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AMERICAN SABBATH TRACT SOCIETY.

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HERE IŞ MY HEART.

Here is my heart-my God. I give it thee; I heard thee call and say—
"Not to the world, my child, but unto me." I heard and will obey; Here is love's offering to my King Which in glad sacrifice I bring-Here is my heart.

Here is my heart—surely the gift, though poor, My God will not despise; Vainly and long I sought to make it pure, To meet thy searching eyes; Corrupted first in Adam's fall The stains of sin pollute it all-My guilty heart.

Here is my heart—my heart so hard before, Now by thy grace made meet, Yet bruised and wearied it can only pour Its anguish at thy feet; It groans beneath the weight of sin, It sighs salvation's joys to win-My mourning heart.

Here is my heart-in Christ my longings end, Near to his cross it draws: It says-Thou art my portion. O my Friend. Thy blood my ransom was; And in the Savior it has found What blessedness and peace abound-My trusting heart.

Here is my heart—O Holy Spirit, come, Its nature to renew, And consecrate it wholly as thy home, A temple fair and true; Teach it to love and serve thee more, To fear thee, trust thee, and adore-My cleansed heart.

Here is my heart—it trembles to draw near The glory of thy throne; Give it the shining robes thy servants wear Of righteousness thine own; Its pride and folly chase away, And all its vanity, I pray— My humbled heart.

Here is my heart, teach it, O Lord, to cling In gladness unto thee; And in the day of sorrow still to sing-Welcome, my God's decree; Believing all its journey through That thou art wise, and just, and true— My waiting heart.

Here is my heart-O, Friend of friends, be near To make each tempter fly; And when my latest fce I meet with fear, Give me the victory; Gladly on thy love reposing Let me say, when life is closing-Here is my heart.

AN ADDRESS

Delivered at the Public Session of the Women's Auxiliary Sabbath Tract Society of Alfred Centre, N. Y., Thursday evening, Nov. 24, 1881, and published by request of the Society.

BY REV. D. E. MAXSON, D. D.

It was the late lamented Dr. Holland who said, that positive ideas and the positive promulgation of them, move the world, and that "it is not necessary for truth to worry itself, even if a lie can run a league while it is pulling on its boots." Let it run, and get out of breath, and out of the way. A man liars will have little time left for speaking the truth. It was our dear Quaker poet of Amesbury who said.

"The heart must bleed before it feels, The pool be troubled before it heals; Ever by losses the truth must gain, Every good have its birth in pain." From these two thoughts I gather inspiration for my address to-night.

The power of positive ideas and affirmations, whether they be of what is true or of what is false, comes to the front of every way for a man to make himself believe what reiterating it, and there is no surer way for man of power; the man who can boldly say, eb heard; and the influence he exerts on others ambiguous platitudes, will make no great headway towards power and influence in the world. The political party, which adopts a proposes to do something that has never been done, or do better what has been but indif-

party which operates upon a capital of ne- to the heart, than by reasons addressed to and faithfully we are utilizing these natural gations; and just so with the promulgation | the head. That "the common people hear | advantages of our position. of religious doctrines and duties. There a man gladly " is his most authoritative dimust be something positive and vigorous in | ploma, for by just that sign is it shown to them, if they succeed. Men demand some- be like the preaching of Christ. The sermon thing to wed themselves to, that possesses | Christ preached to the titled hypocrites, the breath and substantial being. Earnest, first families of Jerusalem, was not very acstraight forward asservation, independent of ceptable to them, but the rather deepened bath truth, just as God has uttered it, so lay the thing asserved, has advantage over a their determination to be rid of him. The simple negation, braced with whatever glit- grand, final end of Chastian work for men tering adjuncts. But when what is true and is to make them Christike, not so much to good, and therefore useful and beautiful, save them as to make them of some more seizes a man, and welds itself to him, and so enthuses him with its own positive nature that he must utter it or consume with it, that man will compel attention, and speak from the highest plane of influence. Upon | The teaching which exhausts itself in lofty this elevation, the Christian advocate is called to stand; upon this the author of Christanity took his position, and the gathering crowds, as they listened to him, said, "Never man spake like this man." "He spake as one having authority." There is a divine philosophy as well as authority in the hungry souls wanting bread, to allow time rule of advocacy upon which he put his disciples, "Let your communication be, yea, yea, nay, nay; for whatsoever is more, cometh of evil." A positive faith in Christ gives the Christian teacher command of the situa- his dignity, and admiring his regalia. A tion, from which the doubts and denial of spicy writer says. "That exhibition of Chrisinfidelity can never drive him. One Moody, with his unfaltering faith in the Bible doctrine of salvation, and uttering it in his straightforward monosyllabic Anglo Saxon, yes and no style of address, has more power with the people than the most learned professor right out of Princeton or Andover, if he utter the same truth, as nearly as they can be, in high wrought rhetorical flourish of double entender, and round about negation Infidelity is never so well suited as when it can lure the Christian advocate into bandying words, and splitting hairs. One square "thus saith the Lord," squarely and earnestly spoken, and honestly lived, is more dreaded by the enemy of faith than all most subtle argument. That impregnable for tress up vonder on the rock, need not exchange shots with all the freebooting schooners that pass by; it will only give them a dignity they do not deserve, and which they will be sure to use for evil. If you dam a river, as it rolls towards the sea, it will keep pushing with unhindered positive force, till it piles up and runs over with a power never suspected before. Its positive push was not for a moment suspended. It did not stop to deny the denial men were throwing across its channel. Consenting to abandon an affirmation for a negation, is never a safe procedure Changing front in presence of an enemy has always been hazardous in military tactics. On the contrary, the very dash and daring of a determined few, moving straight for ward, without blanch of cheek or halt of foot, and pouring positive, whizzing leaden

If a man have anything positive in him, who spends his time knocking down lies and | he can do nothing better than speak it out, live it out; but if he have nothing positive in him, his room is better than his presence in the ranks of reforms. All true reform has something positive to say and do. True. it denies the right of the error it assails, to existence, but it goes at it with some positive truth, and demands place and recognition for it; and in that demand lies its strength. Even error itself is a thousand times stronger when it affirms than when it denies. The main strength of Christianity, after all, is career in good or in evil. There is no surer | not in its doctrines and dogmatisms so much as in its transforming power upon the lives he knows to be false than to keep stoutly of those who truly accept and live it. Shortcoming as Christians have been, imperfectly a man to disclose his own weakness than for as they have yielded to the transforming powhim to be all the while dealing in defenses | er of Christianity, we may confidently point and denials. The man of conviction is the to its effects on men, to its power for good in history, and demand for it unquestioning "I believe," therefore I assert, will always acceptance. In face of this positive evidence, written as with the finger of God on the progwill also be reflex upon himself, and be gath- ress of events, and incorporated into human ering valuable possessions of self-respect, and history as its major factor, the Strausses and power of self-propulsion. while the man Renans and Ingersolls may keep on with whose whole stock of influence, both object- their denials till doom's-day, only to find ive and reflex, consists in stout denials, and that the deepest doom has come to them.

arguments right into the face of ten times

their own number, have often shaped victory.

worth when saved. The aim of Christianity is to make men

better; and that is the best work for Christ

which most effectually reaches that result. dogmas and glittering ceremonials and dead formalities, leaving character all unstirred and ungrown, belongs to an effete age, an out-grown time. There are too many sorrowing hearts wanting comfort, too many tempted men wanting support, too many for a very showy ceremonial, and round about address. Better tell that titled but unregenerated Nicodemus, he must be born again, than spend much time complimenting tianity which presents a thousand lazy people sitting bolt upright in church in their best clothes, gorging sugar plums from their popular minister, is not a particularly brilliant one." It was once supposed that a Christian had something to do as a layman, and that he was the best pastor who got most work out of the people, all the people. This greed for fine preaching, as if that was the sole end of the Christian society, has been characterized as "the Dragon of the pews," hundre-dhanded, hydra-headed, opening all its mouths to gorge the long prayers and honey-coated sermons, and then crawls home, only to come back in the afternoon to gorge again. It is thought by some that the idea of all the people praising God in the sanctuary, and all worshiping him in the beauty of holiness on his holy day, has about gone out of our sanctuary service, and been supplanted by the popular craze for sermonizing. One writer, of good repute, says of this phase of popular taste, "It is like the horse leech" always crying "Give, give," give sermons, sermons; prayer is only the preparatory soup before the beef, and singing the plum-pudding after it. "Sermons, sermons, give us sermons;" they are taken at a gulp, swallowed whole without mastication or digestion, and wide open springs the mouth again. I hope this author has over drawn the picture, and I am more confident that there are exceptions to the state of things he depicts when I see such organiza tions, as I have the honor to address to-night,

saith the Lord," a command of God to keep holy the seventh day of the week, is the object of the American Sabbath Tract Society, to which this Society is auxiliary. And may not some of the principles and facts I have been elucidating have application to our work? We have all the advantage of the positive, declarative attitude of the question. No clearer, more direct, and positive statement can be made than God himself has made of the Sabbath truth which, as a people, we have undertaken to get upon men's consciences. Historically, the inspired historian states it as follows. Gen. 2: 1-3: "Thus the heavens and the earth were finished, and all the host of them; and on the seventh day God ended his work which he had made, and he rested on the seventh day from all the work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work." When God enters the Sabbath as a part of the fundamental law of his moral government, it is in the same clear and positive terms, and he engraved it with his own hand upon the tables of stone, as follows: "Remember the Sabbath day to keep it holy. The true preacher, fitting himself to existing | Six days shalt thou labor and do all thy work, modes of thought and feeling, is not so much but the seventh day is the Sabbath of the the expounder of a creed, as the inspirer and | Lord thy God; in it thou shalt not do any vigorous platform of positive ideas, which cultivator of human motive and character. work." The power of living a truth faith-Systematic, seminary preaching has its value, fully, added to speaking it directly and posiferently done, will reach dominance in politi- mains true that the commonality of men are fessed Sabbath-keeping people. It is a quescal position and influence, in advance of the more powerfully moved by motives addressed tion of vast and vital consequence, how far incorporators.

engaging the busy hands and warm hearts,

To emphasize and enforce a plain "thus

of so many in the service of the Master.

With how much of personal earnestness and positive utterance are we affirming this truth? This fervor and power of affirmation will be in proportion to the firmness with which any truth possesses us. Does the Sabhold of us as to kindle our zeal and point our utterance? so that we should do violence to our own deepest convictions to be untrue to | to the Society and its by-laws. The constitution of it, either in doubtful utterance or unfaithful observance? But the closer test comes in, How much we are willing to suffer for the truth. Straight-out, positive affirmation of to its periodicals, etc., that the mere fact that a pera truth has power over men; the fuithful, scrupulous living of that truth has more power; but the cheerful suffering of loss for its sake has most power-most power, not only over men to convince them, but over ourselves to give us culture into the likeness of our Lord, and joy in the consciousness of having stood in the hour of trial, of having to restrict the voting to actual members. The quesbeen true, not only to our Lord, but also to our own better natures and impulses. Was our poet right when he said:

The heart must bleed before it feels, The pool be troubled before it heals; Ever by losses the truth must gain. Every good have its birth in pain?"

Was the inspired apostle right when he said, 'These light afflictions work for us a far more exceeding and eternal weight of glory?" Was the Great Teacher right when he said, If we would be his disciples, we must take up our cross? Was he right when he said, "If ye love me, ye will keep my commandments?" Oh, it is sad to see our people inquiring if they may not trample down God's holy day, when, perchance, its observance may cost some diminution of pecuniary profits, or loss of position. Heavy as these losses may be, the soul-loss is vastly heavier to every one who thus tampers with sacred, Where freedom, and home, and government for us to-day, if nobody had been willing to suffer, yea, even die for them?

"Better to stem with heart and hand The roaring tide of life, than lie, Unmindful on its flow'ry strand, Of God's occasions drifting by.

"Better, with naked nerve, to bear The needles of the goading air, Than in the lap of sensual ease, forego The Godlike aim to know, the Godlike power

Most confidently do I believe in Christ, and in his faithful workers, and just as confi dently do I believe in the good time coming, which has hung like dew-drops on the pen of prophecy for three thousand years. Full well do I know, and deeply do I feel, the presence of wrong; and yet, though I see wrong, and do wrong, and suffer wrong,

"There often beams upon my sight, Through present wrong, th' eternal right, As step by step since time began, I see the steady gain of man.

"The good that hath been is not lost, Through autumn wind and wintry frost. Safe covered 'neath the mantling snow, It only waits its time to grow."

LEGAL STATUS OF THE TRACT SOCIETY.

The following report is published because it answers several questions which have been frequently asked, and because it is believed it will set at rest doubts which have arisen in price." the minds of well wishes of the Society:

To the Executive Board of the American Sabbath Tract

Your committee to investigate the legal status of this Society, and to whom was referred the legal questions in the letter of Eld. Stephen Burdick, late

Treasurer, would respectfully report: That they have procured a copy of the certificate of Incorporation of the "American Subbath Tract Society," filed in the office of the Secretary of State at Albany, April 12, 1856, and also of another filed in the Clerk's Office of the county of Allegany, March, 1875, purporting to be a reincorporation o the Society under the provisions of chapter 319, o the laws of 1848, of the Stat. of New York.

Your committee have also procured a copy of said judicial decisions as bear thereon, in a book entitled. 'Laws of New York relating to Religious Corpora tions, with notes of Judicial Decisions by Wm, L Snyder," which has been carefully consulted by them. They have also conferred with several competent lawyers in the city of New York, and have come to the following conclusions as to the facts in the case

1st. The law of 1848, under which this Society is incorporated, as originally passed, and under the amendments now in force, limits the citizenship of the incorporators only, who must be "citizens of the United States, a majority of whom shall be citizens of this State" [New York]. Your committee is o and while it may reach and help some, it re- tively, comes into full play with us as a pro- the opinion after consulting the statute, that it is not necessary that any of the trustees or directors be residents of the State of New York, unless they be

2d The statute places no restrictions upon the residence of the officers of the Society or upon its place of meeting.

3d. The failure of the Trustees or Managers to perform the acts required of them by the law. will work no forfeiture of any right or claim which the Society may have to any property or bequest. It, does not appear that a Society incorporated under the law of 1848, ceases to exist until it be repealed orannulled 'y act of the Legsilature, (Section 10). 4th. As to the questions raised regarding the le-

gality of the election of the present Board of Managers, because some persons not known to be actually: members, may have voted at their election. The question of membership is left by the statute entirely this Society provides that "Each person contributing. annually to the Society shall be a member." There are so many ways of contributing to the Society, viz., through auxiliaries, churches, collections at Annual-Meetings, or Associations, and possibly, subscribing son's name does not appear in the records of the Society as a contributor, is no evidence that he is not a member according to the Constitution. At the late. election the conditions of membership were distinctly stated, and only those were expected to vote who were members, and it is in no wise probable that any did so. As this question has never been raised hitherto in regard to the election of any former Board of Managers, even when no restrictions whatever have been placed upon voting, it seems unnecessary to raise it now when every possible precaution was used tion as to who is or who is not a member, under the Constitution, can only be determined by placing each individual under oath, excepting only those whose names appear in the list of life members, or in the Treasurer's books.

