never succeeded in drawing any remarks or questions from any of them in public. Not one of them has offered to answer our arguments. Eld. Davis has preached eight times in the tent, Eld. Backus twice, Eld. Sindall eleven times, and Bro. Chas. Hull, of Alden, once. I have preached eighty-six times, and given one address on temperance."

From the report of the Board of the North-Western Association, in addition to the foregoing abstracts, we take the following:

"We have received from the churches, for tent-work, up to Sept. 1, 1881, \$268 61. We have expended \$253 78. There is a sufficient sum yet unpaid on subscription lists, to continue the work through the tent sea-

"Under all the circumstances, we believe that the labors of our brethren in the tent have been faithfully performed, and we trust much good has been done under the direction \$25 00 of the Divine Spirit. We pray that the same Spirit may go with them to the end of the

"It is the opinion of this Board that there should be a Tract Depository within the bounds of this Association, at some convenient point, and that it should be kept well supplied with publications suited to the Northwest, including, especially, tracts in the German and Danish languages.

"This Board, as appointed by the North-Western Association, is composed of the following brethren: Nathan Wardner. President; O. U. Whitford, Vice President; L. T. Rogers, Recording and Corresponding Secretary; S. H. Babcock, Treasurer. These brethren, deeming it necessary to have a larger working force in the Board, have added to their number, Charles Clarke, J. C. Rogers, A. B. Spaulding, George W. Burdick, and W. F. Place. A finance committee has been appointed, as follows: Charles Clarke, A. B. Spaulding, and George W. Burdick. For want of experience in tentwork, doubtless this Board have made some mistakes, but we trust our brethren will par-

"On behalf of the Board, L. T. Rogers, Cor. Sec."

Thus have our brethren in the Northwest started out in aggressive work for the Sabbath. evidently planning to build up a vigorous and permanent auxiliary society. Let them all feel that the cause is the Lord's, and that they should be united in its support. The Depository asked for in that broad field must sooner or later be established to meet its growing necessities.

It should be stated that the labors of Eld. Sindall, in connection with the tent-meetings at Albert Lea, among his countrymen, the Danes, were a valuable annex to the work there, and should receive grateful considera-

(To be continued.)

WHAT TO SAY.

Say "I would rather walk," and not "I ad rather walk." Sav "I doubt not that I shall," and not

'but I shall." Say "for you and me," and not "for you

Say "whether I be present or not," and not "present or no.' Say "not that I know," and not "that I

Say "return it to me," and not "return it Say "I seldom see him," and not "seldom or ever see him.'

Say "fewer friends," and not "less Say "if I mistake not," and not fi if I am

not mistaken." Say "game is plentiful," and not "is

"Say" I am weak in comparison with you," and not "to you." Say "it rains very fast," and not "very

Say "in its primitive sense," and not "pri-

Say "he was noted for his violence," and not "he was a man notorious for violence." Say "thus much is true," and not "this

much is true." Say "I lifted it," and not "I lifted it up."

TRUST HIS WORD.—There is a story of a captive who was brought before an Asiatic prince and doomed to die. The scimitar of his executioner was already raised above his head, when, oppressed with thirst, he begged for water. A cup was handed to him; but he could hardly drink, so fearful was he that the blow should fall while he was drinking. "Take courage," said the prince; "your life will be spared till you drink that water." With a gesture of triumph, the captive dashed the cup to the ground, and held the monfour places where we have held tent-meet- arch to his word. He trusted that promise, ings, also in Cedar Rapids, Toledo, Tama, and was not disappointed. The prince had Manhattan, Glad Brook, and several other passed his word, the captive was released and towns on the line of the railroad to this place. went on his way rejoicing. Thus faith ap-

Missionary Department

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

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

BOARD OF MANAGERS.

The regular meeting of the Board of Managers was held in the vestry of the Seventhday Baptist church, in Westerly, R. I., Oct. 19, 1881, agreeable to public notice.

The President, George Greenman, occupied the Chair, and prayer was offered by J. R. Irish.

There were present, members of the Board, as follows: Geo. Greenman, L. A. Platts, A. E. Main, Geo. B, Utter, N. H. Langworthy, J. Maxson, S. P. Stillman, I. B. Crandall, J H. Potter, Wm. L. Clarke, Geo. B. Carpenter, S. S. Griswold, J. R. Irish, Geo. H. Greenman, W. C. Titsworth, O. D. Sherman, A. L. Chester, Geo. T. Collins, and Gideon T. Collins; also visiting brethren, Horace Stillman and U. M. Babcock.

The minutes of the last regular meeting, and of two special meetings held at Farina, Ill., in connection with the Anniversary of the Society, were read and approved.

BUSINESS TRANSACTED.

The following business was transacted, correspondence relating to the various items being read when each several item was under consideration:

- 1. At the suggestion of Bro. Horace Stillman, it was voted that the appropriation toward his support on the Eastern Association field, after January first, 1882, be \$250 instead of \$300, as heretofore, inasmuch he does not deem it best to make regular visits | GEO. B. UTTER, Treasurer, to Green Hill.
- 2. The Church at Watson, N. Y., notifying this Board that they have engaged Bro. W. I. Haight to serve them one year as pastor, and asking for an appropriation to aid in his support, it was voted that we appropriate for that purpose, the sum of \$100, from Oct. 1, 1881.
- 3. It was voted to invite Bro. C. M. Lewis to labor among the feeble and destitute churches of the Central Association so much | Chu of the year beginning Oct. 1, 1881, as he can | Ladi devote to the work, at a salary of \$40 per month and incidental expenses.
- 4. A proposition to increase the appropri- | Sab ation to the Honeoye Church was referred to | Sab the Prudential Committee, together with AF some other questions relating to the mission work in the Western Association.
- 5. The question of employing Bro. J. C. Rogers to labor as missionary in Minnesota or Wisconsin, was, after some discussion, referred to the Prudential Committee.
- 6. Consultation having been had with Bro. H. B. Lewis, by several members of the Board, with reference to the necessities of the Church at Long Branch, Neb., it was voted that the appropriation to that church for six months labor, be \$150 instead of \$100, as voted at the last meeting.
- 7. It was voted to ask Bro. S. R. Wheeler ito spend so much of the year beginning Oct. 1, 1881, as he may be able, in general missionary labor, in Missouri, Kansas, and Nebraska, at a salary of \$50 per month, and traveling expenses.
- 8. It was voted to ask Bro. H. E. Babcock to spend from four to six months in general missionary work during the year beginning Oct. 1, 1881, in the Republican Valley and vicinity, outside of Orleans, at a salary of \$40 per month and traveling expenses. 9. It was voted, at the suggestion of Bro.
- J. M. Todd, to make an appropriation of \$50 to aid Bro. C. W. Threlkeld in the performance of six months labor, from Oct. 1, 1881, at Carrsville, Ky., and vicinity.
- 10. The Prudential Committee was instructed to ascertain what amount of money appropriated by this Board, would enable the Church in Haarlem, Holland, to maintain itself with preaching, and that the committee be authorized to act for the Board in the matter.
- 11. It was voted that the Prudential Com-Sindall, for what salary per month for the efit to others without being benefited himself year ending Sept. 1, 1882, he would perform in so doing. When we commenced appointprincipally in Minnesota and Dakata; also, to churches and new settlements, for a few inquire what would be the probable amount months in a year, and paid them from ten
- 13. A resolution was adopted inviting Bro.

and work, in case he accepts, was referred to the Prudential Committee. In case he should decline the call, the committee are authorized to open correspondence with some other person, with a view to his engagement for this mission.

- 14. It was voted to authorize Bro. D. H Davis to procure an insurance policy on the new dwelling house in Shanghai, China, for \$1,500, and on the chapel, if this can be done for \$1,000.
- 15. It was voted that, after Jan. 1, 1882 the salary of Bro. Davis, as missionary in Shanghai, be \$1,000, and that of Miss Nelson be \$450.
- 16. The Treasurer was authorized to forward to D. H. Davis, \$1,200, for the China work—salaries of himself, Miss Nelson, the two native preachers, the Bible-woman, the support of two day schools, insurance, and taxes, to July 1, 1882.
- 17. Arrangements were completed to give Bro. Davis a power of attorney to hold, manage, acquire, dispose of, &c., real estate, in the name, and in behalf of the Seventh-day Baptist Missionary Society, as he shall deem to be for the best interests of the Society.
- 18. A bill of \$14 for expenses of missionary work in Wisconsin, by brethren W. F. Place and J. G. Burdick, was ordered paid.
- 19. The Treasurer was authorized to settle with missionaries according to reports ren-
- 20. The Treasurer's report was received and ordered engrossed upon the records.
- 21. The Prudential Committee was constituted for the year as follows: Geo. B. Utter, A. E. Main, L. A. Platts, Geo. B. Carpenter, Wm. L. Clarke, J. H. Potter, and J. Maxson. L. A. Platts, Rec. Sec.

TREASURER'S QUARTERLY REPORT.

In account with the MISSIONARY SOCIETY.

270			
balance in Treasury at Anniversary,	1		ı
Sept. 22, 1881	\$2,898	45	
To cash received since:	ψ,σσσ	~0	I
neral collection at Anniversary	254	53.	ŀ
Doth-school collection at Anniversary		29	1
Hopkinton Church, to make Gurdon			١
Hopkinton Church, to make Gurdon Hiscox, Warren J. Moor, and Bell H.			ı
G. Titsworth, L. M	75	00	
urch at woodville	8	90	l
s. Daniel Babcock, Phenix, R. I.	5	00	١
o. Greenman, Mystic Bridge, Conn.,			١
Unina schools	50	00	l
urch at Greenmanville. Conn. L. M.	•		l
to be namedlies' Benevolent Society, New Market,	31	00	l
lies' Benevolent Society, New Market,			l
N. J.	10	00	l
N. Jung Ladies' Missionary Society, Plainfield N. J.	. :		l
field, N. J	14	00	l
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schoolbath school, Plainfield, N. J	25		l
Friend of Missions master all I. C.	23	42	
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N. J.	5		
st Edmeston Church, general purposes,	8	90 j	
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eral \$2 18, China \$1, Bible-reader 18c.	3		
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by Bliss Berry, " M. L. Davis, Jackson Centre, Ohio. y F. Randolph, Delhi, Ill., L. M	2 (
v F. Randolph Delhi III I. M	3 (
ies' Aid Society, Independence, Nel-	10	νv	
son colors, independence, Ner-			

10 00 Sabbath-school, Independence, Chinese 5 00 Collections on field, by C. A. Burdick: Mrs. Bennehoff, Portville, N. Y. \$1 00 Farina Sabbath-school, general \$4 29, Chinese school \$3 87..... Sabbath-school at Stone Fort, Ill..... Milton Church, for general purposes..... Ladies of Milton Church, (Nelson salary) Sabbath-school at Dodge Centre, Minn... Estate of A. B. Crandall, from sale of

land.... Total...... \$4,114 63 By cash paid as follows: F. F. Johnson, for 6 months, to Sept. 30, H. B. Lewis, advance for labor in Neb. . . 25 00

Balance in Treasury, Oct. 19, 1881..... 3,989 63 GEO. B. UTTER, Treasurer.

WESTERLY, Oct. 19, 1881.

THE BENEFITS OF MISSION WORK.

Has our missionary work been of any lasting benefit to the denomination? Our efforts commenced within my recollection. It is a

O. U. Whitford to take charge of a mission ciety, when ten dollars constituted a life in the city of Chicago. The arrangement of member, and that was to be a standing fund, earth realize how much they have been beneding for his country, and a bend most parts of the earth for his possession."

than just.

TREASURER'S REPORT.

GEO. B. UTTER. Treasurer, In account with the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

