ET GARFIELD'S TALK TO YOUNG MEN.—
ess before one of the Bryant & Stratton
Colleges, Gen. James A. Garfield said:
men talk of trusting to the spur of the
That trust is vain. Whatever you win is
must conquer by your own efforts, and then
In order to have any worthy success,
resolve to carry into your work a fullness
edge, not merely a sufficiency. To carry
siness of life, you must have surplus pow-
t for more than the thing you are now do-
elcome the business college in the form it
in the United States, because it meets an
dged want, and affords an opportunity to
ortant and indispensable lessons before go-
usiness life." Young men who would act
advice, should attend the Bryant & Stratton
Business College, under the management of
ant & Son, which has had a successful ex-
of over a quarter of a century in preparing
en for business. Large illustrated cata-
ntaining full particulars, can be had upon
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St., Richburg, N. Y.

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The Sabbath Recorder.

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

VOL. XXXVII.—NO. 45. ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 10, 1881. WHOLE NO. 1918.

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

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

TERMS OF SUBSCRIPTION.

Per year, in advance.....$2 00

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 for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

JOB PRINTING.

The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

ADDRESS.

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

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

For the Sabbath Recorder.

THE SABBATH.

BY FRANK L. PHALEN.

All hail! sweet Sabbath-day,
Above all others blest,
On thy return earth's cares we leave,
To greet thy welcome rest.

A lasting monument,
Both hallowed and divine,
Set up by God's great loving hand
To cheer us on through time.

Six days for temp'ral work
The Lord to us has giv'n,
The sev'nth He bids us worship him
And fit ourselves for heaven.

And when life's warfare 's won,
And all earth's Sabbath 's done,
Oh may we *rest* with Christ above
In an eternal home.

ADAMS CENTRE, N. Y.

THE AMERICAN SABBATH TRACT SOCIETY.

Thirty-eighth Annual Report of the Executive Board.

[Continued from last week.]

TRACT DISTRIBUTION.

Parcels of tracts have been furnished, on orders, as follows, during the year, from the Depository:

	Pages.
Rev. M. S. Wardner, Little Genesee, N. Y.	99,100
Mrs. R. Stewart, Bath	3,916
Rev. J. B. Clarke, West Edmeston	33,420
Rev. Wm. Adams, Isadore, Mo.	100
Mrs. G. L. Greene, Noank, Ct.	314
Rev. M. S. Wardner, for tent work	103,300
John Duke, Duke Centre, Pa.	184
Rev. J. B. Stivers, "	192
Rev. Mr. Hugh, "	244
W. F. Howell, Linton, Ga.	182
Sue Saunders, Leadville	190
Rev. L. C. Rogers, Florida	23,762
M. S. Irish, Allegany, N. Y.	324
Jos. Swartout, Chaseville	599
B. D. Townsend, Lime Springs, Iowa	730
Rev. N. Wardner, Milton Junction, Wis.	2,160
Miss J. I. Green	322
Mrs. D. G. Prosser	810
Two parcels, (no name)	144
H. D. Clarke	133,240
Rev. F. F. Johnson, Stone Fort, Ill.	23,860
Rev. L. E. Livermore, New Market, N. J.	86,100
C. H. West, Cartwright's Mill, Wis.	2,600
Rev. J. Bailey, Milton	1,300
Mrs. D. M. Sage, Bassett, Iowa	1,393
Church Union, New York	280
W. H. Oviatt, Clintonville, Wis.	2,070
E. L. Burdick, Limona, Fla.	198
E. M. Bennett, Tekama, Neb.	2,014
Miss Kate Davis, Albert Lea, Minn.	4,700
Rev. C. Sindall	6,300
Rev. V. Hull, Jackson Centre, O.	2,880
N. D. Kildow, Cox's Mills, W. Va.	1,500
N. W. Carpenter, North Waterboro, Me.	538
Rev. J. A. Baldwin, Beach Pond, Pa.	1,600
S. F. Randolph, Farina, Ill.	600
I. L. Cottrell, Independence, N. Y.	2,406
Mary Trask, Hallsport	598
W. F. Kilmer, Clifford, Pa.	1,120
R. Saunders, Dunnsville, Va.	390
J. Tappan, Dodge Centre, Minn.	1,370
Mrs. John C. Lee, Grand Island, Neb.	222
O. W. Babcock, Welton, Iowa	452
J. E. Parry, East Freetown, Mass.	2,697
Lydia Gifford, "	474
F. W. Bowen, Port Elizabeth, N. J.	1,698
Mary F. Fox, Chickasaw, Iowa	890
C. Maxwell, Falls of Rough, Ky.	800
L. F. Skaggs, Billings Stations, Mo.	1,040
J. P. Lundquist, Concordia, Kan.	4,040
E. B. Titsworth, Phillipsburg, N. J.	2,906
Mrs. E. C. Burr, Manchester Depot, Vt.	478
Almon Hall, Transit, Minn.	1,300
A. Robbins, Centerville, Iowa	470
Rev. G. Velthuysen, Holland	1,600
I. J. Ordway, Chicago, Ill.	12,000
Mrs. M. West, "	6,070
Milo J. Barber, Vandalia	890
Fannie E. Stillman, Peninsula, O.	112
Benj. Langston, Cusick's X Roads, Tenn.	322
Rev. J. E. N. Backus, Alden, Minn.	5,930
Mrs. S. A. Maxson, Macedonia, O.	890
K. F. Higgins, Raymonds	586
H. C. Rolf, Norway	3,200
J. L. Huffman	336
J. B. Somers, Linwood, N. J.	1,924
Total gratuitous issue, pages	598,377
Sold	9,111
Total issued from Depository	607,488
Published during year ending August 31, 1881, pages	392,000

This amount comprises an edition of each of Eld. Wardner's tracts, (8 numbers, 4 pages each) in German, the whole having been translated and stereotyped for use in our operations; also, numbers three to six of Elder Bailey's new series of Topical Tracts. The remaining numbers will be published as soon as the funds and facilities will permit.

This charitable work should be steadily enlarged. Its importance can not be overestimated. Its scope should be widened, to bring out, also, tracts on vital practical subjects, and scatter them broadcast. Money can not be better employed than in the benevolent production and distribution of evangelical literature. The funds needed must be furnished, or there can be no extension in this direction. We earnestly solicit contributions for this purpose. And we ask all to ponder well this method of benefiting humanity, as shown in the following extract which is taken from a report of the Baptist Publication Society:

"The great question is, how to secure the general diffusion of good literature. Infidels, errorists, and the irreligious will not seek it out and buy it. There are many pastors and missionaries whose hearts are aching for tracts, pamphlets, and books for gratuitous distribution. These publications would greatly aid them in their labors. They are willing to make the distribution without charge. But they can not spare the money out of their scanty salaries to buy them in such quantities as are needed. Nor can the Society give them away, any more than a publisher can give away all his books and keep up his business. The only alternative is for the churches and benevolent individuals to provide the money, by means of which pastors and missionaries everywhere can be furnished with the publications for free distribution. In this work we may learn something from the children of this world. Scores of infidel associations are issuing infidel books and pamphlets in great quantities. Our missionaries on the frontier can not go to any place where they do not find the ground pre-empted for the devil, by means of these infidel publications. How is it done? These associations do not wait for the people to come and buy their books. They create a fund by means of which their publications are given away by the millions. Politicians start party papers, published all the year. To these they add special papers during a campaign. But, while they thus use the newspaper press, they do not make it their only dependence. They raise money in large amounts for the *free circulation* of documents. They send them out by the ton into every county, township, and precinct. And will not men and women, redeemed by the precious blood of Christ, do something like this? Shall infidels and politicians do more to propagate their principles than the lovers of the Lord Jesus will do to make known the divine truths intrusted to their care? Are there not those who, while they live, or when they die, will help create a large permanent fund, the interest of which shall forever furnish pastors and missionaries with tracts and documents for free circulation? We earnestly invite those who are inquiring for the best method of doing good with their money, to give this one a careful consideration. After many years of earnest study of Christian work, we say deliberately that we know of no way in which five, ten, twenty thousand dollars, or even larger sums could possibly do more good, than to put them into a permanent fund, the interest of which would supply tracts, pamphlets, and books, for free circulation every year while the world stands."

SABBATH-SCHOOL PAPER.

The recommendation of the Society adopted at the last session, asking the Board to assume the responsibility of publishing the Sabbath-school paper, making its issue weekly, was early in the year taken into consideration. An estimate of its cost and probable patronage made it certain that a deficiency would attend its publication, of several hundred dollars, which would have to be met by an appropriation from the benevolent funds of the Society. The editorial management was looked upon as belonging properly to the Sabbath School Board of the General Conference. In view of this fact, and of their eminent qualifications, they were invited to undertake it with its business and financial interests, under the control of your Board. This they declined to accept upon the ground that they could not make their editorial sepervision successful unless the printing of the paper could be done near enough at hand to bring it under their personal watchcare and advisement. Your Board, therefore, proposed to commit all the responsibility and control of the matter to them, including all the business, as well as the editing, and pledged aid toward its maintainance at the rate of four hundred dollars per annum. Negotiations were so far matured that it seemed almost certain at one time that the Sabbath School Board would issue the paper on the terms offered them, but unforeseen difficulties arose in the arrangement of the details, which led to its postponement until this session of the Conference. It is hoped that some plan may be adopted by which this greatly needed publication may be furnished soon by the Sabbath School Board, either under the direction of the Conference, or under the auspices of the Tract Society.

PRINTING ESTABLISHMENT.

The report of the Publishing Agent shows the following summary for the year in this department:

Receipts, including balance from last year of $956 04	$6,691 89
Disbursements	6,624 52
Balance	$67 37

The foregoing statement embraces in the expenditures two items that are not usual in such an annual account, viz., new type for the SABBATH RECORDER, and a stereotyping apparatus for the printing office, together costing $985 49.

The following are portions of the Agent's report which we give in full:

Business of the year, ending August 31, 1881.

EARNINGS.

Recorder, 1962 subscribers at $2	$3,924 00
Lesson Leaves	218 81
Book and Job Work	959 27
Advertising, net	333 32
Binding	14 00
Sundries	2 55
Balance	1,392 92
	$6,844 87

EXPENSES.

Salaries	$950 00
Office labor	2,849 41
Stock	1,347 10
Mew material	985 49
Transportation	74 01
Postage	240 90
Fuel	197 53
Insurance	46 87
Binding	60 52
Rollers	40 32
Exchange	3 46
Benzine	7 50
Traveling expenses	9 80
Sundries	31 96
	$6,844 87

Present condition, August 31, 1881.

ASSETS.

Due from discontinued subscribers on Recorder (reduced)		$2,500 00
From subscribers to close of Vol. 37		1,033 59
On Lesson Leaves to end of year		62 68
Book and Job work		375 83
Advertising		60 84
Cash		67 37
		$4,100 31

LIABILITIES.

Due on salaries to close of quarter	$887 50	
For fuel	91 13	
Stock	81 94	
Advance pay beyond Vol. 37	244 10—	804 67
Balance of assets over liabilities		3,295 64
		$4,100 31

The business of the year has been $56 45 less than for the previous year, while the ordinary expenses have been $105 51 more.

To account for this are a variety of reasons:

1st. The diminished business is partly owing to the discontinuance of the *Bible Scholar*, which amounted, during the previous year, to $255 81. Aside from that the Job Department has turned out more work the last year than in the one preceding.

2d. The apparent proportionate increase is partly due to the increased cost of the RECORDER from additional composition and increased weight of paper; while the additional cost of fuel, owing to the unusually long and severe Winter, amounted to $59 92.

The circulation of the RECORDER has increased about 112, thereby overcoming a part of the drawback from other sources.

The increased circulation from the reduction of the price of the RECORDER has not been as extensive as the more sanguine friends of the change seemed to anticipate, but it is still hoped that there may be further increase.

The amount reported as due on old subscriptions has been considerably reduced from the nominal figures as the worthless accounts have been ascertained; and it is quite certain that the amount will be found still considerably greater than can be realized; while additions will have to be made to it from those whose names still remain on the mail list, but who fail to make reasonably prompt payments.

On the whole, considering the outlay for the new type and the stereotyping apparatus, the year has been one of less stringency than was anticipated.

D. R. STILLMAN, *Publishing Agent.*

ALFRED CENTRE, Sept. 1, 1881.

The change in the form of the SABBATH RECORDER, making it a sheet of eight pages, suggested in the Report of last year, has been accomplished, we trust, to the satisfaction of all its patrons; and we urge every one to do what he can to secure for the paper such a circulation and support as will encourage other improvements and extend its influence more widely among us.

The editorial care of the paper has been placed in the hands of Eld. Stephen Burdick, until the next meeting of the Executive Board, when it will be necessary that action should be taken with a view to filling permanently the vacancy occasioned by the death of the former editor.

It should be remembered that the Society has two branches in its operations—benevolence and business. These are altogether distinct. They are so conducted that the accounts of one are kept separate from the other. All contributions for the charitable department are faithfully used for the purposes for which they are given. The other department is managed according to the methods of honest business; and whatever is gained, does not go to enrich any person; it goes to increase the facilities of the Society to provide needed literature. If, in addition to present issues, books are to be published, with the uncertainty of securing for them a self-supporting sale, the Society must have money for a sinking fund and working capital. Until this is raised, it would be unwise and hazardous to attempt their production. Besides, the Constitution would require to be changed so as to authorize the manufacture of varied publications. These are some of the obstacles that must be overcome before we can push enlargement to meet the wishes of many among us. This Society will most heartily and vigorously do all it can to meet the desire of its friends in this matter. But it has no money to do the work proposed. This fact, therefore, demands consideration. An ample, permanent fund should at once, perhaps, be created for this object. Shall it be raised? Who will give? Is it not imperatively needed? We have brethren of means who can provide it if they will, and thus devote their wealth to meet one of the most pressing demands of our cause and of Christ's kingdom.

FINANCIAL.

It will be seen by the report of the Treasurer that the receipts of the Benevolent Fund of the Society, including balance of $1,138 61 from last year, have been, during the year, $3,320 65; disbursements, $2,015 74; balance in Treasury, $1,304 91. Adding to the amount of General Fund, as above stated, the sums raised by the Associational Auxiliaries, Western $318 90, and North-Western $268 61, we have as the total $3,808 16, reported for the year in the prosecution of the work of Sabbath reform.

CONCLUSION.

It may be well for us, in planning for the future, to take into account the fact, that the most efficient, if not all, denominational publishing Societies find it necessary to do some kinds of missionary work. They print missionary publications, and must employ at least missionary colporteurs to put them into effective circulation. The Baptists, with their two great missionary organizations, one caring for the home field and the other for the foreign, send out through their Publication Society, colporteurs and Bible-school missionaries, making such mission work a great feature in their operations. Those whom they appoint become itenerant, pioneer workers who open new fields and prepare the way for more permanent laborers. On a similar plan the Congregationalists and others conduct the work of their Publication Societies. They do this without embarrassment in their relations to other societies among them that are wholly missionary in their character. If this Society should be reorganized so as to become both the Tract and Publication Society of the denomination, it should still send out its missionary tract distributors, and missionary Sabbath lecturers to carry forward the aggressive, pioneer work which the cause of the Sabbath demands. It would need to wield these agencies to accomplish the mission for which it was created. Sabbath reform is and must ever be the special object before the Society. A review of its past history gives assurance that its mission is not in vain, neither among our own people, nor outside of their ranks. Its labors seem to be approved and blessed of God. It serves his truth which must finally triumph. Let this be our encouragement as we gird ourselves anew to occupy the vast field before us. We are under great obligations to Him who has placed his truth in our custody. Let us, then, by all means in our power, teach it joyfully, and by the enlargement, energy, and faithfulness of our efforts, scatter it widely for the welfare of men and for the glory of our Lord.

By order and in behalf of the Board,

J. B. CLARKE, *Cor. Sec.*

SEPTEMBER 25, 1881.

WASHINGTON LETTER.

Great improvements in the White House—The President's trip to New York—Politics or something else—Growth of the National Capital.

(From our Regular Correspondent.)

Nov. 5, 1881.

