

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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The Sabbath Recorder.

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RESPECT FOR OLD THINGS.

BY G. M. COTTRELL.

"Ask for the old paths."—Jer. 6: 16.
"Ah!" I hear a dozen youthful voices asking, "why doesn't he point us to the future, instead of to the past?" "The nineteenth century," say they, "is far in advance of the first, or tenth. We live in an era of progress. The noonday light is about us, and before us. Back of us is only the darkness of night, or at best the twilight of the world's morning. Here and now men are the living actors on the world's stage. If we look to the past we shall find nothing but their sepulchers, one vast cemetery. Whatever was good in those epochs has long ago mouldered in the dust, and is entirely inapt for this age of the world."

No! I would not stop your onward march! your faces are rightly turned, if, with the apostle, you are "pressing forward" toward the mark of the high calling in Christ Jesus. I would not detain you at the sealed tombs of buried hopes, if you can see before you the stone "rolled away," and the resurrection of a new life.

The old adore the past. The young are ecstatic at the prospects of the future. With the old, nothing can quite compare with the glory of the former days; with the young, there is a perfect willingness that this former glory should forever remain where it is, buried in oblivion. The old think they see degeneracy in the times. The world is growing wicker and wicker. Things are not the way they used to be. But the youth, and earnestly engaged ones, know nothing about that, and care less. What the world may have been sixty years before, they are unable to say. But this they can say, that they are here now, and they are glad of it. Life is to them a grand fact, a living reality. Their natures fairly rebound with the pleasure of existence. The blood boils through their veins at a feverish rate. Their muscles fairly quiver for action. Their nerves are strained to the highest tension, and their brain is hot and restless. Nature itself is to them all joy and animation. There's music in the air. There's life among the trees, and language between the leaves. There's dancing among the flowers, and love in the garden bowers. There's sharp competition among the sprightly hordes that throng the air.

Talk to such about seeking the old paths, when these new paths in which they walk fairly give beneath their tread, so elastic is their step! This is the nineteenth century as we find it, whose bump of reverence is not large, and who respect gray hairs but little unless they are accompanied by a corresponding amount of sound sense. The tendency of the age is to discard the past and cast overboard any Jonah who would dare preach repentance and a return to first works. The hothouse of modern infidelity is producing myriads of these damning ideas, and filling the heads of men with irreverence and blasphemy. In place of the "old gospel," which says, "Believe and thou shalt be saved," they follow the new gospel of Ingersoll, who says, "He that believeth not, shall be saved, and he that believeth, shall be damned." The cross, which is the symbol of everything unselfish, and of the purest philanthropy in human nature, they stigmatize with their caricatures, and by its side erect the poles which bear our electric wires, and in derision they point to the one with its fagots and crackling flames as they surround the martyr's form and say, "For the love of God," and then triumphantly turn to these electric poles and say, "for the use of man!" They even flaunt their insults in the very face of Jehovah, and invoke upon themselves the fires of divine vengeance, rather than submit to the God of heaven, the God of the Bible, and to walk in his ways.

We ask no one to esteem old things simply because they are old, nor should they accept the new simply because they are new; but wherever truth may be found, there to gath-

er. A conservatism which clings to the good of the past, and a radicalism which is glad to welcome the improvements of the present, and with all of Spencer's "Evolution," Darwin's "Origin of Species," Huxley's "Potoplasim," Tyndall's "Prayer gauge," Paine's "Age of Reason," or Ingersoll's "Mistakes of Moses," "The Gods and other Lectures." We think in this search we may find some grand foundations, on which God's truths have been building for ages. And as we turn our gaze backward, we shall find that in more than one thing we must take off our hats in reverence to the past. Let us then search for illustrative proof of our theme from the arts and sciences, from literature and religion.

How elegant and beautiful is modern art! Aye! but how grand and magnificent was ancient art! The present forms may be more airy and graceful and harmonious than those of the past, but more stately and magnificent they hardly can be.

It was a Chinese government, and that two thousand years ago, which threw the great wall across her northern border, from fifteen to thirty feet high, and wide enough for six chariots abreast, a wall that would reach from Minnesota to the Atlantic, and yet which this Nation would find a laborious task to build around her smallest State. And Babylon, whose history is written and sealed, and her name numbered with those that have been, had her monuments and temples, her hanging gardens, and canals, from the dimension of whose ruins may be gained some idea of their colossal size and magnificence. We must also, in passing, bow to Egyptian genius and labor. "The architectural types of all other structures of antiquity sink into insignificance when compared with those of Egypt. The obelisks, pyramids, temples, palaces, tombs, and other structures with which that country abounds, are on a colossal scale, and such as can have been executed only by a people far advanced in architectural art, and profoundly versed in the science of mechanics." In their underground tombs and temples they apparently copied from the groves of nature. The great pillars of stone and marble, with their supported roofs being the nearest approach to, and copy of the trees of the forest with their overhanging foliage and supported branches. And England has done herself the honor to remove to her own shores, one of their ancient landmarks—the obelisk, called Cleopatra's needle. But there still remains in Egypt the most stupendous and wonderful achievement of human effort, which is undefaced by its four thousand years of exposure, and will never be in danger of being carried off by inquisitive or covetous nations, so great is magnitude. I speak of the great pyramid, that miracle in stone, and wonderful work of art and science, whose scientific import we will notice farther along.

From Egypt we go to Greece and Rome, and find a more finished art, a higher taste, more elegant forms and perfect harmony and symmetry in all their artistic designs. Greece, doubtless, borrowed the column from Egypt; but she perfected it, and produced the Doric, Corinthian, and Ionic styles of architecture, which have been models for all after-time. Her smooth and her fluted marble pillars, her uniform and her tapering columns, with their underlying bases, and crowning capitals, and uplifted architraves and frieze and cornice, imposing even in their ruins, are not confined to the acropolis of Athens, or seen alone in the Corinthian forum and temples, and statues of Bacchus and Diana; but they have gone to every civilized nation of the globe, and have been reproduced as the most exquisite gems of architectural forms. And our government buildings at the Nation's Capital, Post-office, Patent Office, Treasury Building; everything, in fact, from the White House to the magnificent Capitol itself, is built in Grecian architecture. Here the nineteenth bows to the earliest centuries, and from her sepulchers is glad to learn art, and follow in the old paths which she has trod.

Rome in turn begins with Grecian art, and though lacking the Grecian lightness or elegance, makes up therefor in grandeur of style. Rome also introduces the arch in architecture, the curved or semi-circular, while the pointed or Gothic form came in at a later date, in the mediæval times, and this is at present greatly used in sacred architecture. So we see how the past is furnishing the best architectural forms for our modern temples

and palaces; and should we speak of painting or sculpture, we are again compelled to go to Italy; for what names would be mentioned before those of Raphael and Michael Angelo? And what works of art are more noted than the "Deluge" and "The Last Judgment," which embellish the Sistine Chapel, or what architect has designed or worked a more imposing structure than the St. Peter's at Rome!

But we leave the realm of art to notice some facts from science. Here, no doubt, the modern school may think the laurel is hers. For behold her measuring rods, her quadrants and sextants, her lines and angles, her sines and tangents and cotangents. See her engines for construction or destruction, her pumps and augers, her microscopes and telescopes; her chronometers and compass, and magnets and electric alphabet! Behold! are not all of these the result of modern art, by means of which she plies the sciences, and brings the heavens down to earth, and weighs the lightning to do her service?

Here, we are willing to admit that the present seems to equal or excel the past. But we are not willing to admit that it contradicts the past. What God has written on parchment he has also written in stone. The parts which we study all belong to one harmonious whole, of which God is the master architect. But these moderns become puffed up with their discoveries, and try to make God's own works belie him. They call the Bible a myth, a miracle inconceivable, and Christians superstitious bigots. But can not the hoary past give us something also on the subject of science? We will produce the testimony of a single witness, viz., The Great Pyramid of Egypt, of which Prof. C. Phizzi Smith, Astronomer Royal of Scotland, says: "The Great Pyramid is the highest and holiest subject that can ever occupy a scientific society, supposed now, under an increased body of evidence to have been erected under the eye of Melchizedek, and according to a design furnished by divine inspiration. The last seventeen years (and no more) have, strange to say, shown to the eye of modern science, a most grand, ancient, solid and mysterious building, accurately fulfilling on the most crucial examination, everything that has been stipulated for, and even in a manner to make the wisest among us draw their breath in awe." From equally good scientific authority this monument is declared to stand in the center of all the dry inhabitable surface of the whole world. Hence, if there ever is to be on this globe a scientific monument, central to all mankind, the Great Pyramid already stands on that spot, and has stood there through all human history, and is gifted with special qualifications to act as that building. According to the key of interpreting its hidden language, it is a most wonderful structure, abreast with the latest developments of science, and at once both a history and a prophecy. Its base covers thirteen and a half acres; and its top reaches four hundred and eighty feet toward the sky, the highest production of human effort. From its proportionate angles and slopes and measurements, are derived a system of weights and measures, of astronomic and historic and prophetic truths. By computation from this, the distance of the sun from the earth is found to be between ninety-one and ninety-two million miles; the length of a year, in days, to be three hundred and sixty-five and one-fourth days, which will give, when divided into the length of one side of the base, a quotient of twenty-five inches, which is now believed to be the sacred cubit of Scripture, which is the pyramid unit measure for length, and which is now found to be exactly the one ten-millionth part of the distance from the center of the earth to the pole. And had the French government been acquainted with this fact when they determined the measurements for the metric system, they would (as they now admit) have taken this as their standard of measure instead of their present metre, which is the one ten-millionth part of the distance from the equator to the pole, measured upon the surface of the earth. In the northern side of the pyramid, is an opening which leads downward to a subterranean cavern, and other branches lead to rooms called the queens and king's chambers, and the grand gallery. In the king's chamber is a stone coffer, of exactly the same dimensions as the

Ark of the Covenant, in the Holy of Holies of the Jewish tabernacle.

From the length of the various passages in inches are derived some of the following views: That the pyramid was built by the sons of Seth, 2170 B. C., at which date the north star looked directly down the north entrance channel. Again, the first advent of Christ is indicated, the length of his reign, and it is also thought that the closing period, and Christ's second advent, or some other great event in the world's history, is indicated as being near at hand, even at the door. The length of the grand gallery being eighteen hundred and eighty-one or eighteen hundred and eighty-two inches, which they suppose represents so many years, and believe to be the length of the present dispensation. So that with all the boast of modern science, here, the sons of Seth, under divine inspiration, four thousand years ago, indicated with most accurate precision, the sun's distance from the earth, have preserved a universal standard of weights and measures, have written the world's history in stone, and now it only remains for us to see if her impending prophecy shall prove true, in which case, even science must cease her cavil and her boast, bow to the past, and believe all that is claimed for the great pyramid.

Again, in literature we can see how the present yields to the past. It is the ancient Grecian and Roman authors that we study in our colleges. For our eloquence and oratory we go back to Demosthenes and Cicero. For our poetry we study Homer and Virgil and Ovid, and in history peruse Levy and Sallust and Tacitus. But we have already dwelt too long in illustrating our theme, upon these points. I do not suppose the old prophet Jeremiah referred so much to art or literature or science when he said, "Ask for the old paths;" but he was pointing to grand doctrinal truths, and practical religion, and vital piety, which is or should be the main object of all pulpit effort. The old paths of righteousness, of truth, of justice, of mercy, of worship, of holiness unto the Lord; and these paths, to-day, are the old paths. This is the highway of holiness that has been cast up from the beginning, and in respect to which it might well be said, "There is no new thing under the sun." From everlasting to everlasting are thy counsels the same, yesterday, to-day, and forever. Sin is not coeval with good. Innocence existed before transgression. Paradise possessed, was man's estate before paradise lost. Evil is an innovation of the first order of things; a modern degeneracy from good. "The forsaking of God is not a 'way cast up' at all." If you read the whole verse you will see that Jeremiah has drawn a picture of men who have lost their way; for he says, "Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein." They evidently had been running across intersecting roads, had gotten off the track; for that they had been in the right course in their earlier days is evident from the history which we have of Israel, when she was beloved of God, a peculiar people, a holy nation, a royal priesthood. But by reading a few chapters here in Jeremiah we find that she had sadly fallen. She had become idolatrous, covetous, adulterous, blasphemous, trusting in lying words and vain deceit, and the prophet had to say of her, "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods, whom ye know not, and come and stand before me in this house which is called by my name and say, We are delivered to do all these abominations." Well might he in another place write, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. O that I had in the wilderness a lodging of way-faring men; that I might leave my people and go from them! for they be all adulterous, an assembly of treacherous men, and they bend their tongues like their bow for lies; but they are not valiant for the truth." What a picture of the world in general and even of modern Israel does the prophet here draw! And when there is so much infidelity, and doubt, and laxness in doctrine and practice, and corruption even in the Christian church of to-day, this may well become the warning cry that is sounded from every watchtower on Israel's walls! "Ask for the old paths, and walk therein."

One of the oldest paths, or dispensation, is God's government by law. Indeed, "order was heaven's first law," and order is law, and law is order. Everywhere is law stamped upon the visible and invisible things of creation. It is wrapped up in the seeds that are sown in the earth; it appears in emerald on the waving forests of the prairies; it is emblazoned across the vaulted dome of heaven, and is sealed in the tablets of the human heart. Everywhere is it "written, if not on stone tables, yet on the azure of infinitudes, in the inner heart of God's creation, certain as life, certain as death! I say the laws are there, and thou shalt not disobey them. It were better for thee not. Better a hundred

deaths than yes! Terrible penalties withal, if thou still need penalties, are there for disobeying." It is no objection to the permanency of law to say we are under the gospel. The gospel reveals, as nothing else could, God's most emphatic regard for law; for had there been no broken law, there would have been no gospel, with no transgression, no need of a Christ. Do we then make void the law through faith? God forbid. Yea, we establish the law! Yea, the gospel's liberty is a law itself, which binds tighter than the old law ever did; for it has to do not simply with external and formal obedience, but with the whole range of intention and motive, and heart and soul acquiescence. It is a discernment of the spirit, and cuts sharper than any two-edged sword. Talk then, as too large a proportion of the Christian church practices, about non-essentials and laxity, and license under the gospel, and you are talking in face of all law and precedent. And the itching ears of these modern days which demands something new, and the loose notions which allow our public teachers to pander to this taste, and the low standard of Christian morals, and the apparent opinion that it makes but little difference what a man believes, or even what he does, are all the result of a defection from the old paths. And as Baptists, you will agree with me that a good share of the professed Christian world has sadly erred in the very first initiatory rite into the Christian faith—baptism—both as to the manner of administering, and as to who are the proper subjects of this most significant ordinance; and as Seventh-day Baptists, I need not whisper in your ears that a still larger share of Christendom has become Sabbath-breakers and gone from the old paths which God established, and bowed down to Baal or the modern god of the sun. On both of these questions the majority are not following in the old paths, but new paths of their own making.

But even the gospel, which is regarded as a new gospel, is an old gospel. Christ was promised from the foundation of the world. No sooner did sin leave its blight upon the race, than it was predicted that the seed of the woman should bruise the serpent's head. And it was faith in this *One* that gave justification then as now. Abraham was justified by faith. Through faith, it was that Abel offered a more acceptable sacrifice than Cain. And yet the cross, the symbol of the crowning work of redemption, is, and ever has been, a stumbling block to the Jew; to the Greek foolishness. The aesthetic taste of the nineteenth century wishes to cast out the doctrine of the atonement. It is willing to believe in morality and follow, in a measure, the golden rule, and look upon Christ as a good man; but that he was divine, the very God-man, and that he bore the punishment due to sin, and that faith in him as such, and a loving submission to his will, is necessary to salvation, they do not believe! They are willing to take their chances and believe their morality can save them. To them as to the Greek, the cross of Christ is foolishness. Yet this is the old path, and the only path. There is no other name given under heaven among men whereby we can be saved: Christ alone can atone for sin, and this is in accord, not only with revelation, but with the highest philosophy, and human nature cries out for the same. "When a man has willfully violated the radiant moral law, it is instinctive, if the eyes are kept open to its light, to feel that something ought to be done, to bring about satisfactory relations between the rebellious spirit and the author of that insufferably resplendent moral enactment." Shakespeare is no partisan, and Shakespeare was a thorough student of human nature. And what does Shakespeare say on this point of guilt, and its need of an atonement. You will find it in "Macbeth." Lady Macbeth had committed murder, and though she had come to hate her crime, she found no peace, and the memory of her deed crazed her brain, and now hear the conversation that takes place, as the result of her guilt: Doctor—"Look, how she rubs her hands." Gentleman—"It is an accustom'd action with her to seem thus washing her hands. I have known her to continue in this a quarter of an hour." Lady Macbeth—"Yet here's the spot." Doctor—"Hark, she speaks; I will set down what comes from her." Lady Macbeth—"Out damned spot, out, I say! Here's the smell of the blood still. All the perfumes of Arabia will not sweeten this little hand." Doctor—"More needs she the divine than the physician, God, God forgive us all."