ı-	GEO. B. CITER, Treusurer,	To cash from various sources, as follows:
eı	In account with the Seventh-day Baptist Missionary Society.	Lewis A. Platts, Westerly, R. I.
-	GENERAL FUND	Geo. B. Utter, \$25 00
01		I JOSEPH H POTTER "
	D _R .	C. B. Cottrell, 25 00 Albert T. Chaster 25 00
Η.	(Continued from last week.)	Albert L. Chester, "25 00
1.	South-Eastern Association.	15. 1. Clawson and I. B. Crandan, Westerly
he	Collection at meeting of South-Eastern Association \$17 50	Will, and Jonathan Wayson
01	Men at New Milton, W. Va	Mrs. Mary R. Berry, 25 00
	Women "4 95	Ladies' Church Aid Society 25 00
е,	Women '' 4 95 Children '' 1 38	Nathan Bahcock 25 00
	Women at Greenbrier, W. Va	Miss Candaca Ammons
2,	Sabbath-school at Ritchie, W. Va	A Friend "
•	Church at New Salem. W. Va	Mrs. Mary R. Berry, " 25 00 Mrs. Emeline Crandall and daughters, " 25 00 Ladies' Church Aid Society, " 25 00 Nathan Babcock, " 25 00 Miss Candace Ammons, " 5 00 A Friend, " 3 00 Arthur E. Main, Ashaway 1 00 Horace L. Crandall " 25 00
ın	Children " 38	
n	U. M. Babcock and wife, New Salem 1 00	Oliver Langworthy. " 25 00
	DOVS and girls. New Salem 128	Geo. D. Carpenter,
	West Fork Sabbath-school, Roanoke, W. Va	Wm. L. Clarke,
r-	Church at Lost Creek, W. Va	Ashaway bewing bociety
ıa	Otterslide Bible-school (Chinese boy)	Wm. A. Langworthy, Potter Hill. 25 00 25 00 25 00 25 00
	Concered on Kentucky Mission, by L. R. Swinney:	Harriet and Maria Potter, 25 00
16	Dea. H. H. C. Q. James, Shepherdsville, Ky\$5 00	Mrs. N. Mary Clarke Clarke Folls Conn. 5 00
ıe	Henry Stallinger, '' 1 00 Geo. Peacock, '' 2 00 John James, '' 50 Hamilton Maxwell. Ohio county 3 00	I MIS. N. Mary Clarke, Clarke Falls Conn
d	Geo. Peacock, " 2 00	dec. Greenman, myshe bridge, Conn
ıu	John James, " 50	David P. Pogers, Westerford 25 usubscription. M 25 00
	A 77-2 7	David P. Rogers, Waterford
7e	A. R. Crandall, Lexington, Ky	
1-	Possived on mission fold hard D. Danie do or do	
	Member of Pine Grove Church, W. Va	Geo. H. Babcock, " 25 00
\mathbf{n}	Young Ladies of Ritchie, W. Va	Mrs. Geo. H. Babcock, " 25 00 A Herbert Lowis " 25 00
v	Mrs. R. A. Hall, Auburn, W. Va	A. Herbert Lewis, 25 00 25 00
m	Lost Creek Church 5 00	1 Littling II. I Ullillingli
\mathbf{n}	Friends at Quiet Dell, W. Va	1 10mly 1. Duniam. New Market.
	Bettie Wood, Black Jack Grove, Texas 50— 107 58	Thomas S. Aidern,
v	Miscellaneous.	Lucy W Davis Shiloh
e	Collection at Anniversary, Little Genesee, N. Y \$306, 11	1 A. Fliend.
,6	A. R. Crandall, Lexington, Ky., to make S. R. Wheeler L. M	Geo. Tomlinson, Roadstown
	A. R. Crandall, "to make L. M. of a tried convert," F.	1 George IV. Wheeler and wife. Salem.
e	F. Johnson. 25 00	the phen babcock, New York City
1-	Fannie E. Stillman, Peninsula, Ohio	Ming Transit A 70 3
	Services and expenses of Corresponding Secretary in 1st	Mary Green Stillman Duo N V
,	Alfred Church	I FORDO A SITUMON MOMNOW'S Howbon
a	A. P. Saunders, Farmington, Ill., check to order of	Church at Adams, N. Y
	Treasurer	
_	Interest from Special Fund	Benj. F. Langworthy, Alfred Centre. 25 00
		Lorenzo D. Colling 25 00
,	Total	Mr. and Mrs. Elisha Potter "
,	GENERAL FUND.	Mr. and Mrs. Elisha Potter, " 25 00 Burdick & Green, " 25 00
	Cr.	Samuel N. Stillman, 25 00 20 00
	, OA.	Mr. and Mrs. Elisha Potter, " 25 00 Burdick & Green, " 25 00 Samuel N. Stillman, " 25 00 Mrs. Ida F. Kenyon, " 20 00 Mrs. J. B. Cottrell, " 10 00 Jennie R. Saunders, " 7 00 Woman's Auxiliary Tract Society, Alfred. 17 00 Mrs. Ezra Potter Alfred 17 00
ı	Foreign Mission.	Mrs. J. B. Cottrell, "7 00
	Salary of D. H. Davis for year 1881, \$450, \$450 \$900 00 "Miss A. E. Nelson "\$200, \$200	Woman's Auxiliary Tract Society Alfred
	Schools, Bible-readers, Native-helpers, etc., \$100, \$100 200 00—\$1,500 00	
٠	Horace Stillman, labor at Woodville, R. I., and vicinity,	Samuel Wells, Alice Jordan, Collection at West Genesee. Mrs. Halgalet A. Blown, Intile Genesee. 10 00 5 00 1 00 2 75
	\$75, \$75, \$75. \$75	Alice Jordan, 1 00
۱	\$75, \$75, \$75. \$75. \$00 00 South-Eastern Association.	Mrs Louise M Davis Fond du Lee Wis
,	S. D. Davis, balance for missionary labor in West Vir-	Mrs. Louisa M. Davis, Fond-du-Lac, Wis. 25 00 Church in Welton, Iowa 25 00
3.	orinia \$50 \$110 \$50 \$110 \$50 \$60 \$60 \$60 \$60 \$60 \$60 \$60 \$60 \$60 \$6	Mr. and Mrs. Delos C. Burdick Pardee Kan
	L. R. Swinney, trip to Kentucky.	DECORG DIOURNEU CHINCH.
4	Lewis F. Randolph, labor in Greenbrier and Ritchie	Unurches at Hornellsville and Hartsville
	Churches West Vincinia	Church at Andover
!	Central Association.	Henry W. Stillman, Edgerton, Wis
	Joshua Clarke, for labor in Church of Otselic, N. Y 15 00	Emza Lowther West Virginia
1	Western Association.	Henry W. Stillman, Edgerton, Wis. Mr. and Mrs. W. H. Rich, Farina, Ill. Emza Lowther, West Virginia. Perie F. Randolph, "25
	C. A. Burdick, labor on Portville and Hebron field, \$70,	Cash to balance, transferred from General Fund
- 1	\$62.50, \$62.50, \$62.50	
	James Summerbell, for labor at Honeove 50,00	Total\$2,022 55
	50 00— 357 50	Cr.
1	North-Western Association.	By cash remitted to D. H. Davis, January, 1881\$1,000 00
		" " " " " " " " " " " " " " " " " " "
1	braska, \$68 45, \$75, \$42 70	
	O. D. Williams, labor in Southern Illinois	" paid for cablegram, one word
1	TA TA T-1	Total\$2,022 55
	Herbert E. Babcock, Orleans, Neb., \$60 83, \$70 75	1 Otal
1	52 0 00, 5 37 75	SPECIAL FUND.
	Geo. J. Crandall, Harvard and North Loup, Neb., \$33 33,	Dr.
	5520, 5521 21, 5529 8U	To balance reported Sept. 23, 1880\$1,045 87
	H. B. Lewis, labor in Minnesota	Interest on \$1,045 87
	W. C. Titsworth, expenses of trip to Southern Illinois. 15 90 C. J. Sindall, labor among the Scandinavians. 50 00— 856 22	Total\$1,087 67
	Miscellaneous. 50 00— 856 22	Total\$1,087 67
1	D-1-41 C - C	Cr.
	Printing for Secretary, letter heads, envelopes, postal cards, rules, etc. \$12 25	By interest transferred to General Fund, as voted by Society \$41 80
	Printing Annual Reports, Am. Sabbath Tract Society. 42 00	balance to new account
1	A. E. Main, Cor. Sec., salary and expenses to Dec. 31,'80 32 39	Total\$1,087 67
	Cont. 20, 1001, appr to 1007 or 170m Jan, 1 to	E. & O. E. Geo. B. Utter, Treasurer.
1	Sept. 30, 1881, \$327 42, \$235 35, \$305	FARINA, Ill., Sept. 22, 1881.
1	The state of the s	

Total.....\$7,794 36 members gave their notes, that it might re- | Islands now contribute to our wants. Hewitt | lost, either through mismanagement or dishonesty. During the existence of the Socithat time, other denominations had anti-mishad a tendency to unite us as a people more previously been engaged.

In the formation of the old Missionary So- watereth, himself shall be watered."

salary and other details of his engagement | the interest only to be used, most of the fited by Christian missions. The South Sea | efactor to his race

ashamed. Some of the churches had pastors, pitable islands. Here they obtain a supply of a Kincade, who will not be looking for an er religious enterprises of the age. "He that | have been transported to America and Eng- | harvest! May the Lord hasten it in his own I do not believe that the nations of the through Christian missions. A missionary is, to Christ for his inheritance, and the utter-

639 53- 1,593 94

2,898 45

Missions have broken the deadness that main in their own hands. The system says, that sugar is cultivated and taken in had long existed in the church, satisfied with worked well until some of the funds were native vessels to New South Wales, and more its forms and ceremonies. Andrew Fuller arrowroot has been brought from there to says," "There was a period in my ministry England in one year, than had been import- when I found it impossible to satisfy or to 5 00 ety, the churches grew in numbers, gifts, ed for twenty previous years. Between three comfort my people. At this time it pleased and graces, new churches were organized, and four hundred thousand of the natives God to direct my mind to the lost and perministerial gifts were multiplied, and the dif- now wear American and European clothing, ishing condition of the heathen. I felt as ferent parts of the denomination became bet- and use our implements, who, previous to though we had been living for ourselves, and ter known and more united in the work. At | the mission work, knew nothing of those ad- | not for the good of others. The ladies of the vantages. Formerly, it was dangerous to church began to collect money for the spread sionary churches, a stain that never cursed navigate those waters. Magellan fell a vic- of the gospel. We met and prayed for the us as a people. I believe that mission work | tim to the Ladrone Islanders, Captain Cook | heathen. We did what we thought we was barbarously murdered at the Sandwich could. The sad became cheerful, and the closely than any enterprise in which we had group of islands, and the ship Venus was desponding calm. No one complained of the taken at Tahiti, M. D. Langdon was killed want of comfort. All found something to Christian missions have had much to do in at the Samoas, the Port au Prince was seized do, and they were happy in doing it. They promoting the cause of education among at Lefuga, and the crew of the Boyd were were drawn out of themselves to work for us. There was not an educated minister in massacred at New Zealand. Now, on all these others, and, in so doing, they were happy in the denomination, and the want of such was | islands there are missionary stations, where | the love of God." I believe that our missions seriously felt, so that an educational interest | between three and four hundred vessels, of | are the life and soul of the churches. We was awakened in all the churches. Acade- different kinds, annually resort for trade and | are hardly initiated in the work as yet, but I mies and colleges have been established and commerce. The weary sailor looks forward believe that we have young men among us sustained, and now we have a fair propor- with joy, and without fear, when the anchor who have not yet been publicly known, who unittee be instructed to inquire of Bro. C. J. law, I believe, that no one can impart a ben-tion of educated men, of whom we are not shall be dropped in the harbors of those hos- will come forth with the zeal of a Judson, or but most of them were waring at their own of provision and water for their onward voy- easy chair, and a fat salary, but will say, missionary labor among the Scandinavians, ing brethren to travel among the feeble charges. Churches had not learned that age. It is the gospel, through the faithful 'Here am I; send me." Such will be ready "they who preach the gospel should live of labors of missionaries, that has brought about to go upon the frontiers, or to die upon forthe gospel." Since we have been sending this change. Formerly, when a vessel ar- eign shores, if need be, for the cause of God of incidental expenses, and that the commit- to twenty dollars a month, there were but men abroad, we have learned that it is wis- rived, they would murder and plunder. and humanity. You may inquire who they tee have power to employ him if they think twenty or twenty-five churches, and not a dom to see that our gardens at home are What a change! Now, if a ship is wrecked, are. They are those who will be given in man of wealth among them; and when a per- properly cared for. The churches who sus- there is the exercise of the kindest feelings answer to the prayers of God's people, who 11. The Treasurer was authorized to settle son put ten dollars in the funds, there were tain their pastors are the churches that have toward the sufferers, and a readiness to pro- will continue to pray to the Lord of the accounts with Bro. Sindall, for labor already fears with many that he was more benevolent and will sustain the missions, and all the oth- tect and save their property, and thousands harvest that he send forth laborers into his land as an evidence of their honesty, made so due time, that the "heathen may be given W. B. GILLETTE.

Garation A

SHANGHAI BUILDING FUND.

DR.

GEO. H. BABCOCK, Auditors.

The above account has been examined, compared with the vouchers, and

FARINA, Ill., Sept. 22, 1881.

found to be correct.

To cash from various sources, as follows:

Conducted by REV. J. ALLES, half of the Seventh-day Baptist

> LET THERE BE L DENOMINATIONAL LIT

Catechism

[An edition of the following lished by Elder Davis, copies o sought for our libraries, but thus

A brief summary of the princip religion, expounded by way of swers in the words of the sac the instruction of youth.

BY ELDER JOHN Pastor of the Seventh-day Bapti N. J., 1807-18

- 1. How came this world
- "In the beginning Godic and the earth:" Gen. 1:1: and it was done; he comma fast." Psa. 33: 9. 2. What time was taken
- of the world, and that gre tures that are in it? "In six days, the Lord
- earth, the sea, and all t Exod: 20: 11. 3. What do the Scriptu
- specting the seventh day? "He rested on the seve his work, which he had blessed the seventh day, a Gen. 2: 2, 3. "Wherefor the Sabbath-day, and hal 20: 11.
- 4. Are there any more "The Lord our God is
- 6: 4. "For though there gods, whether in heaver there be gods many and lo us there is but one Got whom are all things." 1 5. What kind of a bein
- "God is a spirit." Jol 6. What are we to learn a spirit?
- , "They that worship I him in spirit and in truth
- 7. What are the perfec of Göd, which should en
- creatures to worship him "Holy, holy, holy is t the whole earth is full of 6: 3. "Great is our I power: his understandin 147: 5. 'Justice and habitation of thy thro "The Lord, the Lord." gracious, long suffering goodness and truth." E the King eternal, immo
- and ever. Amen." 1 T 8. How doth God mak and perfections unto his

only wise God, be honor

- "The invisible things creation of the world are understood by the things his eternal power and G 20. "The heavens decli and the firmament shew Day unto day uttereth unto night sheweth know
- speech nor language, whi heard." Psa. 19: 1-3. 9. Hath God any other himself and will unto works of creation and p
- "We have also a prophecy; whereunto ye heed, as unto a light th place. For the prophec time by the will of man God spake as they were
- Ghost." 2 Peter 1: 19, 10. Have we any late will, than the Old Tests
- "God, who at sundry manners spake in time by the prophets, hath in en unto us by his Son, pointed heir of all thin 11. What account do
- give us of the first form "The Lord God form of the ground, and brea the breath of life; and soul." Gen. 2: 7.
- 12. How was the wol "The Lord God caus
- ipon Adam, and he **sle** of his ribs, and closed thereof, and the rib. bad taken from man, n brought her unto the n 13. What was the sta
- man, at his first creatic God created many the image of God creat female created he then them, and God said un and multiply, and rep subdue it; and have do of the sea, and over th over every living thing earth. Gen. 1: 27, 3

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

BUILDING FUND.

2d subscription. M.....

meral Fund 639 53

nuary 1881. \$1,000 00 ril 26, 1881, by cable. 850 00

ind; as voted by Society..... \$41 80

ined, compared with the vouchers, and

A. L. CHESTER,

GEO. B. UTTER, Treasurer.

GEO. H. BABCOCK, Auditors.

ions have broken the deadness that

g existed in the church, satisfied with

as and ceremonies. Andrew Fuller

There was a period in my ministry

found it impossible to satisfy or to

my people. At this time it pleased

direct my mind to the lost and per-

condition of the heathen. I felt as

we had been living for ourselves, and

the good of others. The ladies of the

began to collect money for the spread

gospel. We met and prayed for the

n: We did what we thought we

The sad became cheerful, and the

ding calm. No one complained of the

comfort. All found something to

they were happy in doing it. They

awn out of themselves to work for

and, in so doing, they were happy in

of God." I believe that our missions

life and soul of the churches. We

"LET THERE BE LIGHT."

DENOMINATIONAL LITERATURE.

Catechism

An edition of the following Catechism was pub hished by Elder Davis, copies of which have been sought for our libraries, but thus far without success.

A brief summary of the principles of the Christian religion, expounded by way of questions, with answers in the words of the sacred Scriptures, for the instruction of youth.

BY ELDER JOHN DAVIS, Pastor of the Seventh-day Baptist Church of Shiloh N. J., 1807–1841.

1. How came this world into being?

"In the beginning God created the heaven and the earth." Gen. 1:1. "For he spake, fast." Psa. 33: 9.

2. What time was taken for the creation of the world, and that great variety of creatures that are in it?

"In six days, the Lord made heaven and earth, the sea, and all that in them is." Exod. 20: 11.

3. What do the Scriptures inform us respecting the seventh day?

"He rested on the seventh day from all his work, which he had made, and God blessed the seventh day, and sanctified it." Gen. 2: 2, 3. "Wherefore the Lord blessed the Sabbath-day, and hallowed it." Exod.

4. Are there any more gods than one?

"The Lord our God is one Lord." Deut. "For though there be that are called gods, whether in heaven or in earth; (as there be gods many and lords many;) but to us there is but one God, the Father, of whom are all things." 1 Cor. 8: 5, 6.

5. What kind of a being is God?

"God is a spirit." John 4: 24.

creatures to worship him?

6. What are we to learn from God's being a spirit?

"They that worship him must worship him in spirit and in truth." John 4: 24.

7. What are the perfections or attributes of God, which should engage all reasonable

"Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Isa. "Great is our Lord and of great power; his understanding is infinite." Psa. 147: 5. "Justice and judgment are the habitation of thy throne." Psa. 89: 14. "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." Exod. 34: 6. "Unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen." 1 Tim. 1: 17.

8. How doth God make known his being and perfections unto his creatures?

"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head." Rom. 1 "The heavens declare the glory of God and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Psa. 19: 1-3.

9. Hath God any other way of discovering himself and will unto men, than by his works of creation and providence?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. For the prophecy came not of old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 19, 21.

10. Have we any later revelation of God's will, than the Old Testament?

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spokpointed heir of all things." Heb. 1: 1, 2.

11. What account do the Holy Scriptures give us of the first formation of mankind?

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living | 22, 23. soul." Gen. 2: 7.

12. How was the woman formed?

"The Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof, and the rib, which the Lord God the son of Joseph." John 1: 45. "To him

13. What was the state and condition of man, at his first creation?

the image of God created he him; male and saved." Acts 4: 12. female created he them. And God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living that moveth upon the follow his steps. Who did no sin, neither earth." Gen. 1: 27, 28.

man in his state of innocency?