Furthermore, the law provides that: "The trustees of a Religious Coporation, though irregularly elected, are its officers de facto." From this it follows that the Board last elected are its Managers de facto, eventhough it were possible for the charge of irregularity in the election to be sustained.

GEO. H. BABCOCK, STEPHEN BABCOCK, & Com. C. POTTER, JR.,

FROM BRO. J. L. HUFFMAN.

MILTON JUNCTION, Wis., Nov. 27, 1881. In answer to the inquiry of many friends as to my whereabouts and doings, I will try and answer through the RECORDER.

My last labor was with the Berlin Church. I commenced there Sept. 2d. I remained over six Subbaths, preached fifty-two sermons. We had a precious time. When it divine obligations. It is suicide to that high is remembered that only four years ago, durand active moral sense, which is the only ing a series of meetings we held there, over safeguard to moral character. Where would one hundred were baptized, it could not be have been the martyrs of history had this expected that a large number would go foreasy-going morality which gives up truth for ward in that ordinance at this time: vet worldly gain always been as current as now? eighteen were baptized, the Church quickened and revived, backsliders were reclaimed, and a good interest was awakened through the entire community. I think a goodly number were hopefully converted who have not yet gone forward in baptism.

I left Berlin for West Hallock, Ill., Oct. 10th, reaching there the following Sixth-day, expecting to commence a series of meetings the following evening; but for the first time in my ministry found myself unable, to fill my appointment. I was then confined to the bed for three weeks with typhoid fever. Having the faithful services of a skillful physician, Dr. Hoover of Lawn Ridge, and having the best of care, at the end of that time was able to be up and around. I am now, at the end of six weeks, so far recovered that I hope to be able to commence work again next Sabbath. I am to spend a few days at Albion, Wis.

I wish here to express my thanks to the brethren and friends of West Hallock, and especially to Brother and Sister Hakes, who so kindly and faithfully attended and cared for me during the weeks of sickness. I think Brother and Sister Hakes and family, at whose home I was, could not have been more constant, tender, and faithful, had it been a member of their own family, than they were to me; yet "without money or

As regards the Church at West Hallock, I had but little opportunity to learn its condition. I was pleased to find the Church so united, and faithfully standing by their pastor, Bro. Wm. H. Ernst, who has just commenced his second year with them. I was especially glad to see Bro. Hakes, although himself of excellent standing in the Church and the entire town, and although having been so many years pastor of the Church, taking such an interest in and faithfully laboring to support the young pastor. While I was there, Eld. Hakes was circulating a subscription for Bro. Ernst's salary for the ensuing-year, himself heading the list with fifty dollars. I expect to return there in a few weeks, and help them in a series of meetings. I ask the prayers of the people that the work of the Lord in West Hallock, and throughout the entire denomination, may be revived. J. L. HUFFMAN.

The exports of grain for the current year show a decrease of 36,289,000 bushels. The decrease is attributed to high prices.



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Missionary Department

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

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

THE Christian church and the Christian religion do not have for their foundation either wealth or learning, but Christ himself, the solid rock. We should not forget, however, that a right use of money has been closely connected with the advancement of religion, ever since the Jewish Church was established, and that education and religion have been mutual helpers. An observing, thoughtful, and practical brother, recently suggested this idea: a man who can make money and does not, is as unworthy and neglectful of duty as he who gains wealth and refuses to use it for the advancement of the Redeemer's cause. In all of our churches, east, west, and southwest, we need enterprise, benevolence, and piety—all three. It is neither possible nor right for the eastern and stronger churches to wholly support the interests of our cause on home mission fields; and we are glad to believe that but very few want them to do it. But there are points where help is needed, the help of money and of preachers. Peculiar difficulties, discouragements, and, sometimes, sufferings, must be experienced in a new country; but the churches now weak and struggling, may, if we are wise and faithful, become strong centers of Christian and Seventh-day Baptist influence. We must all help ourselves as God hath prospered us. In seeking new homes, let our people have regard for temporal and spiritual prosperity, and the interests of our cause; let our churches and brethren of means generously and promptly help where help is needed; and if, in some respects, we have acted unwisely and selfishly in the past, may divine grace and wisdom make us all stronger, wiser, and more unselfish in the future.

The extra meetings in the Pardee Church will close on Wednesday evening of this week. The interest has been very encouraging, and Bro. Wheeler expects to baptize a few next Sabbath. We earnestly recommend that bretbren and sisters of other churches, now living in Eastern Kansas, for their own sake and for the strengthening of their religious home by becoming members need the Church. This may and ought to become a very strong Church, strong in temporal things, a living and active Church of

Last Sunday we preached in the Old School Presbyterian church at Nortonville, and, on Thursday, we are to preach at a union service in the meeting-house of the United Presbyterians. Next Sabbath and Sunday we hope to spend with the brethren at Long Branch, Neb.

NORTONVILLE, Kan., Nov. 23, 1881

EXCUSES FOR NEGLECTING MISSIONS.

Most, yes, all, of the orthodox denominations have adopted, as a part of their work; that of missions; and yet there are many and strong opposers. We purpose to consider a few objections. I once heard a minister of high standing with his own people say that God did not need any help to do his work; when the time comes for the heathen to be converted, he would see that it was done. We ask, what of the command, "Go ye into all the world, and preach the gospel to every creature?" The doors that have long been closed are thrown open, and the cry is, Come over and help us. Can we be excused? The heathen are condemned by the light of nature, and are sinners. How, then, represented in the Bible as a damning sin. them the message of grace?

people had done for missions. Nothing, been written along with those of the holy salary. That minister and church that does | pel message, to this great day of almost nothing for the cause beyond their own universal evangelization; and we believe that homes, ought to suffer leanness and poverty; without this mingling of labor in church and that minister who works only for his matters, there would be wanting much of nothing. That there are reverses in missionary work, is evident. As in other things, | religious attainment and prosperity possible. we may make mistakes; but no well-meant effort was ever put forth in vain. God will be glorified, and humanity blessed. Look over the statistics of missions for a few years past. Is it not true that a greater number of conversions have taken place among the heathen, in proportion to the labor, than in Christian lands? We, as a people, may be sharers in this work. Some are of the opinion that education must precede conversion. This, I believe, has been tried, and failed. Where has a nation, or a people, ever been truly evangelized without religion? Civilization will follow Christianity. Religion is not a mysterious system that can not be understood without the aid of human philosophy. The blood of Jesus cleanses from all sin. Therefore, the thought that we must wait until the heathen are educated before they receive the gospel, is a heresy of no common magnitude. Nothing but powder and ball, say some, can civilize the savage; and upon that principle, nations have acted, and expended money and life enough to have

given them the gospel and civilization. The objector also says we have heathens at home. But they are those who have been within the reach of religion and religious privileges all their days. They are, therefore, heathen from choice, and not from necessity. And must the world, with its millions, remain in ignorance, because a few thousand in Christian lands choose idolatry? The apostles were not retained in Jerusalem until the people were all converted, but they were sent out among the wandering sheep of the house of Israel. The obligation to preach the gospel to every creature arises from our relation one to another. We are but one great family, and the well-being of each is connected with the good of all of Adam's race, and no sooner does an individual receive the grace of God than he feels an anxiety for all to enjoy with him the same blessing. Thus, David said, "Draw near, all ye that fear God, and I will tell you what he hath done for my

Another objection is that we lack the means, both money and men. When the pocket is the text, we generally plead poverty. I know that we are few, and our means the cause there, make the Pardee Church | are limited; but we have not, either ministers or people, learned the lesson of selfof it. The Church needs them, and they denial. When we become as wise as the gold and silver-seekers, and the oil speculators are in their generation, then we may begin to show a becoming zeal for God. We Christ, and a pillar and ground of the truth. have men among us who are able to sustain, each of them, a missionary, and not become bankrupt. Ministers must become more self-denying before we can, all of us, say, "We have done what we could." Idolatry is more expensive than religion. The celebration of the feast of the Hindoo goddess, Doorga, costs, at Calcutta alone, the annual sum of five hundred pounds sterling. In the kingdom of Siam, with a population of five millions, there are twenty thousand priests, besides many very costly pagodas, supported by the voluntary contributions of the people. And in all heathen countries we find lavish expenditure of time and money, in honor of the gods they worship, and the religion they reverence. Oh, that their eyes may be W. B. GILLETTE.

HOW CAN CHRISTIAN WOMEN AID IN MISSIONS

A Paper read before the Missionary Society at Fari-

BY MRS. M. E. RICH.

brief space. That the spirit of the times makes it possible to discuss it at all, proves can they be saved through the atoning blood it worthy of a place in your deliberations. of Christ until they hear of him? Faith | The question itself is not new, only the time comes by hearing, and hearing by the Word and place and manner of presentation are of God. And how can they hear without a new. To the reader of current religious inpreacher? The idolatry of the heathen is telligence, with its reports of labor on home and foreign mission fields, the evidence is Idolatry among the Israelites was sorely pun- conclusive that women can and do aid mateished. Nations were destroyed, cities over- rially in mission work—that they have both thrown, and the wrath of God poured out place and position in that work, at once upon the children of disobedience. The heartily accepted and worthily filled. We whole world lieth in wickedness. The hea- may go back to that little town of Bethany, then are our neighbors, and they have no to that home where Jesus sought rest and hope. Can we be excused from bearing to companionship, and there find Christian women ministering to his necessities; and a Another objector says that for us, in our little later, when the Christian Church had as complete a system as any, embracing local, no towns or desert places drear enough or poverty, it is impracticable. We often hear | been organized, but was still in its infancy, this objection. It is said, we can not sus- they were assigned offices and duties and and so far as our numbers would permit, we Christ? How many places in our States or tain our ministers at home. That we do not, places of trust. From those early times, might not do better at present than adopt Territories would be considered favorable is true; but that we can not, is not true. through all the changes experienced by the similar methods. Individual effort is bene- mission stations for women? How many

nothing, he said; they do not pay me my men who have served in unfolding the gosown interest, will beg in harvest, and have that dignity in power, and tenderness in strength, which makes the present status of

We have not time to recall, even in out line, what history has made its own in these matters. The question of to-day, in its im mediate bearing, extends little beyond the memory of some present, and the work already grown from almost nothing to vas proportions in three-quarters of a century, is too vital and too pressing to admit of much wandering.

As a denomination, we have a missionary

history of our own. We remember when the mission idea was first suggested, and when our first missionaries were secured and sent on their long and perilous voyáge by sea, to their not less perilous settlement in a heathen land. And we remember how the pastors at home prayed for their safety and the success of the cause, while the whole sisterhood, and even the children, held those missionary-wives in their hearts, and have ever since held them-one already gone to her reward; the other, by the grace of God, a missionary still. No other testimony is needed of the wisdom of that venture than that shown by the results of their labors there, and the influence of their lives and teachings since their return. We need not remark on "the wise or otherwise" discontinuance of that kind of labor; nor on that other and later idea of home missions, which was established in 1863; neither of the growth and importance of that work. Suffice it that the whole of that work as such was done by the brethren of our churches; the Marys and Marthas occasionally transforming themselves into Dorcases, or, at rare intervals, imitating the poor widow by casting two mites into the missionary box. Yet. while it was largely so with us, with other denominations it was different. Public opinion with them made less distinction between the work and the workers; and, in their zeal for the cause, the question as to who should needs of the case require, and withal, for on the work, there shall be a sufficient extent engage in the work scarcely recognized sex, this let frequent prayer be made, for direc- of territory gained from the enemy which but only fitness; this at least in a degree, and | tion, to Him to whom all nations of the with increasing labor and laborers came also earth belong. Be willing to be led. Be demands for contributions, for culture, for business attainments, and for sacrifices. These were supplied, and success followed.

and ask ourselves, How can we, Christian women, aid in missions? We say emphatically, Desire to do, and then, seeking to know its needs and our place among the workers, engage earnestly and actively in the endeavor to advance the cause of missions. A little more than seven years ago, the desire to do something for missions, as other Christian women were doing, arose in the hearts of a few sisters in one of our churches. They and so the work and the blessing go, togethorganized a Woman's Missionary Society, er. Just here may we not ask ourselves, world, Oh, we have nothing to spare.' How met a few times, found themselves blessed, Have we given our hearts to Christ? Have depressing has it been to hear this said, and that may be, something has been gained. and more laborers have been employed than for years previous.

result so far, of our desire to do something stronger may plant, and the braver may This is a difficult question to discuss in so for missions. Our methods have been crude water, there are pruning and twining for and rough, perhaps, and much of our effort misapplied, but we find that the embers which smouldered on our hearts' altars have been, and still may be, fanned into flame to ed to, and conducted by, the sisterhood, separately; the Presbyterians having, perhaps, Christ's work in a Christian land? Are there state, and denominational bands or societies; wicked enough to furnish her work for Some years since, I asked a pastor what his Christian Church, some women's names have ficial in individual cases, while general inter-churches, however destitute of leadership, Herald.

interests be too local. In such case, it comes a woman placed in charge? We take no perto be nothing more than individual. But sonal issue with these questions. Public local bands, joining, in state or district or opinion weighs heavily in these as in other associational societies; and these again in a matters, and it is only when the great quesdenominational; these holding monthly, tions of the times become familiar to the under discussion. Concentration of effort should be effected as much as possible. Have some definite object of general interest, and Associations and the General Conference, these gatherings, and be at the same time an influence for great good. This, or other and better plans, it seems to us, would be a strong foundation on which to build.

And now a few thoughts on the individual question of how to aid. Cultivate the Christian's desire for the conversion of sinners generally. Express the desire by word and deed. Be interested in the measures emthe work, taking pains to keep well informed of these things. Encourage the workers, and persuade others to take active part in the work. Read sketches and reports from laborers on foreign fields, and compare the beliefs, ceremonies, of heathen nations, with the faith and practice of Christians. Join in organized effort, study methods, lay plans, ards. Give time, money, or talents, as the patient with failures. Let nothing come be-It is well to bring this question close home, | ing the tiny places, walking the narrow ways, and climbing imperceptible heights, but always reaching after higher and better things, that women have, or will come to hold, positions among the leaders and workers on the great mission fields. All can not aid directly, can not go out to preach or teach or convert a world; but indirectly, all can do something; though some, yea, far too spirit, when I often saw such redundancy of many, not seeing the need, neglect the duty,

and immediately began to induce other wom- | we devoted our lives to him? Are we deen to do the same. Soon, four or five simi- | veloping Christian character and usefulness lar organizations were effected, and more with commendable zeal? or are we content might have been, but the idea was taken up | to rest in the light that brightens our own and applied in another direction, and the homes, largely unmindful of the darkness result has been a diversity of objects and a that lies just beyond, where no ray from the scattering of forces, which might have given lamp of life penetrates, and souls grope better results, or not, if concert of action | blindly for the door we have not held ajar had been secured, both tract and missionary for them? With some, time is too precious work having received the attention and as- to be given to labor or even thought on these sistance of the various societies. However things; or, their talent is hid in a napkin until the Master calls for his own with usu-Many of our women have been blessed while ry; or, the money is all in the family treasustriving to bless others. New interests have ry, from which no dividends ever reach their been awakened, contributions have increased, | hands, so they neither aid themselves nor others. But the Lord would not longer have it so. This is truly his vineyard, and his Such, in brief, is the beginning, and the purposes include no idlers; and while the slenderer hands before his great harvest sea-

Still some may aid much more directly. Indeed, we have already very great interest warm and brighten other lives, while it in labor of this kind on a foreign field, quickens ours. Missionary effort is, really, praying for and expecting excellent results. one purpose reaching out after a whole lost | But to do this at her best, women must have world; and its ultimate success depends upon | place. Are not all Mission Boards seeking the concentration of a whole saved world in women to go as missionaries, and even as one missionary effort. We believe this can physicians, to India or Burmah or China or best be done by organization, and must in- Japan? Is that not natural? Certainly. this be done, and their progress in the path clude women in all or nearly all of its de- And right? Perhaps. We may ask amiss; partments. Most of the great religious de- but is there no work for women this side the nominations have such organizations, adapt- two seas? Has she power to teach and convert a heathen soul or city, and no fitness for

ests demand general action; neither should would take kindly to the thought of having quarterly, and annual sessions; together minds of the masses, that they are favorably with such correspondence and exchange of received or safely applied. Robert Collyer delegates as might be practicable, would not said, "They are the great races who give only add much to the interest in the cause, great place to their wives and mothers." and increase the chances for success, but We might apply it here, and say, They are would go far toward solving the problem the great Christians who give great place to their wives and mothers.