And so, ah, how many times have we been driven by a sense of our guilt and shame to seek reconciliation with a pure and just God. As wanderers and prodigals from our Father's house, and having forsaken our first love and the old paths of peace and righteousness we seek mediation through Christ's atoning blood.

We have thus seen how anciently nearly every thing that is good, that there is nothing new under the sun unless it be sin; that the world in a large measure copies from the past. Her best art and science, literature and religion are of great age. Beware then of modern innovations and corruptions. Touch not, believe not; but seek for the old paths, the tried and the true, and walk therein, and ye shall find rest to your souls.

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THE STANDARD SILK OF THE WORLD.

THE SUN.

SUN for 1882 will make its fifteenth annual edition under the present management; shining, says, for all, big and little, mean and gracious, and unhappy, Republican and Democratic, and virtuous, intelligent and obtuse. This light is for mankind and womankind of every age; its genial warmth is for the good, while it does not discomfort on the blistering backs of the evilly wicked.

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shall print all the news, putting it into readable, and measuring its importance, not by the yardstick, but by its real interest to the Distance from Printing House Square is first consideration with THE SUN. When anything happens worth reporting, we get the facts, whether it happens in Brooklyn or in politics we have decided opinions, and are able to express them in language that can be read. We say what we think about men and that habit is the only secret of THE SUN'S course.

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H. S. PALMITER, 112 N. Y., Nov. 14, 1881.

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. DAVIS writes of a proposed tour by himself and Erlow to several inland places, for preaching and the distribution of tracts. We shall expect to hear about it in due time.

"It is a fact well known to all," writes Bro. D. H. Davis, "that a medical missionary is of inestimable value to a mission. Their opportunities for doing good are innumerable, and their influence in winning souls to the truth very great. But of course this kind of mission work requires money to put it into operation."

BRO. CHARLES M. LEWIS accepts the Board's invitation to perform missionary work, for as much of the time during the year as he can be spared from other labors, among the feeble churches of the Central Association. We hope the churches that may enjoy the benefits of Bro. Lewis's preaching will count it a duty and privilege to contribute, according to their ability, to our funds, that they may thereby aid in his support.

MISSIONARY SERMON.*

BY REV. O. U. WHITFORD.

Text—1 Cor. 15: 58, "Always abounding in the work of the Lord."

INTRODUCTION.

The work of the Lord is the salvation and the spiritual culture of men. This work, in its purpose, plan, operation, and results, is the greatest, the sublimest, and the most glorious of all enterprises. This work is the anthropic. The Savior is God-man. The Holy Scriptures are given through inspired men. Salvation is through the joint agency of the divine and the human. God saves men through the Lord Jesus Christ, but men must accept, believe, repent, and work out their salvation with fear and trembling. In the operations of Christ's kingdom in the world, in the work of the gospel, there are two elements—the divine and the human. Every person born into the kingdom of Christ becomes not only a disciple of Christ, but a co-worker with him in the great work of salvation. He is a partner with Jesus Christ in the divine enterprise of saving men. Every Christian then becomes responsible, to some extent, for the salvation of his fellow-men. The great apostle exhorts his Corinthian brethren to always abound in this great and glorious work of the Lord. That is the sweet privilege and unmistakable duty of every Christian, of whatever name or nation. It does not mean to abound for a season, to run well for a time, but *always* abound—to be faithful unto the end. Every church and every Christian denomination should always abound in this work. That is what they are for; and to come short of that is to disregard their mission, bring reproach upon the cause of Christ, and spiritual leanness upon themselves.

But what is it to "always abound" in this work? To abound is to be plentiful, abundant, to overflow. Just as a fountain of water that is full and overflowing, so the heart and hands of the Christian are to overflow with the work of the Lord. It is always to take delight and be earnestly engaged in promoting Christ's cause. It is to be abundant in words for Jesus, more abundant in deeds for Jesus, and to freely and generously give of our means to advance his cause in the world. The result of such abounding is twofold: 1. The saving of precious souls, and fitting them for heaven. 2. The spiritual growth and sanctification of the worker, and the glorious rewards of heaven. What work can equal this! All earthly enterprises sink into insignificance before it! When Dr. Lyman Beecher, one of the greatest and ablest defenders of the gospel in this country, was on his dying bed, a ministerial brother said to him, "Dr. Beecher, you know a great deal; tell us what is the greatest of all things?" He replied, "It is not theology; it is not controversy; it is to save souls." I wish to call your attention this morning to some of the requisites for abounding in this work.

I. *A deep, genuine love of the souls of men.* Love of God begets true love of man. The love of Christ in the heart gives a yearning love for the souls of lost men. The warmer and deeper that love of Christ, the warmer and greater the love for the souls of men.

* Preached before the Seventh-day Baptist Missionary Society, at Farina, Ill., and requested by the Conference for publication.

This love of souls, so necessary to make one abound in the work of the Lord, is the same in nature, quality, and breadth, as Christ's love for the sinner. It is born of Christ. Christ's love is universal. He died not for a select few, for no choice race, but for all—the poor and the rich, the bond and the free, the black and the white, the Gentile as well as Jew. So to abound in the work of the Lord, we must possess this broad, universal love of the souls of men, whether in black bodies or white, whether of the Caucasian or the Mongolian race. Gospel love is as broad as the world, and as universal as man. It has not the narrow spirit of "O, Lord, bless us four and no more;" or, "Bless and save my people;" but "Go ye into all the world and preach the gospel to every creature." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

The first impulse of one born again, true to the Christly love of the soul, is to tell to those around what a dear Savior they have found. From this impulse—this new love in the heart—settling into a fixed principle, is the source of the true missionary spirit, the very life and energy of mission work. If a Christian person, church, or people lack in missionary spirit and energy—who do not abound in the work of salvation, which is the work of the Lord—it is an evidence they lack in a deep, broad, Christ-like love of human souls. The more this love glows and burns in the heart, the more interested, earnest, and devoted will a Christian people be in the work of saving men. The more will they pray, work, give, self-denial, and sacrifice to promote the work of the Lord. They will be abounding, fruitful co-workers with Jesus in saving the lost. All the great workers of the Christian church, all the great revivalists, all the great missionaries of the Cross, have been possessed of this love of souls, so intense as to become almost a passion for souls. John Smith, the mighty Wesleyan preacher, used to say, "I am a broken-hearted man; not for myself, but on account of others. God has given me such a sight of the value of precious souls, that I can not live if souls are not saved. Oh, give me souls, or else I die." Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labor, but die for it, with pleasure." Brainerd once said of himself, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of these things; and when I waked, the first thing I thought of was this great work." How this noble missionary did abound in the work of the Lord!

Christian people and Christian churches are too selfish in religion. They want their children saved, and may work for it. But are they as interested in having other people's children saved, and work for it? They want their church supported, but are they interested in the support of the gospel elsewhere? They want and must have the preached word from cultured minds and eloquent lips; but are they anxious that poor and feeble churches shall hear the gospel? Are they willing to spare their beloved pastor for a season, go without that these destitute portions of Zion may have the living preacher? Some are; some are not. Some churches want everything snug, nice, elegant; the best is sought, and the best is at their command; but are they dispensing the gospel to others, and giving that others may have comfortable gospel privileges? Is there not too much of the spirit, "O, Lord, just bless our church, our people, our community, our nation; and let other churches, other peoples, other nations, other races take care of themselves?" This spirit is not of Jesus. His love and sympathy went out for all. He looked upon the multitude in the degradation and misery of sin, with no reproaches, no upbraidings; but had compassion on them, and wept. He stood upon the mountain-side, looked upon Jerusalem with a heart overflowing with sympathy, wept over the condition of the city of David. The precious blood of Jesus was freely poured out for all. He calls upon his disciples to be as unselfish as he, and send the glad tidings of salvation to earth's remotest bounds. There can be no real Christian life and spiritual growth in the individual or in the church, unless there is this broad, catholic, Christ-like sympathy and love. The gospel is unselfish and widely benevolent. What every Christian needs, and every Christian people, to abound in the work of the Lord, is more of the love of Jesus, and more of Jesus' love of souls in their hearts. Says an eminent divine, "When a rosebud is formed, if the soil is soft, and the sky genial, it is not long

before it bursts; for the life within is so abundant, that it can no longer contain it all, but in blossomed brightness and swimming fragrance it must needs let forth its joy, and gladden all the air. And if, when thus ripe, it refused to expand, it would quickly rot at heart and die. And Christian love is just piety with its petals fully spread, developing itself, and making it a happier world. The religion which fancies that it loves God, when it never evinces love for the souls of men, is not piety, but a poor, mildewed theology, a dogma with a worm in the heart." May the Divine Spirit fill our hearts with more love for Christ, and more love for the souls of men, that we may more abound in the work of the Lord.

II. Another requisite for abounding in the Lord's work is a *deep sense of individual responsibility.* Daniel Webster was once asked, "What is the most important thought you ever entertained?" He replied, after a moment's reflection, "The most important thought I ever had was my individual responsibility to God." Every Christian is called into the kingdom of Christ not merely to be saved, but to help save others. He becomes a co-worker with Jesus in the salvation of men. He is therefore responsible, to a certain extent, for their salvation. Christ has placed upon his followers the work of evangelizing the world and maintaining his cause. It is true there is a divine force in this work, but there is human instrumentality. "Ye are the light of the world." Every disciple holds the position of a light-bearer. If he refuses to emit gospel light, or obscures its rays, he is responsible for the results. "Ye are my witnesses." If Christians refuse or neglect to testify of the saving and sanctifying power of grace, Christ will hold them responsible for the consequences. The promulgation of the gospel is made a Christian obligation and duty, binding upon every disciple of Christ. "Go ye, therefore, and teach all nations." If one can not go, then the duty is to send the printed page and the living teacher. If several persons enter into a business partnership, each one becomes morally and legally responsible for the transactions of the company, and the success of the enterprise. Every disciple of Christ is a partner with him, by the virtue of his discipleship, in the enterprise of saving men. Each disciple is responsible, to a certain extent, for the success of Christ's kingdom in the world. Yet how few have a deep sense of this responsibility. How apt are Christian people to diffuse personal obligation or shift it on to others. Some will make it as thin as air, or as elastic as India rubber. How many know their responsibility, but shift and shirk it. If Bro. A. hears from the pulpit direct, pointed truths, or duties sent right home, he shifts them off to Bro. B.; just fit him. Bro. B., unconscious of the fit, puts them on Bro. C.; and thus sent around on perhaps a perpetual hunt for a fit. In the maintenance of prayer-meetings, how willing are the majority, in almost any church you may mention, to put the responsibility on the pastor and the few faithful Aarons and Hurs who gather around him, forgetting that they are under solemn covenant obligations to maintain those meetings and all other appointments of the church. How apt are church members to put the responsibility upon the pastor for the cold, worldly, backslidden state of the church, when they are themselves the most responsible for it. How many blame the minister if there is not a revival every year, and yet they are the ones that prevent it. In many churches, the condition of their finances, the way of conducting business, would bring shame and disgrace upon any business man or company, and it is all because there is a shameful shirking and ignoring of personal responsibility to support the gospel. One of the chief causes why there is lack of means, lack of men, small attendance at the appointments of the Lord's house, the running down of prayer-meetings, the Sabbath-school being composed of a part, instead of the whole congregation, the financial embarrassment of churches, and benevolent societies, is the want of a deep conscientious sense of personal responsibility. Every Christian is under solemn responsibility and covenant obligation to do all he can to support and advance Christ's cause in the world. It is astonishing and mortifying, and often one is led to almost lose faith in common manliness to see what little or no sense of personal responsibility there is among some Christians, and the disgraceful shirking on the part of others, in supporting and advancing the work of the Lord. No Christian can abound in that work, enjoy religion, grow in grace, and be a useful disciple unless he has a deep conscientious sense of his responsibility to Christ and the world, in the work of saving men. How may we have

prosperous churches, prosperous gospel enterprises, prosperous missions, prosperous schools, prosperous dissemination of denominational doctrines? How may we be a prosperous people? By possessing a deep soul-spiriting sense of personal responsibility in these things and faithfully discharging that responsibility before God. We, as Christians, have our duties to God, to Christ, to the church, and to sinners. In the performance of these duties we shall abound in the work of the Lord. The gospel will be everywhere proclaimed, sinners will be saved, the heathen gathered in, and Christ's kingdom rule victoriously over all kingdoms and peoples, when every disciple, all, not a few, shall be true to duty and to Christ.

It is by each soldier feeling his obligation in doing his part that the army conquers; it is by each bee doing its work, that the hive is stored with honey; it is by each insect putting forth all its might, that the coral reef becomes an island, and cities rise upon the bosom of the deep; so it is by each soldier of the army of the Lord doing his part that the world shall be conquered for Christ; and each co-worker with Jesus doing his work faithfully that multitudes shall be saved, and rich gems shall sparkle in their crown of life.