For the next four weeks, Washington will devote herself almost entirely to "fixing" for the session. The President has gone to New York; some say to vote; others say for a purpose romantic and matrimonial. One thing is certain; he can not vote, for he has failed to register; but who will say he can not get married? Of course the elaborate "fixing" that is going on at the White House, new carpets, frescoing, furniture upholstered in old gold, regilding, and other exquisite details of beautification, may have nothing to do with a permanent female occupant; but the personal interest taken by the President in the new installation of the old mansion would seem, at least, to indicate that he knows something about mural decoration, and the æsthetic befitments of the home of, *of*—well, let us say, the Executive of a great nation. Perhaps he will live alone for three years and four months in these splendid halls and luxurious boudoirs, but it is the most inappropriate cave for an anchorite that Satan ever invented. Furniture has been ordered from New York, and it is expected that everything will be completed, and the mansion ready for occupancy, by the 20th inst. The East Room, with which visitors to the Capital are most familiar, will be refurnished throughout, and the wood work will be carved in modern and elegant designs.

All the Government Departments are being repainted and placed in proper condition for the Winter. But it is not the Government alone that is laboring to improve the National seat of government, and prepare it for the thousands of visitors who come every Winter to spend a few days, or a few months, in Washington, to engage in its fashionable gayeties; to view his historic and architectural monuments; to see its art collections; and, especially, to hear, in the two legislative halls of the Capitol some men who, though living, are historic. Such are the power and facilities of the press that men and history are given, as it were, by instantaneous photography, to dwellers in hamlets, and our public men may see the judgment of posterity in the criticism or the praise reflected from the factory, the farm house, and the miner's camp. To return from this digression. I began to write something abont the private improvements and the growth of the city. Real estate agents say that such activity has not been known here for several years. There are at this time fewer houses vacant than ever before, and all houses situated in desirable localities are readily rented at prices ranging from five to ten per cent. in advance of the prices current last year. The class of houses sought, too, are of a higher order than those in demand last season. The northwest section of the city seems to lead, though in Georgetown and on Capitol Hill the demand is steady and the prices a little in advance of last year. So great is the demand for residences in the northwest section that many, still uncompleted, are already rented. During the past year a larger number of substantial dwellings have been erected than in any season for years. The outlook for building next season is bright, and argues well for the advancement of the Capital of the country.

C. A. S.

Missionary Department

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

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

BRO. A. W. COON has been holding interesting meetings at Preston and Norwich, N. Y., and, when he wrote, was expecting soon to visit Lincklaen.

THE Secretary expects to visit the churches in Kansas, Nebraska, and Minnesota, during the Winter, commencing at Pardee, Kan., Sabbath-day Nov. 12th.

MISS NELSON sends us two Chinese pamphlets, a catechism on the ten commandments, and a lesson help; and Mrs. Davis a plan of the new mission house, for which they will please accept our thanks.

THE letter of Bro. C. Potter, Jr., will be read with great satisfaction by all interested in the Seventh-day Baptist cause in Holland. Dr. Potter also writes to us, strongly urging the importance of lending a helping hand to our brethren at Haarlem.

WE are late in giving Bro. Todd's letter to our readers; but it will have lost none of its interest or value to those who believe in occupying these opening fields, where are such inviting opportunities to make disciples and teach them the "all things" commanded.

BRO. H. B. LEWIS writes that the little Church at Long Branch, Neb., greatly needs help to repair their meeting-house, that it may be comfortable for use in the cold weather, and asks for $200. Are not those who will gladly and promptly furnish this amount? Bro. Lewis reports a rising interest there in religion; and a meeting-house is as necessary to religion, as banks, offices, stores, and shops to business.

BRO. C. J. SINDALL is pushing forward the work among the Danes in Minnesota; and his plan for the Winter is to make some city his headquarters, with other places for preaching stations, where he will distribute tracts in both Danish and English, preach in revival meetings, and present the Sabbath doctrine. He reports preaching and visiting at Riceland, Albert Lea, —— Grove, and Alden, and also the distribution of tracts. "I hope," he writes, "that the Board will do what they can for the cause among our poor Scandinavians."

THE author of Bible-school lesson notes in the *Examiner and Chronicle*, in applying the teachings of the lesson on "Nadab and Abihu," says, "It a a serious matter to change an ordinance of God to suit our whims." He has in mind those who admit that the primitive mode of baptism was by immersion, but, thinking that to observe the spirit of the ordinance is enough, have substituted sprinkling or affusion for the New Testament mode. Does the writer recollect that a very high authority says, The *seventh day* is the Sabbath of the Lord thy God? It *is* a serious thing to change an ordinance of God.

CORRESPONDENCE.

Geneva, Switzerland.

SEPT. 4, 1881.

Dear Brother,—It was my privilege, with those with me, to spend the Sabbath, a few weeks since, with our Sabbath-keeping friends in Haarlem, Holland. I found there a little congregation, numbering eighteen, gathered in a house of worship they call their own, but on which I believe there is a small mortgage. The size of the house, I should say, is about 20x35 feet, with a small room cut off across the front of 10 feet, in which the sexton, I think, lives, and an entry way cut off the rear of 5 feet. The main entrance to the church is by the rear. The audience was composed of about one-third males, and all were intelligent looking, and a part of them quite so. They are, of course, from the working classes, as few converts are made from any other. We found Eld. Velthuysen quite an intelligent appearing man, about fifty years old, six feet high, straight as an arrow, of light complexion and sandy hair, reminding me a little of our lamented Prof. Wm. C. Kenyon, though a little stouter in build, but not quite so wiry in frame. He has a very interesting family, consisting of wife, a daughter of about twenty years, one son about fourteen, and another about six years old. The schools of Haarlem are good, and the children have good advantages, and improve them.

One after another, the sources of income have been cut off from the Elder and his family, until little is left, his congregation being too poor to render support. Yet he holds with a firm grip to the truth, and, though old acquaintances cut him and his family, they submit cheerfully, having strong faith that God will sustain them in the right. Our party of five went with them to their home after the service, and spent an hour. Everything was neat as wax in the house, and was no discredit to the world-wide reputation that Haarlem housekeepers have of keeping their houses clean clear to the middle of the street.

We attended the afternoon service also, which consisted in reading a chapter, all having Bibles, and commenting on the several verses—a sort of Bible-school, in which the pastor did all the talking, the usual amount of singing being interspersed with the exercises.

We were much interested in our visit to Haarlem, and, on looking the situation carefully over, it seems to me that it will be well for us, as a people, to render aid to this little nucleus of a church which, I believe, already belongs to our Conference. I believe the pastor, Eld. Velthuysen, to be eminently worthy of our confidence, so far as I can judge and learn, and I do not believe we can add to our foreign missionary work better than to sustain him in the work here. There is one other bond of sympathy between our people and those here. The people here in Holland have the same countenances as Americans; and as you pass them on the street, and meet them at hotels, and see them in church, you wonder they can't understand a word of our language; and think that the first Pilgrims that left Delft Haven, Holland, for our shores, and who it is said fled from England, and settled here to avoid persecution, must have remained here long enough to have become naturalized, as these Haarlemites look more New England in countenance than the English. Eld. V. speaks English so as to be understood, and his daughter speaks it well.

A few miles distant from Haarlem is another little society of twelve members, which I believe is the result of the efforts of one of the members of the Haarlem Church, who lives there, but so far away that he could not well attend service. When he can, Eld. V. goes there and ministers to them, I believe.

As before remarked, it seems to me we would do well to hold fast what we have here, and endeavor to gain by sustaining the present efforts; and I would suggest that a call through the RECORDER be made for a special subscription for the amount that may be needed, and I will head it, if you wish, with a subscription of fifty dollars. It will not be an expensive mission to sustain; and while the work will be slow, for long established customs and habits there are tremendous barriers, yet I believe not so hard to break over as those of China, and good, I think, will come of it. Eld. V. has no knowledge whatever of my intention to write you on this subject. If you think best, lay this matter before the Board for their action. My brother, who is with me, agrees with me in these statements. Yours truly,

C. POTTER, JR.

Carrsville, Ky.

OCT. 10, 1881.

Dear Brother Main,—Perhaps I ought to report to you some few items of interest that have come under my observation since parting with you at Farina. On Fifth-day, Sept. 29th, I left Farina and went to Stone Fort, and preached in the evening to a small congregation, who gave earnest attention. On the next evening, preached in the same place. On Sabbath, went out to one of Bro. Johnson's branch appointments, about eight miles from Stone Fort, driven by Willie Threlkeld, as Bro. Johnson was sick, and could not go. It rained nearly all the way; and when we reached the place of meeting, only two persons were present, who had come to the meeting, and the school was in session, and so we went over to Bro. Spain's to wait for the evening service. In the evening, preached to about thirty persons, and by the advice of brethren Spain and Ensminger, who are earnest and intelligent Seventh-day Baptists, gave notice that the next day (Oct. 2d) I would present the claims of Jehovah's Sabbath. At the time appointed, about one hundred people assembled in the "bush arbor," across the way from the school-house, and gave earnest heed, and kept good natured for an hour and a quarter, while I presented as fully as I could in so short a time the chief reasons for Sabbath-keeping. It was desired, and timely. On the way back, preached at a school house, where Bro. Johnson holds monthly meetings, to about thirty young people. Then went on to Stone Fort and preached in the evening. Remained there until Oct. 5th, preaching each evening. On the 5th of October, Bro. Grace brought me to Bro. Threlkeld's, about six miles from Golconda, where we crossed the Ohio River, and some six miles from the river town of Carrsville, Ky. Bro. Threlkeld gave me the most hearty welcome I ever received or remember, in which the whole family joined. He has been very sick, but has so far recovered as to be around and labor some. Still he is quite feeble, and will have to use himself carefully for some time to come. I brought to him the money ($21) collected at the Conference, at Farina. On the next day we visited at Mr. Todd's, whose wife is a convert to the Sabbath, and I judge is every whit a soldier. On Sixth-day, Oct. 7th, went in company with Bro. Threlkeld to "Cave Spring school-house," six miles away, and near the Ohio River, and in the vicinity of Golconda. Preached in the evening to a small congregation. On the next day (Sabbath, Oct. 8th), preached in the same place to about thirty persons. In the evening, Bro. Threlkeld preached. On First-day, Oct. 9th, preached in the same place, to about fifty persons, presenting briefly the claims of God's law, and the reason for each precept, including the Sabbath. After the service, returned to Bro. Threlkeld's.

Bro. T. has been holding revival meetings at the Cave Spring school-house, and some fifteen persons have found peace in believing, and others are yet anxious; and at one meeting, eleven persons, all of them grown up, presented themselves at the altar for prayer. It was truly a solemn time, and will remain in my memory.

The Sabbath question is being agitated in the place, and several persons seem to be on ths eve of keeping it. I tried to increase the interest, both by preaching and conversation, as I mingled with the people. My conviction is, that with wise, judicious management, a strong church can be gathered here. Bro. T. is the man for the place. I am satisfied from facts that have come to my knowledge, in answer to questions asked, as well as what I saw in the public meeting, that he has a very strong hold of the people here. We have canvassed the whole question, so far as we can, and Bro. T. is going to take aggressive steps in relation to the Sabbath, and the organization of a church; and if the interest shall so develop as to warrant it, I will return here from Ohio county, and give such assistance as I may be able. There is already Bro. T.'s family (six persons) and Sister Todd, who are Sabbath-keepers, all of whom would unite in the organization. These children are all converted, but none of them have been baptized. I ought also to say that all of them are thirsting for an education, and are now engaged in study. The oldest is a young lady of about twenty years, a teacher, and an earnest worker for Christ, and strongly attached to the Sabbath. One son is attending school at Stone Fort.

If the Board see their way clear to give Bro. Threlkeld fifty dollars to help him in the next six months, I think it will be rightly placed. I have not hinted anything to him in this direction. This evening I am to preach at Grange Hall, and then go on my way to Ohio county, via. Carrsville, to Paducah, and then by rail to Ohio county.

Brethren, pray for us, for me.

In the bonds of the gospel,

J. M. TODD.

P. S. I ought to say of Bro. Johnson and his work, that he is an untiring worker, very acceptable to the people in his section, and I judge is going great good. I think the Board will do the right thing to keep him at work. J. M. T.

Portville, N. Y.

I recently spent a Sabbath with this Church; preached in the morning and lectured in the evening. The congregations were larger than I had anticipated. But the most noticeable feature was the interest that the young people took in religion, temperance, and music. The singing was all that could be desired; and after the evening lecture, they gave a short instrumental musical entertainment that would honor those of more years. H. P. BURDICK.

NATIVE CHURCHES.—If the native Chinese churches are not self-supporting, I do not see how we have the best proof as to the sincerity of the Christians, and I do not see how we can call those churches truly founded as a native institution; and, most of all, I do not see how we can live in hope of the most healthy extension of the work. There is some hard work in carrying out these views, and in China occasionally something of a painful character. . . . Self-support not only means soundness in the native Christians, but it also means spreading far and wide into new districts. During the last year or two, the older churches of Amoy have actually begun missionary operations on their own account.—*Rev. James Sadler, of Amoy, in China's Millions.*

MY JOURNAL FOR SEPTEMBER.

1st. Prayer-meeting at 3 o'clock at New Stone Fort. Preaching in the evening by Bro. C. M. Lewis. Several arose for prayers, and Bro. L. seems greatly encouraged in view of the prospects here.

2d. An interesting prayer-meeting in the evening.

3d–18th. Meetings day and evening at Park's School-house. Some ten or twelve professed conversion, two of whom, daughters of Bro. J. M. Spain, were baptized. Others will probably follow soon. Our young brother, Jerry Spain, materially assisted in the meetings, and Eld. Birdwell, a Presbyterian minister, preached once. There were many interesting incidents, and several are investigating our claims as Sabbath-keepers. About twenty came forward for prayers the last night, but having to start for Conference the next day, the meetings closed.

20th. Bros. B. F. Ensminger, Jerry Spain, B. D. Grace, C. Threlkeld, son of Eld. Threlkeld, my daughter Emma, and myself, started for Conference in a hack. Arrived at Thompsonville at noon, and ate dinner at Bro. J. M. Waller's, kinsman of Bro. Ensminger. The corn crops on the way to-day are very poor, say about one-fourth yield. Distributed about one thousand pages of tracts on the road, seldom passing a house without dropping a few pages. Eld. Wardner's tracts are fine for this purpose. Stayed all night with a gentleman by the name of W. T. Thurman, who lives about one mile south of Dahlgren, on the St. Louis and Southeastern Railroad. He has been a schoolteacher, and has a very interesting family. Feed for our horses was difficult to get, yet he divided liberally with us, and only charged one dollar for taking care of us over night.

21st. Got an early start this morning, and took lunch at noon on Skillet Fork Creek. Fine farming lands, but the drought and chinch bugs have destroyed the crops. Arrived at Xenia, on the Ohio and Mississippi Railroad, about 4 o'clock P. M., and arrived at Farina about 9 o'clock P. M.; traveling about fifty-two miles to-day. Tired out, we put up at Bro. Frank Crandall's, who, with his kind wife, cared for us bountifully nearly all the time of Conference. Was glad of the opportunity to get acquainted with so many of our ministers. The Conference was a great success.

26th. Started home, traveling forty miles. Stayed all night near Mt. Vernon.

27th. Traveled thirty-five miles; was delayed by rain. Stayed all night near Thompsonville, with a man by the name of T. R. Auter, who made a very reasonable bill.

28th. Arrived at Bro. Spain's at noon, and home at evening. Distributed some two thousand tracts on the way from Conference. Was thankful to find all well at home.

29th. Eld. J. T. Davis, missionary of Tract Board, arrived this morning, and is to hold a series of meetings here. Eld. J. M. Todd came in the evening, on his way to the Kentucky field, and preached in connection with Eld. Davis.

30th. Eld. Davis preached at evening.

F. F. JOHNSON.

THE HAPPY BOX.

I will snatch a minute from other letters to tell the readers of *Children's Work* about a box which has been the subject of much interest for some days in our school. One of the native evangelists is preaching in Shimonoseki, some hundreds of miles from here, and he wrote a few weeks ago to his daughter, who is in this school, about a very poor family living near their home. There were six children, all deaf and dumb but two. One of the two died, and one little girl was the only sound one left. He said they were very poor, and he wished he could help them. One of the native teachers in the school on hearing of it, said she would like to give something, and perhaps some of the girls would also. So she placed a box in the hall, and wrote on it "The Happy Box." Then she told the girls about the poor children, and asked, if any of them wished to give anything for them, that they would put it in the box. She said, "Don't give if you have to beg it of your parents; but if you wish to be more careful of your pencils and not lose them, and of your paper and not waste it; or, if you will do without a '*kan sashi*,' and give what it would cost, do so if you wish." She left the box there one week, and then brought it to me. It contained $2 04, all in very small currency. Don't you think it was a happy box? I am sure there were a good many happy hearts because of it. I am glad for the poor children, but especially glad for those who gave, because I believe what the Bible says about giving and receiving. You all know what it is. Many of these girls give for the use of the church, but when they give for children in Shimonoseki it is very much like your sending money to Japan. Perhaps you sometimes think you would like to see what is done with your money. I think it quite likely that some little Japanese girl felt the same; but if the Lord sees it, is not that enough for a Christian child?—*Mrs. True, in Children's Work.*

A SUGGESTION TO TEACHERS.