But we can not do justice to our question. because its positive side is practically indefibe diligent to accomplish that object; and nite. We are standing on the border-land sustain common interests by having personal | between a past to which we would long hesisympathy with a common cause. Objects of tate to return, and a future that is big with minor importance may be sustained by local mighty possibilities, where the work takes or associational bands, such as the education | more definite shape, where the mountain of of a child, the salary of a Bible-woman, the prejudice, which has so long hindered the support for a class of boys or girls in foreign | way, is being removed, as it were, into the work, or the expenses of a month of labor sea, and the upland pastures of God's spir, on some home field, or any other need which | itual realm invite us to share in the labor may be known. These, we suggest, might | and the joy of feeding his flocks. The exwell be submitted to the general board for periences of the past, and the thrilling inapproval or revision, and, further, annual | terests of the present, are ours; but the possessions, arranged to meet with the several | sibilities of the future are in the hands of Him who has called us, and will call others, might, very likely would, lend interest to out of darkness into His marvelous light, Will it not be a glad change to ring on that old, sad refrain, when the Lord of the harvest shall say, Truly, the harvest is great, but the laborers are coming?

PROGRESS THE LAW OF THE KINGDOM.

"The law of the kingdom is that of growth" and progress. Whether it be in the soul of an individual man, or in the body of a colployed by the denomination for prosecuting | lective church, if we try to arrest its growth and outspreading, or, in other words, if we try to keep the good we have acquired to ourselves, we shall find that if there be truth in the Bible, and faithfullness in the God of heaven, that church and that individual will begin to droop and wither and decay, and finally lose what has been attained to, for they are then manifestly fighting against an eternal law of God. But is there not a limit to these constantly swelling demands? There execute all possibilities. Contribute syste- is. What is it then, you will ask next? It matically, if possible; actually, at all haz- is that we go on by means of your continually increasing support, conquering and still conquering, until, by the blessing of God upmay itself supply the needful resources in men and means, and begin to be self-maintaining and self-propagating too. And when once this point of indigenous self-support tween the desire to work for Christ and the has been reached in a mission, then your performance of present duty. It is by fill. hands will be liberated, and you may carry your appliances of warfare elsewhere. But I insist that, till this point is reached, you must make up your minds to the fact, that the very success of your missions must for a time, entail increasing expense. This fact you must be prepared wisely to meet and heroically to encounter.

"But to me, who have had sore travailing and wandering through many lands, it has been a matter utterly overwhelming to the means in the possession of professing Christians, and when I have been told in reply to then to look at the stately mansions, the gorgeous lawns, the splendid equipages, the extravagant furniture, and the costly entertainments, besides the thousands which are spent upon nameless, idle, and useless luxuries. It was as much as to say to God, the great proprietor, who has given it all, 'Lord, pray excuse me, as I wish to spend all this upon myself, and if I have a little driblet remaining over, after I have satisfied myself, I will consent to give that driblet back to thee.' The exclamation has been on my lip, in the hearing of such men: Why, you are treating the cause of Christ much as the rich man in the parable treated Lazarus. You are driving that cause to the outer gate, and while self is made to fare sumptuously in the palace within, clothed in purple and fine linen, you leave the cause of Christ to starve outside yonder, or to feed on the crumbs that fall from your table, while covered with the sores of many a foul indignity. Why not reverse the picture in the parable? Why not bring the cause of Christ inside the palace, and array it in royal attire, while wretched self is cast out to famish at the door, rather than, by pampering it, to drag its possessor down to the pit of eternal woe."—Dr.

THE CHINESE have some admirable qualities, and they need nothing but true religion to make them a noble race. Let the love and fear of God take possession of their souls, bless them with a Christian conscience, awaken within their souls longings after the of true greatness will be rapid and signal.— Rev. Griffith John, in the Methodist Manual.

CHINA IS MOVING.—The mighty forces which are acting upon her are gradually overcoming her inertness and carrying her along. Ere long she will catch the spirit of the age, and astonish the world with the rapidity of her onward march. The resources of the country are simply inexhaustible, and the Chinese are capable of the highest development. — (London) Missionary

Education Conducted by REV. J. ALL alf of the Seventh-day Bap " Let there e

THE EDUCATION

Twenty-sixth Annual Bep Board Only two Institutions

ports to the Board, and University and Milton C I. UNIVERSITY OF THE STATE To the Seventh-day Baptist Educ The Trustees of Alfred

pliance with the requisiti Society, submit the follo for the collegiate year en in respect to the several quired by the laws of ported on by them:

Henry R. Pierson, LL.D. George W. Clinton, LL.D. George G. Hoskins, Lieutena Joseph B. Carr, Secretary of

Robert S. Hale, LL.D Elias W. Leavenworth, LL J. Carson Brevoort, LL.D. George W. Curtis, LL.D. Francis Kernan, LL.D. John L. Lewis. Martin I. Townsend, LL.D. Anson J. Upson, D. D. William L. Bostwick. Chauncey M. Depew. Orris H. Warren, D. D. Leslie-W. Russel. Charles E. Smith David Murray, LL.D., Secon Daniel J. Pratt, Ph. D., A.

Hon. Benj. F. Langworth Rev. Nathan V Hull, D Wm. H. Crandall. Treasur Silas C. Burdick, Recording Rev. J. Allen, D. D., Ph. tary. Alfred. Maxson Stillman, Alfred. Albert Smith, Alfred. Philip S. Green, Esq., Alfa Elisha Potter, Alfred.

Samuel N. Stillman, Alfrei Maxson J. Green. Alfred. Clark Rogers, Alfred. Rev. Darius R. Ford, D. D Ira B. Crandall, Alfred. Rev. James R. Irish, D. D. David R. Stillman, Alfred Lorenzo D. Collins, Alfred Almond E. Crandall, Esq. Rowland A. Thomas, Alf Rev. Oliver D. Sherman, A Rev. D. E. Maxson, D. D. Charles H. Maxson, DeRu Laroy Lyman, Roulette, I Amos C. Lewis, A. M. M

Rev. J. Allen, D. D., Ph. Rev. Nathan V. Hull, D. Rev. Ethan P. Larkin, A. Rev. Thos. R. Williams.

George H. Babcock, Nair

Abigail M. Allen, A. M., Ida F. Kenyon, A. M., X Busan E. Larkin, A. M., Henry C. Coon, A. M., M

Rev. A. H. Lewis, A Helen M. Crandall, Music Alpheus B. Kenyon, S. M

F. M. Babcock, Book Ko Vandelia Varnum, Ph. I W. J. Haight, Preparato The Trustees woul

the financial condit with the following the Annual Meeting 28, 1881: WHEREAS George H.

out solicitation on our p ing a total of \$30,000; t fulness to him for the Seventh-day Baptist den this University. Resolved, That we prayer that God, who n ward, may grant unto lyhich he is justly word.

Besolved, That, as an decree that the Chair of and perpetually known ship of Physics in Alfre

The following .st and paying Endow what their actual va

MOMINAL AND PAT

Rominal Conformati

take kindly to the thought of having an placed in charge? We take no perissue with these questions. Public weighs heavily in these as in other and it is only when the great questhe times become familiar to the of the masses, that they are favorably d or safely applied. Robert Collyer They are the great races who give place to their wives and mothers." ight apply it here, and say, They are eat Christians who give great place to vives and mothers.

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andering through many lands, it has matter utterly overwhelming to the when I often saw such redundancy of in the possession of professing Chrisand when I have been told in reply to pleadings in behalf of a perishing Oh, we have nothing to spare.' How ing has it been to hear this said, and look at the stately mansions, the s lawns, the splendid equipages, the gant furniture, and the costly enternts, besides the thousands which are pon nameless, idle, and useless luxut was as much as to say to God, the roprietor, who has given it all, 'Lord, cuse me, as I wish to spend all this myself, and if I have a little driblet ing over, after I have satisfied myself, onsent to give that driblet back to The exclamation has been on my lip, learing of such men: Why, you are the cause of Christ much as the rich the parable treated Lazarus. You are that cause to the outer gate, and If is made to fare sumptuously in the within, clothed in purple and fine linleave the cause of Christ to starve yonder, or to feed on the crumbs from your table, while covered with s of many a foul indignity. Why not the picture in the parable? Why not cause of Christ inside the palace, ay it in royal attire, while wretched ast out to famish at the door, rathby pampering it, to drag its posown to the pit of eternal woe."— D_r .

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

"LET THERE BE LIGHT."

THE EDUCATION SOCIETY.

twenty-sixth Annual Report of the Executive

Only two Institutions have sent their reports to the Board, and these are Alfred University and Milton College, as follows: I. UNIVERSITY OF THE STATE OF NEW YORK—ALFRED UNIVERSITY.

To the Seventh-day Baptist Education Society: The Trustees of Alfred University, in compliance with the requisition of the Education Society, submit the following as their report for the collegiate year ending June 29, 1881, in respect to the several subject matters required by the laws of New York, to be re-

ported on by them: BOARD OF REGENTS. Henry R. Pierson, LL.D., Chancellor. George W. Clinton, LL.D., Vice Chancellor. Alonzo B. Cornell, Governor, George G. Hoskins, Lieutenant Govern Ex-Officio.

Joseph B. Carr, Secretary of State, Neil Gilmour, Superintendent of Public Instructions, Lorenzo Burrows, Robert S. Hale, LL.D. Elias W. Leavenworth, LL.D. J. Carson Brevoort, LL.D. George W. Curtis, LL.D. Francis Kernan, LL.D.

John L. Lewis. Martin I. Townsend, LL.D. Anson J. Upson, D. D. William L. Bostwick. Chauncey M. Depew. Charles E. Fitch. Orris H. Warren, D. D. Leslie W. Russel. Whitelaw Reid. Charles E. Smith

David Murray, LL.D., Secretary. Daniel J. Pratt, Ph. D., Assistant Secretary. TRUSTEES. Hon. Benj. F. Langworthy, President, Alfred. Rev. Nathan V. Hull, D. D., Vice President, Alfred.

Wm. H. Crandall, Trevsurer, Alfred. Silas C. Burdick, Recording Secretary, Alfred. Rev. J. Allen, D. D., Ph. D., Corresponding Secre-

Maxson Stillman, Alfred. Albert Smith, Alfred. Philip S. Green, Esq., Alfred. Elisha Potter, Alfred Elisha C. Green, M. D., Alfred. Samuel N. Stillman, Alfred. Maxson J. Green, Alfred. Clark Rogers, Alfred. Rev. Darius R. Ford, D. D., Elmira. Ira B. Crandall, Alfred. Rev. James R. Irish, D. D., Rockville, R. I. Wm. M. Saunders, Alfred. Wm. C. Burdick, Alfred. David R. Stillman, Alfred. Lorenzo D. Collins, Alfred. Almond E. Crandall, Esq., Alfred. Rowland A. Thomas, Alfred. Rev. Oliver D. Sherman, A. B., Mystic Bridge, Conn. Silas C. Burdick, Alfred George Greenman, Greenmanville, Conn. Rev. D. E. Maxson, D. D., Alfred. Hon. Wallace W. Brown, A. M., Bradford, Pa. Henry P. Saunders, M. D., Alfred. Charles H. Maxson, DeRuyter. Amos R. Allen, Alfred.

Amos C. Lewis, A. M., M. D., Alfred. George H. Babcock, Plainfield, N. J. FACULTY. Rev. J. Allen, D. D., Ph. D., President, Metaphysics Rev. Nathan V. Hull, D. D., Pastoral Theology.

Chancellor James Marvin. D. D., Kansas University.

Laroy Lyman, Roulette, Pa.

Rev. Ethan P. Larkin, A. M., Natural History and Rev. Thos. R. Williams, D. D., Biblical Theology. Abigail M. Allen, A. M., Painting and Drawing. Ida F. Kenyon, A. M., Modern Languages and Lit-

Susan E. Larkin, A. M., Music. Henry C. Coon, A. M., M. D., Natural Science and History. Rev. A. H. Lewis, A. M., Church History and

Helen M. Crandall, Music. Alpheus B. Kenyon, S. M., Industrial Mechanics and Mathematics.

Amelia E Stillman, A. M., Painting. George Scott. A. M., Ph. M., Greek and Adjunct Latin. Velma K. Crandall, Music. F. M. Babcock, Book Keeping and Penmanship. Vandelia Varnum, Ph. B., English Department. W. J. Haight, Preparatory Mathematics.

The Trustees would beg leave to introduce the financial condition of the Institution, with the following resolutions, adopted at the Annual Meeting of the Board, held June 28, 1881:

WHEREAS George H. Babcock, of Plainfield, N. J., in the true spirit of Christian liberality, and without solicitation on our part, has given to this -University, through the Seventh-day Baptist Memorial Board, the generous sum of \$20,000 to endow the Department of Physics, and \$10,000 toward endowing the Chair of Greek language and literature, making a total of \$30,000; therefore,

Resolved, That we hereby express our sincere thankfulness to him for the timely aid thus rendered to the cause of Education, and the interests of the Seventh-day Baptist denomination, as represented by this University.

Resolved, That we couple with our thanks the prayer that God, who rewardeth as man can not reward, may grant unto him the truer payment, of which he is justly worthy.

Resolved, That, as an expression of our desire to perpetuate the memory of this gift, we do hereby decree that the Chair of Physics shall be hereafter and perpetually known as the "Babcock Professor ship of Physics in Alfred University.'