III. No Christian can abound in the work of the Lord who does not give liberally for the support and advancement of the gospel. Benevolence, giving, is at the very bottom of the scheme, the provision, the operation of saving grace. Salvation is a gift. "God so loved the world, that he gave his only begotten Son." God was under no obligation to save man. He merited the penalty of his transgressions. It was pure divine benevolence that provided a Redeemer and a redemption. Christ was the "unspeakable gift of God." Christ freely gave himself a ransom for us. Salvation is free. "Let him that is athirst come; and whosoever will let him take the water of life freely." Every Christian to abound in the work of the Lord, must possess this gospel benevolence, and freely give as God gives him ability, for the cause of Christ. God has placed the support and promulgation of the gospel on the voluntary gifts of those who have freely received its benefits. Christ makes Christian giving a means of spiritual growth, and puts the grace of liberality among the graces of religion. He then who will not give liberally for the gospel, has not the genius, the spirit, the love, the benevolence of Christ and his gospel. A poor Protestant congregation in Lyons was trying to build a small house for their public worship. An old soldier brought all his three month's earnings. "Can you spare so much?" asked the minister. "My Savior spared not himself," he answered, tears of gratitude and love trickling down his cheeks, "but freely gave his life for me; surely, I can spare one-quarter of a year's earnings to extend his kingdom on earth." Not every Christian has this liberal spirit and sense of gratitude to God for his free salvation. A colored Presbyterian deacon was in the habit of shutting his eyes while he sang with great unction: "Fly abroad, thou mighty gospel!" and not seeing the contribution-plate. "Oh, yes!" said the plate bearer, "but you just give something to make it fly." The Word of God teaches us that we do not own a single dollar we have. "The gold and the silver are mine, saith the Lord." We are stewards of what we have, and we must render an account to him as to how we got it and how we use it. The world on which we live, all the gold and silver in its deep mines, all the possible resources of its soil, all the riches of the deep, are kept in existence to-day and to-morrow, for the ends of Christ's kingdom, that it may come in triumphant victory and ineffable glory. Whatever we have of this world above what is needed for our industries, and our comfort here, does not God design we should use to promote the work of the Lord? Does any one for a moment suppose God keeps in being material resources, just for the love of them, or that man may be gratified in the use of them? Nay, verily; they are God's means for carrying on his work of saving men, his means for accomplishing the ends of his kingdom, and when that is accomplished, the earth and all its resources will cease to be. To withhold money from Christ and the gospel, is simply robbing God. A selfish, worldly-minded, illiberal Christian can not abound in the work of the Lord. A church or a people that is possessed with the spirit of getting and holding all they get, can never be active and efficient for Christ's cause. It is all contrary to the spirit and example of Jesus, and antagonistic to the generous nature of the gospel. Those who give liberally, ungrudgingly to Christ and his cause, will abound in the work of the Lord. They will abound in prayer, in interest for every

Christian enterprise; will be active and earnest helpers in every good work. They will grow in grace, and grow in efficiency as co-workers with Christ. "There was a lad in Christ, who adopted the principle of giving a tenth to God. When he won a money-prize for an essay on a religious subject, he felt he could not give less than one-fifth of it. He had never after that been able to deny himself the pleasure of having a fifth to give. God had wonderfully blessed that lad, and increased his means, his efficiency in the work, and his enjoyment of the luxury of luxuries, the luxury of doing good. That lad was C. H. Spurgeon." To abound in the work of grace, and to cause the work of the Lord to prosper, we should give cheerfully, with system, regularity, never in spasms. It should come as a steady stream from the fixed purpose of a benevolent heart. We must give as God prospers us, in order to be blessed and to bless the cause. We regret that too many, in giving, set stakes. There are the invariable five dollar men, and ten dollar men. We are glad that God gets the five dollars, the ten dollars, but if God doubles their income this year, to be fair and just with God, they should double their giving. If he gives them three-fold prosperity they should treble their gifts; but instead of doing that, it is the invariable V, or X, when out of debt, farm added to farm, and they can count their thousands. Such givers are never active workers for Jesus, they never abound in the work of the Lord, and God's work of saving souls would never prosper in such hands. A liberal Christian is a growing Christian, a helpful Christian, a happy, joyous Christian. A growing church is a growing, spiritual church, a church abounding in the work of the Master. It shows where the heart is. I never knew a church to be spiritually lean, or die out from liberal giving. The remarks of a colored minister are in point here. "Ise knowed many a church to die cause it didn't gib enough; but I nebber knowed a church to die cause it gib too much. Day don't die dat way. Brethren, hab any ob you knowed a church to die cause it gib too much? If you hab jest let me know, and I'll make a pilgrimage to dat church, and I'll climb up by de soft light of de moon, on its moss covered roof, and I'll stand dar and lift up my hands to heben, and say: 'Blessed are de dead dat die in the Lord.'" There is no quicker and surer way for a Christian individual, a Christian church, a Christian people, to become unfruitful, backslidden, unenterprising, and dead, than to withhold giving to the Lord, to be stingy with God. May we possess the generous spirit of Jesus whose heart went out in love for all and freely gave himself for all. If there is any one thing in respect to us, as a people, which we most devoutly desire, it is that we may abound more in the work of the Lord. There is no lack of fields for labor. There is a pressing demand, a Macedonian cry, from the foreign and home fields. We need more men, more money, more devotion, more union, more consecration of ourselves and our substance upon the altar of God. To abound in the work of the Lord, in this glorious work of saving men, to do more than we have ever yet done, we must have more love for Christ in our hearts, more love for the souls of men, a deeper sense of our responsibility to God for the salvation of our fellow-men, and give more liberally of our means to the Lord and his cause. May God give us all this for his dear Son's sake. Amen.

A MISSIONARY friend has, at my request, kindly given me a statement as to "how women are bought and sold in Soochow." This statement was made to him "by one Soochow teacher, and confirmed by another, both intelligent, reliable men." My friend says, "Why women are sold is not the question that we now consider. The fact is that parents do sell their daughters, and husbands sell their wives. When a man sells his wife, the sale paper is stamped by the woman herself. The palm of her hand is smeared with ink, and makes on the paper a full, clear mark, that could not be obtained without her consent. A paper thus attested is considered a valid legal document; and if occasion demands, it is produced in court to prove that the woman changed owners in a legal manner, i. e., was not stolen from her lord.—*Woman's Work in China.*"

SEVERAL large legacies to educational institutions are recently reported. Three of these amount to \$100,000 each. Such large gifts are needed also to educate the wholly benighted in heathen lands.

REV. MR. SPURGEON is responsible for the statement that "The sport of fox-hunting costs more than \$5,000,000 a year in England, and this is more than all her Christians raise for foreign missions."

THERE are societies in China the object of which is to expose English selfishness and immorality in the matter of the opium traffic.

Education

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

"LET THERE BE LIGHT"

A HISTORICAL REVIEW

A paper read before the ... 5th day Baptist Education ... Sept. 23, 1881, and ... the Society.

BY REV. W. C.

Within six years after by Sabbath-keepers, an basis of the College at cessful operation. The originate alone in the people. With great vigor in action, they broke the prairie soil, started new methods of introduced the social ened country, and est civil and religious in the community opened and sustained. Academy with the obj of inducing intelligent to settle in their neigh the value of their prop their influence in the public affairs in their higher education for their midst, and of in tual and moral tone of

But other and high them in this work the scheme of forming dence of the observers large and fertile regi Lakes. Here they ha experiment of testing peculiar views and d ments in a fresh theat ties. Here they had hold for the protracted which must ensue, in of the rejected commu consciences of million Western States. They from experience, some culties in the progress feel more deeply than sponsibilities which t that time, thirty-seve ing members of both churches had arrived that they must partic educational revival t country; that schools be conducted for the and that through the nation must gain for a more secure standi people at Milton heart ions. They started a emy, believing that children to live and v Sabbath-keepers in t that it would enable er contact with the n ligit young men an school, from the fami ous connections, in t move false and hur themselves from the n that the managers an bath movements of th under their own sup vanced studies. The and in all the change the school from an a central and governi the vigorous and st Seventh-day Baptist and elsewhere, has b

The effort to ma such a high purpos of this purpose, has b and, as the results s successful. Few pl a more courageous, eral spirit in the m tional institution an unquestioning f permanency. Its n of the work of our e been most clearly d many of its manage mer with no pecuni with very small manifold and Her which they have ex the indifference or t they were materi strengthened their tled them to the g tion of the right m only in moderate c of Milton have t ted to meet the Is thousands of

Education Department.

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

"LET THERE BE LIGHT."

A HISTORICAL REVIEW OF MILTON COLLEGE.

A paper read before the Annual Session of the Seventh-day Baptist Education Society, held at Farina, Ill., Sept. 23, 1881, and published at the request of the Society.

BY REV. W. C. WHITFORD.

Within six years after Milton was settled by Sabbath-keepers, an academic school, the basis of the College at the place, was in successful operation. This enterprise did not originate alone in the pioneer spirit of these people. With great foresight and admirable vigor in action, they selected the location, broke the prairie soil, erected their homes, started new methods of profitable business, introduced the social customs of an enlightened country, and established the leading civil and religious institutions now in force in the community. Without doubt, they opened and sustained, at the beginning, this Academy with the objects distinctly in view of inducing intelligent families from the East to settle in their neighborhood, of enhancing the value of their property, of strengthening their influence in the management of the public affairs in their section, of providing a higher education for the young people in their midst, and of improving the intellectual and moral tone of the whole society.

But other and higher motives actuated them in this work. They had commenced the scheme of forming the permanent residence of the observers of the Sabbath, in the large and fertile region west of the Great Lakes. Here they had ventured upon the experiment of testing the power of their own peculiar views and denominational movements in a fresh theatre of marvelous activities. Here they had secured the first foothold for the protracted and arduous struggle, which must ensue, in impressing the claims of the rejected command of God upon the consciences of millions of people in several Western States. They had begun to realize, from experience, some of the severest difficulties in the progress of their cause; and to feel more deeply than ever the weighty responsibilities which they had assumed. At that time, thirty-seven years ago, some leading members of both our older and newer churches had arrived at the firm conviction that they must participate in the wide-spread educational revival then in progress in this country; that schools of a higher grade must be conducted for the training of our youth; and that through these schools our denomination must gain for its views and practices a more secure standing in the world. The people at Milton heartily accepted these opinions. They started and patronized the Academy, believing that it would qualify their children to live and work more efficiently as Sabbath-keepers in their midst and abroad; that it would enable them to come into closer contact with the more energetic and intelligent young men and women attending the school, from the families with different religious connections, in their section; and to remove false and hurtful prejudices against themselves from the minds of these youth; and that the managers and instructors in the Sabbath movements of the West should be taught, under their own supervision, in the more advanced studies. Through these many years, and in all the changes in the organization of the school from an academy to a college, this central and governing idea, viz., to promote the vigorous and stable prosecution of the Seventh-day Baptist work in the community and elsewhere, has been tenaciously held.

The effort to maintain the school with such a high purpose in view, and also worthy of this purpose, has been most trying at times; and, as the results show, has been grandly successful. Few places have ever witnessed a more courageous, self-sacrificing, and liberal spirit in the maintenance of an educational institution. Its supporters have had an unquestioning faith in its mission and permanency. Its need in the development of the work of our churches in the West has been most clearly discerned. The labors of many of its managers and teachers—the former with no pecuniary, and the latter often with very small compensation—have been manifold and Herculean. The patience which they have exhibited in submitting to the indifference or neglect of people whom they were materially helping, has really strengthened their own purposes, and entitled them to the good-will and the admiration of the right-minded everywhere. While only in moderate circumstances, the citizens of Milton have frequently and wisely contributed to meet the pressing wants of the school. In thousands of minor details, they have, un-

observed and without a murmur, aided the students and the teachers to procure the necessary means for prosecuting their studies or instruction. There are few enterprises which tax a community more continuously and in more different ways than does a popular academy or college located in it. At least, this has been our experience at Milton. In no other society where a Seventh-day school has been established, has the opposition of a portion of the First-day observers been, at times, more outspoken and more annoying. It must be confessed that a considerable share of this antagonism has been needlessly and recklessly aroused by a few supporters of the institution, which has since been compelled to pay the harsh penalties with added interest. But some of these opponents of our views and purposes have always fully comprehended the power which the school exerts in strengthening our people, and they have systematically sought to destroy or cripple it for this reason. They originated and had chartered, over a score of years since, another academy in the place, and secured several hundred dollars toward the erection of a commodious building for it. They failed in this project; but their disappointment has rankled ever since in the minds of some of them, who have embraced every occasion to weaken the school in the number of its students and in the confidence of people living more remotely from Milton. It has been the great misfortune of the college that it has received but very little financial aid from the Seventh-day societies, located at any distance in the West from the place. Of the forty-two thousand dollars invested at the present time, in the capital stock of the institution, less than five hundred have been subscribed by Western Sabbath-keepers who have not resided, or are not now residing in Milton. This is the case when the school was, for years at the outset, the only one in the Mississippi Valley which recognized the Sabbath; and has been now for fourteen years the only college among us in this valley. It has been prevented, by the existence of academic schools in our other Western societies, from soliciting the attendance of students from those societies and the localities adjacent to them. In comparison with the schools of our people in the East, it has not enjoyed their privilege of securing patronage from a goodly number of the communities of our order. It has truly respected the endeavors of our other churches in the West to establish academies in their midst, for the purpose of attracting families to their locations, and of securing greater consideration abroad; but it has felt, nevertheless, that its claims as the pioneer academy, its value, as a college, in advancing the cause of the Seventh-day Baptists in the West, and its struggles throughout its whole history in poverty and under the heaviest responsibilities, have not hitherto been justly regarded by many of our people outside of the place. The surpassing affection and confidence which the teachers and students of the school have received from many Seventh-day and First-day people in its immediate vicinity, have been often in strange contrast with the distrust and positive coldness sometimes shown them by members of other prominent societies among us. But the school has labored uncomplainingly and faithfully, a score and a half of years, in the overwhelming belief that its superior location, its chosen mission, its skillful administration, its meritorious teaching, and its commanding influence would sometime win the good-will and support of our churches in this land of the prairies. All the present indications show that the school is now, in this respect, attaining the desired success.

Fourteen years ago, this institution enlarged its facilities and became a college, still retaining fully its academic character. This change was affected with the knowledge that it is extremely difficult to maintain, for a length of years, a mere academy in competition with the efficient graded and high schools of our Western States, and particularly of Wisconsin. The results have proved the correctness and the wisdom of this movement. Besides, it was conceived that the collegiate school would be more useful to the many young people who attended it, and would be better adapted to promote the interests of our churches. It is in the higher branches of learning that the questions which grow out of our denominational views and practices, are most frequently and thoroughly discussed. In the more advanced departments of the physical sciences occurs the examination of those topics with which the skepticism of to-day is combating the essential doctrines and facts of Christianity. It is during a young man's college career that he usually forms the plans and adopts the opinions which control him through subsequent life. It is such a school that the managers

and teachers have usually a stronger sympathy and a closer connection with the operations of the religious people who support or patronize the school. It is wiser to have the complete, rather than the partial, training of a young person whom you desire to employ in your Sabbath-keeping societies, or to maintain and propagate your doctrines and policy among strangers.

To my mind, financial management of the Milton school has been among its chiefest features. I am acquainted with no other institution of learning in this country, which has accomplished more work and reached a higher standing in the minds of intelligent men, or such limited capital. It would be easy to name academies and colleges, in both the East and the West, with five-fold or ten-fold the money invested in each school, which have never been attended by an equal number of students, and have exerted far less influence through the past quarter of a century upon the people in their vicinity. For every ten dollars contributed to the stock of the institution since it was first started, some one pupil has been taught in its classes from a single term to seven years. With an annual expenditure of about three thousand dollars for teachers' salaries and for incidental items, the college has instructed, each year, more students, and graduated a larger class than each of many institutions of the same grade in the West, whose current expenses are four and six times this sum. And what is pre-eminently true in this case, the instruction at Milton is usually regarded as thorough, and more practical. The attempt has been made with the utmost care, for nearly twenty-five years, to make every dollar placed in the buildings and apparatus, and every dollar expended in the payment of the teachers' wages, to produce the largest possible results in the education of the students. I know that prominent citizens of Wisconsin, who have had great experience in conducting similar schools, have often expressed their marked surprise at the small cost at which the college is sustained. It would be useless to mention here the economy, the toils, and the self-denial practiced for years by the teachers and the leading supporters of the institution, in order that it might be kept in operation, and that it might exhibit to the world its right to a permanent existence. This marvelous success has been gained while it has been burdened with debts, contracted over a quarter of a century since, in the erection of necessary buildings. For a long time, the people of Milton, who have furnished at least thirty-eight thousand of the forty-two thousand dollars, invested in the school, were so crippled by other pecuniary obligations, that they could not liquidate in full this indebtedness. Most happily, the past Summer, it has been entirely removed by these people; and all other incumbrances of the same nature, incurred quite recently for the employment of teachers, will soon be lifted from the college by the valid subscriptions obtained for this purpose at Milton. Yet strange and unjust as it may seem, the only adverse criticism of any serious moment which has been urged against the administration of the school for many years, has had sole reference to its pecuniary affairs. I will not here mention the charges and insinuations on this subject which have sometimes been most industriously circulated at home and abroad. That they are unqualifiedly false, every teacher and every trustee of the institution, well acquainted with its management, knows most surely; that they are cruel, the pain and injustice which self-sacrificing and industrious teachers and trustees have had to suffer in consequence, abundantly testify; and that they have been most hurtful to the college, the most casual observer has not failed to note. Knowing almost every item of income and expenditure of the school for over twenty years, I assert most positively that not a dollar ever contributed to its benefit has, in that time, been misappropriated or misapplied to any use, as contrary to the directions or expressed wishes of its giver. It is impossible for any enemy of the college to controvert successfully this statement. Always the most scrupulous care has been exercised by its officers and board of trustees, in the handling and using the sacred trusts committed to their oversight.