"The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for, in the day that thou eatest thereof, thou shalt surely die." Gen. 2:

15. Did man continue in that holy and happy state wherein he was created?

"Man being in honor abideth not." Psa. 49: 12. . "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Gen. 3: 6.

inflict on the first parents of mankind, for this disobedience?

multiply thy sorrow and thy conception; in Acts 1: 3. "So then, after the Lord had sorrow thou shalt bring forth children; and spoken unto them, he was received up into thy desire shall be to thy husband, and he heaven, and sat on the right hand of God." and it was done; he commanded, and it stood | shall rule | over thee. And unto Adam he | Mark 16: 19. said, Because thou hast Hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for | hand of God? thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3: 16-19.

> 17. Did this sin and punishment of the first parents of mankind, affect their posterity, as well as themselves?

> "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

18. What is sin?

"Sin is the transgression of the law."

19. What is the punishment justly due to those who commit sin?

"The wages of sin is death." Rom. 6: 23. 'Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3: 10.

20. Have all men, as well as our first parents, transgressed the law of God, and thereby become liable to the curse and death therein threatened?

"Both Jews and Gentiles, they are all under sin; for all have sinned, and come short of the glory of God. There is none righteous, no, not one. Therefore by the deeds of the law, there shall no flesh be justified in his sight." Rom. 3: 9, 10, 20, 23.

21. Has God left all mankind to perish, in that state of sin and misery into which they brought themselves?

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

22. Has God, then, a Son, who is eternal and possessed of divine perfections?

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made."

John 1: 1-3. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his nower, when he had by himself purged Majesty on high." Heb. 1: 3.

23. What condition did the Son of God the Savior of men?

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. 2: 14. daily, whether those things were so." Acts "Made of a woman made under the law."

24. How was Christ conceived and born into the world?

"The birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she en unto us by his Son, whom he hath ap- was found with child of the Holy Ghost. This was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us." Matt. 1: 18,

25. Is this Jesus, the promised, and only 6: 8.

"Philip saith unto Nathaniel, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, had taken from man, made he a woman, and brought her unto the man." Gen. 2: 21, 22. his name, whosoever believeth in him, shall receive remission of sins." Acts 10: 43. there is none other name under heaven, "God created man in his own image, in given among men, whereby we must be

26. What did Christ do, when he was in this world, towards the salvation of mankind?

hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor." Eph. 5: 2. "For, when we were yet without strength, in due time, Christ died for the ungodly." Rom. 5: 6.

27. To what kind of death did our blessed Savior submit himself for our redemption?

"Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil.

28. What became of our blessed Savior after his crucifixion?

"He was buried and he rose again the third day, according to the Scriptures; and after that he was seen of above five hundred | Mark 1: 1, 2, 5. 16. What immediate punishment did God | brethren at once." 1 Cor. 15: 4-6. "To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the "Unto the woman he said, I will greatly things pertaining to the kingdom of God."

> 29. Of what advantage is it to us, that our blessed Savior is set down at the right

with the Father, Jesus Christ the righteous." 1 John 2: 1. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make thine heart, thou mayest." Acts 8: 37. intercession for them." Heb. 7: 25.

30. What are the qualifications of those that shall be pardoned and saved by Jesus Christ?

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28: 13. "He | Matt. 3: 8, 9. that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Mark 16: 16. "And, being made perfect, he became the author of eternal salvation unto all them that obey him." Heb.

31. Are these things required of man, as what they are able to obtain and perform of themselves, and by their own power?

"Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." 2 Cor. 3: 5. "For it flesh, but the answer of a good conscience is God which worketh in you, both to will and towards God." 1 Pet. 3: 21. to do of his good pleasure." Phil. 2: 13.

our faith and obedience?

cause there is no light in them." Isa. 8: 20.

33. Is the written Word of God a rule for our faith and practice?

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

34. What is faith?

"The substance of things hoped for, the evidence of things not seen." Heb. 11: 1.

35. How do we receive faith?

"It is the gift of God." Eph. 2: 8. "Faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17.

36. Is it the right of all persons to read the Holy Scriptures, and judge for themselves in matters of religion?

"Jesus said unto the people, And why our sins, sat down on the right hand of the even of yourselves judge ye not what is Majesty on high." Heb. 1: 3. right?" Luke 12: 54, 57. "Search the Scriptures; for in them ye think ye have cup." 1 Cor. 11: 28. eternal life; and they are they which testify put himself into, in order to his becoming of me." John 5:39. "And the Bereans were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures 17: 10, 11.

37. What is the sum of the moral law?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments, hang all the law and the prophets." Matt. 22: 37-40.

Lord requires of man?

"He hath shewed thee, O, man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah

Savior gave to his disciples, when he sent them forth to preach the gospel, after his resurrection from the dead?

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach "Neither is there salvation in any other; for all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world." Matt. 28: 19, 20.

> 40. What do we gather from the use of those three sacred names, in the administration of baptism?

was guile found in his mouth." 1 Pet. 2: _ "There are three that bear record in heav-

14. Was there any positive law given to 21, 22. "Christ also hath loved us, and en, the Father, the Word, and the Holy Ghost: and these three are one." 1 John 5: 7

41. Who was the first administrator of the ordinance of baptism?

"John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins." Mark 1: 4.

42. Did John belong to the ceremonial, or to the gospel dispensation?

"The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the he was seen of Cephas, then of the twelve: river of Jordan, confessing their sins."

> 43. Why were Jordan and Enon chosen to administer the ordinance of baptism?

"Because there was much water there." John 3: 23.

44. What did John the Baptist and the apostles require of those that were to be baptized?

"John, verily, baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." "If any man sin, we have an Advocate Acts 19: 4. "Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ." Acts 2: 38. "And Philip said, If thou believest with all

> 45. Are the children of believers entitled to the ordinance of baptism on account of their parentage?

"Bring forth, therefore, fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father."

46. How did the apostles of our Lord understand the mode of baptism?

"Therefore, we are buried with him by baptism unto death; that, like as Christ was raised up from the dead by the glory of the Father, even so, we, also, should walk in newness of life." Rom. 6: 4.

47. What is it, in baptism, that renders it of spiritual advantage to those that receive it?

"Not the putting away of the filth of the

48. What was the practice of the primitive 32. What rule must we have regard to, in Christians, after they had been baptized?

"They continued steadfast in the apostles"

49. What is it to continue steadfast in the Christian fellowship of the saints?

selves together, as the manner of some is; free." Eph. 6: 5-8. but exhorting one another." Heb. 10: 25.

50. When, and for what purposes, was the Lord's Supper instituted?

"The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ve drink it, in remembrance of me. come." 1 Cor. 11: 23-26.

51. What is required, to the worthy receiving of the Lord's Supper?

"Let a man examine himself, and so let him eat of that bread, and drink of that

52. What day of the week has God commanded to be kept as a Sabbath?

work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." Exod. 20: 9-11.

53. Did our blessed Savior keep the sev-38. What is that moral good, which the enth day, for a Sabbath, when on earth, according to the commandment? cerning a future state?

"The Son of man is Lord of the Sabbath." Mark 2: 28; Luke 6: 5. . "Again, Jesus saith, If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15: 10. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of bad 2 2 Cor. 5: 10. heaven." Matt. 5: 19.

54. Did our Lord and Savior, Jesus Christ, abrogate, or do away any part of the law contained in the ten commandments?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5: 17.

55. Did our Savior's fulfilling the law, deliver Christians from the obligation of observing it, as a rule of life?

the law to Christ." 1 Cor. 9: 21. "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7: 12.

56. Did the primitive Christians observe the Sabbath, after our Lord's ascension?

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath-day came almost the whole city together, to hear the word of God." Acts 13: 42, 44. "And Paul reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18: 4.

57. What are the duties required by the gospel, with respect to our lives and conver-

"The grace of God, that bringeth salvation, hath appeared to all men; teaching us, that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2: 11, 12.

58. Are there not several duties, which we owe to one another, according to our different circumstances and relations?

"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13: 7, 8.

59. What are the duties required of children, towards their parents?

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6: 1-3.

60. What are the duties of husbands towards their wives?

"Husbands, love your wives, and be not bitter against them." Col. 3: 19. "He that loveth his wife loveth himself; for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Eph. 5: 28, 29.

61. What are the duties of wives to their husbands?

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church." Eph. 5: 22, 23.

62. What are the duties required of servants to their masters? "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your

heart, as unto Christ; not with eye-service, "To the law and to the testimony; if they speak not according to this word, it is be-bread, and in prayers." Acts 2: 42. with good will doing service as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he "Not forsaking the assembling of our- receive of the Lord, whether he be bond or

63. What are the duties of subjects towards their governors?

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." 1 Pet. 2: 13, 14.

64. What are the duties required of private Christians towards their elders and teachers?

"Let the elders that rule well be counted worthy of double honor, especially they who For as often as ye eat this bread, and drink labor in the word and doctrine." 1 Tim. this cup, ye do shew the Lord's death till he 5: 17. "Let him that is taught in the word, communicate unto him that teacheth in all good things." Gal. 6: 6.

65. What is the general rule to be observed through the whole of our carriage, one to-

"Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 12.

66. What benefits do they receive in this "Six days shalt thou labor, and do all thy life, who believe in Christ, and obey the "As many as received him, to them gave

he power to become the sons of God, even to them that believe on his name." John 1: 12. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts 13: 39. peace with God, through our Lord Jesus

Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5: 1, 2. 67. What do the Scriptures teach us, con-

"That there shall be a resurrection of the dead, both of the just and unjust." Acts

68. What shall follow, after the resurrection of the dead?

"We must all appear before the judgment seat of Christ; that every one may rethe things done in his body, according that he hath done, whether it be god.

69. What will be the sentence then passed upon the righteous?

"Come, ye blessed of my Father inherit the kingdom, prepared for you from the foundation of the world." Matt. 25; 34.

70. What will be the doom, denounced against the wicked?

"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Matt. 25: 41. "And these shall go away into everlasting punishment; but "Being not without law to God, but under the righteous into life eternal." Matt. 25: 46.

dly initiated in the work as yet, but I that we have young men among us we not yet been publicly known, who me forth with the zeal of a Judson, or ncade, who will not be looking for an lizir, and a fat salary, but will say, am I; send me." Such will be ready on the frontiers, or to die upon forres, if need be, for the cause of God manity. You may inquire who they hey are those who will be given in o the prayers of God's people, who tinue to pray to the Lord of the that he send forth laborers into his May the Lord hasten it in his own that the "heathen may be given

for his inheritance, and the atterof the earth for his possession. Wedle Comments

The Sabbath Recorden.

Alfred Centre, N. Y., Fifth-day, November 3, 1881

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

UNITY IN DIVERSITY.

In the epistle of Horace, entitled "Ar of Poetry," which he addressed to some distinguished friends in Rome, by the name of Piso, great stress is laid upon the importance of unity of design in the structure of a poem. Each part must be so nicely related to all the others as to make them blend into a thing of beauty. The production of the author of a poem who disregards this principle of unity, the writer likens to a picture, in which the painter starts with a human body, and finishes it with nice proportions and colors, but joins a horse's head to one end of it, and a fish's tail to the other. The poet asks his friends if they could refrain from laughing if they should see such a painting. The picture was a monstrocity, from want of unity in its parts. All the parts by themselves were good enough, but with such incongruous adjustments they could not make a picture to be admired.

Something not unlike this sometimes occurs in the make-up of men. There is a man with strong will-power, but with weak judgment or small sensibility. He strikes hard blows enough to tunnel the Alps or bridge Niagara, but leaves nothing for posterity but the broken fragments of his misapplied energy. Another man with high-wrought sensibility and florid imagination, and, it may be, of sound judgment, but lacking energy of will to put his ideals into solid objective reality, leaves behind him only beautiful visions away in dreamland, and great castles high up in the air. The man who leaves best results for the oncomers, is he of good sized capacities, but in whose make-up those capacities are proportionately developed and happily adjusted.

Some such law as this comes into the happy constitution and successful working of religious organizations. Denominationalism is, at present, a necessity of the religious world. Our denomination of Seventh-day Baptists is a necessity. We did not create the necessity; we have accepted it, and howmust not regret nor retract the acceptance. What then? Study well the particular doctrine, the distinctive truth which has demanded our separate organic structure, and apply carefully the laws of unity and proporand permanency to it. It must be admitted that no great truth has ever come to promical character, but by the advocacy of some single truth. The single truth that immortalized Luther, Melancthon, and Zwingle, grand, that all forces of good in the universe past. Home missions, vacant pulpits, and of God may work together to give it realiza- editorial chairs are calling, while a mission-

tion in human history. and life-giving as when in its place as part of theology, or the problems which beset the of the whole. There is such a thing as a narrow realm of all human knowledge. "body of divinity," a congeries of divine Such doubts arise from an imperfect develsustain each other, so as to make a strong one's nature, or from attempting to settle body, while none of them, if taken out of problems of heart-experience by the logic of the body, could stand alone. The head of a the intellect. Such doubters are "honest,"

when set in proper position at the top of the | the methods which produce the trouble, must | Sabbath by Rev. H. P. Burdick, of Hartsspinal column, but it becomes quite an unconsequential thing when set rolling on the munion with God, rewarmed heart-life, scaffold by the executioner's axe. The heart may be the most important organ of the | former conceptions of duty. physical body; but sever it from proper connection with the lungs, or the stomach, or to parents, pastors, Sabbath-school teachers, the brain, and it will never throb again. and to churches, with solemn questioning. The Sabbath may be central in the divine | They say, Have you done your duty? Have code, and all important in the Christian system, but sever it from that code and that ment? Have you consecrated your children, system, and no ablest advocacy can keep it and taught them directly or indirectly that enshrined in men's lives. It takes a good, it is a blessed life to herald the story of God's consistent, and devoted Christian man to love and mercy, as shown in the gospel? make a good Sabbatarian. And he will be | Have you, on the other hand, been so worldthe best Sabbath reformer in whose character | ly yourself that the atmosphere wherein your | the answer is submitted to the editor, by reand life all truth finds largest and best pro- children have been reared and taught has portioned embodiment.

The American Congress never had two abler | tively. It can not be denied that some one and more influential advocates of the is at fault. If parents and teachers and American idea (liberty) than were Charles churches had been true in all things, the Sumner and James A. Garfield, and it never | supply of laborers would have been more nearhad two members of larger, broader culture, | ly equal to the demand. Let each look backand more comprehensive statesmanship; and | ward long enough to learn wisdom from past there is a vital connection between these two | failures, and then go forward, that we may facts. What we, as Sabbath reformers, say | redeem the past and meet the growing futand do as such, will have influence propor- | ure. We especially urge those who are contioned largely to what we are able to say and scious of having neglected duty hitherto to do out on the broad field of human endeavor. | make haste in the way of obedience. It Our industrial thrift, our educational enter- would be childish, or worse, to expect that prise, and our missionary zeal are endorsers of our zeal and work for Sabbath reform. cle, or even in answer to prayers, which Not to diminish, but to enhance our work as specialists, do I plead for large, generous, broad Christian culture. That we may speak with, not less, but more convincing and commanding voice in behalf of God's despised Sabbath, we must tone that voice to commanding utterance in behalf of all truth. That we may faithfully keep the Sabbath law, and make our example influential over others, we must just as faithfully keep all other laws. And thus it is that we shall secure unity and strength of effort by diversity of gifts and variety of auxiliaries.

BY A. H. LEWIS.