NOMINAL AND PAYING VALUE OF ENDOW

The following statement of the nominal and paying Endowment Funds, will show what their actual value has been to the Insti-

IN TRUST OF EDUCATION SOCIETY. Nominal Endowment Fund......\$43,208 33
 Average Paying Fund, 25 years.
 29,143 95

 Average yearly income, 25 years.
 1,748 64
 UNIVERSITY FUND. Nominal Endowment Fund.......\$34,211 67

Av rage Paying Fund, 15 years. . . . 23,990 00

IN TRUST OF MEMORIAL BOARD. Nominal Theological Endowment Fund. \$19,359 21 Average Yearly Paying Fund, 9 years... 12,963 00 Average Yearly Income, 9 years..... Nominal Endowment Fund for College Average Yearly Paying Fund, 9 years... Average Yearly Income, 9 years..... Bi-Centennial General Education Fund for pro rata distribution......\$14,692 79 Say one-half, at least, to Alfred...... 7,346 39 Average Paying Fund, 9 years..... Average Yearly Income, 9 years.... NATURAL HISTORY FUND, TRANSFERRED FROM EDU-CATION SOCIETY. Nominal Endowment Fund...... \$2,381 00 Average Paying Value, say 4 years..... Average Paying Income, say 4 years.... SUMMARY. Nominal Endowment Fund, all sources. \$105,428 60

Paying Value, 10 years..... 29,143 95 Paying Value, 6 years..... 53,133 95 Paying Value, 9 years...... 66,365 95 REVENUE AND EXPENDITURE ACCOUNT FOR THE YEAR | Robert Williams, Treasurer. ENDING JUNE 29, 1881. Revenue. \$3,545 95 | Hon. Jeremiah Davis, Rockford, Ill. Tution... State...... 529 42 University Endowment, interest.... 1,541 13 Memorial Board, interest...... 108 00\$8,053 31 Expenditures.

Interest..... 748 91 Total. \$8,053 31 The following account is inserted in its present form by special vote of Trustees:

E. P. LARKIN, Agent of the Trustees of Alfred University, for Kenyon Memorial Hall, In acc't with the Kenyon Mem. Hall Fund To February 1, 1881.

CASH ACCOUNT.

To cash from following sources: Subscriptions......\$6,338 49 Bi-centennial Memorial Fund 30 00 Interest on note of W. A. Lang-4 86-\$6,373 35 worthy.... Notes of M. Adsit..... 2,000 00 Note of A. Smith..... 200 00

Note of A. E. & W. H. Cran-

163 67— 2,363 67 dall. \$8,737 02 By material and labor......\$5,541 92 General expenses..... Labor of Agent...... 2,712 08

AGENT'S ACCOUNT. DR. To cash paid for services of Agent......\$2,712 08 Labor acc't applied for services of Agent. 1,000 00 Balance due Agent, unpaid...... 342 35

By labor account, services of Agent at \$1,000 per annum: From Sept 4, 1875 to Sept. 4, 1877, 2 From Sept. 4, 1877 to March 4, 1878, 80 days..... From March 4, 1878 to Sept. 4, 1879, 1 months and 2 days.....

GENERAL FUND ACCOUNT. To amount of subscriptions.....\$16,618 54 By material and labor in cash account....\$5,541 92 General expense account as follows, in cash: Traveling expenses of Agent Traveling expenses of I. Max-son to Alfred and return

\$4,054 43

to Rhode Island..... Postage, stationery, etc..... General expense account not in cash Miss E. Elvira Kenyon, plans Acc't of Burdick & Green, 800 00 hardware..... 342 35 Labor account due Agent..... 38 79— Labor account due others..... Material account: Due W. C. Burdick..... 530 69 487 28 Burdick & Green.... 35 85-1,053 82 Rev. D. K. Davis..... Bills payable:

Notes to M. Adsit.... Note to A. Smith.... Note to A. E. & W. H. Crandall......Bal. of subscription account \$16,618 54

E. P. LARKIN, Agent. E. & O. E. NUMBER OF STUDENTS. The whole number of students taught dur-

ing the year ending on said 29th day of June, 1881, was 372, of whom 183 were males and 189 females. Pursuing classical studies 100, preparing for college 76. Average age, exclusive of primaries, gentlemen, 18.7, ladies, 17.5 years.

The terms for study have been as follows: 133d term, from Sept. 1, to Dec. 1, 1880-13 weeks; 134th term, from Dec. 15, 1880, to March 16, 1881-13 weeks; 135th term, from March 31, to June 29, 1881-13 weeks.

COLLEGE TERMS AND VACATIONS.

The vacations have been three: of two, two, and nine weeks, respectively. Examinations for entrance have been held

t the beginning of the year, and for adsucceeding term; also at the close of each term, and at intervals of two to three weeks during the term.

TUITION AND BOARD. Tuition per annum in said Institution has been as follows: Preparatory studies, \$24

of Alfred University, was submitted to the Trustees of said University, and adopted by them at a meeting legally held on the 19th of September, 1881, and ordered forwarded to the Seventh-day Baptist Education Society; also a duplicate copy thereof to the Regents of the University of the State of New York.

BENJ. F. LANGWORTHY, President of Trustees. II. MILTON COLLEGE.

To the Executive Board of the Seventh-day Baptist Educa-The Trustees of Milton College would respectfully submit the following report for the

year ending August 31, 1881: BOARD OF TRUSTEES. Rev. W. C. Whitford, A. M., President. Rev. Nathan Wardner, D. D., Vice President. Willis P. Clarke, Secretary.

Office Expires in 1882. Prof. Albert Whitford, A. M., Milton. Rev. D. E. Maxson, D. D. Alfred Centre, N. Y

Dennis C. Burdick, Milton. David W. Cartwright, Cartwright's Mill. Walter G. Hamilton, Milton. Prof. Albert Salisbury, A. M., Whitewater. Philip Marquart, Milton. Ralph Richardson, Milton.

Office Expires in 1883. A. Webster Baldwin, Esq., Janesville. Reynolds J. Greenman, Milton Junction. Rev. Elston M. Dunn, A. M., Milton. Fruman Saunders, Milton. Rev. W. C. Whitford, A. M., Milton. Rev. Nathan Wardner, D. D., Milton Junction. Oran Vincent, Milton. Willis P. Clarke, Milton. Rev. O. U. Whitford, A. M., Walworth.

Office Expires in 1884.

E. Stillman Bailey, A. M., M. D., Chicago, Ill. Ezra Crandall, Milton. Geo. H. Babcock, Plainfield, N. J. John C. Plumb, Milton. Paul M. Green, Milton. Orlenzer Allen, M. D., Milton. Ezekiel B. Rogers, Milton. Lester T. Rogers, Milton Junction. Departments.

The school is divided into two departments, Preparatory and Collegiate, and has three courses of study: Classical, Scientific, and Teachers'.

FACULTY. *Rev. W. C. Whitford, A. M., President. T. R. Williams, Acting President, Professor of Greek, and Mental and Moral Philosophy. Albert Whitford, A. M., Mathematics and Astrono-

W. Frank Place, A. M., Natural Sciences. Jane C. Bond, A. M., English Department. Chloe C. Whitford, A. M., German Language. Ruth H. Whitford, A. M., English Department. Mazzini G. Stillman, Penmanship and Book keep-

* Now State Superintendent of Schools. GRADUATES.

The following students graduated at the last Commencement: Teachers' Course-Miller Barlow McNiel, Stoughton: Bessie Margaret Tomkins, Milton. Scientific sical Course - James Courson Bartholf, Whitewater; Myron Joshua Whitford, Fari na, Ill.; Anna Sophia Whitford, Milton.

FINANCIAL CONDITION.

Endowments..... Subscriptions...... 3,327 00 Amount.....\$35,327 00 From Tuition..... \$2,137 71 From Trust Board..... Amount..... \$8,930 51 Expenditures.For Teachers' Salaries...... \$2,975 50 For Incidentals..... Amount..... \$8,735 76 CONCLUSION.

The College, during the past year, has probably passed its most critical period of standing debts, and now has the assurance of help in the form of endowment funds. Ten thousand dollars were pledged for this purpose, by Geo. H. Babcock, on certain conditions, which were promptly fulfilled. The attendance has steadily increased during the year, so that the present Fall term has nearly double the number of the corresponding term of last year. The buildings have been put in thorough repair.

T. R. WILLIAMS, Acting President.

IN MEMORIAM.

Since the last Report of the Education Board, one of our long-time, faithful, and most efficient workers has fallen, fallen at his post, still loving in death the cause for which he had so fervently prayed and tirelessly toiled during his long and eventful life. At 12 M., Sept. 5th, 1881, Rev. N. V.

Hull, D. D., departed this life, after a painful illness of several months, during which he often and fervently expressed his undivanced standing at the beginning of each | minished interest, not only in the general affairs of religion and the welfare of Zion, but also in the particular phases of Christian work to which we, as Seventh-day Baptists, to the success of our denominational work, oppressions our Pilgrim Fathers fled when

The preceding report, from the Trustees useful life have been given to the cause of were layers of foundations on which to build education. In his death, the Alfred Univer- the grandest structure of civilized society the sity has lost one of its pillars of strength. world has ever known. Never since the He was President of its Board of Trustees world began has there been bolder thought, from 1842 to 1858, sixteen years; was also sturdier faith, than they put into the cornerucation Society nineteen years. In all these | world began did such opportunities of boundworks do follow him," and "though dead, ple as now before the American people. he still lives."

PRINCIPLES OF PROCEDURE.

In casting about for principles and facts to guide us in our educational enterprise, we encounter two correlative forces or principles around which institutions are organized, according to the proclivities of their founders and supporters.

1st. Wherever we turn our eyes, there are the stabilities, the permanencies. An old world stretches around us. The same constellated hosts gem the sky at night that Abraham looked up to from his tent door forty centuries ago. The old rivers are still running into the old oceans. The ancient mountains still tower toward the heavens. Yea, all the features of the race of man, the towering homo, still beam from the "human face divine." The same heart throbs in his bosom, the same passions surge through his mysterious nature, the same pangs of bereavement, the same agonies of the final hour, so that the conclusions of the wise man, thou sands of years ago, force themselves upon us, that "the thing which hath been is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun." What wonder, then, that men, viewing nature on the side of her stabilities, should become enamored of them, get into her well-worn grooves, and declare for things to be as they are and always have been-men who see good only in the old ways.

animate or inanimate nature but has its transitional phase, its perpetual mutation; the times to which they belong, in the not a human being remaining to-day what he was yesterday, either in physical, intellectual, or spiritual stature; the whole race for all the centuries of its existence, contin- of the American Republic at the present ually changing its tastes, its opinions, its hour, is no mean privilege, and calls for no customs, and its governmental forms. What wonder, then, that men, with natures in highwrought sympathy with this ever fluctuating Course—Mazzini Gavazzi Stillman, Albion; aspect of nature, should get restless, and go Evalyn Emma Whitaker, Indian Ford. Clas- on iconoclastic raids against the old proprieties and permanencies. Thus there have come to strife in the world the two classes who represent these two aspects of nature and providence, and each class stamps its own genius upon the institutions it founds and fosters. In the years that are coming, the strife between the conservative and progressive forces of society will grow less intense, and they will blend as correlative forces, and carry society forward on a steadier, broader, truer stream of progress. Society will settle upon the current of better progress, because with a closer study of nature we shall become more cognizant of the marvelous beauty and divine felicity with which these forces are woven together, to make a world that is ever old and yet ever becoming new, and just as glorious in one aspect as in blended beauty, than it could be in either alone. There are no rude jars by sudden transformations from old to new. Gradually the mountain slides off into the valley; gradembarr issment. Through the generosity of | ually, beautifully but grandly the mysterious friends, it has been relieved from its long fingers of the sun lift the oceans and lakes from their lower to their upper deeps, and gradually they trickle down through the intervening ocean of atmosphere, to moisten and make green the earth's surface, and then return to the source whence they came, keeping even balance of indispensible life forces. Just so quietly customs change, families rise and decline, empires grow and decay. In the grand movements of ongoing providence, there is no real conflict between the old and the new. God can put a new web into an old loom, and weave a fabric, decked with new and wondrous beauty; and right here it is we shall learn our lesson of truest progress; and while we shall cease undue reverence for the old, because it is old, we shall not make too hasty genuflexions before what is new, because it is new.

In this new world, where Providence has set us to achieve our destiny as a people, the tendency is to the extreme of reckless haste, of radical progress; and just such an extreme is needed to balance the other extreme of conservative ideas and institutions have been consecrated. He looked upon our on the other side of the ocean. It was from educational interests as of vital consequence old abuses, hoary errors, and century-long Average Paying Fund, 15 years...... 1,679 21 has been \$2.50 per week, or \$97.50 per year. and some of the best energies of his long and they came to found the new nation. They good friends, and good humor.

1,679 21 has been \$2.50 per week, or \$97.50 per year.

President of the Executive Board of the Ed- stone of the new society. Never since the fields of toil, from which he rests, "his less achievement stretch out before a peo-Whatever else we, as Seventh-day Baptist educators, do, or neglect to do, we must be mindful of the genius of our American system of society, and take care to mould our institutions to suit its necessities. Ours is the first government on the earth that takes cognizance of the rights and duties of man as man. Man, as possessed with indefeasible. inalienable, God-given human rights, and government, as deriving all its just power from the consent of the governed, and fulfilling its true function in taking care of those rights; and just here it is that our system of politics comes into league with our system of religion, which distinguishes itself from all other religions by recognizing the infinite worth of the individual man, and seeks by all the holy ministries of the God-man it has given the world to break his bondage to sin, and lift him back to his God-likeness, restore to him his lost paradise. It may be a link of iron that binds us to the past, and a link of gold that binds us to the future; but there they are, and both irrefragible; we can not break them if we would; a deep, broad stream of causative energy runs on through the coming and going generations of men. The whole universe, as it stretches on through the ages, is one vast and glorious organism, with its parts tenaciously and mysteriously bound together, and moving into their grand harmonies, obedient to the everywhere present and ever-efficient First Cause, who is fingering the keys of the heavenly harmonies, so that the world will come But if we change our standpoint so as to at length to order around him in whom all take in a broader view of nature, there comes things consist—the divine man, Christ Jesus. the other aspect, and that is of change, all

On no lower key than this must we pitch nature in a perpetual quiver of moving. the movement of our educational work. To changing, throbbing life. Not a thing of lift up our young men and women into sympathy with, and fitness for, the work which country to which they belong, and the religious denomination to which they belong, devolves upon them. To be a Christian citizen

small endowments. Right at this point we must take issue.

and then go on to intensify and make practical the issue, with the old and not altogether extinct, but always false, idea of scholarship which realizes its ideal in mere book-knowledge and scholastic forms. Books are the best of things, when well used; but the worst, when abused. It was a great American scholar who said, "I had better never see a book than to be warped by its use clean out of my own orbit, and be made a satellite instead of a system." The one thing supremely valuable in this world is the well-inspired, self-poised, rightly-thinking and grandlyacting human soul. To inspire the soul with aspirations and ideals commensurate with the uppermost place God has given it, in the scale of universal being, to help it to selfpoise and self-propulsion out upon the broad field of intelligent activity, is the sole end of the school-work. The true scholar is not the mere thinker, but the manthinking, and out of the crucible of his red-hot thoughts evolving things tangible, useful; yea, things new and beautiful. The more thoroughly the man-thinking thinks, the more steadily are his eyes set in the foreside of his head, and with the keener ken does he peer away into the heretofore unknown realm. If a man create nothing out of the seething activities of his own self-hood, whatever else he may be, he can not rightly claim to be a scholar, one possessing the divine effux of a genuine scholarship. There are to be, in every age, creative manners, creative words, creative works; such manners, words, and works as spring from no precedent, no authority, no custom; but just as Minerva leaped full panoplied from the brain of Jupiter, such as spring out from the inner laboratory of our men and women of well-inspired and wellcultured heads and hearts and hands. Never.