The crowning event in the history of the financial condition of the school, occurred on its last Commencement Day. At that time, culminated an effort which had been made, during the last two years, to raise sufficient contributions to cancel all the debts of the college, and to secure the basis for a large and available endowment fund. On this occasion, there were gathered old friends of the institution, the trustees, nearly all the teachers, former graduates, present students, many citizens of the place who had never before assisted the college, and some stran-

gers from a distance; and in the midst of a scene of great enthusiasm, when rousing speeches were made, and the usefulness and the crippled state of the school were described with masterly effect, these grand results were secured. There was present our beloved brother, Geo. H. Babcock, without whose magnificent subscriptions the persistent effort of the college would have been fruitless. He then promised to give to the endowment fund of the school, ten thousand dollars, as soon as contributions should be raised to pay off all its indebtedness; and another ten thousand, when the alumni and other friends of the college should secure an equal amount for the permanent endowment. The effect of these propositions was simply magical. As at the touch of a wand, the donations came from the people in sums from five to five hundred dollars, and nearly enough money was pledged on the grounds to cancel the debts. The balance was secured in a few days. The committee who had been operating among the alumni of the institution, began their efforts with renewed zeal, to raise subscriptions so as to secure, at an early day, the use of the full endowment. I understand that they have now obtained nearly three thousand dollars for this object. New courage has been infused into the hearts of the patient supporters of the college, its timid friends have once more been emboldened, its foretellers of a disastrous end have been astonished and silenced, and its most ardent admirers have been filled with joy too full for utterance. The liberality of Bro. Babcock, whose praises are spoken in all our homes, and the prompt action of the people at Milton, have awakened a new energy and strengthened the spirit of self-sacrifice in the hearts of the teachers, the many burden-bearers, and the struggling students of the college. Its future usefulness is, in their opinion, not only placed beyond any contingency, but very greatly enhanced.

The school is distinguished, particularly in our State, for the remarkable influence which it has exerted for years upon the movements in public education. It has always felt a deep interest in the work of the common schools. It has prepared thousands of teachers for such schools. It has clearly understood their peculiar needs, and the best means of supplying these. It has maintained a cordial sympathy with the intelligent workers in all departments of private and public instruction in the State. It has been represented for a long time in its most influential bodies of educational leaders. It has often contributed to its educational literature, and taken part in its most earnest discussions on educational subjects. It has enjoyed a privilege, which is rarely bestowed upon any similar school in this country, viz., of furnishing, for nearly eight years, the officers who have stood at the head of the entire public school operations of the State, and managed them with the same spirit which has characterized the college. But its greatest contributions to popular education, consist in the scores and hundreds of carefully trained and most successful teachers, whom it has furnished for their present positions in the district schools, the high schools, the academies, the State Normal Schools, and the University of Wisconsin. They from a body of vast power, which is everywhere acknowledged in the State.

Owing to our peculiar religious standing, and our unlikeness in some points of practice to other Christian people, the school has attracted for years many students whose parents have no settled religious convictions, and are inclined to oppose the leading churches of this country. These students are themselves usually indifferent to the truths and facts of religion, or entertain skeptical views thereon. Many of them are young people with naturally keen intellects, and understand the hackneyed objections against Christianity. They have given the occasion, as well as imposed the additional duty upon the college, to endeavor to cultivate, as fully as possible, a reverent and believing spirit in them, as in other classes of the students. The teachers have vigorously labored to effect this result by giving careful and unsectarian instruction on religious topics in the recitations of the more advanced students; by talks at the morning chapel exercises; by lessons taught at stated times in the Scriptures; by weekly prayer-meetings; by private interviews, and by inducing the students to attend the regular services in the churches of the place. How well the institution has succeeded in this endeavor, the many and earnest Christian youth, formerly unbelievers and now at work in their trades and professions throughout the country, can give most willing evidence. In consequence of these facts, the school has become well known for its contests with infidelity, and for its converts to the Christian faith. I

have never found in any similar institution a more persistent, hearty, and thoughtful devotion to the truths of the gospel.

As is well known, a large share of the students at Milton—fully two-thirds of them—have been, for many years, connected with the First-day families of the surrounding region. The convenience of the location, the thoroughness of the teaching, and their respect for the faculty of the college, have led them to be enrolled through successive terms in its classes. It can be truly said that, while in attendance, they have not cultivated any stronger prejudices against the school and against our people. In fact, they have almost universally formed a high admiration for the qualities and achievements of the Seventh-day denomination, and feel a warm interest especially in their educational movements. The college has nowhere any stronger friends than among these old students, who defend its reputation, repel most promptly the slanders against its managers, and labor to secure patronage, money, and public respect for it as their Alma Mater.

As I have said before, the school has worked, through all the years of its history, to place itself in living connection with all the people of its immediate vicinity, and with the Sabbath-keepers elsewhere in the West. It has cherished no hostile feelings against any institutions of learning established by our churches in any section. It has rejoiced in their successes, and regretted the sudden failures of those which are discontinued. It has secured the annual attendance of two to four hundred young people, mainly from the families of the place and adjacent towns. Its confident expectation, for many years, that the youth from the more remote settlements of our people in this Western region, would come in goodly numbers under its instruction, is now in process of realization. They are registered in all the classes of both the academic and the collegiate courses of study. Others will soon accompany them.

The institution provides, as it always has done, its best facilities for rooms, board, and instruction, so that students born in poverty can avail themselves of these. Its strongest sympathies are expressed toward the young man or woman striving to acquire a fair or complete education, and earning his own means to accomplish this object. It has always consulted the natural abilities, the attainments, and the personal preferences of its students, in advising them what studies to pursue. It does not serve up to its classes any one-sided and old-fashioned system of instruction, which disregards the demands of the present generation and the modern progress in the sciences. It presents a large variety in the combination of the common, practical, linguistic, philosophical, and literary branches, and gives each student the option of what course he will study. It proposes, with every enlargement of its facilities, to increase its usefulness in the community and among the young people who accept its training. It addresses the parents of the active, intelligent, and ambitious boys and girls of the country, with the language reported of Socrates, the most perfect teacher which the heathen world has ever produced, when, to the inquiry of the Athenian father, "What can you do for my son whom I commit to your care?" he replied, "I will return him to you a better man." It now seeks the recruits for its classes, not only from the homes of the people in its neighborhood, but from the families belonging to our churches in this Western land; and pledges to impart to these recruits the best intellectual and moral culture within its reach.

PLAIN WAFFLES.—One pint of sour milk, two eggs, whites beaten separately, two tablespoonfuls of butter; one tablespoonful of sugar, one full pint of flour, and two-thirds teaspoonful of soda dissolved in one tablespoonful of boiling water put in the last thing before baking.

THE man who leans to his own understanding when that understanding conflicts with the revelation of God's will, puts his highest interests in jeopardy, and exposes himself to immeasurable sorrow.—*Zion's Herald.*

CRACKERS.—Twelve cups of flour, two cups of lard, one teaspoonful of salt, and one-half teaspoonful of soda. Mix in the lard well; add water enough to wet up; pound fifteen minutes; roll out, cut in rounds, and bake.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.—*George Macdonald.*

THE man whose thoughts, motives, aspirations and feelings are all devoted to himself is the poorest of judges as to the effect of his own action on other men.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 24, 1881.

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

ALL HANDS LAY HOLD.

D. E. M.

An eminent American divine has put on record the following vigorous exhortation: "Let us quit this grand farce of trying to save the world by a few clergymen, and let all hands lay hold of the work. In most churches to-day, five or ten men are compelled to do all the work. A vast majority of churches are at their wits' end to carry on a prayer-meeting if the minister is not there, when there ought to be pent-up energy and religious fire enough to make a meeting go on with such power that the minister would never be missed. God has promised victory to the church, but not as long as out of five hundred troops four hundred and ninety-nine refuse to shoulder the musket and fill the cauteen."

The picture is but too true to facts. It is a discouraging feature of almost every Christian community, that only a very small proportion of its members have much to do in taking care of its interest, and achieving its success; and, in consequence, that success is far less marked than it ought to be. Whose is the responsibility? There is loss, incalculable loss, from such a state of things. If it were possible that a half dozen faithful brethren and sisters could keep up the general financial affairs of a church of three hundred members, and a dozen devoted, praying souls could maintain a vigorous prayer-meeting, and a hundred and fifty or two hundred should regularly and worshipfully attend Sabbath service, it still remains that there is weakness where there ought to be strength; and, just as might be expected, the blight of decay always comes most rapidly upon those most given to skirting responsibility. Make-shift as we may, there is but one way to vigorous, and therefore joyous, Christian manliness, and that is the divinely-appointed way of work—not fitful, nervous and extemporaneous gushes of vitality, to be followed by long spells of indifference and neglect; but steady, every-day devotion, to just what comes of Christian service. Such faithfulness will make brawn and joyousness in any Christian life, be that life called to "work out its salvation" on the plain of the commonest opportunity, or in the arena of larger and more daring devotion. Work, hard work, is God's law of life, and he has ordained, in as much beneficence as wisdom, that "if any man will not work, neither shall he eat."

This law covers the whole nature of man. The spiritual nature will as surely dwarf by disuse or misuse as will the mental and physical natures. The "woe" that God has pronounced upon those "at ease in Zion," is just as philosophical as it is fearful. The "woe" is germinal in the "ease." The one grows from the other by as natural processes as those by which thistles come from their seeds. God's bitter curse upon Meroz was none the less bitter, and none the less deserved, because Israel was redeemed without the help of Meroz. Enough that she "came not to the help of the Lord against the mighty." There was a curse inhering that very neglect.

Some stimulating examples of common devotion to common interests have become historic for our encouragement. We have been studying one of them in a recent Sabbath-school lesson. When the tabernacle was to be built at the foot of Sinai, and the plan had been given to Moses by the divine Architect, a call was made upon the people to furnish the means. It is to be a costly structure. Not less than a million dollars worth of material and work will be needed. Can it be collected from a people but just escaped from bondage, and with but little worldly substance? But there are two million of them, so that it will amount to only half a dollar for each, if evenly divided among them. Instantly, that great encampment is turned to a busy hive of workers. God's house must be built, and all must have a part in the work. And there was system and order, so that all could help according to their ability. God inspired Bezaleel and Aholiab as master workmen, and they taught others, so that every part of the immense structure was under direction of skilled overseers, and ready hands awaited their orders, while all around in the tents of all the tribes, busy fingers were plying their rude shuttles and spindles, manufacturing the curtains which were to constitute the greater part of the structure. Some of the women could weave the purple and fine linen for the nice cur-

tains, while others only knew how to weave the coarse fabrics of goat's hair for outside coverings. Each did what she could do best, and all did something. And so with the men. Some did rough work, some fine work on the building, while others who did no work gave material. Women took off their rings and bracelets of gold. Men, princes, gave of their precious stones, till such a stream of valuables poured into the treasury that Moses had to issue an order to stop the contribution, as enough, and more than enough, had already been contributed.

The secret of the success was in the fact that all hands took hold of the work, and cheerfully contributed something to carry forward the work in which all were interested. Where such a spirit prevails, God's work will go forward, and his cause will prosper. When the walls of the once proud capital of Judea had been in ruins for long years, God inspired the heart of a young man away in captivity to go back and rebuild them. He went, organized the work, inspired the people, and all classes went at it with a right hearty good-will, all working at what they could do best, each over against his own house, and all under the unquestioned control of their indomitable leader. Such was the order and industry that in the incredibly short space of fifty-two days the massive wall, with its impregnable gates and lofty tower, stood up around the city of God, to the glory of his name and the dismay of his enemies. The sacred historian has let us into the secret of the marvelous achievement by recording that "the people had a mind to work." Who can tell what walls of defense might not be reared around our broken Zion the coming Winter, if only "the people," all "the people had a mind to work." Let the ministers work, to be sure, and let all the people "fall in," and see if God will not pour out a blessing that we can not contain.

OUR OPPORTUNITY.

It is said that Daniel Webster once remarked that there were three essentials to a great orator: the man, the message, and the occasion. The man must be of great heart and of mighty convictions; the message, some great truth, stirring the very depths of our being; and the occasion, the concurrence of startling events calculated to draw attention and impress the hearer. Such an orator was Demosthenes, when the freedom of Greece was the thrilling message, and the march of Philip's army furnished the startling occasion. Such an orator was Cicero, when the safety of Rome, and the lives of her people, was his plea; while the deadly conspiracy of Cataline, and the impending ruin of the city, stirred all hearts to listen and act. Such an orator was Patrick Henry, when human freedom was his cry; while the warships of England, and the tramp of the invading army, gave a startling interest to his words.

But above the oratory of senate or forum or council chamber, stand the orators of the Bible, with deeper convictions, with a more momentous message; while death and the judgment give infinite importance to the occasion. Inspired by the Almighty, and thrilled with the conviction of eternal realities, their message was from God, and had to do with man's everlasting destiny in blessedness or woe, while the speaker stood between the living and the dead to deliver his message. No wonder, with such themes as God, sin, salvation, judgment, heaven, hell, they could speak, and the momentous message challenged attention. No wonder, with such a message, and with such surroundings, we have the fiery zeal of Elijah, the fervid paths of David, the lightning flashes of John the Baptist, and the irresistible logic of Paul. Indeed, no human orator furnishes such a spectacle as John the Baptist on the banks of the Jordan, rousing a nation from its moral lethargy, drawing them from their homes to the wilderness, cutting them down with his terrific eloquence, till they publicly confess their sins, and bow under the baptismal waters in obedience to his command. No human orator can furnish a parallel to Paul the Apostle in bearing the message of salvation throughout the then known world, to myriads of people fast going down to death. Surely he was called of God, and charged to bear the message of life to the dying. The man, the message, and the occasion, were pre-eminent.

But that same message of life has lost none of its importance in the eighteen centuries; nay, verily, gained in interest as the end draweth nigh; and is yet to be borne to nine hundred millions of our race; and God calls upon us Seventh-day Baptists to do it. To the other five hundred millions, bearing the name of Christians, God calls upon us to bear the message of Sinai: "Remember the Sabbath-day to keep it holy." This mes-

sage, not of man, nor of angel, is the immutable law of the Lord of Hosts, for all the race, Christian and heathen. The occasion is also opportune. The world is getting ripe for Sabbath truth. The Sunday is fast losing its hold upon the Christian world. The Church pleads, remonstrates, and even threatens violent measures, but the case grows steadily worse. Skeptics and infidels raise the cry, "Where is the Bible proof for the Sunday festival?" The attention of thoughtful minds is being turned to this message of God; and, wherever presented, in church, or tent, or popular gathering, draws increasing audiences, and gathers increasing interest. Surely God is getting the world ready; the occasion is upon us; the message is committed to us; and who will be the Elijah, or John Baptist, to bear it to the world? And all may carry this message, for even the weak become mighty when God fills the heart.

Beloved brethren and sisters, the call, the message, and the occasion are supreme; and may I not ask the young men of our denomination, and the young women, too, "Who knoweth whether thou art come to the kingdom for such a time as this?" L. R. S.

PRINTED TOPICS FOR PRAYER-MEETINGS.

This subject has already been presented in our columns, but perhaps if treated in a prayerful spirit, it is not exhausted.

Does it conduce to the interest and profit of a prayer-meeting to use printed topics? We have used them in our prayer-meeting for nearly three years. At first, it was a change, and change is often a good thing. We liked them so well the first year that we concluded to try them a second. The second year, we used the programmes that had been prepared by the Fraternal Union, and we succeeded so well that we are now on our third year. I do not think that we shall have a printed programme next year. Not to have will be a change; but then I believe prayer-meetings ought to be conducted, not always, but for the most part, by the topical method.

We have found that, upon the whole, the members present do not take part so freely under the lead of a printed programme, as without it; but it does not follow that the topical method is to blame. Individuals do not study and think and pray over the subject selected during the week as they should, and hence, when they come to prayer-meeting, they have not a thought they wish to express upon it. But that is the very design of the method. Without complying with this condition, the method can not be a success. And yet in three evenings out of four, a live, faithful, spiritual-minded leader of a prayer-meeting will have a subject to which he will turn the thoughts of those present. It is not best always to have it printed at the beginning of the year, neither is it best always to announce it a week before. The element of surprise has its value in conducting a prayer-meeting as well as in preaching a sermon. Let the pastor reflect upon the needs of those who usually attend, and select his topic accordingly; and also select some appropriate scripture, and study it so as to remark upon it, with his topic and purpose in view; let him previously make it a matter of closet-devotion, and then, with his heart deeply moved, and his mind filled with his subject, he can not fail to lead the minds and hearts of others in the same direction. And if the heart is touched and the intellect quickened, by the opening remarks of the pastor, the tongues of those present will be loosened, and we shall not have to complain of none to take part.