WHERE ARE THE REAPERS!

pits and mission fields increases with each ever much we may regret the necessity, we month. The fields and the money are both in excess of the supply, painfully so. The supply for the fields which demand permanent occupancy is so limited that the death or retirement of a single man is felt far beyond the field from which he is taken. tion by which we can give greatest strength supply one place thus made vacant is to leave some other unoccupied and defenseless. Meanwhile, new demands spring up on every inence in the world, so as to be of controlling | hand. The few men who are in training are influence, except by special advocacy; and it | tempted to cut short the work of preparais just as true that no man has stood up tion at the risk or the certainty of comparaabove his cotemporaries, and become a histor- tive evil results in the end, in answer to increasing calls for laborers. Demands that were only theorectic or prospective a year ago, are actual and imperative now. There and changed the current of religious history, is no way of meeting the demands, even was enunciated in a single phrase. The one | temporarily, without employing "laymen" truth that gave birth to the American Re- more than we have been wont to do. The public, and changed the current of political writer has recommended this privately, and history, gathered itself into a single word of hastens to urge it publicly. But in the only three syllables. The whole grand mean time, young men and women who are scheme of salvation for the race of man now in other fields of work are in duty comes to focus in one luminous word, and bound to heed God's voice as heard in the that a four-lettered monosyllable; but the present demands. If it could ever have been meaning of that one word is so large, so said, "We do not need men," that day is ary physician is needed at once at Shanghai, Now, what we as a people need do, yet to say nothing of new missions in other parts more effectively, is to resolve our creed, our of China, and in Japan. There are undoubtdenominational thought back to its principi- edly men in business, in professorships, in wen, or first principle, and emphasize that law, and in medicine, whom God and the till it shall blaze with light that shall arrest opinion of their friends have heretofore men, stun them, if needs be. But how shall called to the ministry and to mission we do this? We can not do it by abstracting work. The reasons why such ones are not one thought from all others, and setting it in the work need not be sought or stated in to stand alone. Large, important as the this appeal. But the duty on their part to Sabbath truth may be, and it is larger than reconsider their course, and re-examine the many of us suspect, it is only a part of re- question of their duty to God and his cause, ligious truth and duty revealed in the Bible, is plainly apparent. We do not mean those and he will be the most successful Sabbath uncertain, dreaming, inefficient men, who advocate (Sabbatarian), all other things be- start up now and then with the idea that ing equal, who can find the relative impor- they "ought to preach," because they have tance of Sabbath truth to all the other truths failed to succeed in anything else, but the of revelation, and set it in its proper re- strong, brilliant, cultured men and women, lations to them. There is a unity that runs | who might and ought to be among the giants | all the way through revealed truths, binding in the ranks of the world's workers. Some them together into one grand scheme of re- are not in the ministry because they have demption, and not one of them is so strong fallen into "doubt" concerning the theories truths, which, by reciprocal action, mutually opment of the spiritual and religious side of

necessarily fail. Renewed spiritual com- ville. would settle the doubts and lead back to

The circumstances of the hour also appeal you sought the "gifts" and their developforbidden the growth of religious devotion It is not possible to make very large re- and sacrifice? Many similar questions formers out of very small Christians, very | crowd forward and demand to be answered. God will "raise up laborers" by any miraare not supplemented by proper efforts.

"Oh, who will come, And share in the glory Of the harvest home?

DEATH OF MRS. PRENTICE.—The friend of Prof. W. R. Prentice were painfully sur prised last Sabbath by the receipt of a telegram from Florida, dated Oct. 28th, an nouncing the death of his wife. Mrs. Prentice was a sister of the wife of Pres. J. Allen, a woman of fine abilities and acomplishments, and very highly esteemed by all who knew her. Prof. Prentice and family had gone to Florida to spend the Winter on account of the state of his lungs, and had been there only about two weeks. The cause of Mrs. Prentice's death is unknown, but it must The demand for men and women for pul- have been sudden, as letters had been re-

ceived by friends here on Wednesday, in which they were reported as in usual health. Prof. Prentice is on his way to Alfred with the remains of his wife, for burial in the cemetery here. Prof. Prentice has spent four years in 'Alfred as a teacher in the University, and will have the sympathy of the entire community. We hope to be able to give a suitable memorial of Mrs. Prentice at a future

INFORMATION WANTED.—Eld. Charles A. Burdick, of Portville, N. Y., asks the pastors of those churches that have tried the envelope system, or any system of weekly or monthly giving, for the details of their respective methods and the results compared with the common subscription plan of raising funds for benevolent and church purposes, with such suggestions as experience may dictate. Bro. Burdick's purpose was to have answers through the RECORDER, but as the plan has been heretofore very fully explained through that channel, and various churches have given their experience through the same medium, we suggest that parties send their communications directly to Bro.

FROM CANAL BOY TO PRESIDENT, is the title of a history of our late lamented President, written by Horatio Alger, Jr., with a view to interest young people in the principal features of his successful career, and thereby incite them to noble living and earnest endeavor in the legitimate pursuits of life. It is dedicated to Harry and James, sons of President Garfield, and is published in beautiful style, with illustrations, by John R. Anderson & Co., No. 17 Murray Street, New York.

COL. ROBERT INGERSOLL does not seem fully satisfied with the manner in which he is treated by Judge Black, in the North American Review, referring to it as being vituperative. It would hardly seem that Col. Ingersoll, who systematically ridicules the Bible and Christianity, whose speeches against religion are reported as eliciting "loud applause" and "roars of laughter, should be over-sensitive at receiving a touch of the sarcastic in reply.

the pastorate of the First Seventh-day Bap- | mediate sign between David (Jer. 23: 5-8) tist Church of Alfred. The Deacons of the and Messiah the Prince. man is a most commanding part of him, but each effort to disentangle themselves by a supply for the desk, which was filled last terregnum, for Daniel ruled in Babylon from

THE McGIBENY FAMILY will give one of their popular concerts at the University Chapel on the evening of Nov. 5th. They will present a new and attractive programme.

Communications.

THE KINGDOM OF JUDAH.

The following question was given to the writer in the Mill Yard Sabbath-school, and quest of one of the school:

Question. If the kingdom of Judah terminated B. C. 588, when Zedekiah was taken away captive to Babylon, as is narrated in large statesmen out of very small citizens. | Happy they who can answer them all affima- | history, how can this be reconciled with regard to the generally accepted notion that Shiloh refers to the Messiah, Christ, in the passage, "The scepter shall not depart from feet, until Shiloh come, and unto him shall the gathering of the people be?"

> the captivity of Jehoiakim. That he was unto Zion, Thy God reigneth!" the same as Sheshbazzar—the one his Hebrew, the other his Chaldaic name (as in Dan. 1: 7)—can scarcely be doubted, from come." To David, who was of the tribe of the following passages: Ezra 5: 16, "Then Judah, the promise concerning his children came the same Sheshbazzar, and laid the was conditional (1 Kings 2: 4), "If they foundation of the house of God." Zech. 4: take heed to their way, to walk before me in 9, "The hands of Zerubbabel have laid the truth, with all their heart, and with all their foundation of this house; his hands shall soul, there shall not fail thee," said he, "a also finish it." He is called, in Ezra 3: 2, man on the throne of Israel." The same the "son of Shealtiel," who was, as appears | conditional promise was repeated to Solomon in 1 Chron. 3: 17-19, a son or grandson of (2 Chron. 7: 17-22, and 1 Kings 9: 4-9, and Jeconiah, otherwise Jehoiachin, king of 1 Kings 6: 12). There does not seem to Judah, who had also been carried captive to have been any condition concerning "the Babylon by Nebuchadnezzar.

Shiloh is generally believed by the Jews to | that should be established "for ever." refer to the Messiah; it is said to mean the rebuilding of the temple, in the second | per in the thing whereto he sent it. year of Darius, when the seventy years from the time of the captivity of Zedekiah were just completed, it is said (Hag. 2: 7), "I will shake all nations, and the desire of all nations shall come;" and, v. 9, "And in this to the time when Messiah's authority shall J., Oct. 24, 1881. be acknowledged by all the nations of the earth, the result of which will be peace. there shall be no end." Zech. 9: 10, "He L. E. Livermore. shall speak peace unto the heathen." Isa. upon him." Micah 5: 2, 5, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of be ruler in Israel [see also 1 Chron. 5: 2], from everlasting; and this man shall be the peace." Luke 2: 14, "On earth peace." Eph. 2: 14, "He is our peace." Acts 10: 36, "Preaching peace by Jesus Christ." the blood of his cross." Rom. 1: 10, "We have peace with God through our Lord Jesus Christ." Many more might be quoted to the same effect.

In the prophecy of Haggai, chap. 2: 22, 23, after foretelling the overthrow of the kingdom of the heathen, it is said, "Will I take thee, O Zerubbabel, my servant, . . . and law or document, and was a sign of power deemed best to take no action respecting the wherever applied, and as proof of authenticity. We find in both the genealogies of our Lord, given in Luke 3 and Matt. 1, his descent traced through this same Zerubbabel, which appears to be the fulfillment of this ing the legal status of the Society, growing prophecy, and the sign of the right of our REV. A. H. LEWIS has declined the call to Lord to reign, Zerubbabel being the inter-

Even during the captivity there was no in- question.

the second year of Nebuchadnezzar, when he came into power, and "continued even until the first year of Cyrus" (Dan. 1: 21), when the decree was made for the people to return under Zerubbabel; therefore, while Nebuchadnezzar was away on his wars, Daniel may have been acting as viceroy, or "chief of the governors." Dan. 2: 48. Under Belshazzar the king, he was made the "third ruler in the kingdom." Chap. 5: 29. Darius, who took the kingdom from Belshazzar, made him president over all the presidents and one hundred and twenty princes who governed the whole kingdom. Chap. 6: 1, 2. He was one of those carried captive, in the reign of Jehoiakim, "of the king's seed and of the princes" (Dan. 1:3), who were taken to Babylon nineteen years before the captivity of Zedekiah. Daniel may almost be said to have ruled through his prophecies up to the time of the Messiah (Christ), when "the God of heaven set up a kingdom which shall never be destroyed." Dan. 2: 44. In Matt. 3: 2, John the Baptist came preaching in Judah, nor a law-giver from between his the wilderness of Judea, and saying, "Repent ye, for the kingdom of heaven is at hand." Luke 1: 32, 33. The angel Gabriel Answer. It does not appear to me that | (the same who had been sent to Daniel to the kingdom of Judah has ever terminated. | make him understand the time of the com-Although there does not seem to have been | ing of the Messiah, Dan. 9: 21), declared to a king (so-called) of Judah, after the reign | Mary that her son that should be born should of Zedekiah until the time of the Herods, | "be called the Son of the Highest: and the immediately preceding the "Messiah, Lord God shall give unto him the throne of Christ," there were always rulers, or gover- his father David: and he shall reign over the nors, or princes, or kings, ruling in Jerusa- | house of Jacob for ever; and of his kingdom lem, from the time of the return from Baby- there shall be no end." In Mark 1: 14, 15, lon until the time of Christ. Jerusalem was it is said, "After that John [Baptist] was the head of Judah, and the scepter was the put in prison, Jesus came into Galilee, sign of power to rule. The first of these preaching the gospel [good tidings] of the governors or princes was Zerubbabel, who kingdom of God;" as in Isa. 52: 7, "How appears to be the same as "Sheshbazzar, the | beautiful upon the mountains are the feet of prince of Judah" (Ezra 1: 8, and 5: 14), him that bringeth good tidings, that pubwho came to Jerusalem with the first part of lisheth peace; that bringeth good tidings of the returning captives, seventy years after good, that publisheth salvation; that saith

The promise to Judah originally was the scepter, or ruling power, "until Shiloh throne of his kingdom;" it was said to him,

By the light of these passages, we must "peace," and Christians generally accept the read the declarations in Jer. 33: 14-26, alinterpretation. In the prophecy of Hag- ways having regard to the original condigai, which was given for the special purpose tions. God's Word can not fail, but must of encouraging Zerrubbabel to go on with accomplish that which he please, and pros-

M. W. B. C.

TRACT BOARD MEETING.

The Executive Board of the American place will I give peace," evidently referring | Sabbath Tract Society met in Plainfield, N.

There were present, I. D. Titsworth, Geo. H. Babcock, J. F. Hubbard, Charles Potter, See Isa. 9: 6, 7, "The Prince of Peace. Of Jr., Stephen Babcock, Dr. T. H. Tomlinson, the increase of his government and peace J. D. Spicer, E. R. Green, A. H. Lewis, and

The meeting was called to order by the 53: 5, "The chastisement of our peace was | President, Dea. I. D. Titsworth, and prayer was offered by A. H. Lewis.

The attention of the Board was called to the fact that no provision had been made by thee shall he come forth unto me that is to the Society, for a Director in the place of Stephen Burdick, who declined to serve; whose goings forth have been from of old, whereupon C. D. Potter, of Adams Centre, N. Y., was unamiously chosen to fill the

On motion, the following brethren were appointed a committee to investigate the Col. 1: 20, "Having made peace through legal status of the Tract Society under the laws of the State of New York: Geo. H. Babcock, Stephen Babcock, C. Potter, Jr.

Correspondence was then presented by the Corresponding Secretary, Geo. H. Babcock, as follows:

. 1. From G. Velthuysen, Haarlem, Holland, in reference to the publication of his paper. Statements were made by C. Potter, will make thee as a signet: for I have chosen | Jr., in reference to some correspondence with thee, saith the Lord of Hosts." A signet the Secretary of the Missionary Board, in was used in those days to give authority to a reference to this field of labor, and it was matter at this meeting.

2. From Stephen Burdick, containing a statement of the finances of the Track Society; also raising certain questions respectout of the change of its Executive Board. That part of the communication which related to its legal status was referred to the committee already appointed to consider that

The financial statements were referred

the Treasurer, J. F. Hab instructed to notify the mer Executive Board of that he is ready to receive hands of the ex-Treasur turned over to this Board It was voted that J. B. to act as agent for the E the Rake Shop property i 4. From L. C. Rogers quarter ending Oct. 1, 1 labors with the tent in th reform; also containing a ence to plans for future cial part, of the report Auditing Committee. 5. Communications w Greene relating to Sabbi Pennsylvania. A manu the Board, designed as a c to be published in certa ferred to a committeee co ter, Jr., and A. H. Lewi port as to plan of publi

> meeting. The Auditing Comm they had examined the r ers, with its vouches, and rect.

It was voted that L. order on the Treasurer fo him. It was also voted continue his work in Southern New York and vania, where partial engi ist, until further orders On motion, the follow

appointed a committee t of all the Society's proper viz: C. Potter, Jr., J. Geo. H. Babcock. This instructed to secure the RECORDER as soon as pr vertisements of patent me services, and fraudulent i inappropriate and harn

It was voted to secure torial supply, one broth five Associations, to wri SABBATH RECORDER, in nent editor can be secur

It was voted that all cieties be solicited to co in Sabbath reform, with report to the Executive and that our sisters in lo organizations are not fo organize and thus he along by a more dire united effort.

Without any formal generally consented that advance, at an early day tensive plans for publish the Sabbath, and other measures should be mati

pushed forward for incre circulation of the SABBA It was voted to hold th of this Board on the Fire

first Sabbath in each mo L. E. LIVE

MEMORIAL BOAR

The Annual Meeting the Seventh-day Baptis was held in Plainfield, N There were present, C

Pope, Geo. H. Babcock, D. Titsworth, Geo. B. worth, and L. E. Livern The following officers elected fór thé ensuing y

President—C. Potter, Jr., I Treasurer—E. R. Pope, P Secretary—L. E. Livermore
Auditing Committee—J. F.
cock, Plainfield, N. J. Geo Investment Committee—C. I Geo. H. Babcock.