(To be continued.)

oh never let us consent to the false idea that

our scholars are to be without hands, because

perchance they may have heads; or without

THE dispersed orders of French monks are beginning to show their despair of better times by selling off their empty catablishm nts. Thus the Italian Barnabite Monastery in Paris has been demolished, and the Jesuits' College at Poitiers is advertised for

Three things to cultivate—good books

The Sabbath Recorden.

Alfred Centre, N. Y., Fifth-day, December 8, 1881.

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

SLUICE THE DYKES.

In the sixteenth century, when Holland was bravely struggling to throw off the Spanish, Catholic yoke, her noble seat of learning, the city of Leyden, was besieged by the enemy till famine preyed upon the brave citizens. Multitudes perished with hunger. Some of them besought the authorities to surrender rather than all perish, whereupon the heroic burgomaster, Van-du-Werff, offered his own body for food rather than surrender. The Dutch fleet was near with abundant relief, but could not enter the city. At length, the Prince of Orange cut the dykes of the Rhine, flooded the country, drowned many of the Spaniards, and let the fleet into the canals, and relieved the inhabitants; whereupon they rushed to the great Protestant cathedral, and mingled in joyous thanksgiving for their wonderful deliverance.

The Church of Christ, our own dear Zion, is beset with foes more relentless and formidable than the soldiers of Spain. Soul are famishing, knees are trembling, and weary hearts are crying, "O Lord, how long." Help is near, but dykes of sin obstruct its entrance, so that it can not come in with its bread of life for the famishing. The Hollanders themselves sluiced the dykes to let in the fleet laden with life, or they might all have perished. Brethren, we must sluice the dykes that keep salvation from flowing to our dying members before the bold strokes, and then as suddenly disapcourts of God can ring with the thanksgiving songs of a redeemed people. Though acter and his destiny. Of his early life we there be omnipotence in the Helper, we shall not be helped except we open the way for his entrance. One stood over the stonecovered tomb, at the little village on Olivet, favored with revelations from him, and these | could have raised him as easily if it had been to have lifted the stone that separated the dead from the living; but he did not speak that word. What the weeping friends could | blessed, and he whom thou cursest is cursed. do for themselves, it was not his mission to do for them. But he turned to them and said, "Take ye away the stone." That was no sooner done than he spoke the life-giving word, and the dead man lived. There comes a fearful truth out of this Bethany scene, and it is that human hands may hinder God's life-giving work in the world. Who will incur the responsibility?

Jesus was just as omnipotent in his old home, in Nazareth, as he was in any other place, but the record is that "he did not many mighty works there." Something God. In the night watches, Jehovah emhindered. What was it? Their unbelief was the stone that covered the dead. They would not believe that the man they used to know as a laboring man, a carpenter, and son of a carpenter, could be the promised Messiah. Just as foolish prejudice has many times since stood in the way of salvation.

Take away that stone. But a heavier hindrance is encountered in the unworthy lives of many professed Christians. How many such figure on church rolls, and assay to lead church affairs, who also figure as largely as sharp dealers, mercenary politicians, or sensual panderers to the lustful ways of "the world, the flesh, and the devil." All such salvation. One such life out in the world will neutralize the best of sermons on the be found in the positively unchristian influence of so many of those who represent (misrepresent) Christianity in the world? of Moab. So absorbed with the reward and waters of salvation would come to the famour buried hopes! Ought not our ears to be opened to the All-Healer's command to "take away that stone?"

so many professors of religion. If religion that sword in a narrow pass between two good time with it. Professing to serve a beast surges to one side, and escapes the crucified Master, and one who made cross- sword, but crushes his foot against the wall. bearing the one "crucial" test of disciple- Again the angel takes position in a place so not exercise his divine power until you do as ship, how many of us have to be baited with narrow there is no escape, and the prophet, he bids. God has power to raise the dead, meat of attractive preaching, or exquisite goads her on till he comes up to the angel's have rolled away the stone from the sepul- New York.

"walked in the midst of the seven golden of willful persistence in evil. candlesticks" had against the Ephesian Church, rests against us, it will as surely cause our candlestick to be removed, as it did theirs. "Repent and do first works" is the only door opening to the knocking Savior.

THE DRAWN SWORD.

The story of Balaam is purely oriental, with its strange opening, brilliant contrasts, and mysterious close. Like a mounted Arab, he dashes suddenly into view, gives a few pears; but those few strokes reveal his charknow nothing, and but little of his after history. Like Melchisedec and Jethro, he was a believer in the Most High God, and was gave him such an air of sanctity and such four thousand days. But before he could great influence that a distant king could say to him, I wot that he whom thou blessest is to do. "Take ye away the stone." Could they forget that God's hour-glass marks by

and Og, his nearest neighbors, hastily dispatches a royal embassy to Balaam to beg of him to come and curse this people as his last hope of safety. With oriental salutations, and a stately address, along with the accustomed bribe, they approach the prophet. He listens to their words, and prudently bids them wait till the morrow for an answer from phatically forbids his going with the men for the purpose of cursing Israel, and they return to their homes and report his refusal to come. But Balak knows the weak point in grow up "like olive plants round about thy which comes from hope, and the courage Balaam (2 Pet. 2: 15), and he sends another table "-when there is Christianity in the which comes from faith. The success that embassy, and adds greater honors and more home. God is glorified when your life, in has been attained, has been attained by those gold, confident that these would bring him. The noble princes are gladly received, and sweet as an angel's; when you have put away The pessimist who does little but tell how though he still protests that Balak's house every evil habit, and are transparently honest bad things are, never makes the world betfull of silver and gold could not bribe him, in all of your dealings. God is glorified ter. False hopes are treacherous, but false yet the reward looks so tempting he bids when the church of which you are a member them wait till the morning to see what more is a bright and shining light in the world; be avoided. the Lord might say. That night God said, "If the men call for thee, go with them; backsliders are being reclaimed; when every only the word that I shall tell thee that thou form of social vice is being suppressed; when stand as heavy obstructions across the way of | shalt speak," but the very next verse em- | the poor are cared for, and the sick are comphasizes the fact that God's anger was forted. God is glorified when his commandkindled against him, because he went. God ments are regarded, and his Sabbath is ob-Sabbath. It is a fearful outlook when the had not changed his mind as to the object of served; when his kingdom is being extended vast amount of good preaching, fervent his going; but when Balaam was so greedy far and wide through the nations, and set up and leave themselves to sit moaning in the praying, and costly outlay for religious work for the reward (Jude 1: 11), so bent on having every individual heart. These things are horror of a great darkness. But Faith sings: in this country, is set over against the small | ing his own way, God directed him to go | the glory of God. growth of life, the small number of genuine with them, the princes, but charged him conversions. All the leading evangelical what he should speak. Just as the father pass? "Oh, yes," you say. Then, "take churches are doing little more than holding says to his headstrong boy, If you will go, ye away the stone." You will never see their own. The actual advance of the army just go on. With his servants, to give him these things until you roll away the stone. of faith upon the hosts of sin, is painfully importance and to bring the gold back, he You, not another. There is a stone of slow. Is not one of the worst hindrances to starts in the early morning on the journey. stumbling for every one to remove. It va-Right onward he rides across the wide, sweep- ries in individual cases. It may be a wrong ing downs of Bashan, toward the vine-clad hills | that you have committed against your neigh-O, if that dyke were sluiced, what a flood of dazzled with visions of the proffered gold, he a hardness of feeling, some resentment you sees nothing, and rushes right up to the are cherishing. It may be some evil habit. ishing! If that stone were lifted, how avenging angel, and the drawn sword It may be a neglect to attend the appointed quickly would life come into the tomb of stretched across his path. But the dumb meetings of the church, family prayer. It beast sees it and turns aside into the field, may be a selfish, avaricious disposition; a while Balaam, angered at the delay, gives proud, haughty spirit, and over this rock of her a sturdy stroke and brings her back offense you and your children are stumbling Another stone of hindrance is the spirit again to the path. He is past the drawn of self-indulgence, which shapes the lives of sword, but in a moment the angel stretches Ah! but it is large enough to cause your can be not only made easy, but absolutely walls, and the blinded prophet again rushes to be in your eye? How your spiritual vision exhilerating and joyous, let's have it, and a up to the scimiter's edge, when the frightened

singing and playing, or some position of arm, and God opens his blind eyes to see the chre. How many families are there in our honor in the church, before we can be relied | blue edge of the drawn sword just at his | upon as stand-by Christians! This wretched throat. Falling on his face, he cries, "I stone of self-indulgence will have to be rolled knew not that thou stoodest before me." Oh. away from our doors before Christ comes in. | why could not the prophet see the drawn Not to mention other hindrances, there is sword before? Why can we not see the the hard boulder of censoriousness, of fault- drawn sword in every form of sin and disofinding. This huge hindrance must be re- bedience? Why not see the drawn sword in moved before revival can come to our the social glass as well as in the delirium churches; we must love one another. It | tremens? in the game of cards as well as in | will take more than a spasmodic effort to the gambling hell? in the whirling dance on cast out these demons of disability. The 5th Avenue as well as in John Allen's dancestereotyped prayer, "O Lord, revive us," house on Water Street? in the little lie and will never bring life so long as there are small deception as well as in the great fraud positive hindrances in our lives which we let | and wholesale robbery? We do not see the remain there. It is our business, not Christ's, | drawn sword, and stoutly insist there is none to take away these stones; and the body. | there, so intent are we on having our own "four days dead," will go back to dust, and | pleasure and seeking our own gain. But never live again, if we do not put forth our when Balaam's eyes were opened to see the hands and open it to the Healer. That | glittering blade, terrified, but not repentant, opening to the Healer is genuine repentance | he says, "If it displease thee, I will get me -repentance down on our knees, with sin- back again;" but the angel bids him go on, cere sorrow for our sins, and honest turning and he thinks he is past this avenger. But from them back into the channels of our the sword found him at last. "Balaam, alfirst loves. Our outward formalities may be so the son of Beor, they slew with the all right, our professions abundant, and yet | sword" (Numb. 31:8); and his name is used if that fearful "somewhat," which he who through the rest of the Bible as a synonym

"TAKE YE AWAY THE STONE."

These words are a part of that pre-eminently touching and beautiful narrative of Bethany, recorded in the eleventh chapter of John. Did we ever think that these words, though uttered eighteen hundred and fifty every one who shall read these lines? Marthat Christ opened his lips and spoke! He was about to perform a miracle—to raise a not man put asunder."

Do you desire to see "the glory of God?" happily together, each thoughtful and conwhen sinners are being converted, when

Can you believe these things will come to bor, that has not been removed. It may be down into hell. "A little stone," you say? neighbor to stumble; and what if it happens is blurred! Remove it, no matter what it be. No one can do it for you. If it is in your power to remove it, God waits; he will

denomination; how many churches that are monthly, published by F. B. Goddard & Co. from many a family for want of Christian life; but you roll away the stone, that de- of nearly all. volves upon you to remove, and God will quicken you into life. He raised Lazarus from the dead. He can raise every dead man, every dead family, every dead church -but first, "take ye away the stone."

DESPAIRING ?

E. M. D.

Some men despair concerning the evil that is in the world, because they have adopted an inperfect or a false creed. If a man's theology assumes that the world must grow worse continually, he will seem to find abundant evidence that his theory is true.

is without is colored by that which is within. | may need in the investigation of religious Such men dwell upon the evil until they for- subjects, for which it is invaluable. Price, get or ignore the good. They are so intent | 9 cents, in stamps. on hearing the discord that they forget the

Other men think that there is reason for despair, because their own consciences are so keen, and their standards so far above the average. They are constantly comparing years ago, have an important application to what is with what ought to be, hence, what is seems very bad. This method is the true velous teacher, whose voice could reach down, one, so far as ultimate ideals are concerned, not only through the centuries, but through | but it is unjust and unsafe when one seeks the millenniums, and whose words are as ap- to form an estimate of the relative progress plicable and suggestive to us now, after near of the world, or of a given life. The real two thousand years, as the day when he ut- progress can be learned only by looking backtered them. Surely it was only yesterday ward to what has been. Looking thus there is little reason for fear and none for despair. Some men dispair because little immediate

result is apparent. If the harvest waits they prophesy that it will never come. If the north winds blows they are sure that a killwork, there was something for his disciples ing frost is just at hand. In such a mood not Christ have rolled away that stone? In centuries. They turn from the promise Balak, the king of Moab, excited at the the divine economy, God does not do for us which says, "My word shall not return unto strange reports of this people from Egypt, what we can do for ourselves. Jesus had al- me void." Other men are discouraged beand terrified when he hears that they have ready told Martha that if she "would believe, cause the work is so great, evil is so wideblotted out the mighty kingdoms of Sihon she should see the glory of God." Here faith spread and rampant. Their favorite wail is, was required; and in the other words we have "Things are bad, and we can't help it." At quoted, work, exertion, is demanded. the best, such a statement is always a half-Christ's gospel is a gospel of faith and of truth, and often a positive mistake. Under works; what "God hath joined together, let God, no evil exists which can not be overcome. There is much practical infidelity among believers on this point. Men repeat What is "the glory of God?" God is glori- the creed: "I believe in God the Father," fied when you and your wife live lovingly and etc., but to hear them complain and moan one would think them as faithless as sink siderate of the other; when you exercise a ing Peter. Doubt brings disaster. Fearful wise and loving supervision over your chil- hearts make unwilling hands. No great dren; when your children are obedient, and work can be done without the inspiration thought, in word and act, is as pure and as who have given no place to doubt or fear. fears are not less dangerous. Both should

It is said that certain savages, coming into possession of a sun dial, and noting its shadows changing like living things, hastened to roof it over lest harm come to it. Some good people roof their lives with doubts and fears until they shut out the sun

"Day will return with a fresher boon; God will remember the world."

NOVEMBER, 1881.

WIDE AWAKE for December is a spirited number of this ever interesting magazine for the young. It is to be permanently enlarged, and the price increased to \$2 50; but there division of the congregation, with a full are some happy considerations in connection | house, showed that only about one-seventh with the advance, among which we would of the audience remained irreligious. The suggest that the Editor, Ella Farman, will have so much more room to amuse and instruct her young friends; and that the enterprising publishers, D. Lothrop & Co., Boston, Mass., will furnish a full equivalent in value for the increase in price.

"New Outlets for American Products," by Robert J. Creighton; "Influence of European Industries on the United States," by J. L. Stevens; "Sugar Culture in Louisiana," by Edward Hogan. Now ready. The above important commercial and industria works are contained in the December num

THE Children's Museum, an illustrated spiritually dead!-been dead four days; aye, No. 6 Bond Street, New York, at \$1 a year, four years, and some longer. Do not demur is a gem for the household, where children to take away the stone, as Martha did, lest make the heart glad, and where the happithe remains be offensive. They are offensive. ness and the welfare of the children is one of Many of our churches are a stench in the the prominent aims of parents. It seems community; there is a foul odor exhaling about all that could be required in such a periodical, and the price puts it in the reach

> Ir will have been noticed ere this that we have commenced a new department in the RECORDER, under the head of "Popular Science" If any have not noticed it yet, they will find it on page 7. We hope to make this department of special interest to the boys, as well as older people, and our ar. rangements are such that it need not, and we expect will not, be inferior to any similar department in any paper published.