In the report of the Secretary of the Missionary Society of the United Brethren in Christ, we find this suggestive passage:

"This subject of Christian missions ought to be much better understood by the people generally, especially by ministers; and hence it ought to be taught in our colleges and seminaries, and one or more books put into the course of reading, and into Sunday-school libraries. Many intelligent people on most other subjects are deplorably ignorant on missions. The extent of work done and to be done; how it is carried forward, especially in heathen lands; the necessity of missionaries teaching the heathen the habit of work, and how to build houses and take care of them; how to prepare suitable clothing, and keep themselves cleanly; how to progress in physical and intellectual as well as moral culture—are matters they do not understand clearly. As a matter of course, this is necessary often to promote the spiritual good of the people, and is not engaged in by missionaries generally any further than it can be serviceable in this respect."—*Advocate of Missions.*

INTELLECTUALLY, you are aware that there are one hundred and twenty Chinese boys who have been sent to this country to be educated, and are in the preparatory schools of New England and in Yale College. I was told a few weeks ago that those boys, with the disadvantage of having to learn a new tongue, were none of them below the middle of their classes. They are all toward the head of the classes in which they are put with American boys. The Chinese are not a dying race. They confront us in the nineteenth century as a nation of antiquity. They were contemporary with Babylon, Egypt, and Phœnicia. They are our next neighbors on the west, old in antiquity, but acknowledging no decline in strength, and claiming from the nineteenth century a high position in the future history of the world.—*Nevins.*

CHINA is evidently getting ready to look after her own affairs. She has not shown great fondness for telegraph lines and railroads under English control, and for the profit of English capitalists; but this is no proof that she may not favor such enterprises when wholly under her own management. It is a significant fact that twenty of Yung Wing's students at Hartford have learned telegraphy, with a view to operating telegraph lines between Shanghai and Peking, and also to the instruction of other Chinamen in the empire in this art. In a decade or two the Mongolian may be reading in his morning paper the operations of outside barbarians in Europe and America, which, by the reckoning of our meridian, will not have occurred at the time he reads them.—*Foreign Missionary.*

CHINA INLAND MISSION.—During the existence of the mission, the number of missionaries who have gone out in connection with it is 112, besides 11 wives of missionaries. The number at present connected with the mission is 72, besides 29 wives of missionaries. More than a thousand have been baptized, of which about one hundred are now at work as missionary helpers. Sixty-eight stations and out-stations are now open, situated in eleven provinces, besides one in Bhamo, Burmah; and the income has increased since 1865, the first year of the mission, from £1,130 19*s.* 2*d.* to £10,161 18*s.* 6*d.*

IT seems probable that Shanghai will have the honor of an international exhibition in 1882. Already 22,000 applications are reported from European and American manufacturers for space. There appear to be reasons for counting on the good will and favorable influence from high Chinese authorities. Endeavors will be made to have the contributions from Europe and America confined to articles of use, such as machinery of all kinds, agricultural implements, etc., the use of which will be beneficial to China.—*North China Herald.*

CHINA.—Work done for China will certainly tell on the future of the world's history. The Chinese are an enterprising, hardy people. They are colonizing Manchuria and Mongolia on the north, the islands of the Pacific and Indian oceans, and they have made settlements on the shores of North and South America. Christianized China has a noble history before her, and must become a mighty factor in the great political, social, and religious movements of coming generations. —*Report of English Baptist Missionary Society.*

OF the Chinese Christians a recent visitor writes, "I have nowhere in Christian lands found men and women of a higher type than I met in North China, of a finer spiritual experience, of a higher spiritual tone, or of nobler spiritual life. I came away with the conviction that there are in the native churches in China not only the elements of stability, but of that steadfast and irresitible resolution that will carry over the whole empire to the new faith."—*Missionary Herald, London.*

IN the last eighty years Christianity has won as many adherents as in the eighteen centuries of its existence.

Education Department.

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

"LET THERE BE LIGHT."

THE SHELL.

I have seen a curious child who dwelt upon a tract
Of inland ground, applying to his ear
The convolution of a smooth-lipped shell,
To which, in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy; for murmuring from within
Were heard sonorous cadences! thereby
To his belief the little shell expressed
Mysterious union with his native sea.
Even such a shell the universe itself
Is to the ear of faith; and there are times,
I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace subsisting at the heart
Of endless agitation. —*Wordsworth.*

DENOMINATIONAL LITERATURE.

Correspondence of the Churches—1740–1750—Extracts.

I. MILLYARD CHURCH, LONDON.

The Church of Christ, observing the Seventh-day Sabbath, meeting at Millyard, in Goodman's Fields, London, to the Churches of Christ of the same faith, usually meeting at Piscataway, sendeth greeting:

Beloved Brethern,—Yours of October ye 11th, 1742, came to hand, May ye 11th, 1743, by which we have the pleasure to understand that you still keep up your Annual Meeting, and we hope to good advantage, with respect, at least, to those who have already embraced the Sabbath interest. We are sorry to find that, like us, your vacancies by death are with difficulty supplied; but when we consider the growing infidelity and prevailing carnality of the present age, it is not much to be wondered at, that the rising generation pays so little attention to the positives of Christianity. However, it is our wisdom, interest, and duty not to follow a multitude to do evil; but by how so much the more careless and unconcerned with respect to truth, virtue, and undefiled religion, we perceive the bulk of mankind are, by so much the more ought we to express the strongest concern on these accounts, so that the decay of the cause we profess may not lie at our doors.

We should be glad to hear what reception brother Cornthwaite's essay on the Sabbath meets with in your parts, and how are the Palatine Sabbath-keepers, if you have any correspondence with them.

We are very glad to hear that you are in love and peace, among yourselves, that being the most likely method we can take, in our apprehension, to engage the God of love and peace to dwell amongst us. That the good Lord may continue and increase these and every other fruit of the Spirit among you to his glory, the good of mankind, and your own everlasting interest, is and shall be the hearty desire and earnest prayer of us, who in the name of the Church subscribe ourselves your affectionate brethren in Christ.

ROBERT CORNTHWAITE,
WILLIAM SHAD,
NOAH NOBLE,
PETER RUSSELL,
ASAPH CORNTHWAITE,
DANIEL NOBLE,
JOHN SLATER,
WILLIAM WRIGHT,
BENJAMIN GADBURRY.

P. S. If any of you can get any information concerning Thomas Noble and insert in your next, it would be very kindly taken, he not having been heard of for some years.

II. NEW LONDON SOCIETY.

To the elders and brethren of the Church of Jesus Christ, observing God's holy seventh-day Sabbath, and the faith and order of the gospel, living in Westerly, Stonington, Charlestown, etc., we, your brethren and sisters of the same faith and practice, living in New London Neck, sendeth Christian salutation, wishing and praying that grace, mercy, and peace may be multiplied upon and abundantly increased in you, from God, the Father, through Jesus Christ, our Lord, by the assistance of the Holy Spirit, that you may be enabled to stand steadfast in the faith, and to be always abounding in the work of the Lord, and that you may be delivered from all the snares of the devil, but especially from the great delusion or the present evil age, and be preserved blameless unto the coming of our Lord Jesus Christ, to whom be glory both now and forever, Amen.

Dear Brethren,—We understand that the Presbyterian and some other societies have frequently, of late, appeared in the public service of the Church, preaching and, praying amongst you, and that, to some at least, with much approbation and applause, which thing, as it seems to us, is contrary to our holy profession and covenant, which we have entered into with God and one another, to walk in his way and maintain his truths against the errors and superstitions of the age; so it must needs be of an evil tendency and will, if continued, undoubtedly ere long, produce hurtful consequences, as it appears to us, for the following reasons: 1. They are unbaptized persons, and, therefore, not proper members of the visible church, and much less fitly qualified for the public ministry; 2. they continue impenitent in the violation of God's holy law, by the weekly profanation of his holy seventh-day Sabbath, for which they are highly worthy to be excluded the communion, and much more, the public ministry of the church; 3. they, as we suppose, maintain the erroneous doctrine of absolute and personal election and reprobation, and also that of the imputation of original sin to be of a damning nature to all Adam's posterity, without repentance, all of which we think to be things of a very hurtful nature to their trust and your souls; 4. though they profess themselves to be the ministers of Christ and to hold the forecited doctrines and practices, yet they are so unfaithful to their trust and your souls, that, instead of preaching these things to you for your instruction and reformation, they endeavor to please your ears with pleasant words, that so they may amuse unwary minds and gain misguided affections, and thereby turn them from the way of the truth to the love of fables, which we fear will, ere long, be the pernicious consequence of these things, if timely care and measures be not taken to prevent the same; therefore, we entreat you, as you value the favor of God, the honor of truth, the peace of the church, the good of poor souls, and the fellowship of us, your brethren and sisters, that you use your Christian prudence to put a stop to these things, which, if you do, as it will highly oblige, so it will strongly engage us, to pray for your spiritual increase here, and eternal salvation hereafter, which is the desire and prayer of your unworthy brethren and sisters in the best bonds.

NEW LONDON, Oct. ye 21st, A. D. 1741.

WELCOME BARBER,
JONATHAN ROGERS,
WILLIAM BEEBE, JR.,
EZEKIEL BEEBE,
JERUSHA BEEBE,
MARTHA ROGERS,
JUDITH ROGERS,
DAVID ROGERS.

III. YEARLY MEETING, COHANSIE, WEST JERSEY.

The Church observing the seventh-day Sabbath, and professing faith in Jesus Christ, sendeth Christian salutations to our beloved brethren in the same faith and practice, at Rhodeisland, Westerly, and places adjacent, to whom we wish grace, mercy, and peace, with the true knowledge of God, may be given, and abundantly increased in and among you all, from God, the Father, through Jesus Christ, our Lord.

Beloved Brethren,—We take this opportunity to write to you from our Yearly Meeting, and to inform you that, through divine favor, we have had a comfortable meeting, the truths of the gospel publicly preached to large advantage, and, we hope, to the glory of God, the advancement of his truth, the comfort of saints, the persuading of sinners, peace and love seeming to increase and florish among us more than in some times past, thereby giving us hope that God, by his grace, may increase the same among us more and more, that we may with one mind and one heart glorify him.

Dearly beloved, notwithstanding we have received no letter from your meeting, nor any of you of a long time, yet we are not unmindful of you and desire to stir you up to more diligence for the future; for though God, in his providence, hath ordered our habitations so remote, we might confer, together by writing, that thereby we might know your state, and how you do in these troublesome times, wherein iniquity so much abounds, and the love of many waxeth cold. We greatly desire to hear of your welfare, and of your unity in the faith, and that you stand fast in one spirit, striving together for the furtherance of the gospel, endeavoring to keep the unity of the Spirit in the bonds of peace.

Brethren, pray for us that the Word of God may have free course and be glorified, even, as we hope, it is also with you; and that we may be delivered from that subtle enemy of our souls, even Satan, who goeth about as a roaring lion, seeking whom he may devour, and from unreasonable and wicked men. May the Lord give you grace to do his will here, and make you happy hereafter.

We subscribe ourselves your brethren in the Lord, signed by us in behalf of the whole.

COHANSEY, October ye 12, 1747.

CALEB AYARS,
JOB NOBLE,
DANIEL OBORN,
JOSEPH AYARS,
NATHAN AYARS,
JONATHAN DAVIS,
ELNATHAN DAVIS,
JOHN SWINNEY,
HUGH DUNN,
CALEB BARRATH,
JOHN JARMAN,
JOSHUA AYARS,
SAMUEL PEYAT,
SAMUEL DAVIS,
ELNATHAN DAVIS, JR.

IV. CHURCH AT CONOGOCHEAGE, LANCASTER COUNTY, PA.

The Church of Christ, observing ye commandments of God in ye faith of Jesus Christ, meeting at Conogocheage, in Lancaster county, in Pensilvania, sendeth greeting to our beloved brethren at Piscataway, in New Jersey, to whom we desire grace, mercy, and peace, from God, ye Father, through our Lord and Savior, Jesus Christ, by ye powerful working and influence of ye Holy Spirit, yt you may be comforted in all your afflictions, and be renewed in ye inner man, from day to day, and be indued with the spirit of wisdom yt ye may undertand ye devises of Satan and his instruments and cunning purposes, whereby they lie in wait to deceive, and have power to overcome tiem; yt you may walk comfortably with God, in all his ways, and enjoy his sweet communion here and hearafter to all eternity.

Dearly Beloved Brethren,—We received your kind and loving letter which came by ye hand of our Bro. James Dunn, whom you recommended unto us as a public person, whom also we endeavored to receive as such, and he has been approved by us as a person whom we thought useful for ye church for yt way.

Beloved, it was a cause of great grief unto us yt your case seems to resemble yt of Israel in Judges 17: 6, and yt some of you are wavering concerning ye Sabbath, and mode, and subjects of baptism. This thing renders us, yt holds them ye essential of religion, very irreligious to those who have not arrived to ye knowledge of these excellent principles; neither doth it render us very religious in ye sight of other professors yt have attained to a good measure of understanding; for they know yt these points are orthodoxical points of ye Christian religion. It also begets a very mean opinion of ye common people, not only of us, but also of God's great truths; not only so, but those yt are so wavering may render themselves ye objects of God's great displeasure, Heb. 10: 28; therefore, dearly beloved brethren, we beseech you, as many as are established in ye great truths of God, to be of one mind, to vindicate them, and to contend zealously for ye faith which was once delivered to ye saints, and continue thus unto ye end. Be strict observers of all ye means of grace, for ye conversion of sinners, and for ye comfortable growth of ye saints in ye most holy faith. Be diligent, we beg you, to attend ye public worship of God; for it was instituted by Christ for your well-being. Ye neglect of it tends directly to ye decay of religion. Let those yt labor among you be well respected for Christ's sake, and for their work's sake. Let such yt are among you yt are pious in life and conversation, and wholesome in opinion, be encouraged in yt way yt ye glorious light of ye gospel may not be put out among us, poor Sabbath-keepers. We pray you be no longer deceived of or by ye sagacious man whom you call Brother Herker, but take ye exhortation of ye Apostle Paul, Titus 3: 10. We beseech you to have some pity and charity for our brethren of ye other party who also have written to us concerning their disconsolate state. We pray you to use all endeavors to be reconciled, especially with as many as are desirous to make godliness their chief business, and seek to be justified only by ye mercies of Christ.

Dear brethren, we are desirous and think it our duty to answer your request to pray for you, yt the Lord, of his infinite mercy, leave you not a prey to your enemies, and ye enemies of ye truth. We likewise desire your fervent prayers to God for us, yt he, of his infinite goodness, may furnish us with power from above yt we may stand, and be faithful to him in all things, and glorify his holy name.

And now, beloved brethren, to conclude, we desire ye grace of our Lord Jesus Christ to be with you all, and direct you, and enable you to be faithful in the discharge of all ye duties yt have been committed to your charge, yt you may give a joyful account, in yt great day, to ye judge of all ye earth. To whom be glory for ever. Amen.

Signed in behalf of the church, ye 6th day of ye 3 month, 1748.

JONATHAN CURTIS,
WILLIAM JAMES,
LEWIS WILLIAMS,
THOMAS DAVID,
MESHACK JAMES,
JOSHUA EDWARDS,
JOB CURTIS,
JOSEPH DAVIE,
JOSEPH WILLIAMS,
VICTOR BALEY,
THOMAS DUNN.

AHASUERUS AND SOLOMON AT TABLE.—We have had nothing in later times to excel in profusion and splendor the feast given by Ahasuerus in the third year of his reign, in his capital of Susa, to the most illustrious and the meanest of the Medes and Persians. We read in the book of Esther how the six months' fete wound up with a banquet in the royal gardens, to which the small and great among the citizens were invited. The description preserves the magnificence of the jubilee. The multitude ate and drank in the shade of gorgeous curtains, white, blue, and hyacinth, very probably that tapestry of Babylon for a chamber suite of which a Roman Emperor long after gave $60,000 of our money, or may have been some costly fabric of Tyrian weft. These curtains were suspended by rings of ivory attached to marble columns. The guests reclined on couches of ivory and silver, which stood on pavements of jasper, porphyry, and alabaster, adorned with exquisite paintings. They drank out of golden cups, the meals were served in dishes continually varied, the wine, of the rarest quality, flowed as from fountains.