Use the printed programmes, and do not use them; a change is often a good thing. I find that when I select the topic myself, I become interested in it, I study it up better, I pray over it more; and when I have done this well, we always have a better meeting.

The Winter months are just setting in; we have from thirty to sixty at our prayer-meeting; others have more, some less. Oh, for a baptism of the Holy Spirit upon all of our prayer-meetings, that the coming Winter may witness a deep awakening in our churches, that many backsliders may be reclaimed, and many sinners be converted to God! If this great blessing is to be realized, it must begin in our prayer-meetings; or, more correctly, it must begin in the closet-devotions of the individual members of our churches. E. M. D.

NEW SUBSCRIBERS sending two dollars in advance for the SABBATH RECORDER, before the close of this year, will be furnished with the paper from the receipt of the subscription to the close of 1882.

PRESIDENT ALLEN, of Alfred University, is to preach the Thanksgiving Sermon, at

the First Seventh-day Baptist Church of Alfred.

Communications.

ELD. HULL'S FIRST VISIT TO RHODE ISLAND.

His first sermon at the Hopkinton Church, R. I., is quite distinctly remembered. It was a beautiful Summer day. The congregation was not as large as usual, for, by previous notice, the older of the two ministers who supplied the desk, was absent. Eld. Wells welcomed the new minister to the pulpit, and handed over to him the services of the hour. Quite a good congregation watched the new minister with close attention, for every motion was new. His tall form, his bold and earnest manner, his piercing eye, and his voice so full of tenderness, these rare gifts captivated us.

He took for his theme, the Christian soldier. Following his subject, he drew up the soldiers of the cross in line of battle, and, at the command to fire, a click was only heard. Their powder was wet. His illustrations were so natural that they could be easily understood and readily applied. In the application of his subject, it seemed to us that the backslider would almost wish to shrink from his seat. A few expressions of the preacher seemed to us dark. He said he had thought of the Hopkinton Church until he could not rest. Frequently he had found his pillow wet with tears, as he thought of the condition of this Mother Church. How could he feel such an interest for us? Though an uncultured youth, we felt a pride in the prosperity of the old Church. Had heard the members speak of the Church numbering about nine hundred, and we sometimes felt vexed to think there was coldness between our two ministers. The older was said to be conservative; the younger was known to be radical. After the dismissal, many expressed regret that our pastor could not have heard the sermon, for the preacher seemed to know all about us. As we thronged the river path, back to our homes, the new minister was all the talk. "I wish all the folks could have heard the sermon to-day;" "Why, he took off his coat as if he were going to mowing;" "I wonder if he could not stay here awhile." Meetings were held in the adjoining neighborhoods. We gathered up the hay with dispatch, to attend the meeting at 4 o'clock. Kenyon School-house was quite convenient for meetings, but it was full, and many stood outside. By standing on the banking, and looking through the broken glass, we could see the preacher, and heard him read for a text, "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." Others crowded to see; we could only listen. But God, in great mercy, sent an arrow of conviction to my heart, and there I felt, as I never felt before, that I was a lost sinner. Meetings soon commenced at the church, and every day they seemed to increase in interest. In addition to his sermons, his exhortations touched the heart of the congregation. The old men were encouraged; others were kindly admonished; while the young were earnestly invited to Christ. On a beautiful morning, the people thronged to the house of worship. At an early hour, the men's gallery was full to overflowing. As we stood half-way up the stairs, we felt pressed to confess our sins and plead for mercy. The light came. Hearts in penitence and contrition could see why Eld. Hull wept over the backslidings of this people. His sermons seemed to grow more solemn and searching. In different neighborhoods, many were under conviction. Some sought in the woods a place for prayer. Others were confessing to parents; and unitedly, from both galleries, we crowded around the altar. Eld. Hull was greatly affected, and, in prayer and tears, he entreated the Lord to come then, by his melting power. Our two ministers stepped forward, and, in tears, embraced each other most affectionately. There was weeping all over the house. The dear old pastor exclaimed, "Surely the Lord is in this place, and I knew it not."

From this time, a general religious interest, like a good rain, spread all over the town, and, by its healthful influence, reached large numbers in the adjoining towns. Some came from quite a distance to tell what the Lord had done for them, and, by their consecration, added to the large number who owned the Savior in the ordinance of baptism. In this meeting, Eld. Hull revealed the natural endowments of a great and good man. There was, in his constitution, a vein of sprightliness, which made his conversation attractive. He had a keen sense of propriety, which needed only the touch of time to complete him a Christian gentleman.

But it was the overflowing of a large heart that led him to grasp the world and lay it at the Savior's feet. The gospel message from his lips reached the heart of his hearers, and led them to the Cross for hope and comfort. But he is gone; a great and good man has gone to his reward. Large numbers will remember him with pleasure. Many, encouraged by his counsels, passed over the river before him, ready to welcome the honored servant of God, as he passed from us, to the haven of rest. L. M. COTTRELL. ALFRED CENTRE, N. Y.

H. D. CLARKE TO THE YOUNG.

LEONARDSVILLE, N. Y., Nov. 15, 1881.

Dear Young Readers of the Recorder:

When I read the interesting report of the Milton Mission Band, I thought I would address them a letter of encouragement and a few words of exhortation. Being a young man myself, I could do this with some degree of boldness rather than those older and riper in experience. Upon reflection, I determined to include all the young people of our denomination, and address them through the RECORDER, and so pardon me young friends for this digression.

The relation which you sustain to the church and to the world is, in some respects, peculiar. It is our lot to live at a period in which our influence in deciding the permanency of our institutions must be felt more deeply than at almost any other, for it seems to be generally admitted that we are approaching a period when our principles will have acquired an acknowledged stability, or be swept away. Living at this period, and destined soon to take the control of the great moral machinery of the age, we see the necessity of co-operating with our more experienced Christians for the accomplishment of their wise and benevolent plans. We can not wonder that those at the head of the great Sabbath reform movement should desire to enlist our influence in behalf of the object they are laboring to accomplish. Let the young of this generation enlist heartily in favor of this work, and what a grand movement in behalf of Jehovah's despised truth would be made. Future generations, coming up under the influence of an enlightened public opinion, would not need to be exhorted to have no fellowship with those unfruitful works of darkness; and if they refuse to walk in that light, then nothing remains to be done but for the faithful few to wait patiently the coming of their Lord.

Another reason why young men and women should enlist their most active efforts in this cause is, that, as a class, they will soon combine most of the vigor and enterprise of the age. The old veterans of the cross, who have so long stood shoulder to shoulder, rolling along the car of reform; whose hearts have been cheered these many years only by the promises of God, will soon be beneath the clouds. When that day comes, upon whom shall this great enterprise devolve, if we are not prepared to take it into our own hands? O that we could fully realize our position, and feel that a little while hence we must be the acting members of society, and must take the lead in this and all reformatory works. And what is now necessary? That we be well informed on the subject, that a thorough Bible knowledge be obtained, and that we join our efforts with others now leading, so that when the day comes for taking the whole work into our hands, we may be prepared to do it intelligently and successfully. Wherever young people have heartily enlisted in the work, they have shown what grand results can be accomplished by their instrumentality. How often and earnestly did our dear father in Israel, Eld. N. V. Hull, write to and encourage the young people in his editorials. There can be nothing more noble and praiseworthy to do. God makes special promises to us. Said one who had more than ordinary interest in young people: "If we were to suggest motives to induce the young to come forward to the work and labor for truth, according to their ability, we might urge it from the influence which it will exert upon their own character. Such a service will quicken and brighten your powers on the one hand, and will elevate and purify your dispositions on the other. It will also fit you to labor more successfully in other departments of action, and will, more than almost anything else, expand your benevolent feelings to embrace the wants of dying men. And while a benign influence is exerted upon your own characters, who can estimate the amount of blessing that will be secured to your fellow-men."

I believe it is "high time" to commence an intelligent and zealous work in behalf of the truth which distinguishes us from the great mass of professed Christians. Indeed, such a work is already in progress. It will not do to depend upon spasmodic efforts. It

will not do to place our power of oratory to the power of the truth. As Sabbath-keepers we are called to be heaven-born; have our Christian standing; please God rather than man; have faith in the justness of our cause; courage to defend the truth; and the glory of the Lord.

Home

The South-Western Year

The South-Western Yearly Session of the Seventh-day Baptist Church at Long Branch, N. J., Oct. 7, 1881, for annual Session.

The meeting was called by Moderator, J. G. Babcock.

The Introductory Sermon by Rev. S. R. Wheeler, from "After the Sermon, and Day and Hour," the Moderator, J. G. Babcock, T. A. Petty, a Committee on Religious Singing, "The Great P. M. Adjourned, after benevolent contributions, to 2 30 P. M.

AFTERNOON SESSION. Called to order by the Moderator, J. G. Babcock.

Remarks and prayer by the special interest of the Church.

Remarks concerning the religious feeling was made by S. R. Wheeler gave statistics of the Pardee Church. "Working condition as it should be." Prayer by Wm. S. Furr.

Remarks by S. R. Wheeler of the Brookfield Church, 1881.

Interesting remarks by J. B. Lewis, an isolated Sabbath-keeper of the Long Branch Church.

Encouraging remarks by the Orleans Church; stated Sabbath-school there.

S. R. Wheeler spoke concerning Loup and Harvard Churches. A season of prayer was held.

Voted, that the Moderator and Standing Committees, and the Committee on Religious Singing, report as follows:

Preaching, Sabbath evening at 7 o'clock, by H. B. Lewis, followed by the singing, by H. B. Lewis and S. R. Wheeler.

At 8 o'clock P. M., Sabbath evening, after the singing, by S. R. Wheeler.

Preaching on First-day at 10 o'clock, by J. B. Lewis.

At 7 o'clock P. M., preaching by J. B. Lewis.

The report was adopted by the Moderator and Standing Committees.

On time and place of holding the next session, Joel J. Babcock and Russel Maxson.

To nominate Officers for the next year, Mrs. E. W. Petty, and J. B. Lewis.

To nominate Sabbath-school teachers, Mrs. Sarah S. Babcock and J. B. Lewis.

On Resolutions—S. R. Wheeler, J. B. Lewis, and G. Hurley.

Voted, that the committee on time and place of holding the next session, report as follows:

Adjourned, after prayer by S. R. Wheeler, and preaching by S. R. Wheeler, "The faith hath saved thee."

Sabbath morning, sermon by J. B. Lewis, text, John 4: 35, 36.

The congregation was dismissed.

First-day evening (evening) sermon by S. R. Wheeler, text, John 4: 35, 36.

FIRST-DAY MORNING. The meeting was called by the Moderator, Prayer by J. B. Lewis.

The Committee on time and place of holding the next Session, made the following report:

Your committee on time and place of holding the next Session of the South-Western Yearly Session of the Seventh-day Baptist Church at Long Branch, N. J., Oct. 7, 1881, for annual Session, report as follows:

Resolved, that the committee on time and place of holding the next Session, report as follows:

Resolved, that the committee on time and place of holding the next Session, report as follows:

was the overflowing of a large heart... The gospel message from reached the heart of his hearers...

will not do to place our dependence upon the power of oratory to move men's hearts. As Sabbath-keepers we must possess principles heaven-born...

Home News.

The South-Western Yearly Meeting.

The South Western Yearly Meeting of the Seventh-day Baptist Churches of Missouri, Kansas, and Nebraska, convened with the Church at Long Branch, Neb., at 10 o'clock A. M., Oct. 7, 1881, for its Fifteenth Annual Session.

The meeting was called to order by the Moderator, J. G. Babcock. Prayer by the Moderator.

The Introductory Sermon was preached by Rev. S. R. Wheeler, from Exod. 3: 2.

After the sermon, and singing "Every Day and Hour," the Moderator appointed J. S. Babcock, T. A. Petty, and L. S. Davis, a Committee on Religious Exercises.

Remarks by S. R. Wheeler concerning the object of the afternoon session.

Singing, "The Great Physician." Adjourned, after benediction by S. R. Wheeler, to 2 30 P. M.

AFTERNOON SESSION.

Called to order by the Moderator. Prayer by J. J. Babcock.

A letter was read from the Davis Creek Church.

Remarks and prayer by S. R. Wheeler, for the special interest of the Davis Creek Church.

Remarks concerning the Long Branch Church, by J. G. Babcock, who stated that the religious feeling was low.

S. R. Wheeler gave statements concerning the Pardee Church. "It is not in as good working condition as it should be."

Prayer by Wm. S. Furrow in behalf of the Pardee Church.

Remarks by S. R. Wheeler, on the condition of the Brookfield Church, in June, 1881.

Interesting remarks by Dea. Gilbert Hurley, an isolated Sabbath-keeper, but a member of the Long Branch Church.

"Singing, 'Whosoever Will.'" Encouraging remarks by L. S. Davis, of the Orleans Church; stated that there is no Sabbath-school there.

S. R. Wheeler spoke concerning the North Loup and Harvard Churches.

A season of prayer was then held for more Christianity in the hearts of Sabbath-keepers. Voted, that the Moderator appoint the Standing Committees.

The Committee on Religious Exercises reported as follows:

Praying, Sabbath evening, by S. R. Wheeler. Sabbath morning at 10 o'clock, preaching, by Eld. H. B. Lewis, followed by the Lord's Supper, conducted by H. B. Lewis and S. R. Wheeler.

At 3 o'clock P. M., Sabbath-school. Praying, evening after the Sabbath, at 7 o'clock, by S. R. Wheeler.

Praying on First-day at 11 o'clock, by H. B. Lewis.

At 7 o'clock P. M., preaching by S. R. Wheeler. J. S. BABCOCK, } Com. T. A. PETTY, } L. S. DAVIS, }

The report was adopted. The Moderator appointed the following Standing Committees:

On time and place of holding next Session, also to nominate some one to preach the Introductory Sermon, and an alternate—Joel J. Babcock, Wm. Hurley, and Russel Maxson.

To nominate Officers for the ensuing year—Geo. W. Hurley, Mrs. E. W. Petty, and Benjamin T. Babcock.

To nominate Sabbath School Board—Mrs. Hannah Maxson, Mrs. Sarah S. Babcock, and Mrs. Cecilia Hurley.

On Resolutions—S. R. Wheeler, H. B. Lewis, Russel Maxson, and G. Hurley.

Voted, that the committees be ready to report on First-day, at 9 o'clock A. M.

Adjourned, after prayer, by S. R. Wheeler. Sabbath evening (evening after Sixth-day), preaching by S. R. Wheeler, from, "Thy faith hath saved thee." Luke 18: 47.

Sabbath morning, sermon, by H. B. Lewis; text, John 4: 35, 36. After communion, the congregation was dismissed by singing.

First-day evening (evening after Sabbath), sermon by S. R. Wheeler, from Matt. 6: 19-21.

FIRST-DAY MORNING.

The meeting was called to order by the Moderator. Prayer by H. B. Lewis.

The Committee on time and place of holding next Session, made the following report:

Your committee on time and place of holding the next Session of the South-Western Yearly Meeting, would recommend that it be held with the Church at Pardee, Kan., commencing at 10 o'clock A. M., on Sixth-day before the last Sabbath in September, 1882; and that Eld. Geo. J. Crandall be appointed to preach the Introductory Sermon; Eld. H. B. Lewis, alternate.

JOEL J. BABCOCK, } Wm. HURLEY, } Russel MAXSON, }

The report was adopted.

The Committee on Officers for ensuing year reported as follows:

Moderator—Joshua Wheeler, of Pardee. Assistant Moderator—J. G. Babcock, of Long Branch.

Secretary—Osman Babcock, of Pardee. Assistant Secretary—L. F. Randolph, of Pardee.

Treasurer—J. T. Babcock, of Long Branch. GEO. W. HURLEY, } Mrs. E. W. PETTY, } Com. BENJ. T. BABCOCK, }

Voted, to adopt the report.