MESSRS. N. TIBBALS & Sons, 37 Park Row, New York, have compiled a new revised catalogue of theological books, both old Some men are religiously morbid and abnor- and new, to aid students of the Bible and mal. Their views are distorted. That which | theology in collecting such material as they

Home Aleus.

Revival at West Fork, W. Va.

This Church is, numerically and financially, the weakest in West Virginia (except it may be the one just organized), but they are strong in faith, serving God. Although they have been some months without a pastor, their Sabbath-schools and prayer-meetings have been promptly sustained. It has been my custom to see that they were supplied with ordained help at their Quarterly Meetings, and I have repeatedly advised them to call on the pastors of the different churches in turn for help on those occasions. Accordingly, Eld. Swinney was called on to supply at their last Quarterly, which embraced the first Sabbath in November; and although I knew the facts, I was so strongly impressed that I must attend this meeting, that their church meeting found me on hand. In the evening following, Eld. Swinney came, bringing with him Bro. P. F. Randolph, charts. map, and model of Palestine, fully prepared to give us one of those good times that some of us have repeatedly enjoyed. That evening there was preaching in the Seventh-day Baptist church by Bro. Hess, who had been holding meetings five days, causing such an awakening as brought out quite an audience. Near the close of the evening's exercise, the minister called on all that were religious to stand on their feet; and requested all that were not to keep their seats. It appeared from actual count that only about one-seventh of the audience were religious. This fact, with the evident awakening, made it plain that a clear title to the heavenly Cansan was more important than a geographical knowledge of the earthly Canaan. Bro. Hess, who was not acquainted with us, felt that the revival interest must stop until the Seventh-day Baptists held a Quarterly Meeting, which he supposed would be rather formal. It is due Eld. Swinney, however, to say that he tried as best he could to adapt all his exercises, including that on the map and model, to the revival work. At the close of the meeting on First-day night, at which the writer preached, Bro. Hess expressed his unwillingness to proceed with the meetings alone, and did not give out any further appointments until I urged him to do so. At the earnest solicitations of Brethren Hess, Hevener, and others, I consented to stay and help in the meetings, which lasted over a week longer, and resulted in a glorious change in many hearts and homes. Thirty-five persons professed conversion, all, except two, young people, the youngest of whom, as I understood, was a lady of medium size. Near the close of the meetings, a interest was unabated. Two persons were converted after the benediction the last evening of the meetings, and it was only that I might go to our Quarterly Meeting at New Salem, which was my imperative duty, that the meeting closed when it did. To Him who is worthy be all the praise and glory.

S. D. DAVIS. JANE LEW, W. Va., Nov. 28, 1881.

Sabbath-Keepers From Wales.

Job Meredith, who died at New Salem, W. Va., on the 21st of October last, was a decendant of Sabbath-keeping Welsh. His father, Davis Meredith, came from a comsome tit-bit of elegant ease, some sweet writhing in pain, and maddened at the beast, but he will not exercise this power until you Barnes & Co., 111 & 113 William Street, England, before the Revolution. After bear-

with his family to Mono (now Marion county, W Bible Sabbath, and train Puritanic strictness; but of his sons were quite yo ing influences led them, forsake the Sabbath, alt two daughters continued In about the year 1838, with his family to Ritch there a people who kept fathers, he searched the ground of their faith, embraced the Sabbath to were excluded from the of which they were me baptized by Eld. Azor E Pine Grove Seventh-da From that time, with W Christian meekness, ami and persecution which S know, Father Meredith. zealous advocate of Sa called to join his forefa Sabbath that remains fo the commandments of G Jesus."

Resolutions of

At the quarterly meet Auxiliary Tract Societ following preamble an adopted:

WHEREAS, the hand of de our Society an aged mother

Resolved, That we extend of the deceased our deepest Resolved, That while we loss, we humbly bow to the

Rhode I

There was snow in W fore Thanksgiving; just ground, and make the and dirty.

The union Thanksgir terly was held in the church, and the annual by Rev. L. A. Platts. The Pawcatuck S

church is receiving a fre the prevailing olive-gree D. F. Larkin, and a Westerly on the 28th of

latka, Fla., where he ha They have a Bible in in 1603. It is owned by

New Je The Woodbury (N. J. report of the doings of t School Convention at P lowing reference to the H. Lewis, of Plainfield "How to obtain earn

teachers." He spoke w memoranda, and delive addresses your correspond All the conferences we est, and showed thorou part of the conductors "Early Regeneration," A. H. Lewis, was all spirituality. Instead o ence with remarks, prayer of peculiar ter which was an appropr service in which the pr was so visibly manifests of Plainfield, was unan Presidency for the eng Clark, Esq., again take Corresponding Secretar of his brethren, who a services.

In Plainfield, N. J. giving service was held church, sermon by Rev Rev. T. L. Gardiner Rhode Island, will pres in New Market, to fo shown at the Yearly M

At a spelling match held Thanksgiving eve held their places after been given out. The divided among the fift

A correspondent, Kan., farnishes an i pleasures attending the dick and Miss Sharp week's RECORDER, TO the parties to the new

Children's Museum, an illustrated published by F. B. Goddard & Co., ond Street, New York, at \$1 a year. for the household, where children he heart glad, and where the happid the welfare of the children is one of mment aims of parents. It seems I that could be required in such a al, and the price puts it in the reach

have been noticed ere this that we mmenced a new department in the ER, under the head of "Popular If any have not noticed it yet. infind it on page 7. We hope to is department of special interest to s, as well as older people, and our arents are such that it need not, and ct will not, be inferior to any similar ient in any paper published.

ss. N. Tibbals & Sons, 37 Park ew York, have compiled a new retalogue of theological books, both old to aid students of the Bible and in collecting such material as they d in the investigation of religious for which it is invaluable. Price. n stamps.

Home Alews.

Revival at West Fork, W. Va.

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veakest in West Virginia (except it

the one just organized), but they are faith, serving God. Although they n some months without a pastor, abbath-schools and prayer-meetings m promptly sustained. It has been om to see that they were supplied ained help at their Quarterly MeetdI have repeatedly advised them to he pastors of the different churches or help on those occasions. Accordld. Swinney was called on to supply ast Quarterly, which embraced the bath in November; and although I facts, I was so strongly impressed ust attend this meeting, that their neeting found me on hand. In the following, Eld. Swinney came, bringhim Bro. P. F. Randolph, charts, model of Palestine, fully prepared s one of those good times that some e repeatedly enjoyed. That evenwas preaching in the Seventh-day hurch by Bro. Hess, who had been neetings five days, causing such an g as brought out quite an audience. close of the evening's exercise, the called on all that were religious to their feet; and requested all that to keep their seats. It appeared al count that only about one-sevne audience were religious. This the evident awakening, made it a clear title to the heavenly Canaan important than a geographical of the earthly Canaan. Bro. was not acquainted with us, felt evival interest must stop until the ay Baptists held a Quarterly Meeti he supposed would be rather foris due Eld. Swinney, however, to e tried as best he could to adapt reises, including that on the map to the revival work. At the e meeting on First-day night, at writer preached, Bro. Hess exunwillingness to proceed with the alone, and did not give out any pointments until I urged him to the earnest solicitations of Breth-Hevener, and others, I consented d help in the meetings, which lastweek longer, and resulted in a gloige in many hearts and homes. persons professed conversion, all, young people, the youngest of Lunderstood, was a lady of medi-Near the close of the meetings, a the congregation, with a full red that only about one-seventh ience remained irreligious. The unabated. Two persons were after the benediction the last evenmeetings, and it was only that I o our Quarterly Meeting at New ch was my imperative duty, that closed when it did. To Him hy be all the praise and glory.

Math-Keepers Prom Walca. dith, who died at New Balers. the 21st of October last, was a of Sabbath-keeping Welsh. His Meredith, came from a com-Shindh-keepers in Wales, to New.

W. Va., Nov. 28, 1881.

S. D. DAVIS.

(now Marion county, W. Va.) He kept the one of great interest. Bible Sabbath, and trained his children with Puritanic strictness; but he died while some of his sons were quite young; and surrounding influences led them, at early manhood, to forsake the Sabbath, although the wife and two daughters continued in its observance. In about the year 1838, Job Meredith moved with his family to Ritchie county. Finding there a people who kept the Sabbath of his fathers, he searched the Scriptures for the ground of their faith, and, with his wife, embraced the Sabbath truth. For this they were excluded from the Methodist Church of which they were members. They were baptized by Eld. Azor Estee, and joined the Pine Grove Seventh-day Baptist Church. From that time, with Welsh persistency and Christian meekness, amidst bitter opposition and persecution which Sabbath converts only know, Father Meredith became a constant, zealous advocate of Sabbath truth, until called to join his forefathers in the eternal Sabbath that remains for "those who keep the commandments of God and the faith of

Resolutions of Respect.

HARTSVILLE, Nov. 27, 1881.

At the quarterly meeting of the Women's Auxiliary Tract Society of Hartsville, the following preamble and resolutions were for the year ending June 30, 1883. adopted:

WHEREAS, the hand of death has removed from our Society an aged mother and sister, Aunt Betsey the discharge of her duties in the vineyard of the Master; and

WHEREAS, we desire to express our sympathy with the bereaved; therefore, Resolved, That we extend to the family and friends of the deceased our deepest sympathy.

Resolved, That while we mourn with them this loss, we humbly bow to the will of our heavenly Mrs. A. A. Hood, Mrs. A. Pope, MRS. B. L. BURDICK, Com.

MRS. H. PETTIBONE,

MRS. S. POTTER,

Rhode Island.

There was snow in Westerly the night before Thanksgiving; just enough to whiten the ground, and make the walking both slippery

The union Thanksgiving service in Westerly was held in the Seventh-day Baptist church, and the annual sermon was preached by Rev. L. A. Platts.

The Pawcatuck Seventh-day Baptist church is receiving a fresh coat of paint, of the prevailing olive-green tint.

D. F. Larkin, and a party of fifteen, left Westerly on the 28th of November for Palatka. Fla., where he has a hotel.

They have a Bible in Ashaway published in 1603. It is owned by Mr. Oliver Budding.

New Jersey.

The Woodbury (N. J.) Constitution, in its report of the doings of the late State Sunday School Convention at Passaic, makes the following reference to the address of Rev. A. H. Lewis, of Plainfield, whose subject was, "How to obtain earnest and consecrated teachers." He spoke without manuscript or memoranda, and delivered one of the finest addresses your correspondent ever listened to. All the conferences were replete with interest, and showed thorough preparation on the part of the conductors, but the one upon "Early Regeneration," conducted by Rev. A. H. Lewis, was attended with marked spirituality. Instead of closing the conference with remarks, Mr. Lewis offered a prayer of peculiar tenderness and power, which was an appropriate conclusion of a service in which the presence of the Master was so visibly manifested. Rev. A. H. Lewis, of Plainfield, was unanimously chosen to the Presidency for the ensuing year, and S. W. Clark, Esq., again takes up the labor of the Corresponding Secretaryship, by the request of his brethren, who appreciate his valuable

In Plainfield, N. J., the union Thanksgiving service was held in the First Baptist church, sermon by Rev. A. H. Lewis.

Rev. T. L. Gardiner, after a short visit in Rhode Island, will preach a series of sermons in New Market, to follow up the interest shown at the Yearly Meeting.

At a spelling match at Milton College, held Thanksgiving evening, fifteen persons held their places after six hundred words had been given out. The "door money" was divided among the fifteen for prizes.

Kansas.

A correspondent, writing from Pardee, Kan., furnishes an account of the social pleasures attending the marriage of Mr. Burdick and Miss Sharpless, reported in last week's RECORDER, from which we judge that tions assumed, and their many personal and twenty-five per cent.

with his family to Monongala county, Va., friends will long remember the occasion as

Condensed Aewż.

CONGRESSIONAL CAUCUSES.—The members-elect of the next House of Representatives have had their respective party caucuses to nominate candidates to fill the various elective offices. The Democrats re-nominated all the officers of the last House. The Republicans nominated James W. Keifer, of Ohio, for Speaker, Edward McPherson, of Pennsylvania, for Clerk, Col. Geo. W. Hooker, of Vermont, for Sergeant-at-Arms, Walter P. Brownlow, of Tennessee, for Doorkeeper, and Capt. Harry Sherwood, of Michigan, for Postmaster.

THE Public Debt Statement shows a decrease of the debt during November of \$7.-249.126 25, leaving the debt, less cash in the treasury, \$1,778,285,340 65.

The report of the Secretary of the Navy calls the attention of Congress to the neglected condition of the navy, and says that unless some action is had in its behalf, it must soon dwindle to insignificance. The report generally endorses the recommenda tions of the bureau of officers. The Secretary estimates that \$20,014,000 will be needed to defray the expenses of the Department

The great feature of the Guiteau trial during the past week was the testimony of the criminal himself. During his examina-Burdick, one who was ever at her post, faithful in tion which was very lengthy, he gave a very minute account of his life, giving dates, circumstances and details with remarkable accuracy, never losing an opportunity to asssert his insanity, and his "inspiration" as the motive for the deed.

> The American Rubber Company's works, at East Cambridge, including their valuable machinery and a large stock of manufactured garments, were burned Nov. 28th, causing a loss of \$500,000, on which there was an insurance of \$150,000. Six hundred persons were employed in the factory, who are thrown out of business just at the opening

> Indictments have been reported against Fred Clary, postmaster, Chas. Iddings, agent, and Edward Corbin, superintendent of the stage line at Sidney, Neb., for conspiracy to defraud the government in connection with the Star Route service. Indictments were also found against Corbin and Iddings for procuring a forged report.

On the morning of December 4th, four large flouring mills and one cotton mill were burned at Minneapolis, Minn., involving a loss of \$518,000, on which there was \$207,many others injured. The flouring mills burned had a capacity of 2,400 barrels a day.

Recently a Jew-hating mob in Odessa, Russia, stoned Sara Bernhardt's carriage as she was driving from the theatre, on the ground that she was of Jewish descent. They also stoned her hotel, and stopped the performances at the theatre.

President Vanderbilt has shown his appreciation of the work of the secretary of the railway branch of the Y. M. C. Association at Syracuse, by putting his name on the pay roll of the Central-Hudson Company.

The laborers in the Bessemer Steel Works at Joliet, Ill., have struck on account of a out of employment in consequence.

Andrew Carnegie, of Pittsburg, has made an offer to the city of a free library, upon which he will expend \$250,000, provided the city will agree to make an annual appropriation of \$15,000 for its maintenance.

Secretary Folger has rejected the offer of Leach and others, of Chicago, to compromise the judgments against them for whisky frauds, amounting to several hundred thousand dollars, for a few thousand.