Ahasuerus entertained in a manner worthy of a mighty prince, but, by all accounts, the monarch and his hospitality were completely eclipsed by Solomon in his glory. No nation, since or before, was more prosperous than Israel under the wise king. The precious metals were almost as common in Jerusalem as Candide found them to be in El Dorado. The daily consumption of food at Solomon's table included thirty measures of fine flour, sixty measures of meal, ten fat oxen, ten grazing oxen, one hundred sheep, besides harts, roe-bucks, fallow-deer, and fatted fowl. The royal menage was, of course, in keeping with the noble commissariat, which was superintended by twelve officers, each of whom discharged the duties of lion's provider or caterer for the king's table during one month of the year.

THE following words are frequently mispronounced or indistinctly pronounced. It is suggested that they be pronounced as a daily exercise until the correct pronunciation is fixed; and also as a means to this end, that they be woven into sentences for special reading: Just, well, been, every, got, get, often, strength, length, again, catch, because, government, saw, nothing, arctic, instead, our, and, clothes, different, difference, many, beneath, new, none, whole, therefore, library, since, against, fellow, was, white, attacked, window, which, shut, drowned, mountain, picture, history, both, probably, nobody, recess, address, geography, your, kept.

A REMARKABLE discovery is said to have been lately made in the region of the Pyrenees. In a cave of the paleolithic or "old stone" period, there were found teeth of the cave-bear adorned with drawings, some of which represent human beings covered with long hair. The pictures are supposed by scientists to antedate historic times many thousand years.

CHARACTER, AND WHAT COMES OF IT.

BY DR. J. G. HOLLAND.

Above all other things in the world, character has supreme value. A man can never be more than what his character—intellectual, moral, spiritual—makes him. A man can never do more or better, than deliver, or embody that which is characteristic of himself. All masquerading and make-believe produce little impression, and, in their products and results, die early. Nothing valuable can come out of a man that is not in him, embodied in his character. Nothing can be more unphilosophical than the idea that a man who stands upon a low moral and spiritual plane can produce in literature or art anything valuable. He may do that which dazzles or excites wonder or admiration, but he can produce nothing that has genuine value, for, after all, value must be measured by the power to enrich, exalt, and purify life. If art were an end, in itself—if there were any meaning in the phrase "Art for art's sake"—then what we say about character would not nor need not, be true; but art is not an end in itself any more than milk, or flannel, or tilth, or harvest. The further art is removed from ministry, the more it is divorced from it, the more illegitimate does it become. Pyrotechny attracts many eyes, and may excite a great deal of wonder and admiration, but when we talk about the value of fire, we only think of its service in the furnace and on the hearth.

It is claimed by a certain class of critics that we have nothing to do with the character of an artist or a writer. They forget that a knowledge of a man's character is a short cut to a correct judgment of his work. It is only necessary to know of Edgar A. Poe that he was a man of weak will, without the mastery of himself—a dissipated man—a man of morbid feeling—a self-loving man, without the wish or purpose to serve his fellows, to know that he could never write a poem that would help anybody, or write a poem that possessed any intrinsic value whatever. His character was without value, and, for that reason, he was without the power of ministry. His character was without value, and nothing of value could come out of it. His poems are one continued, selfish wail over lost life and lost love. The form of his art was striking, but the material was wretchedly poor in everything of value to human life. No human soul ever quotes his words for comfort or for inspiration. Byron is a more conspicuous example of the effect of poor or bad character upon art than Poe. He was immensely greater than Poe in genius, stronger in fibre, broader in culture, and bolder in his vices. He embodies his character in his verse, with great subtlety and great ingenuity. Fifty years ago he was read more than any other poet! Young men drank the poison of his Don Juan with feverish lips, but, the draught over, the book was never taken up again. He wrote wonderful verses, and some of them, written under certain pure and high inspirations, assert his claim to greatness; but, as a whole, the works of Byron have gone out, and are hardly read at all in these days.

Our own Bryant, and Longfellow, and Whittier, and Lowell are all men of character, and the outcome of their art is as hearty and healthy as a mountain wind. Knowing any one of these men is to know that their work is good. There is more of the element of ministry in Longfellow's "Psalm of Life" than in all that Byron and Poe ever wrote. Value in character makes value in verse. Value in character makes value in pictures, in sculptures, in all embodiments of art. It is vain to talk about equaling what we call "the Old Masters" in art, until we can equal the old masters in character. When we have a race of artists as religious, as self-devoted, as high minded, and as fully surrendered to the divinest inspirations as the old masters were, we shall have young masters quite their equals. Petty painting is the offspring of petty character. Artists can not lift their work without first lifting themselves. It is impossible that a thoroughly bad man should be a good artist of any sort, for let it be remembered, we repeat, that the values of art all rest, and always rest, upon its power of ministry. Art is simply a vehicle for conveying the values of character to the lives of men, and when there are no values of character, there is nothing to be conveyed, no matter how beautiful or noteworthy the vehicle may be. Great moral harm is often done by studied or systematic dissociation of an author or an artist with his work. We are told that we have nothing whatever to do with the writer or the painter; we have only to do with what he produces. This may be true and right to a certain extent, but what if a writer or painter be notoriously immoral and dissolute? Suppose an actress, with exceptional powers upon the stage, but with a reputation stained all over with scandal, whose sins against social purity are patent, notorious, undisputed—presents herself for our suffrage and patronage—what shall we do with her? Shall we send our sons to contemplate her charms, and review her base career? Shall we visit her with our wives and daughters, and honor her with our dollars and our courtesies? Shall we do what we can to obliterate in her mind, as well as our own, all sense of moral distinction? We are told we have nothing to do with the woman. We have only to do with the actress. So we have nothing to do with a preacher, we suppose, only with the sermon. People generally think they have a great deal to do with the preacher, and that the sermon is of very little consequence when it is not the sincere product of good character.

Character must stand behind and back up everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it. Thirty years ago, Jenny Lind was with us, and with her marvelous gift of song, she brought to us an unsullied character. It was an honor to touch her hand, and she went about the land as a missionary of womanly purity. All men and all women honored her with a higher admiration than her marvelous art could inspire. The noble womanhood which stood behind her voice was heard; and the prostituted womanhood that stands behind other voices that we know, taints every ear that hears, and degrades every life and heart that consents to tolerate it so far as to sit in its presence.—*Scribner.*

"I DIDN'T ASK TO BE SAVED."

BY ANNIE A. PRESTON.

John Hayne was a young man much given to the use of profane and reckless speeches, and when the village pastor was talking to him about his soul's welfare one day, and asked him if he was not grateful for the offer of salvation, he said:

"No; why should I be? I didn't *ask* to be saved."

"Well, you will have to ask, or you will not share in the unspeakable blessing," replied the minister; and noticing a look of surprise now stealing over the young man's bold face, he continued:

"A young relative of mine was wounded at the battle of Gettysburg, and for hours was in a state verging upon unconsciousness. After lying a long time on the damp ground, he became aware that there were voices near him; and although he could not move so much as one of his fingers, or his eyelids even, he thought he felt a hand softly placed upon his heart. Then he became aware that a nurse—he knew that it was a woman by her voice—was pleading with the regimental surgeon, who was on the field, to make one more effort to save some poor fellow's life. Presently he realized that he was the object of her solicitude.

"'He is so fine looking and so strongly built,' said the nurse. 'His natural vitality must be great; besides, sir,' she continued, in a reverent tone, 'he may have a wife, or a mother, or a sister, praying for his safety now.'

"'It's no use to spend time over *him*,' said the surgeon, gruffly, 'but if you wish to stay by him, you can. I can do nothing for him, and must move on. Remember if you remain, you will run the risk of being left alone here in the night on the field.'

"'Very well,' replied the nurse, bravely, 'I will take the risk, and shall do all in my power to resuscitate and save this poor fellow, and only immediate attention can avail now.'

"Presently the soldier became conscious that his jaws were being gently forced open, and that some powerful stimulant had been given him. It was not long before he revived sufficiently to be carried to the hospital, and, in good time he entirely recovered. His life had been saved through the prompt and faithful efforts of that devoted nurse.

"Now what if I should tell you," continued the pastor, as he earnestly looked into the face of the young man who had just made the coarse and flippant speech, but who was all attention now, "what if I should tell you that that soldier was ashamed of the noble young woman who risked so much to save his life; that he subsequently went about bragging that he had never asked her to save him; that he had not the least acquaintance with her; that he refused to acknowledge even that she had been any service to him, and never mentioned her name except in a slighting, reviling way?"

"I should say he was a mean, contemptible ingrate," replied John Hayne, impulsively. "He was not fit to live; his life was not worth saving."

"Very well," said the pastor; "but this nurse, by only a little temporary sacrifice of comfort on her part, at the same time being in the pay of the government, was the means of prolonging the soldier's paltry life for a few brief years in this world of care and sorrow. Jesus Christ, the divine Lord, suffered on the cross, and died for you, to redeem you from sin, and now offers to make you an heir of eternal life. And yet I have never known you to speak of him, or of those who love and try to follow him, with common respect even."

"My dear sir," replied John Hayne, "I have never looked at this thing in that light before. Of course, an ungrateful person is the meanest person living. I promise as much as this now: I will never use the Lord's name lightly again."

The pastor did not press the subject any further at the time. He had set the young man to thinking. Not long afterward, John Hayne was converted, and he says that little lesson on ingratitude brought him to a saving knowledge of Christ.

WRANGELL LAND, lately taken possession of by Lieut. Hooper, in the name of the United States, is a large, uninhabited region in the Arctic Ocean, northwest of Behring Straits, with its southeast extremity in latitude 70° 30' N., long. 178° 51' W. Hooper has christened it "New Columbia." So little is known of it that navigators are in doubt whether to call it an island or an extension of the main land. It is thought that valuable minerals will be found in the frozen so-

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 10, 1881.

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

THANKSGIVING.

Proclamation.

STATE OF NEW YORK,
EXECUTIVE CHAMBER.

With gratitude to our Heavenly Father for his continued protection and the many manifestations of Divine favor bestowed upon the people of this State, THURSDAY, THE TWENTY-FOURTH DAY OF NOVEMBER, instant, is hereby designated and set apart as a day of Thanksgiving to him for the measure of prosperity which has attended us during the year now radidly drawing to a close.

Although the parched earth has withheld a portion of its usually generous production, yet careful cultivation has been reasonably remunerated, and the garnered harvests will amply supply the necessities of those dependent upon them. Commercial and industrial pursuits have continued to enjoy exceptional prosperity; labor has been well employed and fairly compensated; a good condition of public health has prevailed; while idleness and want have never, perhaps, been less observed or known in our midst. Despite a great National calamity, by which the chosen ruler of the country has been removed through assassination, the public peace has been undisturbed, and the laws have been generally respected.

Gratefully appreciating all the mercies vouchsafed unto us, and realizing our entire dependence upon Almighty God for the continuance of life and happiness, it is recommended that on the day hereby designated the people of this State suspend all secular pursuits, and, assembled in their usual places of worship, humbly acknowledge their indebtedness to him for the blessings enjoyed during the past year. Let the day also be improved by the gathering together of families in bonds of affection. May friendships be renewed and all enmities forgotten; while the poor and sick, the afflicted and unfortunate, should be generously remembered.

Done at the Capitol, in the city of Albany, this fourth day of November, in the year of our Lord one thousand eight hundred and eighty-one.
[L. S.]

ALONZO B. CORNELL.

By the Governor.
HENRY E. ABELL, Private Secretary.

MASTER—SERVANT.

BY D. E. MAXSON, D. D.

The arms the old Romans wielded were strong, but the language they spoke was stronger. Some of their words were iron-clad and relentless. *Magister* and *minister* were the two words through which the Latin race voiced its own generic national ideal. For Rome to command, and all the rest of the world to obey, was that ideal.

These words, with all their stoutness, but with vastly enhanced moral force and beauty, have come over into the Christian vocabulary as expressive of the primary relation of Christ and his followers. Jesus said to his disciples, "One is your Master, even Christ. But he that is greatest among you shall be your minister" (servant). "Ye call me Master, and ye say well, for so I am." This word master is a profound word, and the word minister has correlative depth and significance; and together they express the fundamental relations and obligations of the kingdom Christ has set up in the world.

To rule with unquestioned authority is the *right* of Christ, while unquestioning obedience is the *duty* of the Christian. Obedience, without question of the right of Christ to claim it, is the one sure sign of love and loyalty to him. "If ye love me, ye will keep my commandments." Conversion to Christ consists essentially in a change of masters; and the thoroughness of conversion consists in the completeness of the change of service from one master to the other. The folly of trying to keep double allegiance, by serving two masters, is just as obvious as it is fatal. Christ says it *can not* be done, and that ought to settle the matter. You have seen an apple tree, with its trunk planted on the garden side of the fence, but with its branches so leaning over to the pasture side as to drop nearly all its fruit over there. Have you ever seen a man planted in the church, who leaned so far over to the world's side that where he paid one dollar for the spread of gospel truth, he gave two or ten for the luxuries and debaucheries of the carnal life? Such a life can hardly be said to be "hid with Christ in God." The insatiate worm of selfishness bores into too many hearts, eating out their vitality, and leaving only the thin bark of profession for Christ. This is not obedience. Such professors will hardly dare to call Jesus, Master, in the day of inquest that is coming. To a true disciple, the hardest task is the best, because in its faithful performance there comes to him the richest culture, and therefore the highest joy. Life is a school; and if the task be to sit on a hard bench, and learn a hard lesson, it is only to have the loving Master come round the oftener, and give his blessed comforts. Do not our hearts "burn within us" when he comes and talks and walks with us? If he sometimes comes to chasten us for negligence, or something worse, just as he goes out we shall hear him say, "Whom I love, I chasten." If we are disciples, we must expect discipline. It is that we are seeking in the school of Christ. When the vine hangs out its great ripe cluster in the Autumn, it will hardly feel like complaining that the vine-dresser pruned off some of its gnarled branches in the Spring. "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth, that it may bring forth more fruit." This is discipline, and this it is makes the school of Christ the best. What are we in Christ's school for but to be instructed, chastened, purified, strengthened, and made "meet for the Master's use," and for graduation into the higher school of the hereafter?

But I hear some one ask, "Does not Jesus govern his school by the law of love?" Yes; and that is the strictest law in the world; and obedience to it is induced by the highest motive conceivable. Forced conformity to law is not obedience; farthest possible from it. Christ said, "And I, if I be lifted up, will draw all men unto me." Back of that, Heaven has no reserve motive. Obedience is the grandest word in the vocabulary. It sets agoing the largest and sweetest faculties of our natures. The Master was peering into the deepest philosophy of being, when he said, "If any will be great among you, let him be your servant."

That merchant was a true philosopher who advertised, "Wanted—A boy who obeys his mother;" but it was a sad comment on American boys that only two applied under that call, while the store was crowded with applicants before the sifting advertisement was put up. If we enlarge the advertisements to meet the wants of our denomination at this time, would it not read something like this? "Wanted—Boys and girls who obey their parents; pupils who obey their teachers; citizens who obey the laws; law-makers who obey God; and Christian men, to whom the law of the Lord is a delight, and up over the pathway of whose daily industries, in letters of light, shine such indices as, 'The judgments of the Lord are true, and righteous altogether: more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.' 'O, that my ways were directed to keep thy statutes.' 'I will delight myself in thy statutes.'"

The essence of true obedience, which is only another name for true holiness, is a willingness, yea, a yearning, to have the perfect mind of Christ realized in our daily lives, to come into perfect sympathy and subjection to the holy law of God, at whatever expense to our fleshly lusts and worldly gains. "Blessed is the man whose delight is in the law of the Lord."

There is a story of a willful monk, who stubbornly refused to obey the superior of his order, and this is the way he was brought to subjection: His brother friars dug a deep pit, and stood him in it, and went to filling dirt around him. After a few shovelfuls had been thrown in, St. Francis said to him, "Do you yield?" He said nothing. They kept shoveling till he was half buried, but his iron will bent not; they piled the dirt around him till it covered his shoulders, up to his chin, and only when another shovelful would have covered his mouth in eternal silence, did his stubbornness break, and then he cried, "Hold, I am dead." Blessed is the man whose rebellious self is dead, and who can look himself through, and out of a life that is free in the harmony of good; can honestly say, "For me to live is Christ, to die is gain."

Bonar has wrought this idea of loving obedience into these beautiful lines:

Thy way, not mine, O Lord,
However dark it may be;
Lead me by thine own hand,
Choose out the path for me.

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not,
It leads me to thy rest.