The Committee to nominate the Sabbath School Board, reported the following:

Chairman of the Board, Superintendent of the Sabbath school at Pardee; Mrs. Sarah Tomlinson and Russel J. Maxson, of Pardee; Joel B. Babcock, of Long Branch, and Mrs. E. J. Van Horn, of North Loup.

MRS. HANNAH MAXSON, } Mrs. SARAH S. BABCOCK, } Com. Mrs. CECILIA HURLEY, }

The report was adopted.

Voted, that we ask the Sabbath School Board to hold a Sabbath School Institute during the next session of the Yearly Meeting.

The Committee on Resolutions submitted the following:

1. Resolved, That we hereby publicly acknowledge our dependence upon God for the temporal and spiritual blessings which we have received, and we do now publicly thank him for all his goodness to us during the past year, and for permitting us to meet in this our annual gathering.

2. Resolved, That we return our sincere and heartfelt thanks to the Seventh-day Baptist Missionary Board, for their sympathy and material aid in establishing the interests of the cause of Bible truth, as represented by our people in this broad land; and we pledge ourselves to use faithfully and economically, as best we may, whatever assistance it may be in their power to give us in the future.

3. Resolved, That the Scripture enjoins us to give one-tenth of our net income into the treasury of the Lord, that it may be used for carrying forward his work in the earth.

S. R. WHEELER, } H. B. LEWIS, } Com. G. HURLEY, } R. MAXSON, }

Voted, to consider the resolutions by items.

The first resolution, after interesting remarks, and prayer of thanks by S. R. Wheeler, was adopted by a rising vote.

The second resolution was adopted, after remarks by H. B. Lewis.

The third resolution was adopted, after discussing at some length, what constitutes the net income.

The hour of preaching having arrived, business was suspended until evening.

Sermon by H. B. Lewis. Second-day evening (evening after First-day), in the absence of the Moderator, the meeting was called to order by the Secretary.

H. B. Lewis was chosen Moderator pro tem. The Committee concerning the "Organization of an Association of the Seventh-day Baptist churches west of the Mississippi," reported as follows:

Your Committee appointed to consider the propriety of forming a new Association, to be composed of the churches west of the Mississippi River, respectfully report:

1. That the subject was considered at some length, at the last session of the North-Western Association, held at Albion, Wisconsin, and finally set aside, by voting down the resolution concerning it.

2. We suggest that the matter rest for the present; but that we still look forward to such an organization.

S. R. WHEELER, Chairman.

By the acceptance of the report, the Committee was discharged.

Voted, that the Secretary prepare and forward a copy of the minutes of this Yearly Meeting to the SABBATH RECORDER, for publication.

Voted, that the Yearly Meeting adjourn after the religious services of the evening.

Missionary Discourse, by S. R. Wheeler, from "He shall see of the travail of his soul, and shall be satisfied" (Isa. 53: 11), followed by a collection of \$5, for missionary purposes.

The meeting was adjourned by benediction. JULIUS T. BABCOCK, Secretary.

DELEGATES IN ATTENDANCE. Pardee—S. R. Wheeler, Russel Maxson and wife, Mrs. E. W. Petty, Truman A. Petty.

Orleans—Luther S. Davis. Davis Creek—Joel J. Babcock.

Pardee, Kansas, Nov. 15, 1881.

Last Sixth-day, Nov. 11th, we were made glad by the arrival of Bro. Main, Corresponding Secretary of the Missionary Board.

He is preaching to us now every evening, and we are praying that his labor with us may be of great worth. It is his purpose to visit the various missionary stations and churches in Kansas, Nebraska, and Minnesota, to learn their wants, and also to proclaim the Word of Life, as time and strength will allow.

May the Great Head of the Church bless this effort for the advancement of the cause in this extensive section of country.

SAMUEL R. WHEELER.

Condensed News.

GUITEAU'S PERIL.—An attempt was made upon the life of Guiteau as he was being conveyed from the Court House to the jail after the adjournment of the court on the 19th. A stranger on horseback rode up and fired two shots into the side of the van, one of which took effect in Guiteau's arm.

An officer riding on the seat with the driver, shot at the horseman, who escaped. Subsequently, a man named Jones was arrested, but, on visiting him for the purpose of identification, the officer who shot at the horse-

TREASURER'S REPORT.

STEPHEN BURDICK, Treasurer, In account with the AMERICAN SABBATH TRACT SOCIETY. (Continued from last week.) Cr.

By cash disbursed as follows: Paid L. C. Rogers, on current expenses, \$406 52 on salary, 525 00

J. B. Clarke, 60 44 B. D. Townsend, interest, by remittance to W. M. Jones, 7 00

Harriet Ayres, on interest, 2 38 G. Velthuisen, by remittance to Recorder account, 100 00

H. C. Rolf, by remittance, 50 00 Elsie Brown, on interest, 13 00

C. Burdick, on insurance of West Edmeston shop, 20 00 A. C. Burdick, freight bill on tent, 11 25

A. B. Prentice, per C. D. Potter, on expenses, 64 60 D. R. Stillman, Publishing Agent, printing bills, \$180 54, \$35 57.

Expenses on drafts, 2 79 Treasurer's bill on postage and stationery, 1 67

Traveling expenses of Treasurer, on account of A. B. Crandall's bequest, 13 87

Disbursements by General Agent: Paid balance, reported by General Agent, Aug. 31, 1880, \$40 54

On Treasurer's orders, 128 90 Recorders for distribution, 4 32

Insurance, 5 63 Stereotyping, 58 50 Boxes and transportation, 9 77

Postage, 16 12 Publishing Department, for printing, 28 56

General Agent's salary, 50 00—342 34 Balance, 1,304 73

Funds received and disbursed by N. Wardner to aid Eld. Rolf in the publication and distribution of tracts: RECEIPTS.

Thanksgiving collection, Milton Junction, Wis., \$5 17 Mrs. Mary Post, 1 00

Mission band, \$14 30, \$20, 34 50 Church collection, 10 00

N. Wardner, 4 33 \$55 00

DISBURSEMENTS. By remittance to Eld. Rolf, \$25, \$30, \$55 00

To aid Eld. G. Velthuisen in Sabbath publications: RECEIPTS.

Mrs. C. Potter, Jr., \$1 00 Mission Band, Milton Junction, 20 00

Photographs sold, 2 00

man declared positively that Jones is not the man who fired into the van, while a colored guardsmen who was in the rear of the van says positively that Jones is the man who followed the van.

THE TRIAL OF GUITEAU is now fairly under way. There seems only two real points in the prosecution: the proof of the act, which is unquestioned, and the motive, which also involves the question of legal responsibility.

If it can be shown that there was a fixed purpose, prompted by personal grievances, that the purpose was persistently and methodically carried out, it would seem to fix personal responsibility for the act, which no hereditary tendency to insanity, or subsequent displays of character, could easily overcome.

The statement of the Commissioner of Pensions in relation to the deficit in the payment of the arrears of pensions, and the additional millions necessary, if the arrears law is carried out, is well calculated to arrest the attention of considerate people, and it is said that the President looks upon it with concern.

At Durand, Miss., Ed. Maxwell confessed in court that he killed Coleman, asserting that it was done in self-defense; whereupon a rope was thrown around his neck, and he was dragged into the court-house yard, to be hung upon a tree; but death ensued by strangulation before the tree was reached.

Two men became involved in a drunken row at Richburgh, on the 19th inst., during which one, named McCarty, stabbed the other, named Murkey, several times, inflicting wounds from which he died in a few minutes. McCarty was arrested, and taken to the county jail at Angelica.

The arrangements for contesting the driven well claims, in Elmira, are being carefully made, and it is believed that the matter will receive its final decision as soon as it can be carried through the courts, and the contestants are sanguine in their belief that the defense will be successful.

A time-lock saved a bank at Camden, Ind., from robbery. The burglars bound and gagged the cashier, and attempted, by threats, to force from him the safe combination; but, becoming satisfied of his inability to comply, locked him up and escaped.

Railway communication between Chicago and St. Louis is nearly or quite suspended, in consequence of the heavy rains of Nov. 18th, which washed out the road-beds and inflicted serious damage on nearly all the roads.

Frederick P. Lilley, late Deputy Auditor of the Treasury for the Post-office Department, was arrested in Washington on Saturday, on the charge of accepting \$8,000 for procuring a mail contract for Geo. F. Brott.

A Constantinople dispatch states that five hundred persons are dying daily at Mecca from cholera. The steamers at Djiddan refuse to embark returning pilgrims.

Rev. Dr. Storrs, pastor of the Church of the Pilgrims, was on Saturday evening presented with \$35,000, on the thirty-fifth anniversary of his pastorate.

Minister Lowell is in Rome. His health, which had suffered from a pressure of work and anxiety last Summer, has improved. He returns to London shortly.

The Comptroller of the Currency has assessed the shareholders of the defunct Mechanics' National Bank, at Newark, N. J., one hundred per cent.

Avis Satterlee, 2 00 C. Dorset, 5 H. Ernst and wife, 4 50 N. Wardner, 4 40 Church collection, Milton Junction, 16 05

DISBURSEMENTS. \$50 00 By remittance to G. Velthuisen, \$50 00

RECORDER FUND. Dr. By cash received as follows: Mrs. Frank D. Babcock, Recorder subscription, \$1 00

Mrs. Clarinda Burdick, 1 00 Silas Clapson, 2 00 Transferred from General Fund, on interest of B. D. Townsend, 2 33

A. M. West, Recorder subscriptions, \$24, \$42, \$21 24, \$0 70, \$10, \$12 38, 116 33 C. V. Hibbard, Recorder subscription \$2, copy of Minutes 25 cents, 2 25

D. O. Hibbard, 2 00 E. C. Hibbard, 2 00 \$128 90

Cr. By cash disbursed as follows: Paid W. A. Babcock, order of Publishing Agent, \$13 00

Transferred to General Fund, on account of General Fund, in hands of Publishing Agent, 115 90 \$128 90

PUBLISHING FUND. Dr. By balance in hands of Treasurer, Sept. 26, 1880, \$83 00

RECAPITULATION. General Funds in the hands of Treasurer, Sept. 28, 1880, \$1,198 61

Receipts by Treasurer for the year, 1,734 79 Receipts by General Agent, 342 34

Receipts by N. Wardner, 105 00 Total receipts to General Fund, \$3,380 65

Disbursements by Treasurer, \$1,568 58 General Agent, 342 34

N. Wardner, 105 00 Total disbursements, \$2,015 92

Balance in treasury, 1,304 73 \$3,320 65

Total of all funds in the hands of Treasurer: General Fund, \$1,304 73

Publishing Fund, 83 00 Total, \$1,387 73

E. & O. E. STEPHEN BURDICK, Treasurer. FARINA, Ill., Sept 25, 1881.

2,457 boxes. For fresh laid stock there is good trade and higher prices. Fair to good marks are in large supply, and sell slowly at quotations. Lined wanted at 21 @ 22c. We quote:

Near-by marks, fresh laid, .29 @ .30 Fair to good marks, .25 @ .27 Lined eggs, as in quality, .21 @ .22

BEEWAX.—Pure wax 21 @ 22 cents. BEANS.—Marrows selling for export, and wanted. Mediums arriving freely. Demand very moderate, and prices lower. We quote:

Marrows, 1881, per bushel, \$3 40 @ \$3 50 Mediums, " " 3 00 @ 3 10

DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice, .13 @ .14

" fair to good, .11 @ .12 State and Western, quarter apples, .64 @ .7

Apples, North Carolina, sliced, .6 @ .9 Peeled peaches, evaporated, .35 @ .40

Peeled peaches, sun dried, .18 @ .24 Unpeeled peaches, halves and quarters, .7 @ .8

Raspberries, dried, .28 @ .30 Blackberries, .12 @ .13

Cherries, .19 @ .20 Plums, .15 @ .17

LIVE POULTRY.—We quote: Turkeys, mixed, per lb., .10 @ .12

Fowls, " per lb., .10 @ .12 Ducks, per pair, .50 @ .75

Chickens, .10 @ .12 DRESSED POULTRY.—We quote: Turkeys, dry pickled, .13 @ .14

" scalded, .11 @ .13 Chickens and fowls, dry pickled, .11 @ .13

" scalded, .10 @ .13 Ducks, per pound, .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.

NOTICE IS HEREBY GIVEN THAT APPLICATION will be made to the Regents of the University by the Trustees of Alfred University for an amendment of the charter of the said Alfred University.

MILLINERY AND DRESS-MAKING. The undersigned, thankful for past patronage, would announce to the

LADIES OF RICHBURG and vicinity that she has just received a splendid assortment of

MILLINERY, LADIES' FURNISHING GOODS, CLOAKS, ETC., which she is prepared to sell at prices which can not fail to please.

She is also prepared to do DRESS-MAKING in artistic style and in a workmanlike manner.

Confident that an inspection of her goods and workmanship will secure orders, she cordially invites a call from all in want of anything in her line.

MRS. C. L. HALL. Main St., Richburg, N. Y.

FOR SALE, AT ALFRED CENTRE. A STOCK OF GOODS, consisting of

BOOKS, STATIONERY, ARTIST'S MATERIALS, NOTIONS, PICTURE-FRAMES, PICTURE-FRAME MOULDINGS, ETC.

ALSO: GROCERIES, CONFECTIONERY, ETC. Inquire of, or address,

D. K. DAVIS, Alfred Centre, N. Y.

Nov. 8, 1881.

\$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address Tava & Co., Augusta, Maine.

Review of the New York markets for butter, cheese, etc., for the week ending Nov. 19th, 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 24,321 packages; exports, 2,816 packages. The market continues at last week's prices, and closes with a more cheerful feeling, especially on finest Fall tubs for family stores, and for first class early firkins or prime entire State dairies. We note sales of lines of Chenango, Delaware, and Cortland entire dairies at 25 @ 30 cents, and sales of few "fancies" at even higher price. Middling and lower grades of butter are in good supply and go hard. Finest Western creameries sold at 37 @ 38 cents, and are in light receipt. We quote:

Creamery, fancy, fresh make, .36 @ .38 " fresh, fair to choice, .26 @ .32

" summer firkins, .26 @ .28 Sweet cream creameries, October make, .30 @ .33

" 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 42,990 boxes; exports, 14,238 boxes. Light exports, mostly of finest State cheese, at 12 1/2 @ 12 3/4 cents. Other grades without sale. We quote:

September make, fine full cream, .7 @ .8 " fair to good, .6 @ .7

Early make good cheese, .10 @ .11 Factory, partly skimmed, .7 @ .10

" poor skims, .2 @ .4 EGGS.—Receipts for the week, 11,272 barrels, and

Selected Miscellany.

THE FIRST THANKSGIVING-DAY—A. D. 1622.

BY MRS. MARGARET J. PRESTON.

"And now," said the Governor, gazing abroad on the piled up store of sheaves that dotted the clearings, and covered the meadows o'er.

"Tis meet that we render praises because of this yield of grain; 'Tis meet that the Lord of the harvest be thanked for his sun and rain.

"And therefore, I, William Bradford (by the grace of God to-day, and the franchise of this good people), Governor of Plymouth, say—ye shall gather with one accord, and hold, in the month November, thanksgiving unto the Lord.

"He hath granted us peace and plenty, and the quiet we've sought so long; He hath thwarted the wily savage, and kept him from doing us wrong; And unto our Feast the Schemer shall be bidden, that he may know We worship his own Great Spirit who maketh the harvests grow.

"So shoulder your matchlocks, masters: there is hunting of all degrees; And fishermen, take your tackle, and scour for spoil the seas; And maidens and dames of Plymouth, your delicate crafts employ To honor our First Thanksgiving, and make it a Feast of joy!

"We fall of the fruits and dainties so close to our hand in Devon; Ah, they are the lightest losses we suffer for sake of Heaven! But see, in our open clearings, how golden the melons lie; Enrich them with sweets and spices, and give us the Pumpkin-Pie!"

So, bravely the preparations went on for the Autumn Feast; The deer and the bear were slaughtered; wild game from the greatest to least Was heaped in the Colony cabins: brown home-brew served for wine, And the plum and grape of the forest, for orange and peach and pie.