The present Board of der of the expiration of t is as follows:

R. M. Titaworth Plainfield L. E. Livermore New Mark C. Potter, Jr. Plainfield N. J. A. Hubbard, Plainfield, N Geo. H. Balcock, Plainfield

J. F. Hubbard, Plainfield, N. E. R. Pope, Plainfield, N. J. Geo. B. Utter, Westerly, R. The Treasurer's Repor

gate of receipts since Sep cluding cash on hand, Savings Bank \$1,093 bursements \$62 32. A communication was

of the Burdick Farm in acribing the thirty-four and asking for instruction repairs on the develope

econd year of Nebuchadnezzar, when me into power, and "continued even the first year of Cyrns" (Dan. -1: 21). the decree was made for the people to n under Zerubbabel; therefore, while chadnezzar was away on his wars, Danwhave been acting as viceroy, or "chief e governors." Dan. 2: 48. Under azzar the king, he was made the "third in the kingdom." Chap. 5: 29. $\overline{\mathrm{D_{8-}}}$ who took the kingdom from Belshazzar. him president over all the presidents ne hundred and twenty princes who ned the whole kingdom. Chap. 6: 1, 2. ss one of those carried captive, in the of Jehoiakim, "of the king's seed and princes" (Dan. 1:3), who were taken bylon nineteen years before the captiv-Zedekiah. Daniel may almost be said re ruled through his prophecies up to me of the Messiah (Christ), when "the heaven set up a kingdom which shall be destroyed." Dan. 2: 44. In Matt. John the Baptist came preaching in iderness of Judea, and saying, "Ree, for the kingdom of heaven is at Luke 1: 32, 33. The angel Gabriel ame who had been sent to Daniel to him understand the time of the comthe Messiah, Dan. 9: 21), declared to that her son that should be born should alled the Son of the Highest: and the od shall give unto him the throne of her David: and he shall-reign over the of Jacob for ever; and of his kingdom shall be no end." In Mark 1: 14, 15, said, "After that John [Baptist] was prison, Jesus came into Galilee, ing the gospel [good tidings] of the on of God;" as in Isa. 52: 7, "How ful upon the mountains are the feet of at bringeth good tidings, that pubpeace; that bringeth good tidings of that publisheth salvation; that saith ion, Thy God reigneth!" promise to Judah originally was the

or ruling power, "until Shiloh To David, who was of the tribe of the promise concerning his children nditional (1 Kings 2: 4), "If they' ed to their way, to walk before me in with all their heart, and with all their here shall not fail thee," said he, "a ithe throne of Israel." The same ional promise was repeated to Solomon on. 7: 17-22, and 1 Kings 9: 4-9, and 86: 12). There does not seem to. een any condition concerning "the of his kingdom;" it was said to him, ould be established "for ever."

he light of these passages, we must e declarations in Jer. 33: 14-26. aleving regard to the original condi-God's Word can not fail, but must lish that which he please, and proshe thing whereto he sent it.

M. W. B. C.

TRACT BOARD MEETING.

Executive Board of the American Tract Society met in Plainfield. N.

e were present, I. D. Titsworth, Geo. cock, J. F. Hubbard. Charles Petter, ephen Babcock, Dr. T. H. Tomlinson, picer, E. R. Green, A. H. Lewis, and

neeting was called to order by the at, Dea. I. D. Titsworth, and prayer ered by A. H. Lewis.

ttention of the Board was called to that no provision had been made by lety, for a Director in the place of Burdick, who declined to serve; pon C. D. Potter, of Adams Centre, was unamiously chosen to fill the

notion, the following brethren were ed a committee to investigate the itus of the Tract Society under the the State of New York: Geo. H. Stephen Babcock, C. Potter, Jr. spondence was then presented by the mding Secretary, Geo. H.; Babcock,

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this meeting. Stephen Burdick, containing a of the finances of the Tract Soraising certain questions respectgal status of the Society, growing change of its Executive Board. of the communication which 'relogal status was referred to the

Laiready appointed to consider that

the Treasurer, J. F. Hubbard, who was also instructed to notify the Treasurer of the forhands of the ex-Treasurer that should be \$25 cost. turned over to this Board.

It was voted that J. B. Clarke be requested the Rake Shop property in West Edmeston.

4. From L. C. Rogers, a report for the quarter ending Oct. 1, 1881, respecting his labors with the tent in the work of Sabbath reform; also containing suggestions in reference to plans for future work. The financial part of the report was referred to the Auditing Committee.

5. Communications was read from Joel Greene relating to Sabbath reform work in Pennsylvania. A manuscript submitted to the Board, designed as a campaign document, to be published in certain papers, was referred to a committeee consisting of C. Potter, Jr., and A. H. Lewis to examine and report as to plan of publishing, at the next meeting.

The Auditing Committee reported that they had examined the report of L. C. Rogers, with its vouches, and found the same cor-

It was voted that L. C. Rogers have an order on the Treasurer for the amount due him. It was also voted to instruct him to continue his work in Sabbath reform in Southern New York and Northern Pennsylvania, where partial engagements already exist, until further orders from the Board.

On motion, the following brethren were appointed a committee to take an inventory of all the Society's property in Alfred Centre, viz: C. Potter, Jr., J. F. Hubbard, and Geo. H. Babcock. This committee were also instructed to secure the removal from the RECORDER as soon as practical, all such ad vertisements of patent medicines, professional services, and fraudulent representations as are inappropriate and harmful in a religious

It was voted to secure, if possible, as edi torial supply, one brother from each of the five Associations, to write editorials for the SABBATH RECORDER, in turn, until a permanent editor can be secured.

It was voted that all Auxiliary Tract Societies be solicited to continue their efforts in Sabbath reform, with increasing vigor, and report to the Executive Board as hitherto; and that our sisters in localities where such organizations are not formed, be invited to organize and thus help the good work along by a more direct, systematic, and united effort.

generally consented that the Board should advance, at an early day, to some more exthe Sabbath, and other, truths; also that pushed forward for increasing the value and circulation of the SABBATH RECORDER.

It was voted to hold the regular meetings of this Board on the First-day following the first Sabbath in each month, at-2 P. M.

L. E. LIVERMORE, Rec. Sec.

MEMORIAL BOARD MEETING.

The Annual Meeting of the Trustees of the Seventh-day Baptist Memorial Fund, was held in Plainfield, N. J., Oct. 25, 1881.

There were present, C. Potter, Jr., E. R. Pope, Geo. H. Babcock, J. F. Hubbard, I. D. Titsworth, Geo. B. Utter, R. M. Titsworth, and L. E. Livermore.

The following officers and committees were elected for the ensuing year:

President—C. Potter, Jr., Plainfield, N. J. Treasurer—E. R. Pope, Plainfield, N. J. Secretary—L. E. Livermore, New Market, N. J.
Auditing Committee—J. F. Hubbard, Geo. H. Babcock, Plainfield, N. J; Geo. B. Utter, Westerly, Investment Committee-C. Potter, Jr., E. R. Pope,

Geo. H. Babcock. The present Board of Trustees, in the or der of the expiration of their terms of office,

is as follows: Term expiring in 1882. D. Titsworth, New Market, N. J. R. M. Titsworth, Plainfield, N. J. L. E. Livermore, New Market, N. J.

Term expiring in 1883. C. Potter, Jr., Plainfield, N. J. J. A. Hubbard, Plainfield, N. J. Geo. H. Babcock, Plainfield, N. J. Term expiring in 1884. J. F. Hubbard, Plainfield, N. J.

E. R. Pope, Plainfield, N. J. Geo. B. Utter, Westerly, R. I. The Treasurer's Report showed an aggregate of receipts since September 1, 1881 (in-

cluding cash on hand, \$1,985 29, and in Savings Bank \$1,093 60) \$13,696 09; disbursements \$62 32.

A communication was read from the Agent of the Burdick Farm in Persia, N. Y., describing the thirty-four acres recently sold, and asking for instructions respecting certain extending thirty-eight miles south of Quincy, repairs on the dwelling house.

mer Executive Board of the Tract Society, purchaser; and the agent for the farm was that he is ready to receive all property in the authorized to make repairs not exceeding

A paper was presented to the Board containing the generous proposition of E. S. to act as agent for the Board in managing Bliss to place in the hands of the Board an interest in a tract of oil-producing land in Richburg, N. Y., for the purpose of maintaining a Sabbath-school paper.

> Brethern C. Potter, Jr., J. F. Hubbard, and Geo. H. Babcock, who are soon to visit Alfred in the interest of the Tract Board, were requested to confer with Bro. Bliss in reference to the necessary papers for the legal transfer of said interest to the care of the Memorial Board.

> It was voted to hold the regular meetings of the Board, for the ensuing year, bi-monthly, as hitherto, which will be on each alternate month beginning with November. and usually, on the Sunday following the first Sabbath in the month, at 9 A. M.

L. E. LIVERMORE, Secretary.

Yome Alews.

A Surprise.

The friends of William Bliss and Relief Clarke, of Andover, N. Y., gave them a very unexpected call in the afternoon of Oct. 24. 1881, it being the 42d year of their married life. The company was composed of brothers and sisters, some cousins, and a few friends of long standing of Brother and Sister Clarke. The occasion was a very pleasant one, and, as the company were mostly oldish people, the conversation would turn on the years gone by, interspersed with a little 'oil," and some modern developments. The supper was of modern kind, and still very nice. It was not the intention of those who proposed the surprise, to make it much of a gift-gathering, but this did not prevent friends doing as they pleased, as the results showed, for there were many valuable presents, besides silver and gold and greenbacks left, as expressions of true friendship. think that the occasion was one that Brother and Sister Clarke will always remember with pleasure.

West Hallock, Ill.

Ост. 24, 1881. Thinking that the many friends of Rev. J. L. Huffman would be glad to hear how his health is. I send a brief statement to the SABBATH RECORDER. Before he left Berlin, he took a severe cold, and stopped & short time with his wife on his way here. He felt Without any formal action, it was very tempted to remain there for a time, until he should recover from his cold; but having put us off several weeks longer than the time we tensive plans for publishing and circulating first arranged, he felt it to be his duty to come immediately. Not making proper conmeasures should be matured and vigorously nection on the cars, the trip was very hard for him. When he arrived here, he was about sick, scarcely able to preach; but he did preach Sabbath-day, and we enjoyed it very much. He has been getting worse almost ever since. First, it seemed to be a hard cold in the head, then ulcerated sore throat, and now it seems to be taking on the typhoid form. He appears to be some better this morning, and we hope and pray that he may recover soon. He is at Eld. Hakes's house, where they have every convenience for caring for him well. We are trying to do the best we can for him. We ask the prayers of all the praying ones for his speedy W. H. E.

Ост. 28, 1881.

I would like to say through the SABBATH RECORDER that Eld. Huffman seems to have passed the crisis, and is slowly on the gain.

Knoxville, Tenn.

Ост. 26, 1881.

The South is booming this Fall, although the drought threatened utter destruction to crops, and did cut them short, yet they are much better than was expected, and the weather has been favorable for ripening and gathering cotton, so that the yield is far above the highest estimate. Enterprise and capital are opening the vast resources so long buried here, and the South bids fair to rival the West in development during the next decade. Prosperity seems to be dawning where adversity so lately held sway.

Condensed Mew?.

T. M. D.

FLOOD ON THE MISSISSIPPI.—A Quincy (Ill.) dispatch of Oct. 30th, says that the water on the day previous was nineteen feet above low water mark, and that by the giving away of a levee, a large farming district, varying from three to nine miles in width, dred Mormon recruits.

The President and Secretary were instruct- was completely inundated, not a human beed to sign the deed conveying the land to the ing remaining. The damage by the loss of live stock and crops is nearly a million of dollars. The State fish ponds were also washed out. The levee north of the city gave out, and twenty thousand acres of land, extending fifteen miles, were flooded. Most of the crops there were gathered. The breaking of this levee sent a great current into the head of Quincy Bay, and sweeping on through the lumbering quarters, carried away several million feet of lumber and logs. Empty barges, small boats, and everything movable, went down on the flood, and steamers were at work all day trying to secure the floating property. No calculation can fix the loss in that quarter. In the Indian Grove district alone it must reach several hundred thousand dollars. On the Missouri side, about seventy-three miles of land is under water. The farmers are utterly ruined and disheartened.

> THE IRISH TROUBLES seem far from an end. A Dublin dispatch of Oct. 29th, reports a collision in Belmullet county, between the police engaged in escorting officers of the law to serve writs of ejectment on tenants refusing to avail themselves of the provisions of the land law, or to pay their rents. The district is strongly under the government of the Land League, and the farmers to be ejected had accepted the "no rent manifesto," as their rule of conduct towards their landlords. The latter sought redress by procuring the writs, and, the farmers, to the number of 700, banded together to resist the writs. The usual attempts to expostulate or argue with the officials was attempted, but the latter were firm, and a melee ensued in which scores of shots were fired, resulting in the wounding of a large number of officers, who were finally obliged to retire, overcome by the superior numbers of the desperate men. This successful resistance of the service of ejectments is hailed with delight by the Irish tenantry, and grave fears are felt by the government as to the effect upon the immediate future enforcement of the land law.

STEAMBOAT HORROR.—The steamer Gilchrist, bound up the Mississippi from Davenport, Iowa, having in tow a barge and a flat-boat, with thirteen passengers and a crew of sixteen on board, became unmanageable and floated down the swollen stream against the Davenport and Rock Island bridge, and was wrecked, and many lives were lost. It is reported that the accident was due to carelessness and liquor, a good deal of which was |)Nov. 9th). in the cargo, and was liberally sampled by

It is announced by his friends that Judge Folger will not assume the duties of Secreta- 2. ry of the Treasury until after the New York election, and will not resign his Judgeship until that time, so that Governor Cornell can appoint his successor. If his resignation were to be tendered now, it is maintained that his successor would have to be chosen at the approaching election, whereas, if he withholds it for a week, or until the day of election, the Governor can fill the office by an pointment until election a year hence. In the mean time, he will consider, with the other Judges of the Court of Appeals, the cases already argued.

By the greatest economy, the supply of water in the New York reservoirs can be made to last seventeen days longer. The authorities, on Thursday, Oct. 27th, cut off about 12,000,000 gallons of the former daily allowance, and, as a result, many houses and manufactories were without water. Great inconvenience to business and personal suffering followed, as a matter of course There is a vast amount of sickness in the city, and unless rain comes in abundance. and that speedily, the metropolis will be in a most alarming condition.

Baron James de Rothschild, of Paris, died Oct. 25th, aged 37 years. He was a grandson of the original Baron James, who founded the French branch of the famous Rothschild Banking House, and nephew and heir of Baron Alphonse de Rothschild, now the head of the French branch of the family. His mother was Charlotte, sister of Alphonse. Gustave and Edward; his father was the late Nathanial, her uncle, whom she married. He himself married his cousin Theresa.

Ex-Senator Hamlin and his wife have left Bangor for Philadelphia, from which port they will sail in the steamship, Illinois, of the American Line, for Liverpool, whence they will reach Madrid by way of London and Paris. Mr. and Mrs. Hamlin will be joined at Philadelphia by Miss Margaret Blaine, the second daughter of the Secretary of State, who will accompany them as far as Paris, where she is to pursue her studies for a time with friends.

The latest outcome of the railroad war is a limited express train to Chicago over the Pennsylvania Railroad, which will make the trip in twenty-six hours. The train will leave New York at 8 A. M., the first train of the series to start Oct. 31st. It is understood that the New York Central intends to put on a fast train to Chicago that will make the trip from New York to Chicago in twenty-

Mr. B. Thomas, Assistant General Superintendent of the Erie Railway, has assumed the duties of the office of Superintendent of Transportation, made vacant by the resignation of Mr. P. P. Wright.