I dare not choose my lot;
I would not if I might.
Choose thou for me, my Lord,
So shall I walk aright.

SEVENTH-DAY BAPTISTS.

I remember hearing Dr. Vincent, the great Sunday-school leader, say on one occasion, I am a Methodist, and I am glad to confess it. It did me good to see the heartiness he manifested in the statement. I like to see a man's heart infused into his work. There is an inspiration about it that is perfectly contagious. And this heartiness is not simply emotion, for it is founded in deep conviction, great earnestness and love for the work. It is a mighty enthusiasm for what God calls us to do. I have been studying the character of Joshua, to find the reason of his great success. God told him to be strong and of a good courage; and as I look for the meaning of courage, I find that it comes from two Latin words: *cor*, the heart, and *ago*, to act; and I see at a glance in his life that whatever he did, he did from his heart. He fought the battles of Jehovah with all his might; no wonder he slew thirty-one kings, and swept the country in two battles. What matters it to him if the cities are walled up to heaven and giants on the top? He does not stop for walls or giants or chariots of iron till the land is his. His heart is so absorbed in his work, and everything else seems so little, that he even tells the sun to stop and the moon to stand still while he fights the battles of the Lord.

Now we are Seventh-day Baptists. We love the name, and we love our principles. We have a past record and a present. The past may have been too conservative, but there were grand battles fought for truth, and we reap some of the advantages. May we but use the ground gained to push on the aggressive warfare. Our present record is beginning to challenge attention in Sabbath reform, education, and missionary work, and I am glad to notice among our own people a real genuine heartiness in all our denominational operations and work. As the Lord gives us greater opportunities and greater means, I do rejoice, beloved brethren, to see our people addressing themselves to the work of the Lord with heartiness and joy. I hope I may not hear again the lament, "I am sorry I am a Seventh-day Baptist, for I do not want to give up my principles, and our denomination is so small there is no chance for me to do anything." Why, the work is great enough, and the smaller the number the more there is for each one to do. The old Greek warrior, who, when told on the eve of battle that the enemy was far superior in numbers, replied with a smile, So much the better, we will have all the more to conquer. This spirit and joyousness in our cause will help us in two ways: 1st. It will greatly cheer and strengthen those now engaged in carrying forward and bearing the burdens of our Societies. 2d. It will inspire our young people to look forward to, and gladly enter upon, the work, which is so successful and so blessed. Brethren, I thank God and take courage as I see the new life and new joy, and I hope as each heart is stirred in love and loyalty to God, he can say, I am a Seventh-day Baptist, and I am glad to confess it.

L. R. S.

ENLARGEMENT; THE DUTY OF THE HOUR.

BY A. H. LEWIS.

The central idea of the gospel is growth, expansion. Personal salvation alone is an unworthy aim. It is too low and selfish. The teachings of Christ abound with the thought of growth, extension, enlargement. His parables enforce this truth, as in the mustard tree from a tiny seed, and the interpenetrating leaven. The epistles repeat this truth, when they urge us to "grow in grace," and to "press forward, leaving the things which are behind." Israel's far-seeing prophet commands the same when he urges that God's church "lengthen her cords and strengthen her stakes." The history of Christianity is full of testimony, showing that the church must constantly choose between the inactivity which induces decay, and the activity which, pushing to the regions beyond, renews life and vigor. Activity, in working outside her immediate borders and present bounds, has always been equal to vigorous life within. God's people, trusting in him, can never go beyond their "base of supplies" by pushing into the country of the enemy. The fountain of strength follows closely, as the protecting pillar overshadowed Israel's host going out from bondage. "A missionary people must develop the elements of true growth.

But it is answered, by way of objection, that a people like Seventh-day Baptists can never grow; their cause is too unpopular, the hindrances are too many. Essential growth does not consist in numbers. It is rather internal strength and extending influence. This last is much overlooked and underrated. In a reform like that we represent it is the first and most important item of growth. Great reforms never gather numbers until they gain wide-spread and irresistible influence. Extending influence is growth. This is silent, unseen, except in results, but not therefore powerless. The most potent forces in nature, gravitation and light, are noiseless, but all-conquering.

Christianity has won its way thus far through the undeniable purity and devotion of its adherents. Purity is power. Hence the first essential work in spiritual enlargement is that of personal holiness, and the enlargement of the individual Christian. Each member thus strengthened gives a strengthened church. Whether the call is now greater upon Seventh-day Baptists to enlarge the borders of their influence than it has been before, is not material to present duty. It is enough for us that on every hand God does thus call, now. All that we call mission work, including the religious devotion of each member, and church, should be enlarged speedily and steadily. We need the reflex action of such efforts to purify, awaken, and strengthen. Christians generally have a wealth of undeveloped resources in individual lives and in the work of organized churches. Whatever calls out and sets at work these resources is of incomparable value to the church and the cause. Unselfish devotion to others is a universal law of Christian growth. Home fields increase, and our duty to the destitute forbids to remain where we are. The increase of last year has only served to show, in part, what demands await us. In some way we must meet these demands.

In the matter of Sabbath reform, it is clear that the duty to carry truth into "regions beyond" is the imperative duty of the hour. Such means as we can command, and as will enable us to spread the truth over a far greater extent of territory than we have hitherto reached, must be adopted. More or less time must elapse before the question will ripen so as to make any great addition to our numbers. Meanwhile, by multiplying agencies through the press, we can sow the seed beside all waters, and enough will take root each year to give new centers of labor, sufficient to employ all our powers in organizing and sustaining new churches. The fields have not yet been sown with Sabbath truth, and we can not expect a harvest. In our eagerness, it is easy to mistake seed-time for harvest. We have printed considerable Sabbath truth in years past, but have scattered but little. Most that has been written has come to the eyes of our own people only. The RECORDER, as the main agency wherein the living issues of the question have been discussed from time to time, has not been sent into the great tides of thought to make way for the truth. This state of things ought not to continue. A new periodical which shall deal with the Sabbath and other questions of reform broadly and boldly should be started at an early day, and pushed to a circulation of one hundred thousand copies within twelve months. Such an enterprise would do more than any or all methods hitherto used to gain a hearing in unknown fields. It would become a power for good, a help in the work of ripening public opinion, such as we do not now possess. Nor is the inception of such an enterprise antagonistic to what we are now doing. It is the most efficient and available way whereby to extend the knowledge of the truth, and to hasten the period of ripened reform. Neither is such a result unattainable. We are too much afraid of undertaking great things in the name of our God. If the people will unite, and each do a little, this result can be attained by next September without interferring with the legitimate work now in hand. The wall can be, and will be, rebuilded around the whole city, when the people have a mind to work according to the demands of the hour.

OCT. 30, 1881.

OUR PAPER—THE SABBATH RECORDER.

It is a very opportune time to raise the inquiry, what sort of a *paper* do we want in the SABBATH RECORDER? Do we want a *news*-paper? Or a strictly religious paper? Or an exclusively denominational paper? By the latter we mean an organ, whose chief object shall be to promulgate those arguments with reference to the Sabbath which we hold as conclusive. Or shall it be varied in its character? Shall its columns be devoted to the current news of the day, and also contain wholesome articles on religious and literary topics, and at the same time advocate with energy and freshness those views of Bible truth which we adopt, and especially that of the Sabbath, which so isolates us in practice from the rest of Christendom?

I suppose most persons would answer my last question affirmatively, and say, "Yes, give us that sort of a paper." Well, this is what we have had for years under the able editorial management of our honored brother now deceased. Yet complaints have been expressed that it did not contain the latest news; that it was too strictly denominational; that its columns were too much encumbered with advertisements, and so on. I have before me a copy of the *Examiner and Chronicle*, also a copy of the *Fountain*, a literary and religious paper published in London, under the watchcare of Dr. Joseph Parker. Both of these papers have a larger *pro rata* share of advertisements than the RECORDER. If it is necessary for these papers, having such an extensive circulation, to devote so much space to advertisements in order to pay their way, surely we can endure a reasonable amount in our own organ, with its limited circulation.

As to its not containing the latest news, this objection will not weigh in the minds of those who take the daily city papers, or even the semi-weekly or weekly. But we suppose that one-third or even one-half of the subscribers to the RECORDER do not take any other paper, unless it be a weekly county publication, containing chiefly the local news. To such the current news are to be desired. If it be objected that our paper is published in a locality where the latest news can not be obtained and reprinted and mailed until they are a week or ten days old, we must in fairness admit the truth of this; but then we reply that where individuals rely entirely on the RECORDER for news, they are not usually that class of people who are impatient to have the news of a transaction the very day it occurs; they belong to that rural class, who are not nervously excitable, who believe that the Lord is superintending this world, and they are willing to wait.

I am not one of those who think our paper has been too denominational. Our young people need to be thoroughly educated in our views upon the subject of the Sabbath, and I was glad to see our late editor gather up everything that could be said in opposition to our practice, and answer it as vigorously and thoroughly as he did. It strengthened me. We hold to an unpopular view, and we must needs hold it firmly in our conviction, or we can not hold ourselves to it; and it is the duty of our denominational organ to strengthen the wavering at every point. Of course care should be taken that the same view be not too often repeated. There is a variety of argument on our side of the Sabbath question, and it is hardly to be expected that one mind, and especially one that has received most of its training in the last generation, should be able to advocate the claims of God's Sabbath with a freshness and piquancy that will satisfy all.

E. M. D.

[In the above article, where it is said: "If it be objected that our paper is published in a locality where the latest news can not be obtained and re-printed and mailed until they are a week or ten days old, we must in fairness admit the truth of this," we are, "in fairness" to the RECORDER, compelled to inform Bro. Dunn, and those who read his article, that he admits as true what is an entire mistake. The RECORDER is made up for the press on Monday evening, and is printed and mailed on Tuesday. It receives the telegraphic news from all parts of the world up to 3 o'clock Monday morning, at 9.30 A. M. of that day, and endeavors to select all important items of general interest up to that time. If the selections are improper, or in any other way not what they should be, the location of the RECORDER is not to blame, as its facilities are equal to any weekly paper wherever published.—D. R. S.]

WIDE AWAKE for November is a remarkably choice number, abounding in seasonable articles and illustrations. It has recently been enlarged, and now stands in the front rank of magazines for the young. The publishers thoroughly understand the art of furnishing healthy and agreeable food for developing the mind. Price $2 50. D. Lothrop & Co., publishers, Boston, Mass.

THE BANNER OF VICTORY is the title of a new collection of music for social worship, by A. J. Abbey and M. J. Munger, authors of "White Robes." It embraces Sunday-school songs, devotional songs, and infant-class songs, and is published by Oliver Ditson & Co., Boston, Mass. Price 35 cents.

Communications.

THANKSGIVING.

If every mercy received was acknowledged, how busy our tongues and pens would be. We, as a little branch of the Sabbath-keeping family, are still happy to be able to say, "Kept by the power of God," and rejoicing in his blessing, so abundantly bestowed on all who submit their wills to his. We have been favored within the past few weeks with two visits from one of our home missionaries, Eld. A. W. Coon, which we greatly enjoyed. What a blessing it is to have the benefit of the experience of those who have labored so long in the cause which is new to us. It was highly edifying to listen to the relation of incidents which so readily awaken a desire to acquire the happy art of so presenting truth that it shall attract rather than repel. It seems to me this is one of the best gifts which it is right earnestly to covet.

With all our people, we feel deeply the loss of our beloved editor, Dr. Hull. Personally, I cherish with fervent gratitude the

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remembrance of his valuable counsel at Conference two years ago, when I was passing through the severe struggle of renouncing the religious teaching of my revered parents, and accepting this new and strange doctrine of the Sabbath; and when the decision was finally made, his kind words of welcome to my new joys and duties have often been a great encouragement to me in the obstacles I have had to encounter. May we remember to pray earnestly for his successor, and that a great increase of laborers may be raised up, and abundantly endowed with the same heavenly Spirit to do the needed work in every department of our cause. How inspiring are the reports of successes achieved, and the fervent exhortations to increased earnestness in the varied work given us, which so faithfully come to us from week to week, in our excellent paper. I wish I could express how intensely I felt as I arose from reading one number. "Oh, Lord, I thank thee for the Missionary Department of the RECORDER." It needs only to be prayerfully read with a spirit of glad consecration to God and his cause to insure a greatly-increased interest in this Christ-like work at home and abroad. My heart thrills with sympathy for every feeble church, and I know how welcome is the visit of the self-sacrificing missionary. The churches, too, that consent to be thus deprived of their pastor's labors for the time will share the reward, for is it not even "more blessed to give than to receive?"

I do not forget how greatly indebted we are to the Tract Society for the very patient, faithful labors put forth to bring us into the belief and practice of the truth, and I wish here to extend a cordial greeting to the little band at Elmira. There is a strong bond of fraternal feeling between all those who espouse this sacred cause. How I should rejoice to see our land thickly dotted with tents, furnished with well-qualified laborers, that thousands might share the blessing we have received; and yet there ever comes to me these words of the infallible Teacher, "These ought ye to have done, and not to leave the other undone." We sometimes see a tree, with its branches all crowding to one side, as though it had always been blown by a strong breeze in one direction; and this seems to me like taking interest in only one of our societies. May our leaders be endowed with wisdom to direct in the working of *both*, and our branches spread forth on every hand, affording refreshing shelter for both veterans and recruits, should they sometimes faint in the fierce battle for truth. If we each do faithfully our part in every possible direction, a glorious victory, sooner or later, awaits us, for it is written, "My word *shall* accomplish that which I please."

I am devoutly thankful for the accumulating blessings that accompany obedience.

A. F. BARBER.

NORWICH, N. Y., Oct. 30, 1881.

"IS," OR "OF"—WHICH?

In the October 13th issue of the SABBATH RECORDER, last page, column second, second paragraph from bottom, the following occurs: "The American Committee, (new revision,) would have Matt. 19: 14 read, 'Suffer the little children, and forbid them not, to come unto me, for *to* such belongeth the kingdom of heaven.'" The writer adds: "And that is in accordance with the meaning of the original. The kingdom of heaven *belongs* to, but is not *composed of*, little children."

If I rightly understand the above criticism, it means that little children are not members of the kingdom of heaven. If such be not its meaning, there seems to be no point to it. "The kingdom of heaven *belongs to*, but is not *composed of*, little children." (Italics mine.)

Now, is it not a mathematical axiom, that the whole includes all its parts, and that it takes all the parts to make the whole? Hence, is not the kingdom of heaven composed of all its parts or members? If, then, little children are members of the kingdom of heaven, it follows that the kingdom of heaven is composed of little children. And I ask in all seriousness if little children are members of the kingdom of heaven, and if not, to what kingdom do they belong, or are members of? For if there are but two kingdoms, the kingdom of God and the kingdom of the devil, they must belong to, and are members of one or the other. If the kingdom of heaven is not composed of little children, of whom Christ speaks, then must they not be included in the devil's kingdom? That Christ intended to affirm the fact that the little children were component parts or members of the kingdom of heaven, or the kingdom of God (as it reads in Mark 10: 14; Luke 18: 16) seems to me almost certain. The grammatical construction of the Greek and Latin seem to require it, as they both use the genitive plural for "of such," meaning "the little children."

I am most unwilling to think the writers of the paragraph referred to had reference to the salvation or not of the little children, babies, as in the revision of Luke 18: 16, and yet is there not a suspicion in that direction? If so (although I trust not), this review may not be inopportune.

S. S. G.

Home News.

Berlin, N. Y.

OCT. 30, 1881.

We have been blessed with a general revival. Nineteen have been baptized, eleven of whom have united with the church. Many backsliders have been reclaimed. These meetings commenced on Sabbath evening, Sept. 2d, and continued five weeks, under the leadership of Eld. J. L. Huffman. Our Sabbath evening prayer meetings are well attended, and the interest has increased generally. "Praise God, from whom all blessings flow."

* * *

Crystal Wedding.

Mr. and Mrs. Frank Maxson, of Preston, after fifteen years of happy wedded life, were surprised by their many friends, on the evening of the anniversary of this occasion. You may judge of the consternation depicted upon the countenance of Mr. M——, as he saw one after another coming in; but he soon regained his composure, and, like himself, entered with zest into the enjoyment of the evening. Toward the hour of twelve, we were ushered into the dining-room, where an elegant and sumptuous repast awaited us, which was enjoyed by all, especially those who came from Norwich, who were obliged to leave home before tea. The clergy were represented by Elders Coon and Merriman, the latter of the First-day Baptist Church. Eld. Merriman made some remarks, followed by Eld. Coon, who spoke with much feeling of the many changes that had come during fifteen years, the most important of which was the conversion of Mrs. M. He exhorted them not only to be faithful to each other, but to Christ. They received many handsome presents of silver and glass with pleasure; like St. Paul, not so much that they desired the gifts, but they appreciated the spirit that prompted them. Eld. Coon very appropriately thanked the friends for their kind attentions, in behalf of Mr. and Mrs. Maxson, after which the evening's entertainment closed, and we returned to our homes with the prayer in our hearts that we might all be guests at the great marriage supper of the Lamb.