At length came the day appointed; the snow had begun to fall, But the clang from the meeting-house belfry rang merrily out for all, And summoned the folk of Plymouth, who hastened with glad accord To listen to Elder Brewster as he fervently thanked the Lord.

In his seat sat Governor Bradford; men, matrons and maidens fair; Miles Standish and all his soldiers, with corselet and sword, were there; And sobbing and tears and gladness had each in its turn the sway, For the grave of the sweet Rose Standish o'ershadowed Thanksgiving-day.

And when Massasoit, the Schemer, sat down with his hundred braves, And ate of the varied riches of gardens and woods and waves, And looked on the granary harvests—with a blow on his brawny chest, He muttered, "The good Great Spirit loves his white children best!"

And then, as the Feast was ended, with gravely official air, The Governor drew his broadsword out from its scabbard there, And smiting the trencher near him, he cried in heroic way, "Hail! Pie of the Pumpkin! I dub thee Prince of Thanksgiving-Day!"

—Wide Awake.

MISS DEBBY'S PRAYER.

BY KATE SUMNER.

"I should like to know something about my parish," said Mr. St. John, the new minister at Appleton, coming down into the sitting-room where his boarding-mistress, good Mrs. Smith, had just settled herself, knitting-work in hand.

"Of course I shall try to get acquainted with each one individually, but I would like to know at first if there are any special peculiarities, or anything of that kind, to be avoided or looked out for."

"Well, no, not as I know of," replied Mrs. Smith, dropping her knitting, and pushing back her spectacles for a talk. "Not as I know of—excepting Miss Debby Hopkins. You remember her, don't you? She sat in the broad aisle, about half way up. She's the richest person in town, owns the mills and a big farm, and her own sister lives right within stone's throw, almost, of her, and takes in sewing for a living—has hard work to get along sometimes, too, I guess, if the truth is told. Miss Debby must know it, but not a finger will she lift to help her."

"You see Debby was the oldest, and Maria, that's Mrs. Miller, was the youngest, and the old Squire's pet. Guess Debby always was a little jealous of her, though she was proud of her, too. Fact is, Debby's family pride's her besetting sin—that's been the trouble. She was always down on Miller for some reason or other, though most folks liked him; did her best to break up the match, but the Squire and Maria were completely blind to his faults. He turned out to be a miserable drinking fellow—more'n all that he gambled, and at last forged the Squire's name for considerable. That broke the Squire down completely, and finished Debby."

"He'd disgraced the family, and she vowed she'd never have anything more to do with Maria unless she'd leave him and take her maiden name again. Maria wouldn't do that, but stuck to him through thick and thin, and it was mostly thick, I guess. He had tremors, and I don't know what all. It was a relief when he died. I believe he repented and tried hard to reform before he was taken sick last. Maria was left without a cent to her name, but with no end of debts. Folks thought Debby would relent then, but

she didn't; said Maria had made her bed and must lie in it now, and she has, so far as Debby is concerned.

"But after all, I pity Debby the most, she ain't happy, anybody can see that in her face, and Maria is, for if ever there was a saint on earth, it's Maria Miller. I'd rather be in her place after all. It makes a good deal of talk, for Debby's a church member too, 'in good and regular standing,' as they put it. Some go so far as to say she's a hypocrite, and they don't care nothing about Christians if she's a sample."

"Has any one remonstrated with her, tried to soften her heart?"

"Oh, land, yes; but you might as well talk to the stone wall round her orchard."

Mr. St. John sighed. It was his first parish. He was full of earnestness, and wanted all to be in harmony, that they might work together to best advantage. Presently he went up to his own room, and on his knees sought for wisdom and help in this emergency. Then he put on his hat and sallied forth directly toward "The Poplars," as Miss Debby's house was called.

Miss Debby was expecting him—of course he would visit her among the very first he called upon—and received him in state in her best parlor. They talked for awhile of this and that. Finally Mr. St. John said cautiously:

"Have you any family?"

"No, sir," was Miss Debby's quick reply. "Indeed," said Mr. St. John, emphatically, "it's very sad to be entirely alone in the world—have you no relative living?"

Miss Debby calmed a trifle, suddenly deciding within herself that she did not like this new minister at all, he was so very impertinent. And there he sat waiting her answer. "I have one sister living, but she's dead to me for all that. She brought disgrace to our family, that never had anything to blush for before; she and hers were the cause of my father's death, and I shall never forgive her."

Then Miss Debby, expecting censure or remonstrance at least, drew herself up proudly, ready to fight it. But not one word of remonstrance or rebuke did Mr. St. John utter. Instead, he only said, apparently very irrelevantly, "I suppose, Miss Hopkins, you never make use of the Lord's Prayer?"

"Miss Debby began to wonder if the new minister was quite right—quite sound in his mind.

"I am in the habit of using it every night at family devotions, sir," she replied stiffly.

Mr. St. John looked very astonished. "You omit one clause, do you not?" he asked.

"No, sir, why should I?" replied Miss Debby in a tone expressive of both indignation and curiosity.

"How can you pray your Father in heaven to forgive you your trespasses as you forgive those that trespass against you, if you feel you never can forgive your sister?"

"The cases are not parallel," said Miss Debby.

"No, I suppose not quite, for our heavenly Father has infinitely more to forgive us than ever we can have to forgive our fellow-men."

And then, thinking he had said enough, Mr. St. John rose, politely made his adieus, and went directly home, to his own room, to prayer, to earnest prayer. Perhaps that had something to do with Miss Debby's uncomfortable frame of mind after he left. Do her best, she could not set herself about anything, nor could she forget his question. Indeed, the more she tried to forget, the more persistently it rang in her ears.

He was on his knees praying for her, you remember.

To think her sins were infinitely greater against God than Maria's against her—and yet all these years she had been praying that he would forgive her as she forgave! Poor Miss Debby, she passed a very uncomfortable afternoon, and the evening was worse yet.

It was her custom to meet her servants in the dining-room for devotions every evening, and she always used the Lord's prayer with them.

What should she do! She could never repeat it again, she was sure, unless—but that was out of the question, she told herself impatiently; she had said she would never forgive Maria—and she could not. She wished Mr. St. John was back where he came from, anywhere but here. But it was of no avail to wish that, even ever so ardently. He was here, and had spoken his word to her.

What should she do? The clock struck eight; then it was quarter past—it struck the half hour; it would soon be nine, and what was she going to do! Things she had not thought of for years went flitting through her mind, one after another—childish ways and sayings of Maria's—how she had loved her! Somehow the old house became all at once unutterably still and lonely, and her life seemed suddenly to have become very forlorn.

But above all thoughts there rang in her ears the words, "And if ye forgive not men their trespasses, neither will your heavenly Father forgive you yours."

It was a dreadful thing to be unforgiven. She was getting along in years, could she go down to her grave with her sins unpardoned? It was quarter to nine—Miss Debby dropped on her knees.

Her pastor, alone in his room, was still pleading for her.

But not a word came from Miss Debby's lips, only at last she broke down and sobbed like a child—she had not shed a tear for years. Then she rose, and putting on her mantle, went out into the darkness, and swiftly down the street to the little cottage where Maria had lived since her husband

died. She opened the door, and went directly in to her sister's side.

"Maria!" "Deborah!"

That was all at first, but presently Deborah lifted her head from Maria's shoulder: "Will you, can you forgive me?" she said, "and come home with me to our home?"

The servants at "The Poplars" waited and waited. "Miss Debby had not seemed quite herself at tea-time," the housekeeper remarked, but as she always sent word if unable to attend devotions, she thought they had better wait. Half past nine came, and just as they were about to disperse, the door opened, and Miss Deborah appeared, leading her sister Maria by the hand. I doubt if there was one there that knew what Miss Deborah read, or where, that night, they were so astonished, but not one but heard her prayer. Never had she prayed like that before in their presence.

"Oh, Father of sinners," she pleaded, "do thou look in pity on us and forgive us, not as we forgive, but as thou only canst forgive. And do thou come into our hearts and reign there, then shall we cast out all our sin, bitterness and anger, and be like thee, full of compassion, slow to anger, and plenteous in mercy."

Miss Deborah waited for Mr. St. John the next Sabbath after church.

"I want to tell you," she said, putting out her hand, "that I hope my heavenly Father will forgive me, as my sister has forgiven me."

Mr. St. John went home very thankful—not surprised, but thankful.

"This is only a beginning," he said; "I expect to see a great work of the Lord here."

Nor was he disappointed. "There must be something in it," said one to another, "to change Miss Debby Hopkins so completely."—Examiner and Chronicle.

WHAT men call accident is God's own part. —P. J. Bailey.

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UNCLE JOHN'S

They were all seated around Mrs. Warren and her boys were poring over his page wandering after one of June in "A Journey to the Center" and the two little boys with curly heads together over spread out on the table.

The warm air came in window, and the roses out fragrance. It was very quiet parlor, for Walter had been saying rather impatiently well try to study in Bedlam busy with her sewing, w mother-thoughts about "pegged away," as he ex Latin he loved so well, and as mute as though he were bodily to the center of the

Nothing broke the quiet of a leaf now and then, chatter of the two small children, their wonderful picture-book, with a whirr and a buzz on the ceiling, a thump again another whirr and a buzz straight into the candle-light on the pictured page.

"He dead, mamma!" "Yes, he dead," echoed brown body a timid pol finger. "Yes," said John had been roused by the blunderbuss! he steered flame, mamma. Why did ter?"

"He's only a bug," said side the window, and then had been sitting there in few minutes, came into the seat at the table—"only a didn't know any better, b you about a man who this same thing. On his way Champlin's grog-shop, dr up, and staggered out to track that runs close by bling feet touched the tra whizzed by, and the next a senseless mass on the ba "Horrible!" exclaimed M was it, Uncle John?" "pen?" "How did you were the questions that lips.

"It was Thomas Sandys "I came over the crossi crowd were bearing the ner's."

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INTERNATIONAL LESSONS, 1881.

FOURTH QUARTER.

- Oct. 1. Free Giving. Exod. 35: 25-25. Oct. 8. The Tabernacle. Exod. 40: 1-16. Oct. 15. The Burnt Offering. Lev. 1: 1-14. Oct. 22. The Peace-Offering. Lev. 7: 11-18. Oct. 29. Nadab and Abihu. Lev. 10: 1-11. Nov. 5. The Day of Atonement. Lev. 16: 16-30. Nov. 12. The Feast of Tabernacles. Lev. 23: 33-44. Nov. 19. The Year of Jubilee. Lev. 25: 8-17. Nov. 26. The Serpent in the Wilderness. Num. 21: 1-9. Dec. 3. Balaam. Num. 21: 10-19. Dec. 10. Last Days of Moses. Deut. 32: 44-52. Dec. 17. Review. Dec. 24. Special Lesson.

LESSON X.—BALAAM.

BY PROF. H. C. COON.

For Sabbath-day, December 3.

SCRIPTURE LESSON.—NUMBERS 21: 10-19.

10. And Balaam's anger was kindled against Balaam, and he smote his hands together, and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times. 11. Therefore now flee thou to thy place: I thought to promote thee unto great honor; but lo, the Lord hath kept thee back from honor. 12. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, 13. If Balak would give me his house full of silver and gold, I can not go beyond the commandment of the Lord to do either good or bad of mine own mind; but what the Lord saith, that will I speak? 14. And now, behold, I go unto my people: come therefore, and I will advise thee what this people shall do to thy people in the latter days. 15. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said, 16. He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: 17. I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall have dominion, and shall destroy him that remaineth of the city.

CENTRAL TRUTH.—No man can serve two masters.

DAILY READINGS.

- 1. Balak, king of Moab. Num. 22: 1-8. 2. Balaam's sin. 2 Pet. 2: 9-18. 3. Obey God. Acts 5: 17-29. 4. Daniel in a trance. Dan. 5: 15-19. 5. The Star of Bethlehem. Matt. 2: 1-11. 6. The Scepter of Israel. Isa. 11: 1-14. 7. The overthrow of Edom. Isa. 63: 1-8.

GOLDEN TEXT.—"A double minded man is unstable in all his ways."—James 1: 8.

TIME.—1452 B. C. PLACE.—Moab.

OUTLINE.

- I. Balaam's dismissal. v. 10-14. II. Balaam's prophecy. v. 15-19.

PERSONS AND PLACES.

Balak.—The king of Moab. Balaam.—The son of Beor or Resor. He was a prophet or soothsayer, who dwelt at Pethor, a city of Mesopotamia, a rich country between the Tigris and the Euphrates. The king of Moab had leagued with the Midianites to overthrow Israel, and sought Balaam to help them. Moab.—The son of the eldest daughter of Lot. The name is here applied to the land occupied by his descendants. It was situated east of the Dead Sea and the Jordan, and was twenty miles wide and fifty long. Midianites.—The descendants of Midian, the son of Abraham and Keturah, dwelling northeast of the Peninsula of Arabia. Sheth.—"Sons of tumult," applied to the wild warriors of Moab. Seir.—The rugged, mountainous country south of the land of Moab, inhabited by the Edomites. Edom.—The country inhabited by the descendants of Esau, reaching from the Gulf of Akabah, north, toward the Dead Sea.

QUESTIONS.

I. Balaam's dismissal. v. 10-14. Where were the children of Israel at the commencement of this lesson? Why had Balak sent for Balaam? Who was Balaam? Where was his home? Why was Balak angry with him? Who was Balak? How did Balak dismiss him? Of what had the Lord deprived Balaam? How? What reply did Balaam make? What had he told the messengers? Where would he go? What would he do before he went? II. Balaam's prophecy. v. 15-19. What is the meaning of "parable" here? By what four expressions does Balaam describe himself? What does each mean? What does he say he sees? In what sense? To whom does the star refer? The scepter? Of what were these the symbols? In whom was the prophecy fulfilled? What would he smite? What does this mean? What is meant by the children of Sheth? Where was Moab? Where was Edom? What was Seir? When did Israel possess Edom? How would Israel do? Whence would the star come? How complete would be the destruction of his foes? How was this prophecy fulfilled in Christ?

CONNECTION.

The Israelites, after destroying the Amorites, had encamped in the plains of Moab, on the east side of the Jordan, opposite Jericho. The king of Moab, joining with the Midianites, sent messengers to Balaam, with the request that he should come and curse the children of Israel. The history of his hesitation, of his journey, and of his blessing by God's command, will be found in chapters 22-24, which should be read.

EXPLANATIONS.

I. Balaam's dismissal. v. 10-15. And Balak's anger was kindled against Balaam, because he had blessed instead of cursed, and he smote his hands together. The smiting of the hands was among the Orientals, an indication of the most violent rage and of ignominious dismissal. Ezek. 21: 17; 22: 13. Curse. Not only pronounced, but by magical art, was supposed to be fulfilled. Mine enemies. The Israelites tried to be friends with them, but they would not be friendly. Deut. 2: 9. Thou hast blessed them these three times. Three times Balak had built seven altars, and offered an ox and a ram on each, the first at Bamoth Baal, second on the top of Pisgab, third on the top of Peor, all high places, where Balaam could see the Israelites in their encampments, but he could not curse, because God had

commanded to bless. Flee thou to thy place. Hasten home out of reach of my anger and contempt. I had thought to promote thee. 22: 16, 17. The Lord hath kept thee back from honor. An infidel's sneer at Jehovah; since you prefer his mandates to mine, you must look to him for reward. Spake I not to thy messengers...? Balaam reminds the angry king that he had told the messengers that he could say only what God would permit. Advise. Advise, make known to thee what this people shall do to thee in the future.