The steamer Wisconsin sailed from Liverpool for New York, Oct. 22d, with four hun-A. R. Kenyon, Obi, C. A. Burdick, Lincklaen Centre,

The United States steamer Corwin has returned to San Francisco from her search for the Jeannette, of which vessel Captain Hoop- F. Peckham er could learn nothing. The trip was fruit- C. Stukey, less as far as the finding of Bennet's ship was concerned, but Hooper performed the feat of reaching Wrangell Land, and he and his Mrs. S. Lawren Mrs. Mrs. M. Mayson crew were the first white men known to have C. L. Harvey, put foot upon the soil of that mysterious | T. H. B. Rogers, Nile,

E. J. Couch, a weather prophet who writes M. J. Whitford, Chicago, Ill. to the New York Sun, says that a continuous J. M. Jennings, Plainfield, N. J. succession of storms, with short, sharp oscillations of temperature, ending with an Arctic Mrs. A. L. Maxson, Walworth, Wis., 2 00 38 wave, will characterize the first half of November. Heavy gales, brilliant auroras and | F. B. Carpenter, Union Dale, Pa., earthquakes are also promised.

The steamer Calcutta, from Melbourne for Sydney, foundered recently at sea during | Review of the New York markets for butter, cheese a gale. All on board, twenty-two in number, perished.

Secretary Blaine informs his friends that he has consented te remain in the Cabinet until the first of December, but will positively re-

Port Huron announces that no further conributions for the Michigan fire sufferers are Attorney General MacVeagh is said to be

The chairman of the relief committee at

the prospective leader of a reform party, and a possible candidate for the Presidency in Christopher Cushing, D. D., for many ears Secretary of the Congregational Union,

lied at Cambridge, Mass., Oct. 23d. There has been a heavy rainfall over a large rea of the Northwest, and heavy floods and

much damage are the results. Fifty-eight thousand and four hundred im-

migrants arrived in the United States in Sep-The mourning drapery has been removed

The steamship Great Eastern has been bought at auction in London for \$150,000. The United States Senate adjourned sine die Oct. 29th.

from all the public buildings at Washington.

SPECIAL NOTICES.

THE YEARLY MEETING of the Seventh-day Baptist Churches of New Jersey and New York city, will be held in New Market, N. J., commencing Friday, Nov. 25, 1881, at 101 A. M. Introductory Sermon by T. L. Gardiner, of Shiloh.

L. E. LIVERMORE, Moderator. T. L. GARDINER, Secretary.

THE Ministerial Conference of the Western Association will be held with the Church of Inde- leeted. We quote; pendence, on the 2d Wednesday of November, 1881,

PROGRAMME.

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

Essay, "Relation of Seventh-day Baptists to Health Reform,"

D. K. Davis.

1. Topics for discussion:

 (a) Sermon Preparation,
 (b) How to conduct prayer-meetings,
 C. A. Burdick (a) Sermon Preparation, B. E. Fisk

(c) How to conduct Sabbath services,
I. L. Cottrell (d) Miscellaneous questions and answers. 7 P. M.

Sermon, "Church Discipline," D. E. Maxson 2. Closing Service, led by Jared Kenyon.

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 Sab bath 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.

At Christ Church, Walton, N. Y., Oct. 13, 1881, by Rev. Scott B. Rathbun, Mr. Eugene Bassett, of Independence, and Miss MARY STEEL, of Walton At the Seventh day Baptist parsonage, Adams Centre, N. Y., Oct. 25, 1881, by Rev. A. B. Prentice, Rev. C. M. Lewis, of New London, N. Y., and Mrs. ABBIE R. KING, of Adams.

At Walworth, Wis., Oct. 20, 1881, at the residence of Mrs. Rebecca Campbell, by Rev. O. U. Whitford, Mr. George B. Leach, of Onondaga, N. Y., and Miss OLIVE B. CAMPBELL; and also, Mr. MARSHALL COON, of Linn, Wis., and Miss LUCY M. CAMPBELL.

At Ashaway, R. I., Oct. 23, 1881, of diphtheria Mary Frances, oldest child of Geo. N. and Mary Lydia Langworthy, 10 years, 11 months, and 12 days old. Minnie wished to live and be a Christian woman, but she was willing to die, and died cheerfully, and without a fear. She of told how happy she was in loving Jesus. Hers was a remarkable faith and peace. "Of such is the kingdom of heaven. T. In Bethlehem, Md., Oct. 22, 1881, Robie A., son

of Lewis W. and Edith J. Voorhees, aged 1 year, 8 months, and 18 days.

LETTERS.

W. H. Loughhead, Jr., A. A. Langworthy, J. Kenyon, C. Potter, Jr., C. W. Threlkeld, Geo. P. Kenyon, R. T. Fuller, F. B. Carpenter, Stephen Burdick, E. R. Clarke, L. E. Livermore, H. W. Randolph, M. B. Kelly, C. A. Burdick, N. A. Brightman, F. J. Harrison, J. M. Todd, B. H. Stillman, B. F. Stillman, M. J. Whitford.

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

\$1 00 38 16 2 00 38 34 1 00 37 52 A. W. Wescott, Alfred Centre, Mrs. Alfred Lewis, B. E. Fisk. 2 00 38

L. K. Williams. Watson. 5 20 38 1 00 37 52 Mrs. S. Lawrence, Mrs. M. Maxson, Richburgh O. M. Witter. 2 00 18 cents

WHOLESALE PRODUCE MARKET.

etc., for the week ending Oct. 29th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week were 32,779 packages; exports, 4,007 packages. The market is decidedly easy and generally lower. New York State creameries are mostly closing up to-day, which will lessen the receipts here of finest butter, and this cessation of supply may keep the fancy fresh creamery makes from going lower, but any faulty last ends of creameries break badly in price. Northern Illinois and Northern Iowa makes will soon have to be depended upon for fresh supplies, and fresh creameries are now selling on the Elgin markets at about 35c. The closing of cheese factories increases the receipts of dairy-make fresh butter in all the markets and adds to the offerings of that class, while increased arrivals of early make creameries and dairies adds to the general stock and favors buyers. We

Creamery, fancy, fresh make..... @36 Dairy butter, finely made, fresh flavor.....30 @35 earlier lots......20 @23 Western factory, fine June stock...........17 @18
"hot weather make.......15 @17 poor to common..... CHEESE.—Receipts for the week were 56,364

boxes; exports, 18,256 boxes. The market was quite active early in the week for fancy late make, especially for the home trade, and there were small export orders, and 131c. was made. On the last half the week, however, receipts were more liberal. Cheese seemed to accumulate some, and exporters were less in market except for the pick of a week's make from fancy factories. Creamery skims, except the very best, and Ohio and Western flats were dull and neg-

" fair to good, 121@ 121 Factory, partly skimmed...... 9 @ 11

Eggs. -- Receipts for the week, 7,227 barrels, and 8,112 boxes. The demand for fresh eggs has been good, and prices closed about 1c. higher. We quote:

BEANS.—Receipts are heavier and the market weaker. Potatoes and cabbages are being imported from Germany, and beans are also said to be coming.

DRIED FRUITS.—We quote:

BEESWAX.—Pure wax 21 @ 23 cents.

Evaporated apples, ring cut, choice......13 @14
'' fair to good.......11 @124 State and Western, quarter apples. 61@ 7
Apples, North Carolina, sliced. 6 @ 9
Peeled peaches, evaporated. 35 @40

 Peeled peaches, evaporated
 35 @40

 Peeled peaches, sun dried
 18 @25

 Unpeeled peaches, halves and quarters
 7 @ 8

 Raspberries, dried
 28 @30

 Blackberries
 12 @13

 Cherries
 19 @20

 Plums
 15 @17

LIVE POULTRY.—We quote:

 Turkeys, mixed, per lb
 10 @12

 Fowls, "per lb
 10 @12

 Ducks, per pair
 50 @75

 Chickens
 10 @12‡

 DRESSED POULTRY.—We quote:

 Turkeys, dry picked.
 12 @ 13

 " scalded.
 10 @ 12

 Chickens and fowls, dry picked.
 11 @ 13

 " scalded.
 10 @ 12

 BUTTER, CHEESE, EGGS, BEANS, ETC.

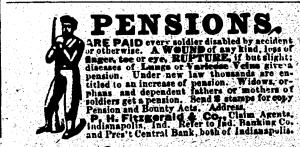
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THE STARS WILL STAY.

"The Government at Washington yet lives."

BY BENJ. F. TAYLOR.

When surged the Blue up Mission Ridge As if the sea had left its bed, As if the angels built a bridge, Swung from the circles overhead There came a lull, wherein was heard The warbling of a little bird; A homely note some sparrow made In ambush in the rocky glade— So plowed and sowed with shot and shell It seemed the harvest-field of hell! A blue coat hears the dear-old song Around his heart sweet memories throng, He cries "My God! a voice from home, I've heard it in the lilac bush!" Again the throbbing batteries boom, And gone again the instant hush. He sees the flutter of the flag, He feels the iron minutes drag, He knows this Jordan is for him, And up he struggles through the dim Blue smoke of battle, and the turf Is reddened like a sunset surf.

He stood that night among the guns
_That "blazed the way" as he went up; He told the tale to Glory's sons, And passed about the battered cup, "Here's to the bird," he said, "that brought My home so near I fairly caught The tick-tack-tick of kitchen clock, Like steady click of musket lock, That brought a second down each time, And told them off with whirr and chime— For all the world like Forty-nine. When eyes and buttons show and shine Along the gray, grim battle-line; I smelled the lilac-bushes bloom, The dill and caraway perfume; I saw the home-made flag at last, Nailed to the pine, a living mast That grew beside the door-yard gate; I saw the tatter'd flags ahead Adrift above the quick and dead

Were wilting fast—the hour was late. That sparrow's song was worth a ton Of powder and a Gatling gun! My heart went charging up the hill, My feet kept time with main and will; I thought, we'll play the farmer here, Though rough the rocky ridge and drear, At least we'll plant and raise one crop Of Federal flags upon the top! I think they'll live upon that sod!' And so they did, all glory be to God!

The stars are clouded o'er the land From wild Alaska to the strand Where peak-roof'd pilgrims knelt, then stamped Their feet on Plymouth Rock, and tramped Their way through blood and whirling snow With long-ranged prayer and ready blow. The stars are sad, the flags half-mast, For Garfield into glory passed, And yet, I bring you here the note— A sweeter never angel wrote— The sparrow sang, the soldier heard, God rest his soul! God bless the bird! That Bible ounce, that farthing pair Will never fall without the Father's care.

Shed from the field in meteoric showers, Can leave the Flag one long disaster'd night, And God not halt and hold them in their flight.

These words are not an eagle's nest; No mighty bird with shielded breast, And bolted thunder in his claws. Is harbored here: and vet I dare Proclaim that constellation fair, The Flag, far grander than all laws—

Without "old glory" overhead, The Constitution of the State, That soul of us, would be as dead And empty of all live intent As cross-bones on a monument. It signals earth in every wind, 'Behold the land without a gate!"

The Magna Charta of mankind. All nations' eyes behold its light; A cloud by day, a fire by night, It guides the Pilgrims through the seas, Lends inspiration to the breeze; If e'er its folds are struck and furled There'll be a twilight round the world.

A HOSPITAL SKETCH.

BY MARY LOUISE BEECHER.

"To Willie, from his mother." &

This, written upon the fly-leaf of a little

black pocket Testament.

I am fast getting to be an old woman but I never shall forget those old hospital days. And this little book has brought back the old memories, just as the sight of old andirons and spinning-wheel will carry one back to grandmother's time. You see, I haven't always had gray hair and crow's-feet. There was a time long ago when I thought that life meant happiness. But when our neighbor's boy, Jo, whom I had played with in my | He said I rubbed his head almost like his childhood, came to me and asked me to make a choice for life, I had to put it all away; for father and mother died that year and left four little brothers in an elder sister's care. I did the best I could for them,

house grave yard and went back to a lonely | pleasant talks. He told me about his home home. Nobody knows how my heart ached and little sisters and widowed mother. for something to love and work for. And | told him about Jamie and my lonely life. several months when the battle of G- then I have wondered how I could have been killed and wounded so many of our boys, so deceived. you remember. Quite a number of them were brought to our hospital. I saw them door, I missed the raised head; and when I carried in and then went through the wards | reached his corner I saw it lay on the pillow. to do what I could. - As I was hurrying from | The smile was a little fainter than usual. I one to another I came to this one in the cor- noticed at once that each cheek was marked ner. I couldn't help but notice right away with a flush spot, and that he breathed in

how I thought of Jamie, and my heart gave felt he said. a great throb. He raised up on his elbow as I came near, gave a cheerful nod and said, | raise a breeze some way?" "Good morning, Auntie."

thinking so hard of Jamie it never occurred asked in a careless way, that was all put on, hand over his breast and gave a little short | whispered in my ear as he passed, breath. What have they been doing to you?" I asked, taking away his hand.

"Used me for a target, Auntie. Splendid I didn't lose any time, and with hands shot, true as you live," and he smiled just as that trembled and eyes that blurred I wrote though he was talking about some sport. "Did the surgeon take the ball out?"

think I will?"

I shook my head, I didn't want to disagree with him but knew it was better than to give false hope. "No; not in a few days. Perhaps in a few weeks." I had dressed the I had thought for some time that his mother wound, by this time, so he said in his cheery had better come and see if she couldn't do way that he'd take a little trip into the land | better than I at nursing, so I had sent a of nod, and then began to snore like a mis- word to her that morning. He seemed really chievous school-boy. I went about my other pleased, but didn't have breath enough to duties, but by and by came around just to tell me so for a long time. After a while he sleeping just as quietly as a baby.

Next morning I stopped the surgeon after he had gone through the wards, for though you think I'll get well?" he was in a hurry I wanted to know when my boy was going to get well. I thought answer such a hard question? I nerved mylikely as not he'd ask me again and it would | self to tell the truth. "I hope so, Willie, | be so much better to say "the doctor says but I'm afraid not." so." The way that surgeon frowned when Another question if I asked him—and he answered so sharp. "When? Shot through the lung, madam; just as surely dead as though his head was cut off."

It was well that I had so many months of | sure. discipling among the suffering and dying, or I could never have heard it and been so cool; for, you see, this boy was taking Jamie's place; so when I went in with the bowls of somebody could.

mother used to sing it to us when we were to see if one of its occupants wasn't a little little chaps at home. I thought it would woman in black. I ought to have known

ting well, in his cheery way, it grew harder prayed-me through." and harder.

"Don't you suppose I'll have a furlough, ever spoke. I was almost glad to have him Auntie, after the old hole gets filled up? "You deserve one," I couldn't help but I never left that bedside all the morning. say. "But hadn't you better write to your The doctor came and said he couldn't last mother, so not to frighten her?"

"Oh, no; 'twould scare the little woman ing back to his face. I whispered "Willie," out of her wits. Besides, I want to surprise her. Won't she be glad enough to burst when she sees me walking in that side-door

by the lilac-bushes!" And he began to get so excited just talking about it that I had to scold him and tell him to go to sleep, or he wouldn't go home very soon.