MRS. S. J. COOK BUELL.

OCT. 28, 1881.

Milton, Wis.

OCT. 24, 1881.

To the Editor of the Sabbath Recorder:

Toward the close of the year 1879, there appeared in the columns of the RECORDER a brief article concerning the work accomplished by the Milton Mission Band during that year. Since that time, the Band has made no public report, but thinking that some of your readers might be pleased to know that the society is still living, we deem it not improper to send you an account of our work during the past twelve months.

Our Band now numbers about forty resident, active members. As many of these are farmers' sons and daughters, we are scattered over several miles of territory, and it is impossible for all to be present at any one session. Our average attendance now is eighteen. We continue to hold our meetings every alternate Monday evening, at some dwelling-house. A programme similar to that of any lyceum is presented. This is followed by a short recess, and then by a business session. According to our regulations, we must adjourn by half after nine.

During the past year, the young ladies of the Band have completed three bedquilts. These were kindly purchased of us by friends interested in the European missions, and extra prices were paid for them, with the understanding that the proceeds were to assist Eld. Velthuysen in reviving his paper. Believing that "honor should be given to whom honor is due," we state that the purchasers of these quilts were, respectively, our pastor and wife, the people assembled at the Association held in Albion, Wis., and the people of Farina, Ill.

In the month of February, the Band held its second maize festival at the Milton Junction Seventh-day Baptist church; and in September, it gave its third public entertainment, the literary feast being followed on this occasion by an ice-cream festival.

In several instances the society has been the recipient of gifts, either of money or of salable articles. We trust those who have aided us in our efforts will feel their assistance has not been bestowed unprofitably, when we report that since October, 1880, the Band has had the pleasure of sending to Eld. Rolf and Eld. Velthuysen the sum of $104 50.

Although during the past twelve months some of our members have left us for other homes, new members have filled the vacant places, and the interest in the work seems to increase rather than diminish.

CLARA A. MARYATT, *President.*
DOLLIE C. BABCOCK, *Recording Secretary.*

Condensed News.

POLAR NEWS.—A San Francisco (Cal.) dispatch of Nov. 5th, says:

"The schooner Golden Fleece, which left July 18th with Lieut. Ray and a signal service party, to establish a meteorological station at Point Barrow, returned this afternoon. Capt. Jacobson reports that on October 7th he spoke the whaling bark Dawn, in Behrings sea, and learned that during the latter part of September the Dawn spoke the steamer Rodgers in the Arctic regions. Capt. Perry reported that he had completely circumnavigated Wrangle Land, and had landed at several places, but failed to find a trace of the Jeannette. He intended to Winter on Wrangle Land, or the neighboring Siberian coast, his object being to establish the insular character of Wrangle Land. He found the island to be sixty miles long, with the current at the northern end running northwest. The cruise of the Rodgers had been barren of result. Capt. Jacobson left Ray and his party on September 17th at a new station called Ooglalamie, five miles west of Point Barrow, all in the best of health and spirits. The observatory was up before the schooner left and the construction of the main building begun. The natives manifested a friendly disposition."

IRELAND.—Matters in Ireland seem to be improving. A London dispatch of Nov. 6th says: "The rulings and decisions of the land courts during the past week have created a panic, not only among the Irish landlords, but among the assurance companies and other financial bodies which have money on Irish mortgages. The result will be a general withdrawal of investments, the collapse of hundreds of landlords and the throwing of a large number of estates on the market. The annual rental of Ireland is about $80,000,000 a year. The land courts' decisions will probably involve a loss of $27,000,000 a year to the landlords. The number of applications to the Land Commissioners to fix fairer rents reaches 16,000."

ANOTHER LARGE STEAL.—Through the "irregularities" of cashier O. L. Baldwin, of the Mechanics' Bank of Newark, N. J., that institution has been compelled to close. The assets of the bank are $2,035,000, and the liabilities, $4,446,000. The examiner estimates, making an allowance for all the probable losses, that the depositors will receive from 50 to 60 per cent., and the stockholders lose an amount equal to their stock additional. It is understood that the directors are willing, if the receiver can settle up everything and determine all the obligations within thirty days, to make good all losses and save the expenses of litigation.

UNITED STATES OFFICER MURDERED.—Col. Walton B. Smith, Clerk of the United States Court, was found on the morning of Nov. 5th, at his office door, in Omaha, shot dead, by an unknown assassin. There is great excitement, and a mass meeting has been called. Col. Smith took a prominent part in enforcing the liquor license law, and had received anonymous letters of threatened violence, because of his participation in the enforcement of the license and Sunday laws. The authorities believe the assassination was the work of fanatics. The citizens held a meeting, and subscribed $5,000 as a reward for the capture of the murderer.

PRESIDENT ARTHUR seems determined that the trial of Guiteau shall be prosecuted with ability and vigor on the part of the government, not leaving the matter solely in the hands of the District Attorney of the District of Columbia. In this matter the President's purpose will undoubtedly meet the hearty approval of every order-loving citizen. The practice of allowing criminal prosecutions to be conducted by public law officers alone, while the criminal is supplied with an array of the best in the country, is not conducive to justice or public confidence.

FLOODS IN HONDURAS.—Advices from Spanish Hondruras state that the heavy rains previous to Oct. 20th, had caused immense floods, which had swept away the greater part of the bridges of the only railroad in the country, and submerged, or partially swept away the towns and villages in the fruit districts. It is reported that five hundred lives have been lost, but nothing definite is known regarding this. The loss of live stock is heavy. The total damage is estimated at $20,000,000. Of this amount the damage to the railroad was estimated at $10,000,000.

THE Public Debt Statement shows a decrease during the month of October of $13,321,458 87, leaving the debt, less cash in the Treasury, $1,785,534,466 90.

The Bank of England says there is no money in its vaults to the credit of the defunct Confederacy; General Joseph Davis, nephew of Jefferson Davis, says the same thing; and the ex-President of the Confederacy expressed a similar opinion before his departure for England. Then, where *is* the money coming from that is going to be used in the payment of the Confederate bonds lately bought up on speculation?

A pirate chief has been creating a commotion at Ning-Po, China, and on its waters. He is said to have come within seven miles of the town, and levied blackmail freely. He does not care for the Chinese gunboats, and has had several engagements with them lately. In one engagement he lost two hundred men and eleven boats. A reward of $5,000 has been offered for the pirate's head.

The bark Oliver Emery has arrived at St. John, N. B., and reports that on October 18th she sighted a bark with her foremast gone, the sea making a clean breach over her. Five men were aboard, but it was impossible to rescue them. During the night the vessel disappeared. The captain fears that she sank.

The missionary committee of the Methodist Episcopal Church, in session at New York last week, appropriated $316,000 for missionary purposes, including Bulgaria and Turkey $11,700, Italy $25,000, Mexico $30,000, Japan $34,000, Arizona $70,000, Black Hills $2,500, and Dakota $4,000.

Liquor has now and unrestricted sale in Boston, notwithstanding the promise of the opponents of a prohibitory law that they could be depended upon to enforce a license law. The law is violated day and night and the protected interests take no pains to restrain violations of law.

The resignation of John W. Foster, Minister to Russia, has been accepted by Secretary Blaine, in the name of the President. The President has not yet decided on Mr. Foster's successor. For the present the affairs of the Legation are under the charge of Col. Wyckham Hoffman.

A fire broke out on the morning of Nov. 6th, on the Eagle steamship dock, Hoboken, which destroyed property valued at $500,000. The dock, which was four hundred feet long, was packed with merchandise of every description, none of which was saved.

About seven o'clock on the evening of Nov. 4th, the steamer War Eagle, going south, ran against a span of the Keokuk and Hamilton bridge, breaking it into fragments. The boat was completely demolished. Eight persons are known to be drowned.

There is a great increase in the internal revenue receipts, the net increase during the past four months being $7,299,000. At this rate the receipts for the present year will amount to $150,000,000.

Mrs. Garfield has taken up her residence in the Burke mansion, in Euclid Avenue, Cleveland. Mr. Rudolph, her brother, has been appointed administrator of the late President's estate.

A Paris dispatch says that it is feared that six fishing boats, with one hundred and nineteen men on board, which went out from Boulogne-Sur-Mer, were lost in the storm of October 14th.

James Gordon Bennett has asked Lieut. Howgard, of the Danish navy, to come to London and arrange an expedition to search for the Jeannette.

A dispatch from Tucson states that the Apaches are depredating in the Saturipa district, Sonora. Five men, two women, and a child have been killed.

The Star Route cases have been commenced before Judge Cox in the District Circuit Court. The preliminary arguments have not been completed.

The jury in the case of ex-Governor Scott, of South Carolina, on trial for murder, after being out twenty hours, returned a verdict of not guilty.

Rev. Henry Ward Beecher has withdrawn from the editorial charge of the *Christian Union*, leaving Rev. Lyman Abbott in full charge.

Rev. George Granville Bradley has been formally installed Dean of Westminster.

A famine is feared in northern Russia, in consequence of a failure of the crops.

SPECIAL NOTICES.

☞ REV. W. B. GILLETTE, D. D., requests his correspondents to address him at Roadstown, Cumberland Co., N. J.

☞ 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 10½ A. M. Introductory Sermon by T. L. Gardiner, of Shiloh.

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

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

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

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

$1.500 per year can be easily made at home working for E. G. Rideout & Co., 10 Barclay street, New York. Send for their catalogue and full particulars.

MARRIED.

In Plainfield, N. J., Nov. 1, 1881, by Rev. A. H. Lewis, J. IRVING MAXSON, of Westerly, R. I., and SARAH Y. RANDOLPH, of Plainfield.

At the residence of W. L. Clarke, Ashaway, R. I., Oct. 29, 1881, by Rev. W. C. Titsworth, DAN W. CLARKE and N. JENNETTE CRANDALL AVERY, both of Groton, Conn.

DIED.

At the residence of her son, F. M. Kildow, on Horn Creek, Gilmer Co., W. Va., Oct. 7, 1881, NAOMI D. KILDOW, aged 77 years, 6 months, and 17 days. Sister Kildow was the daughter of Daniel G. W. David, of Fayette county, Pa., and by native talents and remarkable perseverance, guided by religious principles, exerted a wide influence. Converted and baptized at the age of twenty-five, she was refused admission into a First-day Church because she kept the Sabbath so strictly; but some years after, when the Woodbridgetown Seventh-day Baptist Church was revived, she joined it, and zealously did what she could to sustain it. Being left a widow, she decided to move to Lost Creek in order to better raise her boys under church influences, and she joined and greatly assisted in sustaining, by her prayers and counsel, the interests of the Lost Creek Church. Indeed, she was unusually active in urging forward the missionary work and Sabbath cause among all her neighbors, and was one of the most zealous in all the different forms of church work. Her sickness was short, for cholera morbus rapidly did it fell work, and her spirit passed away to rest. Her body was brought back to Lost Creek, and peacefully buried in the old graveyard. L. R. S.

At Lost Creek, W. Va., WILLIAM BATTEN, aged 74 years, 1 month, and 6 days. He was the son of Deacon Abner Batten, a man of noble qualities and of precious memory. In early life Bro. Batten made a profession of religion, and joined the Lost Creek Church, and continued a consistent member till his death; For more than fifty years he lived on the same farm, and passed a life of great comfort and peace with his neighbors and friends. Indeed, his nature was so evenly and happily balanced that all loved and respected him as a friend and companion. Though he had no children of his own, he gathered others around him and provided for them, and delighted in giving a home to the fatherless and motherless. His home, in its hospitality and genuine kindness, resembled the old patriarchs, and he was regarded by all as a father and brother. His sickness continued nearly four months, but in all that time he had no pain; but there was a gradual sinking away till he sweetly fell asleep in the arms of death. "Mark the perfect man, and behold the upright, for the end of that man is peace." L. R. S.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Nov. 5th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 27,359 packages; exports, 3,172 packages. The receipts of creamery butter have been large, and much of the last end of the State make is from milk hauled once a day and off in quality. There is also a good deal of seconds of creameries from Iowa and Illinois offering at under prices, and the market for any but fine, fragrant, fresh creamery make is almost nominal. Late ends of fine, fresh made dairy butter are quick sale, and fine, long, entire dairies wanted. We quote:

Creamery, fancy, fresh make	36 @—
" fresh, fair to choice	26 @32
" summer firkins	26 @28
Sweet cream creameries, October make	30 @31
" " " Summer make	22 @25
Dairy butter, finely made, October	30 @35
" " fair to choice, fresh	24 @28
" " sour, cheesy or rancid	15 @22
Entire dairies, as in quality	22 @30
Imitation of Western creamery, fine	25 @30
Western factory, all kinds	14 @20

CHEESE.—Receipts for the week were 56,054 boxes; exports, 22,736 boxes. Buyers say they are willing to pay 13 cents for finest late made cheese, but they go along a good ways before they come to them, and lots that would sell as fine on any reasonably-disposed market are freely offered at the port, but go into store all the same. Seconds are very dull. Certain factories of such that sold first of last week at 11½ cents were offered this week at 10½ cents, and put into store on a 10 cent bid. Common skimmed cheese are, at the moment, unsalable. We quote:

September make, fine full cream	12½@ 13
" " fair to good	11 @ 12
Early make good cheese	10 @ 12
Factory, partly skimmed	7 @ 11
" poor skims	2 @ 4

EGGS.—Receipts for the week, 8,017 barrels, and 2,281 boxes. Fine fresh laid near-by eggs are quick sale, and all wanted. Some hens lay State eggs, or else barrels get marked wrong. Some preserved eggs are excellent and useful, and sell well. We quote:

Near-by marks, fresh laid	27 @ 28½
Limed eggs, as in quality	20 @ 22

BEESWAX.—Pure wax 21 @ 23 cents.

BEANS.—We quote:

Marrows, 1881, per bushel	$3 20 @$3 40
Mediums, " "	3 25 @ 3 30

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice	13 @14
" " fair to good	11 @12½
State and Western, quarter apples	6½@ 7
Apples, North Carolina, sliced	6 @ 9
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 @12½

DRESSED POULTRY.—We quote:

Turkeys, dry picked	13 @ 14
" scalded	11 @ 13
Chickens and fowls, dry picked	11 @ 13
" " scalded	10 @ 12
Ducks, per pair	10 @ 13

BUTTER, CHEESE, EGGS, BEANS, ETC.
Exclusively and Entirely on Commission.

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

DAVID W. LEWIS & CO., NEW YORK.
This address is sufficient both for goods and letters.

Selected Miscellany.

THE RAINBOW'S GOLD.

BY W. FLETCHER JOHNSON.

'Twas but the mystic lore
Of Sybil old, by childish wonder bidden,
That where, on mountain, lea, or shore,
The earth and rainbow meet, a store
Of shining gold was hidden.

Quaint fancy! Yet the mind
Of childhood skeptic doubts had never cherished.
Nor ever fate, with touch unkind,
Destroyed the idols there enshrined;
Nor e'er its hopes had perished.

So, often, when the storm
Its pelting shower of liquid gems had ended,
In childish glee, with spirit warm,
Toward the rainbow's mystic form,
My eager path I wended.

Sweet sang the birds around,
And fragrant flowers were blooming close beside me.
But naught I heeded sight or sound;
To gain the gold my heart was bound,
Whatever should betide me.

Through forest, brake, and dell,
O'er posture land and meadow, swift I hasted;
Through garden fair, o'er lonely fell;
Nor dreamed, till broke the magic spell,
That all the chase was wasted.

In vain, alas, in vain!
Fruitless the toil, the arduous labor cheating!
The phantom-child of sun and rain,
The fancy bright of youthful brain,
Alike how fair and fleeting!

Now, as I older grow,
Behold! the world accepts that childish notion!
Through Springtime flowers, and Winter snow,
Toward that goal they onward flow,
With ceaseless, tireless motion.

There is no youth, no age;
No time of change for human nature's turning;
There is no foolish, and no sage;
The self-same fires with quenchless rage,
In one and all are burning.

The storms of fortune roar,
In furious strife their adverse powers combining;
But soon their tumult mad is o'er,
And see! amid the gloom once more
The sun of peace is shining.