II. Balaam's prophecy. v. 15-19. He took up his parable. Began to speak as before, by inspiration in figurative, poetical language. The word rendered parable here means simile, and was not applied to the utterances of the true prophets. Falling in a trance. Only the word falling is in the original; fell prostrate under the influence of the overpowering force of the revelation, as Saul once fell. I shall see him, but not now. Better, I see him, though he be not now. I behold him, though he be not nigh. The one seen in his vision, who was to come in the future. A star. Symbol of royal power. Isa. 14: 13; Dan. 8: 10; Matt. 24: 29. Sceptre. Denoting his authority and symbol of the future ruler of Israel, and by the Jews applied to David. Smite the corners of Moab. The length and breadth of the land. Jer. 48: 45. Children of Sheth. The word Sheth seems to be used as a common noun, the sense being all the sons of tumult. "Men of war and strife," i. e., warriors of Moab. Jer. 48: 45. Out of Jacob shall come he that shall have dominion. Referring to the royal line, directly to David, remotely to Christ. And Edom shall be a possession, and Seir also. These stand for the enemies of God. Edom was taken by David about 1040 B. C. See 2 Sam. 8: 14. Destroy him that remaineth in the city. Implying the final and complete overthrow of all the opposing forces; every knee shall bow and every tongue confess that Christ is Lord. Balaam is a character of peculiar interest, here suddenly introduced into the Bible narrative as a soldier and a prophet, whose fame filled the land. He knew of the true God, and at times was subject to his direction; but, governed by the sordid desire for gain, he wrought his own destruction. In our lesson he listens to God's voice and prophecies, as he directs. The next we hear of him, he counsels the Midianites to seduce Israel for their destruction, but was himself slain in the destruction of the Midianites. Num. 31: 8, 16. Briefly introduced here, he taught the heathen the supremacy of God and the blessings in store for his people. His prophecies should have encouraged the Jews to be faithful, and to look for the Messiah to come. To us it teaches that a man with splendid abilities and opportunities, which God may at times use for his service and glory, will be lost unless the possessor, with willing obedience, consecrates himself entirely to his work. That noble purposes which are often felt, and good deeds done, by worldly men, may be used to help on the progress of the world, while the baser nature, notwithstanding these, may control and lead to destruction. J. Baldwin Brown says of Balaam, "He had the open eye and the itching palm. On the lower level of his life, he was base and groveling; but when God took possession of his genius, he yielded it readily, and then he was as true as steel to the vision. 'As the Lord liveth, what the Lord saith unto me, that will I speak.' He was warped out of his lower self for the moment to see the vision of the Almighty, and to hear the thought of God. But the sensual nature was really master, and dragged the eagle-eyed spirit down."

human nature which God has taken for his home. "Guard inviolate his chosen seat, the sacred form of man." Humanity may be in ruins, but it is our work to relay the broken foundations, reset the fallen columns, and cry to the Lord to take possession of his sanctuary. It is a great thing to have learned how and when we may render spiritual worship unto God. "Not with pilgrim staff and sandal-shoon in quest of balled shrines, but here and now by the offer of a contrite spirit. Love sanctifies every place, and spiritualizes every deed. Love is that acceptable worship which brings us into communion with the ever-helping Christ.—Rev. J. H. Barrows.

THE first question for the Sunday-school teacher is this: Is Christ taught in my class? Is my class a little Mount of Transfiguration, where we see no man but Jesus only, so that we all want to pitch our tabernacles there and stay? And the second question is: Does Christ teach my class? Is he so in possession of my heart, and filling my thoughts, and inspiring my tongue, that he uses me as David used his shepherd's pipe to call the lambs to his bosom? And have I so learned in his normal school, that I know his divine system and have learned his heavenly art? Am I Christ-like in this in all else? For me to teach, is it Christ? Am I, too, "a teacher come from God?"—Christian Intelligencer.

In some one of the conventions, a cold, unsympathetic superintendent was called "a three minute freezer!" For the coming Winter months, it will be better to dispense with his services, and, in his place, get one with warmth enough in his disposition to cause a thaw. A cordial, sunny smile really has a great effect in inducing children to tramp through snow-drifts and face a cutting wind. A three-minute thawer is far better than a three-minute freezer.—National Teacher.

THE authorities of the British Museum have added to the treasures of that great collection about forty additional Oriental manuscripts gathered in South Arabia. Fifteen of these are portions of the Hebrew Scriptures, and two are "probably the oldest that have as yet come to light of the Old Testament Scriptures." A third contains the Hagiographa, which, added to the portions already in the museum, completes the whole Hebrew Bible.

Zion's Herald has the following pretty paragraph: "It costs but little to make a child glad; it costs but little to secure the grateful remembrance of a child; but if it cost a hundred-fold more than it does, it would be a profitable investment. It pays well to have a monument erected to ourselves in a child's memory and affections. And this we may have by a little thoughtfulness and attention."

THERE is an "Anti-Narcotic League" in London that is carrying on an effective campaign against tobacco and cigar smoking among the boys. There is a great necessity for some such society. It is pitiable to see what early wrecks are being made by the all too universal practice of smoking cigarettes.

At the last State Sunday-school Convention of Illinois, it was unanimously resolved to recommend the erection of a suitable monument to the memory of Father Paxson, the veteran missionary of the American Sunday-school Union.

THE Sunday-schools of the United States, taking city and country together, average about eighty scholars.

THE TERM EXAMINATION of the Music Class of Alfred University will occur on the evening of Wednesday, Nov. 23d.

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.

THERE are a few old-established and widely-known business houses in this country whose reputation for honesty and fair dealing are so firmly established that they have won the entire confidence of the public. Foremost among these is the firm of Horace Waters & Co., of New York, whose Pianos and Organs have obtained celebrity for their superior construction and fine quality of tone. Mr. Waters first started in business about thirty-five years ago, and has sold nearly fifty thousand Pianos and Organs, which have found their way not only into every city and town of the Union, but to every civilized country on the globe. In their advertisement, which appears in this issue, they offer special low prices on some leading styles of instruments, and intending purchasers may find it to their interest to send for their catalogue.—Weekly Witness, N. Y.

DARE TO DO RIGHT.—Dare to tell your friends and neighbors what Parmelee's Universal Lintment will do for them. How it is invaluable in cases of rheumatism, neuralgia, gout, lumbago, sciatic, spinal diseases, paralysis, etc. The merits of this liniment are well known throughout the civilized world. Compounded entirely of pure oils of great value. From the great number of bottles sold no complaint has ever reached us. Price 50 cents per bottle; samples bottles 25 cents. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

A RELIGIOUS NEWSPAPER.—We desire to call the attention of our readers to one of the greatest newspapers of the age—one that scores the best writers in this country and Europe, regardless of expense; has the best and fullest book reviews of any paper in the country; has able articles upon financial subjects; has departments edited by specialists and devoted to Fine Arts, Music, Science, Religious Intelligence, Missions, School and College, News of the Week, Hymn Notes, the Sunday-school, Legal and Sanitary questions, Biblical Research (something that can not be found in any other newspaper in the United States), Farm and Garden, Insurance, Weekly Market Reports, etc.; in fact, a newspaper fully suited to the requirements of every family, containing a fund of information which can not be had in any other shape, and having a wide circulation all over the country and in Europe. We refer to the Independent of New York. "The largest, the ablest, the best." See advertisement, in another column, and send a postal card for free specimen copy.

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.

\$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.

THE LUNGS—Are strained and racked by a persistent cough, the general strength wasted, and an incurable complaint often established thereby. Lambert's Cough Balsam is an effective remedy for coughs and colds, and exerts a beneficial effect on the pulmonary and bronchial organs. Sample bottles 25 cents; large size 50 cents. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

COL. JOHN C. WHITNER, of Atlanta, Ga., says he owes his life to Warner's Safe Kidney and Liver Cure.

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 his mother, which at the same time restored her to perfect health and strength.—The parents, Rochester, N. Y. See another column.—Buffalo Express.

SPECIAL NOTICES.

THE next Quarterly Meeting of the Churches of West Genesee, Portville, Richburgh, Friendship, and Scio, will be held with the Church of West Genesee, commencing Sixth-day evening, Dec. 2, 1881, at 6 1/2 o'clock, with a prayer and conference meeting. Preaching, Sabbath morning, at 11 o'clock, by J. Kenyon; evening after the Sabbath, C. A. Burdick: First day morning, J. Summerbell. A cordial invitation is given to all, that it may meet our ideal of a Quarterly Meeting. Its aim and object is spiritual growth. G. P. KENYON.

THE MINISTERIAL CONFERENCE of the Seventh-day Baptist Churches of Southern Wisconsin will be held at Albion, Nov. 27, 1881, in connection with the Quarterly Meeting. The following programme has been arranged:

- 1. "To what extent ought a person to suffer what he considers to be a wrong committed against himself or the cause of Christ, before resisting?" J. C. Rogers 2. "Are the six days of creation, mentioned in the first chapter of Genesis, natural days or indefinite periods?" T. R. Williams 3. "Does Christian conversion make a radical change in the affections of the individual, or is it a growth?" S. G. Burdick 4. "If our first parents were in possession of immortality prior to the fall, what was the condition after the fall?" O. U. Whitford 5. Exegesis, 2 John 10: 11. E. M. Dunn 6. Review of W. F. Place's paper on the "Trinity." O. U. Whitford 7. "What is the duty of the Seventh-day Baptist Churches of the Northwest in regard to education?" S. H. Babcock 8. "Do we need a closer denominational organization?" Mrs. E. A. Whitford E. M. DUNN, Sec.

QUARTERLY MEETING.—The Seventh-day Baptist Churches of Southern Wisconsin will, by divine permission, hold their next Quarterly Meeting with the Church at Albion, commencing on Sixth-day evening before the last Sabbath in November (25th). A full attendance from sister Churches is earnestly requested. In behalf of the Church, BARTON EDWARDS, Church Clerk. ALBION, Wis., Nov. 8, 1881.

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

MARRIED.

At Adams Centre, N. Y., Nov. 5, 1881, by Rev. A. B. Prentice, Mr. CHARLES H. OYER and Miss HATTIE R. WHITE. In Brookfield, N. Y., Nov. 15, 1881, at the home of the bride's father, by Rev. J. B. Clarke, Mr. CHARLES M. SATTERLEE and Miss ANNE M. STILLMAN. In DeRuyter, N. Y., Nov. 10, 1881, by Rev. J. Clarke, Mr. W. F. SAMSON and Miss IDA MAY BURDICK, both of DeRuyter. In DeRuyter, N. Y., Nov. 13, 1881, by Rev. J. Clarke, Mr. DWIGHT M. CURTIS, of Lincklaen, and Miss ADA A. STEWART, of Otsego. At Albion, Wis., Nov. 10, 1881, by Prof. A. R. Cornwall, Mr. D. C. HALL, of Edgerton, and Miss S. M. JOHNSON, of Whitewater.

DIED.

At Alfred Centre, N. Y., Nov. 10, 1881, of cholera infantum, WILLIE ISAAC, infant son of Wm. I. and E. Odessa Langworthy, aged 3 months and 27 days. At Lincklaen Centre, N. Y., Nov. 9, 1881, of a complication of diseases, MARY E. STILLMAN POOLE, wife of Orlando Poole, in the 39th year of her age. The subject of this notice was born in Lincklaen, where she has lived most of her life. In early life she gave her heart to the Savior, and united with the Seventh-day Baptist Church in Lincklaen, where she remained a worthy member a number of years. A few years ago she embraced the doctrines of the Adventists, and united with their church. She was an

exemplary Christian. The last year of her life was one of great suffering, which she bore with Christian fortitude, ever looking to Jesus for support. She leaves a husband, three children, three brothers, one sister, and numerous relatives to mourn her loss. Her funeral was largely attended on the 12th inst., at the Seventh-day Baptist church in Lincklaen. Her funeral sermon was preached by Eld. T. Fisher, from Job 19: 25. W. A. P. At Smethport, Pa., Nov. 4, 1881, JAMES A. BOND, aged 59 years.

At home, Pardee, Kan., Nov. 11, 1881, ASENITH, wife of Perry Stillman, aged 76 years and 2 months. The subject of this notice was born in Rensselaer county, N. Y., Sept. 11, 1805. Thence with her family she moved to West Hillcock, Ill., in 1850, and came to Pardee, Kan., in 1881. She professed Christ some forty years ago, and has lived a quiet and peaceable life, full of sympathy for others, and a great worker for the comfort of her household and all others about her. In her later years she took much comfort in reading the Bible, which she always kept on the window shelf close at hand. Life had been gradually fading for several months, and at last, quietly, and apparently unconscious of all surrounding objects, she ceased to breathe. "Her children rise up and call her blessed; her husband also, and he praiseth her." Prov. 31: 28. S. R. W.



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THE INDEPENDENT.

The foremost religious newspaper of the United States.—The Rev. Joseph Cook. Established in 1848, as an advocate of anti-slavery and of reforms in religion and politics, the INDEPENDENT at once became a recognized power throughout the country. Its influence has ever since been constantly growing. As it has fought against slavery and for cheap postage, so it will fight against Mormonism, for Civil-Service Reform, and for purity in politics, and general uprightness in all things. It employs the best editorial talent, and speaks fearlessly on all subjects. It pays for contributed articles and for editorial services more than double the amount paid by any other weekly newspaper. It publishes more religious discussions than other religious reviews, more poetry and stories than the popular monthlies, and gives more information than an annual cyclopaedia. The long cable dispatches recently published from the great Methodist Council in London are a good illustration of what the INDEPENDENT is constantly doing. A list of the most prominent religious and philosophical writers, poets, and story writers in the country is the list of the contributors of the INDEPENDENT. Besides the space set aside for these writers and for editorials, there are twenty-two distinct departments, edited by twenty-two specialists, which include Biblical Research, Sanitary, Legal, Fine Arts, Music, Science, Pebbles, Personalities, Ministerial Register, Hymn Notes, School and College, Literature, Religious Intelligence, Missions, Sunday-school, News of the Week, Finance, Commerce, Insurance, Stories, Puzzles, and Agriculture. 32 Pages in all. OUR NEW TERMS FOR 1882. One subscription one year.....\$ 8 00 For six months, \$1 50; for three months..... 7 50 One subscription two years..... 15 00 One subscription with one new subscriber, in one remittance..... 5 00 One subscription with two new subscribers, in one remittance..... 7 00 One subscription with three new subscribers, in one remittance..... 8 50 One subscription with four new subscribers, in one remittance..... 10 00 One subscription five years..... 40 00 Any number over five at the same rate, invariably with one remittance. These reduced prices (\$2 per annum in clubs of five or more) are very much lower than any of the standard religious papers. Subscribe with your friends, and get the low rate. We offer no premiums. Contrary to the custom of all the religious newspapers, the INDEPENDENT will hereafter be stopped at the end of the time for which payment is made. Send postal card for free specimen copy, and judge for yourself. Address, THE INDEPENDENT, 251 Broadway, New York.

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Written for the Public Schools by the Sabbath School Tract Society, Nov. 24, 1881.

BY O. D. BROWN. "Thou shalt come to thy end as a shock of corn reaped in its season."—Job 15: 26.

Go to his rest, all ye weary of the day, and all ye sorrowing of the night. But toll is 'O' and 'a'— Shall chant her labors. Like a shock of corn, thy life's work well done. A crown of life thou shalt receive.

We see him now, just as He graduated of his life. The kindling eye, whose Of hidden fire, whose The love both true and We hear him still, though We never may forget. The words that thrilled, And fountains stirred, And purpose great!

We miss him when the On days of toil and And evening's bell rings, "O! Christian come!" Within the house of Where bowing down his With reverent form On wings of faith, his To God above, and The boundaries of his

We miss him, Oh! we miss Sabbath hours are w Oh! loved, and dearly lo The thought comes o Shall bear his voice The song of truth, his All its bright of God And all the love of God Salvation cup; that all Judgment's fearful

We mourn him true, as As earth mourns for The stricken oak, the Stricken on the bier of By Winter's chill air But we have hope, that The oil of life was So freely given, to lea Shall live when tim

No more his voice deep No more his hand, in For God's own law, in Honored, adored, and For all the world's But he has left, like go Upon a fruitful field The words and thoughts As ripened grain; by A hundred fold shall No more we clasp the Nor feel its warmth That ever woe at wast So freely gave, to hel And do the Master's To feed the hungry bier The widowed heart The gospel carry to the Of hearty heart, the To spread both far

He says not in bereavement No more his voice, when Where mourners, come The healing pain, the The living heart, the The living heart, the The living heart, the