The Poughkeepsie glass works were burned on the evening of Dec. 1st, with a large lot of glass. The loss is estimated at \$250,000; insurance, \$160,000. It was of incendiary

It is reported that the wives of Governor Colquitt, of Georgia, and of ex-Governor Brown, will engage in an old-fashioned spinning match at the Atlanta Exposition.

A Congregational pastor in Connecticut attempted to eat a piece of pie on his fiftieth birthday, but found his teeth failed him. It was stuffed with fifty gold dollars.

In the case of the Pacific Bank at Boston, the Comptroller has decided that a debtor can offset the certificate of deposit issued to him in liquidation of his own debt.

Fifty buildings in the business portion of Augusta, Ark., including the post-office, were burned on the night of Nov. 28th. Loss, \$200,000; insurance, \$75,000.

The New York Evening Post's Washington correspondent says that Secretary Folger will recommend that the coinage of the standard silver dollar be discontinued.

Five hundred bags of Italian beans, the first importation from Italy in the history of New York last week.

During a quarrel at Richburg, N. Y., Dec. 1st, Edward Whipple fatally shot Theodore Googe. Whipple was arrested.

It is said that dirty streets have increased

and Southern Congressmen are determined to have the Star Route service continued, or S. S. Griswold, P. F. Randolph, C. A. Burdick, Mrs. E. S. Davis. B. D. Townsend, E. P. Saunders,

collision in the Downs Nov. 28th, and twenty-one lives were lost.

The disturbances continue in Ireland, and agrarian outrages and murders are of almost daily occurrence.

Seventy-eight deaths from small-pox occurred in Chicago during the last week in

SPECIAL NOTICES.

THE Executive Board of the Seventh-day Bapist Education Society will meet at Alfred Centre, Seventh-day evening, December 17, 1881. A. C. Lewis, Sec.

REV. C. A. BURDICK, having accepted a call to the pastorate of the Friendship Church, requests his correspondents to address him at Nile, Allegany Co., N. Y.

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

MARRIED.

In Alfred, N. Y., at the home of the bride's mother, Mrs. Daniel F. Langworthy, Nov. 30, 1881, by Eld. J. Kenyon, Mr. Edson D. Clark, of Andover, and Miss Frances Langworthy, of Alfred.

In Richburgh, N. Y., Nov. 12, 1881, by Rev. J. Summerbell, Mr. EVERETT B. SAUNDERS, of Richburgh, and Miss Euphemia Black, of Scio. In Richburgh, N. Y., Nov. 24, 1881, by Rev. J

Summerbell, Mr. DEVILLO E. LIVERMORE, of Independence, and Miss Alice A. Frair, of Genesce. At Scott, N. Y., Nov. 30, 1881, by J. J. White, Mr. SEYMOUR CHURCHILL, of South Spafford, and

Miss Sarah Bryant, of Bordino. At Rockville, R. I., Nov. 5, 1881, by Rev. J. R. Irish, Mr. ELMER E. KENYON and Miss Susan H.

Nov. 29, 1881, by Rev. William Davis, Mr. WATson, of Ludlow, Ill., and Miss Ida A. Graham, youngest daughter of A. D. Graham, of South

Bloomfield, Pickaway Co, Ohio. At Milton Junction, Wis., Nov. 30, 1881, by Eld. N. Wardner Mr. HENRY WILLIAMS and Mrs. Lucy ANGELINE BURDICK, both of Milton Junction.

At Loogootee, Fayette Co., Ill., at the home of the bride's father, by Eld. Leman Andrus, Nov. 17, 1881, Mr. HENRY P. IRISH and Miss EVA R. BOND, both

DIED.

In Scio, N. Y., Nov. 26, 1881, CHARLOTTE, wife of Thomas Williams, deceased, in the 60th year of her age. For a number of years she has been in ket for all seconds of stock closes lower and irresolute. poor health: but, for a few weeks past, she worse, and died, probably, of heart disease. When she was eleven years of age, she united with the Seventh day Baptist Church of Scio, with which she remained an earnest member to the last. She has left a mother and two sisters. Her maideu name was Stillman. We believe that our dear Father in 000 insurance. Six persons were killed, and heaven has taken this afflicted child of his into his own home in glory.

In Plainfield, N. J., Nov. 25, 1881, MAUD, infant daughter of Frank C and Helen Green and granddaughter of the late David C. Green, aged 2 months and 14 days. At Ashaway, R I., Nov. 29, 1881, of diphtheria

JENNIE, daughter of Edgar and Mary Crandall, aged 3 years and 5 months.

At Holyoke, Mass., Nov. 10, 1881, Mrs. AMELIA DAWLEY, in the 85th year of her age. The subject of this notice was worthy of a fuller account, and think some facts in her history may be cheering to one Sabbath-keepers. When I was a toddling little boy, she came to reside in my father's family. She soon found herself sharing, next to mother, the affection of all the children. She was then a member

of the Hopkinton Seventh-day Baptist Church, of that part now known as the Rockville Church. Aft er her marriage to James Dawley, they lived for a few | F reduction in their wages. The works have years among the people of her choice, and then stopped, and twenty-five hundred men are moved to Plainfield, Conn. There they remained several years, occasionally visiting her kindred and her church in Rhode Island. With the hope of improving the financial prospects of his trade, her husband exchanged his home in Plainfield for one in Wellington, mearly fifty miles from her church home. Despairing of ever meeting with her brethren again, she had well nigh succumbed, and thought she must give up her Sabbath. With their household goods loaded for the journey, they repaired to the house of a friend to tarry for the night. In her dream there appeared to her, One, whose countenance she had often looked upon by faith in her devotions. By Him she was assured of continual favor if she remained faithful, and she was warned against the consequences of lightly regarding the divine commands On awaking, she reported her dream to her husband, who advised her on no account to give up her Sabbath. She trusted God and went forward in an abid ing consecration to the path of obedience. The result has been a fullness of joy in the evidences of the gracious presence of the Lord of the Sabbath. Though she has made but one visit to her covenant people in thirty years, she has never faltered, and her Sabbaths have been days of sweet delight, soulcheering antepasts of that Sabbath to which we trust she has gone to abide in the presence of Him she loved. Few seasons, in my past experience, come up with such refreshing memory as that I enjoyed in carrying her to her son's, nearly fifty miles, when she had made her last visit to the home of her youth and the church of her love. "To obey i

better than sacrifice, and to hearken than the fat of At Long Branch, Neb., Nov. 19, 1881, of typhoid fever. Mrs. SARAH E., wife of Win. H. Clement, in the 29th year of her age. She was a member of the Seventh-day Baptist Church of Long Branch, Like too many others here, and elsewhere, she had not lived as near to Christ and in as faithful discharge of duty as the gospel requires, so that as the disease progressed, and she came to feel that she might not live, and while yet conscious, she felt a load of sor row and regret resting on her mind in consequence of this unfaithfullness, and sent for the writer of this notice, in the night, to pray with her. After pointing her to the promise of the gospel, and the examples recorded, and praying for her deliverance, she found sweet peace in again trusting in her Savior, and ever after was resigned to the will of God, whether it the bean business of the country, arrived in should be to live or to die. Praise God for his grace which he is so ready to confer upon the wanderer, when he shall come home at whatever time in his earthly history it shall be.

LETTERS.

Geo. H. Babcock, D. C. Green, J. G. Swinney, I. the parties to the new and important relations assumed and their many personal and twenty-five per cent.

The death rate in New York, one hundred L. Cottrell, O. P. Freeborn, L. Andrus, A. M. West, a Canista of 48 pages, 20 cents. Send for samples. Everet R. Kenyon, Daniel Jordan, R. D. Barber, O. GORDON & SON, 18 East 14th St., New York.

It is stated that a large number of Western U. Whitford P. C. Maxson, W. C. Titsworth, Mrs. at least to prevent a reduction of the service. J. P. Palmer, H. M. Babcock. H. C. Rolf, Mrs. A. A schooner of the British navy sank in a M. Graham, E. L. Crandall, Mrs. Wm. L. Clarke, Annie L. Holberton, A. E. Main, Mrs. U. M. Bab-

RECEIPTS.

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

					1.
Chas. Stevens, Alfred Centre,	\$1	00	38	26	ŀ
Mrs. Ida F. Kenyon, "	2	00	38	52	l
Mrs. Maria Vincent, Almond,	-2	00	38	39	l
Mrs. S. A. Leonard, New London,	1	00	37	52	ı
Mrs. H. M. Babcock, Newport,	2	00	⁻ 38	53	l
Mrs. Susan Church, Rockville, R. I.,	2	00	38	52	ŀ
E. R. Kenyon, Ashaway,	2	00	38	52	l
Benj. F. Greene. Hopkinton,	2	00	38	52	١
J. G. Swinney, Smyrna. Del.,	3	20	38	52	١
C. L. Rudiger, Ridgeway Kans.,	2	00	38	.52	ł
D. C. Long. Ephrata, Penn.,		75	37	52	١
E. B. Burdick, Union Dale,	4	00	38	52	١
MissElminaBarber Worthington, Minn	1., 2	00	38	43	l
W. H. Affolter, Princeton, Ill.,	1	00	38	26	١
P. C. Maxson, Clear Lake, Wis.,	2	00	39	15	l
Mrs. E. S. Davis, North Loup, Neb.,	2	00	38	52	į
Sarah V. Saunders, Shadeville, O.,		00	38	52	
 FOR LESSON LEAVES. 					
O. P. Freeborn, Milton, Wis.,			\$ 8	85	

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Dec. 3d, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week were 30,628 pack ages; exports, 2,146 packages. This market is now dependent for its supplies of finest fresh butter upon grain-fed new milch Western creamery make, and it gets as well served as it did from State creameries, except that the butter is too red. The orange-colored skin and transparent ear, and full, mild eye of the Alderney and Guernsey and other fine bred stock is universally admired, and indications of it in the product are admirable; but when the creamery boys spill the annatto pot into the churn "regardless," it spoils the transmission of the Alderney idea and makes falsity and coarseness take the place of truth and delicacy, and is offensive to both dealers and consumers. Corn meal feed, plenty of light where the milk stands, thorough æration when churning, and then working the butter in a strong light (no sun) should bring sufficient color, and these natural agencies would be altogether desirable and enhance the value of Western creamery butter offered in this market. The Fall ends of New York State dairies arriving here are running irregular and off in quality, and since the closing of cheese factories have increased in amount. The demand for a few fancy dairy tubs is good, but the bulk of dairy arrivals is indifferent and inferior, and tends to accumulate, and the mar-

Creamery, new milch make 38 @42
" fresh fair to choice30 @36
" summer firkins25 @30
Sweet cream creameries, October make30 @33
Dairy butter, finely made, October33 @35
" fair to choice, fresh25 @30
" sour, cheesy or rancid 15 @20
Entire dairies, as in quality22 @30
Imitation of Western creamery, fine30 @33
Western factory, all kinds14 @22
CHEESE.—Receipts for the week were 61,190
hoxes: exports, 39,624 boxes. Thoroughbred full

cream September and October are freely taken for English holiday trade, and sales of 6,000 boxes at 11f and 8,000 boxes at 12c. in the west end counties. and 124 was made here for some special fancies. Creamery skimmed cheese are quite unsaleable except for best qualities, for which exporters offer 6 @ 71c;

Eggs.—There is good demand for holiday trade, and prices are steady and firm, and there is ready sale for prime marks of limed stock. We quote:

Near-by marks, fresh laid
Fresh omelet eggs, and bakers' use25 @ 30
Limed eggs, prime brands21 @ 23
Beeswax.—Pure wax 22 @ 221 cents.

BEANS.—There have been arrivals from Germany, and even Russian shipments are spoken of, thus illustrating the weakness of a market sufficiently highpriced to become a target for all the world. The market closes steady and moderately firm. We quote Marrows, 1881, per bushel.......\$3 40 @\$3 50 Mediums, 3 10 @ 3 20

DRIED FRUITS.—We quote: Evaporated upples, ring cut, choice......18 @14 State and Western, quarter apples...... 6 @ 7 Apples, North Carolina, sliced........... 6 @ 9

DRESSED POULTRY.—We quote:

LIVE POULTRY.—We quote:

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

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

THREE CHRISTMAS CAROLS, 1881, By Danks, \$2 per hundred. "Birth of Christ,"

1882. TARPER'S MAGAZINE.

ILLUSTRATED.

"Always varied, always good, always improving."

-Charles Francis Adams, Jr. Harper's Magazine, the most popular illustrated periodical in the world, begins its sixty-fourth volume with the December Number. It represents what is best in American literature and art; and its marked success in England-where it has already a circulation larger than that of any English magazine of the same class—has brought into its service the most eminent writers and artists of Great Britain. The forthcoming volumes for 1882 will in every respect surpass their predecessors.

HARPER'S PERIODICALS.

1	
-	Per Year:
	HARPER'S MAGAZINE
1	HARPER'S WEEKLY 4 00
	HARPER'S BAZAR4 00
	The THREE above publications10 00
	Any TWO above named
	HARPER'S YOUNG PEOPLE 1 50
	HARPER'S MAGAZINE HARPER'S YOUNG PEOPLE
	HARPER'S YOUNG PEOPLE \
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- In accordance with their custom, the editors of ST. NICHOLAS have made the December a special Holiday issue. In it begin "THE HOOSIER SCHOOLBOY,"

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DINNA CHIDE THE MITHER.

Ah! dinna chide the muther, Ye may na hae her lang, Her voice abune your baby-rest Sae softly crooned the sang; She thocht ye ne'er a burden, She greeted ye wi' joy, An' heart an' hand in carin' ye. Foun' still their dear employ.

Her han' hae lost its cunnin'-It's tremblin' now, an' slow; But her heart is leal and lovin', As it was lang, lang ago; An' though her strength may wither, An' faint her pulses beat, Nane will be like the mither, Sae steadfast, true, an' sweet.

Ye maun revere the mither, Feeble, an' auld, an' gray; The shinin' ones are helpin' her Adoon her evenin' way-Her bairns wha want her yonder, Her gude man gone before; She wearies—can ye wonder?— To win to that braw shore.

Ah! dinna chide the mither; O, lips, be slow to say A word to vex the gentle heart Wha watched your childhood's day. Aye rin to heed the tender voice Wha crooned your cradle sang; An dinna chide the mither, sin, Ye may na hae her lang.

"A THING TO CRY OVER."

BY THE REV. JOHN HALL, D. D.

A newer sensation can hardly be given to a European than New York waters afford on a bright day, with the great white ferryboats, to which Europe has no parallel, on their several tracks, the pert little tugs darting through among them, and screaming every now and then like impudent boys in a crowd, while the dignified ocean steamers hold the middle of the stream or repose at their wharves on either shore. Liverpool docks are greater, but for variety and vivacity, New York, within "The Narrows," is unique.

I was taking in a part of this most animating scene from the end of a river-boat, when my attention was drawn to a well-dressed young man, reeling in his gait, loose in his speech, and all unwittingly making himself disgracefully ridiculous. He was tipsy, and many of the passengers were heartlessly enjoying his wretched follies. Beside me stood a man in middle life, of decent, but not fashionable dress or address, looking at the spectacle with such sad and pitying eyes that he could not escape notice.

"They should hardly laugh at the poor fellow," I ventured.