And lo! upon the cloud
That, o'er the earth a somber shadow throwing,
Stooped to enwrap us, as a shroud,
With colors bright and figure proud,
The promised bow is glowing.

Swift toward it turns the tide,
The living tide of human rank and station.
Heedless of joys on every side,
Toward the bow they swiftly glide,
With burning expectation.

Afar, o'er meadows green,
Through forest gloom, o'er fields with harvest bending,
Nor stooping e'er to reap or glean,
Nor mindful of each tempting scene,
Their restless way they're wending.

When see! th' alluring bow
From out the sky in fickle haste hath vanished,
And from the baffled throng below
Each brilliant hope, each ardent glow,
Forevermore is banished.

Again they sadly trace
Back through the fields of earth their paths of folly;
Some to again renew the race,
And some to wear upon each face
An endless melancholy.

Oh, tempting crock of gold!
That at the rainbow's glowing foot art hidden!
Can we, whose hearts are stout and bold,
Not scan and scorn the legend old,
That childhood's voice hath bidden?

Can we not cast away
The spell that binds us to the fable olden?
And win the beauties of the day,
That lie so thick along our way,
The treasures truly golden?

Oh, listen, listen not
To Sybil's tale, by childish wonder bidden!
For in the ever-fleeting spot
Where earth and rainbow meet, no pot
Of shining gold is hidden!

—*The Witness.*

MRS. LONGMAN'S SURPRISE PARTY.

There had been a long spell of rainy weather. For six days the sun had not shown a glimpse of himself, and everything, out of doors and in, wore a look of clammy despondency. Moreover, Mrs. Longman was having one of her gloomy spells, and was looking at all created things, herself included, through the bluest kind of spectacles.

Mrs. Longman was by nature not a bad tempered woman; on the contrary, she possessed many noble and commendable qualities; but her spirits were not equable; she would have her gloomy attacks, which, had there been any apparent cause, might have been looked upon in the light of an affliction worthy of sympathy; but as it was, even the most lenient of her friends characterized them by the name of "dumps," which, though Webster condemns it as not being an "elegant" word, was, in their opinion, quite good enough to express the state of her case.

The short November day was drawing to a close, and although the little gilt clock on the mantel had proclaimed it to be four o'clock, it was getting too dark for Mrs. Longman to sew any longer upon the little cloth suits she was languidly mending, so, laying them aside, she wandered aimlessly into the kitchen, where Bridget was folding the newly-ironed clothes from the rack by the glowing grate.

"Mr. Longman will not be at home until late this evening, Bridget," said she. "Business will detain him down town, so you may just set up anything for the children; I do not feel as though I could eat anything; everything tastes alike to me and nothing tastes right."

What the reply would have been will never be known, for at that moment there came a resounding knock upon the alley gate, and throwing an old shawl over her head Bridget hastily responded to the call.

"It is two boys, ma'am," she said, returning almost immediately, "and they have come to a party here."

"A party!" echoed Mrs. Longman in astonishment. "Who in the world told them there was a party here?"

"I don't know, ma'am. I will go and ask them," said the willing maid, who apparently would rather have got wet than not.

"Bring them in out of the rain, Bridget," called Mrs. Longman from the door, "until we find out what it means. Of course," she thought to herself, "it is a mistake, but what possessed them to come to the alley gate?"

Bridget came in followed by the boys, who had been in the mean time followed by a third, and who, notwithstanding the soaking rain, were not as wet as might have been supposed, owing to their having pieces of oil-cloth around them, which upon inspection proved to be old carriage curtains sewed together, while the last arrival sported a gentleman's swallow-tailed dress coat, which made a useful, if not a very handsome overcoat for the festive-seeking lad. They did not appear to think it was expected of them to remove their dripping hats, but stood eyeing the good fire and Mrs. Longman, with complacent smiles.

"You say you came to a party," said the lady; "have not you made a mistake?"

"Oh, no, ma'am, this is the place your boys told us; we went to the front of the house and took the number as soon as we sold out our papers, and here it is," said he of the swallow-tail, taking a scrap of the margin of a newspaper from his pocket, and showing the number, sure enough, in figures of magnificent proportions.

Mrs. Longman was bewildered. "You say as soon as you sold out your papers. What do you mean?"

"Why, you see we are newsboys, ma'am, every one of us; and we 'dailies' could get off earlier; but the *Evening Telegram* and the *Bulletin* and the *Herald* and the *News* will be along as soon as they can hire somebody to 'cry' for them, and they are going to pay them with something from the party, if you please, ma'am," with an air of cheerful confidence.

Mrs. Longman could not retain a smile.

"Go to the attic, Bridget, and call the children down," said she. "Take off your wraps, boys, and dry your feet, and we will see what can be done."

Bridget soon returned with the delinquents.

"Boys, how did you happen to invite company without telling me, so that I could be prepared for them?" said their mother, gently, but gravely.

"Why, we did tell, mamma, don't you remember? We told you that Mr. Reisinger told our class last Sunday that we were not doing as much good in the world if we invited boys to a feast who had plenty to eat and to wear, and who could invite us in return, but he said we ought to invite the poor boys to whom such things were a treat. He said Jesus loved the lame and blind, and if we wished to be like him we must do as he did. So Johnny and I told all the newsboys we met to come to a party here to-night and to bring all the lame and blind boys they could find. Don't you remember now, mamma?"

Poor Mrs. Longman remembered with a pang that she had been so wrapped up in her own gloomy and selfish thoughts the past week, that she had paid but little attention to her boys in any way, and she reflected, "Shall I let the good seed sown by a stranger in the hearts of my children, perish for want of care from their mother? Will I let my own selfish ease rob these poor boys of a pleasure which might always be a pleasant remembrance to them? No, I will rouse myself and make the best of it."

Bridget, in the mean time, had been summoned again to the alley gate, and had secured two more guests, one a pale little cripple on crutches, carefully sheltered from the rain by the *Evening Bulletin*, who had not only succeeded in obtaining a substitute, but had borrowed an umbrella; which umbrella had seen its best days, to be sure, being minus two stays and patched with a different color, but demoralized as it was, it did not prevent the guest it sheltered from being joyfully welcomed by their compatriots already under shelter. The crippled boy in particular was warmly welcomed by Mrs. Longman, whose heart went out in sympathy to suffering in any form. She had just been upon the point of proposing that the boys should, until supper was ready, adjourn to the attic which, like the rest of the house, was warm and comfortable, but out of consideration for the lame boy, she changed her plans and sent two of her guests with her sons to bring down such playthings as they desired into the parlor, in which with her usual good sense, she had nothing too fine for use. The boys were scarcely ensconced in the parlor, when a ring of the bell drew them all scampering to the hall door, where stood three boys, one of whom, the *Evening News*, was spokesman.

"I hope you will excuse us, ma'am, for not coming to the alley gate this evening," said he, bowing over the heads of the boys to Mrs. Longman, who was coming to see what this method of announcement might portend, "but Buddy here," pointing to one of his followers, "is blind, and I thought you would not mind us coming to the front door; and I could not find a lame boy," continued he, apologetically, to the Longman boys, "so I brought the charcoal man's boy, who is deaf and dumb."

Mrs. Longman escorted them to the kitchen to remove their wet wrappings and to dry their shoes, and then took them to the parlor, where the other guests were sitting rather silently gazing at the parlor and its contents, which, though to some persons it might have been considered plain, was to the boys a scene of unaccustomed luxury; then she went back to the kitchen to hold counsel with Bridget in regard to that all-important event of the evening supper.

"What in the world will we get, Bridget?" said she. "There are eight of them in there besides our own, which makes ten, and there may be as many more for all I know, and it is too wet to go out for anything."

"The aisiest thing in the world, ma'am. I have been considering the same while you were in the parlor. There's the chickens in the yard, that you were fattening for Thanksgiving; nothing in the world would be suitabler than them."

"But that would be only one kind of meat, Bridget, and perhaps some of them do not eat chicken; and now that they are here, I would like them all to be satisfied."

"Trust me for that, ma'am. I never saw a boy yet that could not eat his weight in chicken, only give him the time. I will go immediately and tell the fowls their presence is wanted at a party, and the kettle is singing as though it expected a broth of a time."

"And I will make a lot of biscuits," said Mrs. Longman, "and while you are cooking the chickens, we'll set the table."

"An' if you please, ma'am, while the flour and other things are around, I will make a lot of my ginger-cakes; for next to chicken stew with oceans of gravy, there's nothing a boy likes better than hot ginger-cakes."

"Oh, Bridget, you are so thoughtful!" said Mrs. Longman, and somehow her heart began to grow lighter, and with a cripple and a mute in the next room, she began to realize that she had much for which to be thankful.

Several new additions were made to the company in the parlor, and by the time the supper was smoking upon the table, the mirth was growing "fast and furious."

The boys were almost dazzled by the brilliancy of the dining-room; the glitter of china and glass and silver under the strong gas-light. Mrs. Longman had exerted herself to make it a feast indeed to those who so seldom fared except upon the coarsest viands, and her table showed no lack of dainty preserved fruits, jellies, and all the little knick-knacks which she could muster on such short notice. She knew that boys leading the out-door, active life of the majority of the guests, were not troubled with "nerves," so coffee the richest, and tea the purest, graced the board, while the perfume of the baking gingerbread floated through the open kitchen door, where Bridget, in the goodness of her heart, was importing a choice stock of horses, cows, and other animals for each and all of the guests, cut from the luscious gingerbread.

Mrs. Longman took quiet observation of the whole company, while helping them, and she observed one puzzle for which, in her own mind, she could find no solution; and that was, that the blind boy had carefully laid his pieces of poultry aside.

"Here is one exception to Bridget's rule," she thought to herself. "Do you not like chicken, my boy?" she inquired. "Yes, ma'am, I love it," he replied with emphasis, "but—" and he hesitated, his pale face grew flushed.

A moment or so after, he slipped from his chair, and with the unerring accuracy with which the blind calculate distances, he came to Mrs. Longman and said, "Please, ma'am, may I touch your face?"

"Certainly, dear," she replied.

Very gently and silently the little soft hand of the blind boy examined each feature, and then, apparently satisfied, he whispered: "I would like to take it to Nancy, she is so good to me; she is sick and can not get good things to eat."

Quick tears of sympathy filled Mrs. Longman's eyes. Truly she was receiving many lessons this evening. She was giving, but it was being returned to her a hundred fold. She kissed the boy and whispered in return, "You are a noble little boy to remember others; eat all you wish, I will see that your friend has some also."

After supper was over, the table cleared away, and the other boys deep in the enjoyment of games, in which he could take but little part, Mrs. Longman and the blind boy had a long and confidential conversation. She gathered from his earnest lips, that even the poor in purse can be rich in spirt; that the milk of human kindness sometimes made fertile hearts which had never known anything but stern, unrelenting poverty. The one he called Nancy had received him from the bedside of his dying mother, and although she had to work early and late to support her own helpless ones, she was, to the best of her poor ability, faithfully fulfilling her promise.

The Longmans were not rich, but Mrs. Longman sadly compared her own selfish life with its means of doing good, with that of the poor woman whose opportunities were so few, and yet whose life was a continued sacrifice of self for others. Mrs. Longman was a Sabbath-school teacher, and her conscience had many times reproved her that she had not gone into the by-ways to bring children under the influence of the gospel. Here was her opportunity, and she resolved to seize it. She argued with herself as to the propriety of using a temporal inducement for spiritual end, and her conscience upon reflection approved.

In the mean time, Mr. Longman came home, and the cheerful smile upon his wife's lips, so different from what he was expecting, delighted him, and he gave the boys an even more cordial greeting than was his wont. When his wife had informed him how it all came about, he resolved to do his part toward giving them a good time, so sent an abundant order for apples and the beloved peanuts, the delight of the newsboy's heart, and told them to help themselves, which they did to a man.

Mrs. Longman, with Bridget's assistance, spent the balance of the evening making packages for the boys to take home with them, and the substitutes were not forgotten. At her husband's approval, she made a proposition to the boys at the close of the evening, and that was, that they should all come one evening in every month and take supper with her boys, providing that all who could go to some Sunday-school would do so. To her glad surprise the most of them agreed to the arrangement, and those who held back she found upon inquiry were constrained to object on the score of clothing, a want which she engaged to supply. She went further than that. She exerted herself to obtain admission for the blind boy into an institution for the blind, and after each of the monthly parties she paid him a visit, taking his share of the good things; always accompanied by her own sons, and sometimes by the *Evening Telegram*, *Bulletin*, or one of the dailies; and one of the most useful lessons which Mrs. Longman received from her surprise party was this: "There is no surer remedy for low spirits than doing good to others."

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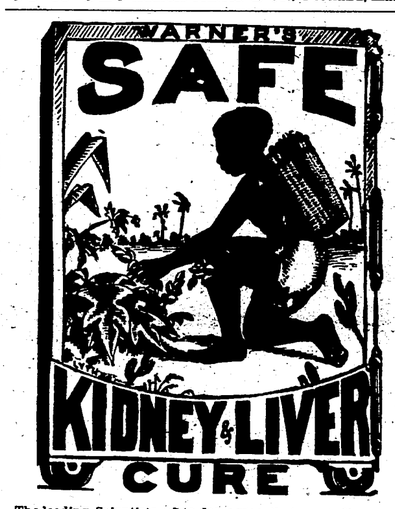

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SERIES—by Rev. James Bailey—No. 1, Holy Day," 28 pp.; No. 2, "The Moral Law," No. 3, "The Sabbath under Christ," 16 pp. "The Sabbath under the Apostles," 12 pp. "Time of Commencing the Sabbath," 4 pp. "The Sanctification of the Sabbath," 20 pp.
SABBATH: A Seventh Day, or The Seventh Which? By Rev. N. Wardner. 4 pp.
LORD'S DAY, OR CHRISTIAN SABBATH." By N. Wardner. 4 pp
Christ or his Apostles Change the Sabbath the Seventh Day to the First Day of the ? By Rev. N. Wardner. 4 pp.
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the Ten Commandments Binding alike upon Gentile?" By Rev. N. Wardner. 4 pp.
Day of the Week did Christians Keep Sabbath during 300 years after Christ? By Wardner. 4 pp.
Rev. N. Wardner's eight tracts are also pub- in German.
for the Society's Publications accompanied , for the use of its Agents, or for distribution, should be addressed to D. MAN, Alfred Centre, N. Y.

DECEITFULNESS OF APPEARANCES.

A Michigan temperance advocate recently stated in a speech that he watched the doors of a saloon in a certain village, for an hour one day, and saw thirty-one men go and come. He therefore assumed that thirty-one drinks had traded owners, and that the town was full of tipplers. Never was man more grievously mistaken. Nothing was more deceptive than the saloon business. Of the thirty-one men he saw enter, perhaps not over five took a drink.

When you see a fat man rolling into a saloon on a hot day, your first thought is that he will fling his hat on the floor, fall into a chair, and call for claret with ice in it, and you wrong him. He simply enters the saloon to see if coal will be any higher if he waits another month before buying. The saloon-keeper always knows whether coal will be up or down, and is always willing to tell.

You see a couple of lawyers enter a saloon, and your impression is that they are going to shake dice for the drinks. Nothing could be more erroneous. They are simply going in to consult a State map to decide a bet that Fishkill is in Bass county. Having secured their information they walked right out without even stopping to reflect on the awful suction nature must have given a man to pull a whole glass of lemonade through a straw six inches long.

An insurance agent is encountered as he comes out of a saloon wiping his mouth on the back of his hand. The public at once jump to the conclusion that he has been struggling with a brandy mash. That's where the public wrong him. He holds a policy on the saloon, and he accidentally dropped in to see if the stock was being kept up to given figures. A fly bit him on the chin, and he instinctively wiped his mouth.

A young man in this city lost his situation in a bank, because he was seen coming out of a saloon, and was heard to say, "Ah! that cools me off!" Instead of dying of a broken heart, as some clerks would, this young man produced proof that he went to the saloon to buy some old beer tumblers for his wife to put up jelly in, and as he came out, the cool breeze struck him and caused him to remark as above. He was at once reinstated, and now he can go to the saloon, ask the weight of a ton of brick, the name of the longest river in the world, or what the "George" in George Washington's name stood for, and no one suspects or maligns him. Out of a hundred men who enter a saloon, only a very small per cent. quaff the goblet of destruction. The rest go to find out the exact shortage on the wheat crop, the fluctuations in English bank stocks, the news from the Panama canal, and various other things; and if they happen to wipe their mouths as they come out, it is simply an involuntary movement for which they can no more be held responsible than a yearling babe.—*Detroit Free Press.*

CHORAL INEPTITUDES.—Rev. E. P. Tenney, the genial and witty president of Colorado College, was at one time the beloved pastor of the Congregational church in a seacoast town in Massachusetts. To eke out his salary, his people gave him a donation-party, among the presents being a fine new dress-coat for the pastor, and a tasty bonnet for his better half. On the following Sunday, as they walked up the aisle in their new habiliments, the choir inadvertently struck out with the voluntary, much to the discomfiture of the sensitive clergyman and his wife, "Who are these in bright array?"