Really, I couldn't help keeping up the delusion. He was so much better, and so hopeful too; I really began to think the surgeon was mistaken about the wound. The next day he felt so well he wanted to sit up: but I said no, and tried to amuse him every minute I could be spared from the others. mother, and wouldn't she be glad to see him though! When he spoke of his mother, I asked him if he hadn't better write home, and if he didn't want his mother to come and escort him home, for he wouldn't be real but we were poor and sometimes the weight strong for a long time. But he seemed so was well-nigh too heavy for young shoulders. much to anticipate surprising her; and then coffin back with her to bury her boy by her Well! my boys grew up and went out into he argued that 'twas too far for the little the world; all but Jamie, poor little cripple- mother to come alone, and he was getting smiled through her tears as she talked of boy. I loved him the more because so de- well so fast. The next day and the next pendent on me. But he took sick, and one found my boy full of hope, and impatient to Spring day I laid him away in the meeting- get well and start for home. We had such then the war broke out, and as I hadn't a found myself laughing over his funny husband or sons to give to my country I speeches a good many times, a very unusual thought I'd go myself. Not to fight. O no; thing for a sober old maid like me. He so but as a nurse in the hospital. And so that's firmly believed and insisted that he was gethow I happened to go. I had been there ting well that he made me believe it. Since

The sixth morning, when I opened the

how young and boyish the face was. Some- short, quick breaths. In answer to how he

"All right—only out of wind. Can't you

I bolstered him up and fanned him as I wanted to put my arms around his neck though his life depended on it. All the time less time than those remote from Washington. When a motherly hug, but, you see, my heart was beating so fast I didn't dare model or drawing is sent we advise as to patentability and give him a motherly hug, but, you see, my heart was beating so fast I didn't dare we had to learn to overcome our feelings | speak. He breathed easier and seemed to there. So I only said "Good morning," as feel better. He tried hard to swallow the quietly as I could, and then went to work to breakfast I had taken a little extra trouble smooth out the army-blanket, and replace to prepare, and grew cheerful all the time. the haversack, doing duty as a pillow, by a woolen shawl of my own. You see, I was had done, and only frowned when the boy to me that he was wounded until he put his if he wouldn't be up in a few days. He

"Inflammation set in. Better send for

friends if he has any."

to that mother—who, somehow, had grown akin to me—that Willie was wounded and the doctor thought he wouldn't live. At "That old fellow with the saw and screw-driver? Whew! He bored till I'most thought he was the gimlet and I was the hole. Guess he didn't find it."

the close I wrote, "I am doing all I can for your dear boy." I thought perhaps it would ease her mind a little. I wasn't going to tell him of the letter until he spoke of writing; I saw that it wanted dressing, so I set but toward night he grew worse again, and I about it. It didn't look very bad. I ven- could see he was thinking about it. Finally tured to say so, and you ought to have seen I asked what I could do for him. He thought his face brighten, while he asked so earnestly, I didn't see his lips quiver, and the tears that "Do you think so? Just what I thought. he tried to hide in the woolen shawl. After I'll be all right in a few days. Don't you a moment he spoke up just as pleasant as

"Perhaps you'd better-let mother know —I ain't getting well—so fast as I was." I told him just as quietly as I could that see how he was; and, sure enough, he was seemed easier, and I almost thought he'd gone asleep; but in a minute his eyes opened. "Auntie"—I was at his side instantly—"do

What could I say? Did you ever have to

Another question followed: "Will mother come—in the morning?"

"Perhaps so. Can't you go asleep?" He shook his head, and pretty soon laid nis hand in mine. I gave it a warm pres-

"Auntie, I'm 'fraid — I haven't — been good. Didn't ever forget—to pray, though -just as mother said. Won't you, now?"

My first thought was to send for the chapporridge I couldn't smile back at him, al- lain; but, no; Willie had asked me, so] though I saw him raise up on his elbow the prayed the best I could-prayed that the minute I stepped inside the door. Of course mother might come soon, and if not that the I expected he would be worse, but he ate the dear Savior would help this suffering boy porridge with a boy's relish, and declared he here and the mother at home, and that they felt good enough to stand on his head. While might meet by and by in heaven. When] I was working for the others I heard a little raised my head there was a beautiful smile tune, now softly whistled, now sung, coming on his face. I thought he was dying. I from that corner. It was something about | called an attendant and the doctor; but after the "patter of the rain-drops on the roof." a time he became conscious, and then began When I came around again he stopped his a struggle for breath that lasted all through tune long enough to ask me if I ever sung that long weary night. Never one word of it. I told him I didn't sing, but perhaps complaint, and always a smile when we tried to relieve him. At daybreak he was better. "No matter anyway," he said; "only As soon as the stage came I was at the door sound sort of good here, but don't suppose that the time was too short, but I was too anybody could sing it quite like her." I told him I didn't believe anybody could. an anxious face it was that turned to me. "Did she come?" I could only shake my The next day, to my great surprise, he seemed a great deal better. I had made a head, and swallowed hard to keep the lump resolve to have him send a letter home that out of my throat. "If she-don't comeday; but when he began to talk about get- till too late—tell her—it's all right. You

These were the last conscious words he unconscious because his breath came so hard. long, and I saw the same beautiful look comand kissed his forehead, growing moist with the death-damp, just as I thought his mother would. The lips moved. "Now I-lay me-down to sleep," and he was dead even while I held him to my own warm, beating

Do you know anything about hospital funerals? They buried him next day, and still his mother had not come. There was a pine coffin, a few flowers I had a great deal of trouble to get, a short prayer, and "Dust to dust." The one mourner had to choke back her tears and go back to duties, grown more sacred, but never more to be lightened by

the smiles and cheer of her boy. She came next day. I showed her the little wooden slab, and told her how he talked, of mother and the messages he left, and how beautifully he went asleep. She didn't blame me a bit, seemed to know that I had done what I could for him, and so comforted me more than I did her. She took the pine husband. Never shall I forget how she their being together. There can be sublimity in suffering. I have seen it. This Testament, you see, was given me by that mother when on that dreary morning she started out from the dark, gloomy hospital with her boy. -Christian Union.

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

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

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamana 9.25, Great Valley 9.53, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 5.43 A. M., daily, from Friendship, stopping at Belvidere 6.03, Belmont 6.19, Scio 6.37, and arriv-

ing at Wellsville 6.55 A. M. 9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perrysburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A.M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.89, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

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

to the state of	WEST	WARD.	•	
STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave New York Port Jervis	7.00 PM 10.55 "	• • • • • • •	7.15 рм	9.00 AM 12.13 PM
Hornellsville	8.10 AM	12.20 рм	12.50 рм	8.55 рм
Alfred Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.13 AM 10.01 " 10.29 " 11.09 "	12.46 PM 1.05 " 1.24 " 2.22 " 2.50 " 3.30 " 3.45 "		11.39 "
Leave Little Valley Arrive at Dunkirk			5.50 PM 7.55 "	
ADDITIO	VAL. LOCAT	TRAINS	WESTWAT	PD .

ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05 Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M.

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

*Daily. ‡ Daily between Port Jervis and Dunkirk.

*Daily. ‡ Daily between Port Jervis and Dunkirk. BRADFORD BRANCH WESTWARD.

STATIONS.			ľ			21.	
Leave	Α.	м.	P. M.	Р. М.	Р. М.	Р. М.	Р. М.
Carrollton Arrive at	9	.20	8.30	4.10	11.50	8.22	11.30
Bradford Leave	10	.03	9.30	4.51	12.35	9.00	1.20
Bradford	10	.45		4.55	1.05		
Custer City Arrive at				5.07	1.20	••••	
Buttsville	12	.25		5.45			

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M. 11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and grives at Bradford 11 35 A. M. EASTWARD.

STATIONS.		20.	1.		} 	
Leave	A. M.				P. M.	
Buttsville	6.30		8.40		1.10	
Custer City Arrive at	7.18	••••	9.35	1.30	3.14	••••
Bradford	7.35		9.50	1.45	3.25	
Leave		A . M				DIE
Bradford Arrive at	7.45	6.20	10.03			6.00
Carrollton	8.30	6.55	10.45	3.20	4.55	7.20

stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M. 7.30 P. M., except Sundays, from Buttsville, stop-

ping at all stations, arriving at Bradford 8.30 P. M. Trains 17, 18, 20 and 21 run daily. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3.30 P. M., and arrive at Titusville 7.30 P. M.

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Although in Norway an many mines and mills, in gain their living either ou sea. The farmer in either vel of industry and thrift on what an American farmer of the confortably than on the search of th more comfortably than or tion do, as a rule. The performed at the special di-cattle are driven in Sum girls, would horrify a We the Swedish and Norweg it, enjoying rare good hea happiness. Still more en care of cattle in Winter, food must be specially pr soil that here would be d for nothing, fair crops a vested in the short Sum southern prences the y of model farms in Americ The maritime statistics tries, and of Norway in

ply staggering. Last yes sand Norwegian vessels New York, and seven to busy elsewhere. More th sailors man these vessels. sailors are numerous in t of almost every other hundred and twenty the are engaged in the fish minutely describes the gr of Norway, and here, as by the attention paid by all its resources. Every a superintendent, appoinment, and the date of be work, the time of starting and even the places in prepared for market, are but the officer's duties s cipally in preventing con ing. No liquor is sold and yet the men, who are of all the "American we the Atlantic, are a rema vigorous set of fellows clothes, too, which is no in general. To their at be attributed the lack of visit to the fishing static no fighting, and did not No fishing is permitted or enness and profanity are Scandinavia; there seem no idle, non-producing, das is the main-stay of vi European country. At fi is a great deal of drinkin brief and the first seem. brief, and the fun never ing. -John Habberton, in for November.

INTEMPERA

Intemperance not only but inflicts ruin upon the less, for it invades the fa cle, and spreads wee and it cuts down youth in all in its strength, and age breaks the father's heart, mother, extinguishes erases conjugal love, blo ment, blights parental down mourning age in so It produces weakness, no not health; death, not lif widows, children orphans and all of them at last be

It produces fevers, f

nurses the gout, welcome

disease, imparts pestilei sumption, cherishes dysp ages apoplexy and paral covers the land with idle disease and crime; it fills our almshouses, and fur our asylums; it engene fosters quarrels, and che demns law, spurns order tentiaries, and furnishes scaffold; it is the life of food of the counterfeite highwayman, the supporting incendiary and assassin, companion of the brothe the liar, encourages the t the blasphemer; it violat erences fraud, and honors benevolence, hates love, slanders innocence; it in butcher his innocent c husband to kill his wife, to grind the parricidal a consumes woman, blastel despises heaven; it subor perjury, defiles the jury judical ermine; it brid elections, poisons our in dangers our government: islature, and dishonors brings shame, not honor despair, not hope; mis and now, as with the mait calmly surveys its fright

An exchange says that carpet from open chimne handled stovepipes if co salt can be brushed up the carpet.

insatiate with havoc, it is peace, ruins morals, blig

reputation, and wipes out curses the world, and la has inflicted upon the hi

Mrs. Garfield has rent land, where she will spe

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Although in Norway and Sweden there are many mines and mills, most of the people gain their living either out of the soil or the The farmer in either country is a marvel of industry and thrift; he would live upon what an American farmer wastes, and live more comfortably than our farming population do, as a rule. The amount of labor performed at the special dairy-farms, to which eattle are driven in Summer, generally by girls, would horrify a Western maiden; but the Swedish and Norwegian girls thrive on it, enjoying rare good health, and consequent happiness. Still more exacting is the home care of cattle in Winter, when much of the food must be specially prepared. On some soil that here would be condemned as good for nothing, fair crops are grown and harvested in the short Summer, while in the southern profinces the yield is equal to that of model farms in America. The maritime statistics of the two coun-

tries, and of Norway in particular, are simply staggering. Last year more than a thousand Norwegian vessels entered the port of New York, and seven times as many were busy elsewhere. More than sixty thousand sailors man these vessels, and yet Norwegian sailors are numerous in the merchant navv of almost every other country. About a hundred and twenty thousand Norwegians are engaged in the fisheries. The author minutely describes the great fishing stations of Norway, and here, as elsewhere, is struck by the attention paid by the government to all its resources. Every fishing station has a superintendent, appointed by the government, and the date of beginning the season's work, the time of starting out for the day, and even the places in which the fish are prepared for market, are determined by him; but the officer's duties seem to consist principally in preventing confusion or bad feeling. No liquor is sold at fishing stations, and yet the men, who are directly in the path of all the "American weather" that crosses the Atlantic, are a remarkably healthy and vigorous set of fellows; they wear good clothes, too, which is not done by fishermen in general. To their abstemiousness must be attributed the lack of strife; during a long visit to the fishing stations the author saw no fighting, and did not hear a single oath. No fishing is permitted on Sunday. Drunkenness and profanity are rare everywhere in Scandinavia; there seems to be absolutely no idle, non-producing, dangerous class, such as is the main-stay of vice in every other European country. At fairs and feasts there is a great deal of drinking, but the period is brief, and the fun never culminates in fighting.—John Habberton, in Harper's Magazine for November.

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It produces fevers, feeds rheumatism, nurses the gout, welcomes epidemics, invites disease, imparts pestilence, embraces consumption, cherishes dyspepsia, and encourages apoplexy and paralytic affections. It covers the land with idleness and poverty, disease and crime; it fills our jails, supplies our almshouses, and furnishes subjects for our asylums; it engenders controversies, fosters quarrels, and cherishes riots; it condemns law, spurns order; it crowds the penitentiaries, and furnishes the victims for the scaffold; it is the life of the gambler, the food of the counterfeiter, the prop of the highwayman, the support of the midnight incendiary and assassin, and the friend and companion of the brothel. It countenances the liar, encourages the thief, and emboldens the blasphemer; it violates obligations, reverences fraud, and honors infamy; it defames benevolence, hates love, scorns virtue, and slanders innocence; it incites the father to butcher his innocent children, helps the husband to kill his wife, and aids the child to grind the parricidal axe. It burns man, consumes woman, blasts life, curses God, and despises heaven; it suborns witnesses, nurses perjury, defiles the jury-box, and stains the judical ermine; it bribes votes, corrupts elections, poisons our institutions, and endangers our government; it degrades the legislature, and dishonors the statesman. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and now, as with the malevolence of a fiend, it calmly surveys its frightful desolation; and insatiate with havoe, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor; then curses the world, and laughs at the ruin it has inflicted upon the human race.

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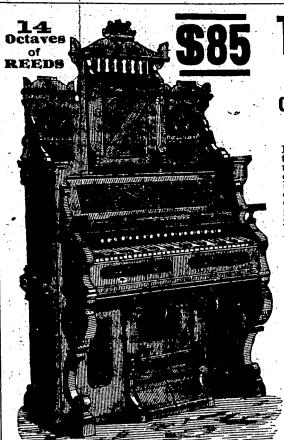
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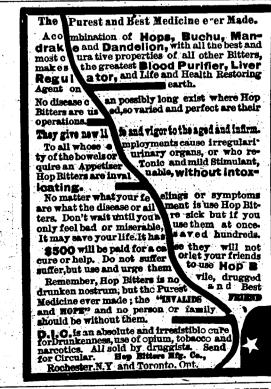
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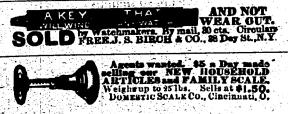
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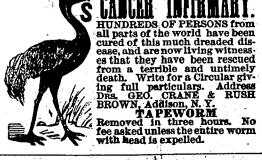
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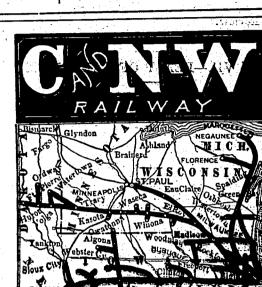
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INTERNATIONAL LESSONS, 1881.

FOURTH QUARTER.

Oct. 1. Free Giving. Exod. 35: 25-35. Oct. 8. The Tabernacle. Edod. 40: 1-16. Oct. 15. The Burnt Offering. Lev. 1: 1-14 Oct. 22. The Peace-Offering. Lev. 7: 11-18. Oct. 29. Nadab and Abihu. Lev. 10: 1-11.

Nov. 5. The Day of Atonement. Lev. 16: 16-30. Nov. 12. Feast of Tabernacles. Lev. 23: 33-44. Nov. 19. The Year of Jubilee. Lev. 25: 8-17. Nov. 26. The Serpent in the Wilderness. Numb. 21: 1-9.

Dec. 3. Balaam. Numb. 24: 10-19. Dec. 10. Last Days of Moses. Deut. 32: 44-52. Dec. 17. Review.

Dec. 24. Special Lesson.

LESSON VII.—FEAST OF TABERNACLES

BY REV. B. F. ROGERS.

For Sabbath-day, November 12.