At the same church, a few weeks ago, the funeral of a prominent and highly respected citizen of the town, by the name of Knight, occurred, on which occasion, by a singular contretemps, the choir sang, as their first selection, the usually fitting hymn, "There will be no night there." The effect, as so prano, alto, and tenor successively took up the refrain, was well calculated to excite the risibles of those who had gathered in any but a humorous spirit.—*Editor's Drawer, in Harper's Magazine for November.*

THE BEST SAVINGS BANK.—A saving woman at the head of a family is the very best savings bank established. The idea of saving is a pleasant one; and if the women imbibed it at once, they would cultivate it and adhere to it; and thus, when they are not aware of it, they would be laying the foundation of a competent security in a stormy time and shelter in a rainy. The best way to comprehend it is to keep an account of all current expenses. Whether five hundred dollars or five thousand dollars are expended annually, there is a chance to save something if the effort is made. Let the housewife take the idea, act upon it, and she will save something where before she thought it impossible. This is a duty, yet not a sordid avarice, but a mere obligation that rests upon women as well as men.

MORE OF CHRIST.—Many seem to think that when they believe in Jesus, and are resting in his atoning death, they know all; but joy and peace are to be multiplied through a growing acquaintance with Christ. Every leaf of the Bible testifies of Christ; it is like a rose that is just opening under the genial warmth of the sun; each separate leaf emits the fragrance of the rose; the rose is not perfect without each leaf, and each leaf has fragrance only as being a part of the whole rose. So with the Bible; it is the testimony of Jesus in every leaf. He is the very essence of the written Word; it has no value, no savor, apart from him; and when our hearts are really alive to discover Christ, to learn Christ, then, through the Spirit's teaching, each chapter will be fragrant with the perfume of his name.—*Baptist Weekly.*

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[From Rev. Dr. Bridgeman.]

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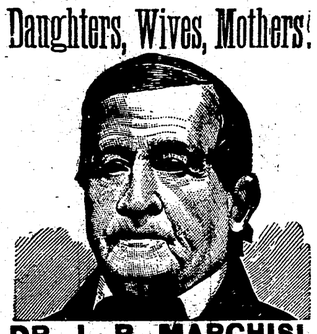

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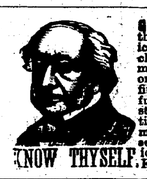

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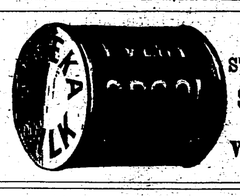

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Abstract of Time Table, adopted June 6th, 1881.

EASTWARD.

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

ADDITIONAL LOCAL TRAINS EASTWARD.

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

5.43 A. M., daily, from Friendship, stopping at Belvidere 6.03, Belmont 6.19, Scio 6.37, and arriving at Wellsville 6.55 A. M.

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

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

WESTWARD.

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

ADDITIONAL LOCAL TRAINS WESTWARD.

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

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

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

* Daily. ‡ Daily between Port Jervis and Dunkirk.

* Daily. ‡ Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH

WESTWARD.

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

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

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

EASTWARD.

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

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

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

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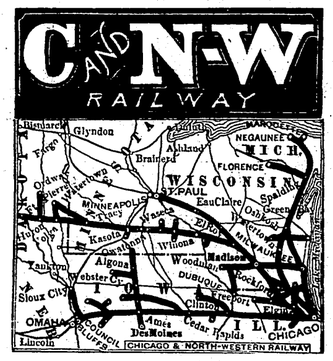

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INTERNATIONAL LESSONS, 1881.

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. The Feast of Tabernacles. Lev. 23: 33-44.
Nov. 19. **The Year of Jubilee.** Lev. 25: 8-17.
Nov. 26. The Serpent in the Wilderness. Numb. 21: 1-9.
Dec. 3. Balaam. Numb. 24: 10-19.
Dec. 10. Last Days of Moses. Deut. 32: 44-52.
Dec. 17. Review.
Dec. 24. Special Lesson.

LESSON VIII.—THE YEAR OF JUBILEE.

BY REV. O. D. SHERMAN.

For Sabbath-day, November 19.

SCRIPTURE LESSON.—LEVITICUS 25: 8-17.

8. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.
9. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.
10. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family.
11. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.
12. For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.
13. In the year of this jubilee ye shall return every man unto his possession.
14. And if thou sell aught unto thy neighbor, or buyest *aught* of thy neighbor's hand, ye shall not oppress one another:
15. According to the number of years after the jubilee, thou shalt buy of thy neighbor, *and* according unto the number of years of the fruits he shall sell unto thee.
16. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.
17. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the Lord your God.

CENTRAL TRUTH.—The year of Jubilee, the promise of redemption, and that liberty wherewith Christ has made us free.

DAILY READINGS.

1. Lev. 25: 1-25.
2. Lev. 25: 25-55.
3. Jer. 34: 8-22.
4. Isa. 61.
5. Luke 4: 16-32.
6. Rom. 5: 1-11.
7. Rev. 22.

GOLDEN TEXT.—"Blessed is the people that know the joyful sound."—Psa. 89: 15.

OUTLINE.

THE YEAR OF JUBILEE:

I. **The time when.** v. 8, 10, 11.
II. **How announced.** v. 9, 10.
III. **How observed.** v. 11-16.

QUESTIONS.

I. **Time when.** v. 8, 10, 11. What is the meaning of the word "jubilee?" Who instituted it? Where, and when? v. 1, 2. How often did it occur? At what time of the Jewish year did it commence? What period of the year does that correspond to, as we now reckon time? Why was the day of commencement called the day of atonement?

II. **How announced.** v. 9, 10. What means were used to let every one know that the year of jubilee had come? How could the trumpet sound throughout all the land?

III. **How observed.** v. 11-16. What was first proclaimed? Did this liberty include only Israelites bound to service? Where was every man to return? What were the people to do about cultivating the land? If the people were not allowed to sow nor to reap, how were they to live? v. 20, 21, 22. How about debts due one another? How about land that had been sold? What reason did God give why the land should not be sold forever? v. 23. Could a house in a walled city be sold forever? v. 29, 30. In an unwalled village? How was it in regard to the cities of the Levites? Who has proclaimed to us "the acceptable year of the Lord?" Luke 4: 18, 19. What is the liberty wherewith Christ has set us free? To what inheritance does he restore us?

CONNECTION.

Like the other feasts, this institution was, by direct appointment of God, given to Moses upon Mount Sinai. It was preceded by the setting apart of every seventh yerr as "a sabbath of rest unto the land," in which there was to be neither sowing of fields, pruning of vineyards, nor gathering in of that which grew of itself. Lev. 25: 1-7.

COMMENTS.

Jubilee.—Hebrew, *Yobel.* A joyful shout; clangor of trumpets.

Verse 8. **And thou shalt number.** It is evident that forty-nine years are to be counted, and at the end thereof, the fiftieth year is to be celebrated as jubilee. Hence, the jubilee would follow immediately upon the sabbatical year; making two successive years in which the land would lie fallow.

Verse 9. **Then shalt thou cause the trumpet.** The tenth day of the seventh month, the month of Tisri, which corresponds to our October, was fixed as the beginning of the year of jubilee.

Verse 10. **And ye shall hallow.** Sacredly set apart to this use. **Proclaim liberty.** Tradition tells us that the trumpets used on this occasion were of rams' horns, with their mouth-pieces covered with gold, and that every Israelite blew nine blasts, so that the trumpet literally sounded throughout all the land. **It shall be a jubilee unto you.** Yes, truly it was a *Jobel*, joyful sound, to those who had parted with their homes, for it meant their restoration; to those in servitude, for it meant to them liberty.

Verses 11, 12. **Ye shall not sow.** Neither were they to sow, and thus make provisions for the future, but were not to gather that which was self-seeded, or grew from the old root, as is frequently the case in tropical countries, and grapes would grow even if not pruned that year. While they were not to gather for the future, "to lay by in store," they could gather for their immediate wants, could **eat the increase thereof out of the field,** gather it as they did the manna, day by day.

Verses 13, 14. **Ye shall return.** God planted the children of Israel in the promised land, and gave to each family a possession (save the Levites), which was intended to be permanent; and it was to save these possessions from passing away by the pressure of debt, that the jubilee was instituted; and also that personal service should not be extended into life-long servitude.

Verses 15, 16. **According to the number of years.** In reality no one could sell a possession. They could only dispose of the "fruits" of it, or the use of it for a limited number of years, whose number was determined by the distance from, or nearness to, the jubilee. It was something like our present manner of leasing land, with the provision that all leases should expire at jubilee; hence, the price would be determined by the "multitude of years," or the "fewness of years," that the sale or lease had to run.

Verse 17. **Ye shall not oppress one another.** Nothing is more hateful in the sight of God than oppression. This year of jubilee was doubtless designed by God as a bulwark against one of the most common forms of oppression that has ever burdened the earth, *i. e.*, that of the slavery of debt. **But thou shalt fear thy God.** Neither the fear of coming to want because the land should lay fallow two years; nor of avarice, because it would seem that opportunities to make wealth were wasted; nor of covetousness, that would desire to obtain a neighbor's possessions, should prevent the keeping of the Lord's appointments, even unto the least.

REMARKS.

1. The picture presented is a pleasant one to contemplate. The chains of servitude are broken; families are reunited; homes are restored; debts are forgiven; peace reigns, and joy abounds.

2. The lesson is practical. "Ye shall not therefore oppress one another," is as good for the followers of the Savior as for the disciples of Moses. "Forgive us our debts as we forgive our debtors." We ask forgiveness because we have naught to pay; on the same grounds must we extend it, "for if ye forgive not men their trespasses, neither will your Heavenly Father forgive yours."

3. Its prophetic teaching is glorious. It speaks of the "glad tidings" that proclaimed liberty to the servants of sin, restoration to the estate of the sons of God, and to the inheritance of the saints in light.

SABBATH-SCHOOL WORK.

BY E. A. WITTER.

The object and aim of the Sabbath-school should be to study the Word of God for the purpose of understanding it more perfectly, with a view to becoming better acquainted with God and his requirements. How is this end to be reached? Is it to be attained by following through the lessons prepared for our use, with the comments that may be made upon them; meeting together once a week to rehearse them, sing a song or two, and perhaps ask a few questions?

I think that no one would give assent to this method; and yet I fear that there are many who practice it, not feeling enough interest in the lessons to do more than to read them with the comments, nor having zeal enough to seek, by means of questions, for other ideas and further information. It seems evident that the end sought is not to be reached by this method, but rather by making a thorough study of each lesson, by bringing to bear upon it all helpful references, by examining carefully the connection, that we may have the theme that runs through the lessons thoroughly fixed in our minds, and, above all, by seeking to draw from each lesson some spiritual truth, of which we make a personal application. That lesson is studied to the best effect from which we are able to make the most personal application.

One branch of work of the Sabbath-school is the fitting of its members for Christian labor and church membership, that while it shall strengthen the hearts of Christians, and cause them to see new beauties in God's Word and works, it may open the hearts and understandings of those who are not Christians, so that they may receive the truth as it is made known by the Bible. The Sabbath-school should be to them as the leading by still waters and the feeding in green pastures. The Sabbath-school room should be the place in which they shall feel their souls lifted up into a truer and holier life, and brought into fellowship with the God and Ruler of the universe.

It is, then, the work of the Sabbath-school to give to its members that culture and training of heart, especially to its younger and unbelieving portion, that shall fit them for accepting the truths of the gospel, for church membership, and for Christian labor. The Sabbath-school should be used more than it is as a stepping-stone to the church.

This being the work of the Sabbath-school, it is necessary that the teachers should themselves be thoroughly acquainted with the lessons, not alone in an intellectual sense, but so as to understand and feel the spiritual applications. Any lesson studied and taught simply as a portion of history, will never awaken the soul to that earnest effort for Christian living that it should. Then let teachers and officers seek to be so fully possessed of the spirit of the lesson that they may make the school what it should be. In this effort they will be doubly blessed; blessed themselves by the increased richness of their own Christian experience, and also blessed when they shall see, as a result of their teaching and influence, souls born into the kingdom—souls that shall meet them on the farther shore, and through the eternities sing with them songs to the "Lamb that was slain."

"Then, teacher, gird your armor on,
And to the work go forth;
From Him who is the sinner's Friend
Thou shalt receive a crown."

"WE find a vigilant course of Biblical instruction absolutely important to us who adopt so conclusively the ancient motto, '*The Bible alone* is the religion of Christians.' This has proved our safety in times of innovation, and to this declaration do we adhere as our only hope of final and ultimate triumph. The Bible is a mine of inexhaustible riches, and is the 'leading star' to purity, perfection, and glory. It lays the only rational foundation of social government, and its principles should be directly adopted, not only in the order of the church, but in the discipline of our families and persons; and we, therefore, recommend to you a systematic course of Biblical instruction to the youth, as of the highest importance."—*Extract from Circular Letter of "the Brethren composing the Seventh-day Baptist General Conference (of 1835) to their Brethren in the different parts of our Country."*

WHATEVER helps we may use while studying the Sabbath-school lesson, we should use *as helps*, and not allow them to take the place of the Bible. *First*, study carefully the lesson text, its connections and references, directly from the Bible, *then* let all the best helps at our disposal be used as lights to illuminate the text, and not to supplant it. In the class, let teacher and scholar have in hand, *not* Lesson Leaf, Quarterly, or Commentary, but the Bible, the whole Bible, and nothing but the Bible.

SUCCESSORS BY FAITH.—Love begets love; faith generates faith; lofty lives nourish the germs of exalted life in others. There is a spiritual birth. John was the successor of the spirit of Elias. Luther was the offspring of the mind of Paul. We are children of Abraham if we share in the faith of Abraham; we are the successors of the Apostles if we have a spirit similar to theirs.—*F. W. Robertson.*

INFLUENCE all may and must give. Unconscious as we may be of the good or evil character of it, it is all-pervading. We may hear, think, and talk to advance the kingdom of our Lord. Purity of heart will beget purity, a strong, well-directed purpose will inspire another soul, interest in all the work of the church gives life and vigor to the whole.—*Baptist Weekly.*

GROWING OLD GLADLY.—Isabella F. Mayo was in the habit of saying, with a sweet, meaning smile, that "people would be very glad to grow old, if they realized the superior privileges of years, and that growing old is not growing down, but growing up."

A TENDER CONSCIENCE.—A tender conscience is an inestimable blessing; that is, a conscience not only quick to *discern* what is evil, but instantly to *shun* it, as the eyelid closes itself against a mote.—*T. Adams.*

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

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A MERRY HEART.—Solomon says, "A merry heart maketh a glad countenance," but the heart is not apt to be merry if one is suffering from dyspepsia, biliousness, indigestion or liver complaint. For the certain cure of these distressing maladies, we have never yet discovered a medicine equal to *Parmelee's Dyspepsia Compound.* Give it a trial, and if not *entirely* satisfactory, return us the empty bottle and we will refund your money. Sample bottles 15 cents; large size $1. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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TEMPERANCE CONVENTION.—The Allegany County Woman's Temperance Union will hold its Semi-Annual Session at Andover, on Tuesday and Wednesday, Nov. 15th and 16th, commencing at 1.30 P. M. on Tuesday, and closing at 12 M. on Wednesday.

Let every temperance organization in the county, of whatever name, and every church, send lady delegates to this meeting.

Plans of work will be discussed, opportunity will be given for a free interchange of views. Carefully prepared essays will be read on practical subjects connected with the work, and a distinguished lady speaker from abroad is expected to be with us, and address us on Tuesday evening.

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BABY SAVED.—We are so thankful to say that our baby was permanently cured of a dangerous and protracted irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.—The parents, Rochester, N. Y. See another column.—*Buffalo Express.*

LETTERS.

Kate Davis, W. C. Titsworth 2, J. C. Johnson, A. F. Barber, Stephen Babcock, B. W. Jones, W. J. Haight, S. R. Wheeler, Orville Stillman, J. T. Davis, W. B. Gillette, T. N. Gribble, O. P. Freeborn, J. B. Clarke, V. A. Hallsell, E. Lanphear, Henry Ernst, H. W. Stillman, V. Hull.

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