SCRIPTURE LESSON.—Leviticus 23: 33-44.

33. And the Lord spake unto Moses, saying,
34. Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.
35. On the first day shall be a holy convocation: ye shall do

36. Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the Lord : it is a solemn assembly ; and ye shall do no servile 37. These are the feasts of the Lord, which ye shall pro-

claim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

88. Besides the sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides all your free-will offerings, which ye give unto the Lord.

39. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a subth the order the light have shall be a subth the conder the light has subboth.

sabath, and on the eighth day shall be a sabbath.

40, And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

41. And ye shall keep it a feast unto the Lord seven days in the year: it shall be a statute for ever in your generations; ye shall celebrate it in the seventh month.

42. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

ites born shall dwell in booths: 43. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.

44. And Moses declared unto the children of Israel the

CENTRAL TRUTH .- The joy of religious

DAILY READINGS.

Exod. 34: 18-21; Mark 14: 12-16. Acts 2: 1-47.

GOLDEN TEXT.—"Bless the Lord, O my soul, and forget not all his benefits."—Psa. 103:2.

·Тімв.—В. С. 1490.

PLACE.—The plain near Mount Sinai.

OUTLINE.

I. The feast. v. 23-39.

II. The booths. v. 40-44

I. The feast. v. 23-39. Through whom did the Lord speak to the children of Israel? Through whom and what does he communicate with his people now? What feast were they commanded to celebrate? In what month did it occur? To which month of our year does this correspond? What was the significance of this feast? How many days did it last? What was the first day to be? What do you think of this as a proof of a first-day Sabbath? What had an eighth day to do with a feast of seven days? What was done on this day? How was the time of the other days to be employed? What account have we in the New Testament of the celebration of this feast? John 7. What did Jesus do on the last day of that feast? How can Jesus now satisfy the thirst of the soul? What creates that thirst? Why is it desirable that it be satisfied?

II. The booths. v. 40-44. Of what were these booths made? See Neh. 8: 15. Is there any other account that the Israelites dwelt in booths during their journey through the wilderness? Compare chap. 14: 8, and Exod. 16: 16. Why were they to dwell in booths during the feast? What feeling of the heart was this remembrance intended to call in a few places in either. Thick trees. Trees forth? What feeling ought the services of religion to awaken in our hearts?

In consequence of the failure of the comments for the lesson in this week's RECORDER to reach us on time, and it being too late to prepare them ourselves, we have transferred the following from the Sunday School Times:]

CRITICAL NOTES.

BY TALBOT W. CHAMBERS, D. D.

weeks, or pentecost (15-22); (3.) The feast of tabernacles (33-43). The last is the subject of the present

Verse 33. And the Lord spake. The institution, therefore, was of direct divine authority.

which occurred the feast of weeks (28-23), and the day of atonement (27-32). Called Ethanim or Tisri, and supposed by some to be the first month of the that the fruits of the earth, as well as every other civil year. The number of sacred observances in it blessing, came from one supernal source. made it a sort of sabbatical month. It was our October. . Tabernacies. Rather, booths, or tion was to be observed not only once, but permahuts. (See v. 43.) Seven days. Like the passover.

began with an assembly for worship. No servile work. The fifty-two Sabbaths and the day of | Hebrew term denotes a limited period. It denotes atonement were days in which no work of any kind (save of necessity or mercy) was to be done. A lesser sacredness was given to other appointed times by the | This was chosen, doubtless, in order that the feast prohibition of all "servile work," hard, heavy labor, such as was imposed upon bond servants (25: 29).

Verse 36. Offering made by fire. A general term, including sacrifices of all kinds. These offerings are specified in Numbers 29: 13-38. They consisted of a he-goat for a sin-offering, and also a

on the first day, and diminished by one every following day until on the seventh only seven were offered. In all, seventy-one (including one on the one law for the people, and one for the stranger that altar, together with fifteen rams and one hundred, acute suggestion of a modern expositor that perhaps and five lambs. The eighth day. Strictly, this was not a part of the feast, which we are told was for seven days: but it had a certain importance as marking the close of the festival when the booths were dismantled and the people returned to their houses. And ye shall offer. The nature of this offering is specified in Numbers 29: 36. The victims were only a single bullock, a single ram, and but half the number of lambs offered on the previous days. It is a solemn assembly. The original word ('atzereth) is of doubtful signification. Some scholars (Gesenius) favor the text of our version; others the margin, "a day of restraint;" while a third class (Keil, etc.) view it as meaning the closing ation of the grace, protection, and care shown to festival, applied at first to the concluding day of the passover (Deut. 16: 8) festival and of this one, but afterwards transferred to feasts generally as days of worship and the suspension of work. 2 Kings 10: vest nor vintage; yet God's wonderful providence fed 20; Joel 1: 14; Isa. 1: 13. Servile work. See Verse 37. These are the feasts. This verse

describes the entire contents of the chapter. The last word is an unhappy rendering of the original, and be still more guarded against the danger of forfor of the services here described one (the day of | getting the Lord their God who brought them out of atonement, verses 26-32) was not a feast, but a fast, and did not have a holy vocation. It is better to render it "appointed times," or seasons, as in Numbers 9:2, 3, 7, 13. This is the primary meaning of the word; whence it came to be used of services occurring at set periods (Zech. 8: 19. Hebrew). An of- | the conversion of the heathen is represented under fering made by fire. A general term, including the specifications that follow, namely, (1.) Burnt offerings; (2.) Meat offerings; that is, unbloody; (3.) A sacrifice namely, slain (that is, peace) offerings; and (4.) Drink offerings. Exod. 29: 40. These were to be presented at the time prescribed; hence the closing clause. Everything upon his day. Better, each on its own day, the one appointed | 2, 37-39) that our Lord uttered one of his most gra-

Verse 38. Besides. The offerings just men-Lord. That is, the Sabbath sacrifices which were special. See Num. 28: 9, 10. Your gifts. All dedicatory offerings which were presented to the Lord without being intended to be burned on the altar, such as firstlings, tithes, and heave offerings. Num. 18: 11, 29. Vows. Promises made upon the fulfillment of certain conditions, the earliest mentioned case of which is that of Jacob. Gen. 28: 20. The law did not introduce the practice of vows, but regulated it. Free will offerings. Spontaneous oblations made as occasion suggested.

Verse 39. Also. Better, Howbeit, or, to render literally, Only. When ye have gathered. Better, "At your gathering," which preserves the indefiniteness of the original. It is not certain that the harvest was fully gathered when the festival was held. The time here mentioned accounts for the name given to this feast ("of ingathering") in Exodus 23: 16; 34: 22. It was the Hebrew harvest home or Thanksgiving. Shall keep a feast. The word here is the one regularly and properly rendered feast. On the first day shall be a sabbath. The last word represents not the Hebrew word for Sabbath, but a modification of it, and therefore should be rendered "sabbath rest" or "solemn rest." The first day of the feast, and the eighth were not made sabbaths, (how could they be?) but were endued with something of the rest of the holy day.

Verse 40. This verse describes the materials of which the tabernacles or booths for temporary residence were made. The boughs of goodly Boughs" is given in the margin as 'fruit," which is literal and to be preferred, as it is found in all the ancient versions, and an old tradition says that it was customary at this feast to carry some fruit in one hand. Fruit can not well be the same as shoots and branches, either in Hebrew or English. The term "goodly," literally "ornamental," is generic, and comprehends the various kinds of trees afterwards mentioned. Palm trees. The wellknown species formerly common in the Sinaitic Peninsula and in Palestine, although now found only of various kinds, having thick foliage. The Targums interpret the word specifically of myrtles, but this can not be right, because, in the account of the celebration of this feast in Nehemiah 8: 15, the myrtles and the thick trees are distinguished. Willows of the brook. The well-known tree that likes the water, and springs up beside streams. Its use as an emblem of sorrow is modern, and apparently derived from the pathetic passage in Psalms 137: 2. Anciently it was always associated with The Hebrews had weekly, monthly, and yearly feelings of joyful prosperity. And ye shall refestivals. The last-mentioned class were three in joice. This was the great feature of the institu number, and are all described or referred to in this tion. The people were to be, as it is said in Deut. chapter. (1.) The passover (5-8;) (2.) The feast of 16: 15 (in the Hebrew), "altogether joyful." The harvest had been gathered, the produce of the floor and the wine-press yielding not merely what was needed for daily food, but also much that added to the enjoyment of life. The duty, therefore, was as natural as at was pleasant. Before the Lord Verse 34. This seventh month. During your God. It was to be religious joy, but not for that reason any the less real and sincere. And, besides, this fact implied a recognition of the truth

Verse 41: A statute for ever. The institunently. It was to endure as long as the dispensation of which if was a part. This popular use of the Verse 35. An holy convocation. The feast | words "for ever," which obtains in all languages, gives no countenance fo the modern theory that the just the contrary, but is applied familiarly to things which are terminable. The seventh month. might synchronize with the gathering of harvest.

Verse 42. Dwell in booths. The same word that is rendered "tabernacles" in verse 34. The original word sometimes denotes a shell for cattle, or Word is wise with the wisdom which kings a watchman's lodge, or a soldier's tut, but here and prophets, sages and seers could not else-seems the same as a bower of branches. The Jewish where attain. In the chastening of the spir-

others is something peculiar, for generally there was the intention was that on this joyous occasion the foreigners were to be hospitably entertained as guests by the home-born Israelites. Deut. 16: 14.

Verse 43. That your generations may rection.—Dr. Hodge. know. Here the chief object of the institution is definitely stated. It was to perpetuate from age to age the memory of the fact that God caused the children of Israel to dwell in booths when he brought them out of the land of Egypt. This could not have been to bring before the people the unsettled, wandering life in the desert, and the hardship endured there, for this could scarcely be an occasion of joy. But it was to remind each successive genertheir forefathers in the great and terrible wilderness. Deut. 8: 15. There they led a nomadic life; they had no land to call their own; they had neither harand sheltered them all through the forty years. Recalling this truth in the midst of the plenty and comfort of a settled possession in the promised land, they might well rejoice in the past as in the present, the land of Egypt.

Verse 44. And Moses declared. If so, then it can not be possible that the Levitical system was framed after the captivity.

This feast reappears in Zechariah (14: 16), where the figure of a streaming together of all nations toward Jesusalem, there to keep this holy and joyful commemoration. Just as the Jews of old, they will celebrate the goodness which has brought them through their tedious wanderings in the wilderness of this world to the true Canaan of heavenly rest. Again, it was on the last day of this feast (John 7: cious invitations, and one of his most blessed promises. But the final and complete antitype of this tioned were not to take the place of others, but to be happy feast is seen in the countless and varied comin addition to them. The sabbaths of the pany (Rev. 7: 9, 10), the representatives of a redeemed and triumphant church, who stand before the throne and before the Lamb, clothed in white robes, and with palms in their hands, crying with a loud voice, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

> PROMPTNESS is an essential element of success in every undertaking. In the performance of Sabbath-school duties, this habit should be carefully cultivated. We should be prompt in studying the lesson, prompt in attendance, prompt in recitation, prompt in the lesson to our hearts and lives. Let the possible wants of man." school begin promptly, perform each part promptly, and close promptly. Thus shall we come to appreciate more fully the importance of the precious time God has given us.

WE cordially solicit from the Sabbathschools throughout the denomination, items of general interest, for publication in this Department. If any school holds a picnic, a concert, an election of officers, if a report contains some especially noteworthy record, or if anything of general interest occurs. please forward notice thereof to this Board. In this way we may become better acquainted with each other, with what we are doing, and how we are doing it.

GEO. H. BABCOCK was present with the Sabbath-school at Alfred Centre last Sabbath, and conducted the general exercises, using the blackboard in a very interesting and effective manner.

If the Sabbath-school is a singing school, then the manner of singing ought to receive a large share of attention while the singing is in progress. But if the Sabbath-school hour is a sacred hour, and the singing is a part of its exercises of worship, the teaching of music ought to be arranged for at another time than then, and the singing of a hymn ought not to be interrupted for the purpose of giving singing lessons. If it is right to run the two things together-worship and method-teaching-in the service of praise, why not in the service of prayer? Imagine a school trying that in the Lord's Prayer! "Our Father who art in heaven"—"Hold on there," says the superintendent. "Try that over again; all together. Now then, -"Our Father." "Stop! Not 'Our Father.' but Your Father.' Now, once more." "Our Father who art in heaven." "Notice there, 'in heaven.' It's not your earthly father, but your Father in heaven, that you are addressing now. Go on." "Hallowed be thy name." "Steady there! Steady! That word 'hallowed' is to be spoken softly, reverently. Don't blurt it out as if you were driving oxen." A good way of promoting reverence that would be-wouldn't it? Did you ever hear, anything of that sort in the service of praise?—S. S. Times.

THE LIGHT OF LIFE.—In his book, God shines as the light of life, making it a lamp to our feet and a light to our path. Wherever this Word goes, throughout the world, righteousness and truth spring up like trees of God along the borders of the living stream. Whoever follows the instructions of this ing number of bullocks. These began with thirteen that of a temporary covert from the weather. All the affections, the ennobling of every relation press.

that are Israelites born. The omission of in life; in the guidance of youth, the support of manhood, and the comfort of old age: in the proper ordering of domestic life, in eighth day) bullocks were wholly consumed upon the sojourned with them. Numb. 15: 14-16. It is an the institution of those social relations which lie at the base of all society, and in all occasion. That trust is vain. Whatever you win in the vast and varied concerns of human ex- life you must conquer by your own efforts, and then istence, this Word is the only safe guide, the it is yours. In order to have any worthy success, only infallible source of information and di-

> "BIBLE FIRST, PAPA."-"About forty years ago a Christian man sat at his fireside in Philadelphia. Near by him, playing on the floor, was his only child, a beautiful little boy. It was early in the morning. The day's work had not yet begun; and waiting for his breakfast, it may be, the father took up the daily paper to read. The boy at once, climbing up into his lap, snatched away the paper, exclaiming, 'No, no, papa! Bible first—Bible first, papa!' That lesson, taught by a little child, was probably a turningpoint in the life of that man. Death soon came and rudely tore away the sweet little preacher; but his morning sermon was never forgotten. The business man, in his loneliness and sorrow, went forth to do his work for Christ. 'Bible first, papa,' was ever ringing in his ears. It became the motto of his life. He was exceedingly prospered in his business. Wealth accumulated; business increased; friends multiplied. But uppermost in that man's heart was the precious Word of God. He read and studied it. As teacher and superintendent in the Sundayschool he taught it. He did more than this —he practiced its precepts."

The gentleman referred to was the wellknown locomotive engine builder. Matthias W. Baldwin, of Philadelphia. Would not the child's cry, "Bible first!" be an excellent motto for every Sunday-school teacher in the land?—Dr. Peter Stryker.

A CONTRAST.—To him who believes, or ries to believe, that death ends all, the greatest human achievement or possibility of achievement must be mean and pitiable, unworthy the struggle to secure it. But to him who believes that the character laid here is the foundation of a being as eternal as God himself, the smallest stone laid therein, the least act, becomes fraught with importance. and all life is made an inspiration to go up higher.—Examiner and Chronicle.

THE MANY PROMISES.— Some one once went through the Bible to find the promises therein, and counting them, assured himself that there were 31,000 of them. "Surely." singing, prompt in applying the truths of he said, "here are enough to meet all the

> No lesson should be regarded as being well prepared until the more important spiritual truths can be readily separated from points which have no practical bearing.-The Bible Class Teacher.

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.

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with a covering of boughs. But, the main idea is larger than the same time restored by the subduing of the subduing of the subduing of the subduing of the purifying of larger than the same time restored by the subduing of the subdu

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 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, cambe had upon application to the proprietors.

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Six days for temp! The Lord to us had The sev'nth He bids us

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