"It is a thing to cry over," he said, with inexpressible feeling. If the silly youth had been his son he could not have put more emotion into his simple words.

A few sentences were exchanged. His accent soon satisfied me that my companion was a north of Ireland man, at least by birth, and a religious man; and as we were going up the Hudson together, it was natural to ask and answer questions, to identify places and people known to both of us, and to feel that interest-which only the very bad or the very shallow can be without—in a country-

man met in another land.

The exhibition which had led to our introduction had turned his thoughts to his own past in a way that spoiled the pleasure of his trip. In vain I pointed out the places as they came in view; named to him the points of interest in the receding city; drew his at tention to the palisades walling up the riv-er's western bank for a score of miles, the rich colored woods covering the debris which ages had brought down to the base of the long precipices. Handsome villas, with sloping green terraces dividing them from the eastern bank, bright and busy towns on either side, Nyack creeping in at a breach in the great wall, as if Rockland County, with its waters and pastures, wanted to get one peep at the noble Hudson, and the free expanse of Tappanzec, where the stream widens among its hills into the loveliest of lakesall these appealed to him in vain. The scenes of his own life, vividly recalled, ban-ished the loveliness from his view. In spite of my reluctance to draw out what was personal and obviously painful, he went on bit by bit, as if it were a relief to him, to tell me what made the poor, tipsy simpleton to him "a thing to cry over."

He was born and bred-I use almost his language—on a farm in Ulster, Ireland, of that class which, while its members are but tenants, have held by a tenure so secure that they feel as independent as freeholders. He had little taste for farming; disliked the irksomeness of work and of watching little things; and this he saw was the only way to live on a farm. If it were not that the families generally did the work within themselves, and worked hard at that, they could

He married a wife, a nice girl, who had served her time in —, to a dressmaker, and who shared his feeling, and they set up a little business. It was in the market town close by my own place.

"My people," said he, "were respectable. and I got credit to start with; but I did not know the ways of the trade. My old neighbors used to drop in, and my wife and myself wished to be kindly, and we had a deal of treating, and this cost money, and we soon ran behind in rent, in our bills, in every case, on the ground that the evidence brought

we managed to sell out, pay part, and promise the rest, for our creditors knew who we after his acquittal-had been formally prowere, and we moved to Glasgow. Were you nounced. The lawyer who had conducted ever in Glasgow?"

tle work is done, pleasure is the only thing; | trousers?' 'Only this: I've got 'em on!'" and oh! it is too often pleasure like that poor fellow's drinking—men and women, ay, and children. Why? I have seen men and women in the broad daylight lying dead drunk on Glasgow Green, and nobody seeming to mind it! Somebody had to stay at the works this week, and I was glad to earn the money. At six I came home, meaning to take Bessie, that was her name, a walk; but when I came home she was out, and the two children were by themselves and crying dreaufully. I did the best I could, put them in bed, and went to look for Bessie. I found her under the-I found her—like that man, only worse. She did not know me—could not speak. The women with her were drunk too.

"If somebody had run a knife into me it could not have been so bad. Then I found from the publican that it was not the first time. I had bills to pay, and it was not the last. I used to take a drink myself, not to be drunk, but this stopped me. I never tasted it again; please God, I will never.

From that on it grew worse; money bought little or nothing, it seemed. I had no heart to work, no heart to come home, no heart to look at the children, but I earned and tried hard with Bessie. I got a minister to come, got her promise against it, got her clothes to go out, but it was no use; if she was doing better a while, one of these drinking times, when everybody seemed to go that way, would come, and things would be as bad

"Then I thought if I left the place and came to America, it would be better, and she promised me it would. I saved the money. sold my watch, and we came. It was useless. It seemed at if she had become anotl er woman. Her natural affection left her. She would take the children's clothes and sell them for drink. It made her mad, and it killed her. We had a little boy, our baby; and she was found dead, when I was at work, with the child-we called him Thomas for my father-sitting on the floor by her, trying to waken her."

He took longer to tell this than I have done, for he could not keep back the tears. I expressed my sympathy with him.

"Thank you, sir," he said, "that's years ago, but I can't forget it yet. Only there's one thing, I never said a hard word to Bessie; thank God, I never did," said he, and I could well believe it, as I looked at the honest face. But oh! when I think of her going before her Maker in that way!" he added, with flow-

"Well, I hope," I said, "the children will be a comfort to you."

There was a long pause before he spoke, and then it was with so much evident pain that I regretted my words.

"One," said he, "the second, is; she is a good child. The oldest is not steady; I can do nothing with her, and my boy, the little boy I told you about, can't be kept from drink. That's my trouble now. I gave up the place I had in Jersey, and I am going out to Ohio, to a town where, I am told, liquor is not to be had, to try and save him. It breaks my heart a second time, and I can't altogether blame him, for at the time I took some, and his mother took too much, and it looks as if it was put into his very nature, that he couldn't help it. Oh, sir," said he, turning to me directly, and becoming eloquent in his vehement feeling, "fathers and mothers ought to be told that when they are drinking they are putting the feeling into their children that will ruin them; they will be scourged with the whip they made themselves."

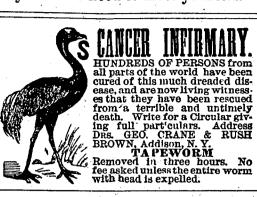
We parted with some words of hope to him, some entreaty that he would not even yet lose heart, but believe in the Savior from sin, direct his children to him, and get strength from him. If he sees this page he will know that I am trying to act on his honest, true words. Oh! that they could be put into the ear and heart of men and women in Ireland, in Scotland, where a "Glasgow Fair" is a national disgrace, in England, in America! Who would not wish for abstinence societies. tracts and books, ministers' sermons, young people's pledges, humane laws—one almost cries out for anything that would stop this slow, cruel murder of home-love, of men, of women, of little children, of hope, of peace, of immortal souls! One little bit of misery is "a thing to cry over," but what pity and indignation should move us as we look at the whole field of horrors, the outraged, the mangled, the dying, and the dishonored dead.

DISCRETION.—The following, from a late Paris letter, furnishes a specimen of discretion, which, though it may appear humorous to the reader, was a matter of grave importance to the party interested:

"In one of the Parisian Bureaux de Police Correctionnelle, a few days ago, a hardy son of toil, accused of stealing a pair of trousers, was discharged by the sitting magictrite, after a long and patient investigation of his forward against him was insufficient to es-"I could not bear to go down there, and tablish his culpability. He continued, however, to keep his seat on the prisoner's bench his defense, observing that he did not move,

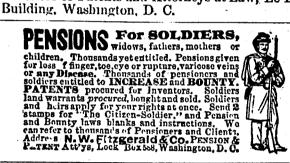
"Yes," I said, "I know Glasgow very informed him that he was free to go about his business, if he had any. He shook his "Then you know how many mills, and head slightly, but did not budge. By this works, and shops it has, and how crowd- time, no other case being on hand, the court SOUTH Don't locate before seeing our James River Settlement. Illustrated catalogue ed the people are together. You may think | was nearly empty. Again addressing him, the change it was to us to go into two rooms | his defender inquired with some irritation, in the High Street—you may mind the High Street—and have nothing but these to ourselves. But necessity has no law. I got fast sitter, 'and let me whisper in your ear. work, and we paid a little of our debt, and I I can't go until all the witnesses for the proswas getting a rise in wages, and we had two ccution have left the court.' 'And why, nice children. They have in Glasgow what they call the Fair every July; for a week lit —don't you understand?' 'What about the

> BE cautious about giving advice, and see first if you don't need it most yourself.



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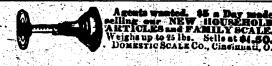
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THE cotton field at the

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By the use of the elec ble to light microscopic much as by the use of g objects the heat rays muthe light rays, or they

PARTICULARLY BLESS ing from the text, "He sleep," a Toledo ministo dle at h dle of his sermon, gaze auditors, and said: "B realize the wondrous.

Lord appears to have f
this congregation!"

SAYING Sharp things gratify your spite at life have friends than enems uake, populo na mr. asta Mr. De her anneal

iun for 1882 will make its fifteenth annual on under the present management, shining for all, big and little, mean and gracious d and unhappy, Republican and Democratic, d and virtuous, intelligent and obtuse. THE the is for mankind and womankind of every tits genial warmth is for the good, while it ot discomfort on the blistering backs of the atly wicked.

SUN.

iun of 1868 was a newspaper of a new kind. ded many of the forms, and a multitude of effluous words and phrases of ancient jour-It undertook to report in a fresh, succinct entional way, all the news of the world, no event of human interest, and commentn affairs with the fearlessness of absolute innce: The success of this experiment was ess of THE SUN. It effected a permanent in the style of American newspapers. Every nt journal established in this country in the ears past, has been modelled after THE SUN. mportant journal already existing has been and bettered by the force of THE SUN'S

Sun of 1882 will be the same outspoken. lling, and interesting newspaper. iberal use of the means which an abundant y affords, we shall make it better than ever

all print all the news, putting it into readae and measuring its importance, not by the al yard stick, but by its real interest to the Distance from Printing House Square in first consideration with THE SUN. Whenthing happens worth reporting, we get the ars whether it happens in Brooklyn or in

itics we have decided opinions, and are acd to express them in language that can be od. We say what we think about men and That habit is the only secret of THE SUN'S

WREKLY Sun gathers into eight pages the tier of the seven daily issues. An Agriculpartment of unequalled merit, full market and a liberal proportion of literary, sciend domestic intelligence complete THE WEEKand make it the best newspaper for the household that was ever printed.

does not know and read and like THE SUNeach number of which is a Golconda of ing literature, with the best poetry of, the ose every line worth reading, news, humorenough to fill a good-sized book. and infinitevaried and entertaining than any book, big

idea of what a newspaper should be pleases d for THE SUN.

he daily Sun, a four-page sheet of twentydumns, the price by mail, post paid, is 55 month, or \$6 50 a year; or, including the paper, an eight-page sheet of fifty-six colhe price is 65 cents per month, or \$7 70 a stage paid. Sunday edition of The Sun is also furnished

ly at \$1 20 a year, postage baid. price of the Weekly Sun, eight pages, fifty-mns, is \$1 a year, postage paid. For clubs ending \$10 we will send an extra copy free. Address I. W. ENGLAND, Publisher of THE SUN, New York City.



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Popular Science.

BOTTLED SUNLIGHT, by means of a screen covered with luminous paint, has been found more efficient for photographic copying, particularly for producing transparencies, than artificial light.

THE RECORDS of insane asylums show that most of the insane come, not from the busy professional, merchantile, and manufacturing classes, but from those whose lives are a monotonous round of petty drudgery, or what is equally killing, petty inaction, unfruitful idleness, and dissipation. Frivolity, probably, leads more men and women to the insane asylum than the hardest and intensest pursuit of knowledge or wealth.

building on Greenwich street, New York heating purposes, through pipes laid in the streets similarly to gas and water pipes. It is to be over 100 feet high, and contain four floors of boilers, with sixteen Babcock & Wilcox boilers on each floor, or sixty-four in all, having an aggregate of 15,000 horse power. The two chimneys of this immense boilerhouse will be a little taller than Bunker Hill Monument. This is, however, only one of the ten stations of similar or larger size, which are proposed for New York city.

CHEMISTRY is revolutionizing many of the old processes, and overturning many ancient industries, by substituting artificial in place of the natural products. The cultivation of madder has ceased almost, as an article of commerce, being superseded by a dye made from a waste product, but having all the qualities of that extracted from the madder root. The indigo planters of India are threatened with a like fate, for the chemist has found how to make an artificial indigo, and it only awaits the discovery of a sufficiently cheap raw material to entirely supersede the natural dye stuff. Artificial citric acid, the same as that from lemons, has driven the natural acid out of market, and now, the vanilla bean is threatened with extinction by a cheaper substitute. A large number of our choice perfumes are clever productions by modern chemistry from what was otherwise refuse matter. Oleomargarine defies nearly every test to distinguish it from natural butter; ivory has given way in a great measure to celluloid, and even leather, which is probably the oldest manufacture in the world, is threatened with an artificial rival, if not a double.

THE cotton field at the Atlanta Exposition is really a marvel of agriculture. It is an enclosure of a very few acres, where, growing side by side, can be seen every variety of cotton plant that can be grown upon this earth. There is cotton from India, from Hindostan, from China, from Japan, from Australia, the North coast of Africa, Brazil, Chili, and the South Sea Islands, the Cape of Good Hope, Mexico, Central America, Bombay, and every other climate in which the cotton plant has ever been grown. Each plant preserves its characteristics admirably, and side by side may be seen cotton with the perfectly red flower growing ten feet high, and the stalks with perfectly blue flowers growing less than two feet high. There is the queer Chinese cotton, with a pinched, contracted look that marks everything that comes from that country; the Peruvian cotton, with its flowers of indigo and its small bolls; the Indian cotton with its tropical appearance, but imperfect fruitage, and all of them with their various marks crowned by a few rows of our own, king of them all.

PROF. FAIRCHILD, in a recent lecture on the microscope, stated that the limit of magnifying power seemed to be fixed at present at about 100,000 diameters, and that there is good reason to believe that the ultimate particles of matter can not be more than one twenty-millionth part of an inch in diameter, and that there is good reason for supposing them to be much less. It has been discovered that human saliva is filled with that, nearly transparent irregular corpuscles.

By the use of the electric light, it is possible to light microscopic objects 500 times as much as by the use of gas. With delicate objects the heat rays must be separated from the light rays, or they will be injured.

Particularly Blessed.—While preaching from the text, "He giveth his beloved sleep," a Toledo minister stopped in the middle of his sermon, gazed upon his sleeping auditors, and said: "Brethren, it is hard to realize the middle of the middle realize the wondrous, unbounded love the Lord appears to have for a good portion of this congregation!"

SAYING sharp things doesn't pay. It may gratify your spite at first, but it is better to make people happy, at least refrain from adding to their misery.

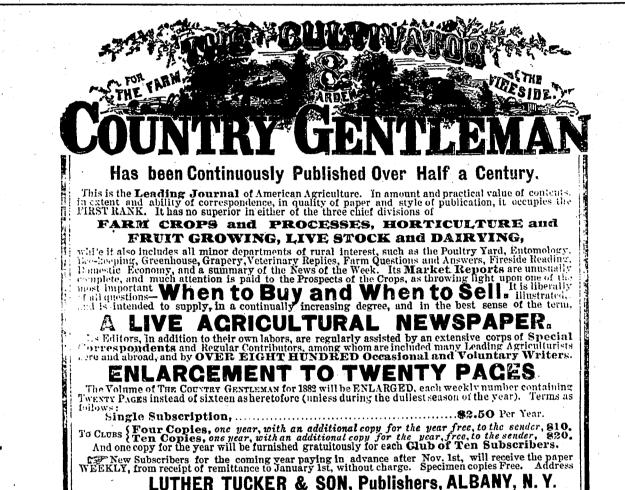
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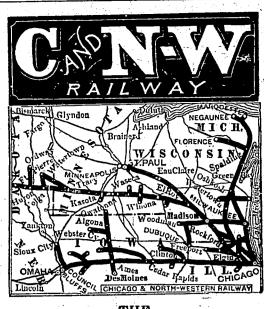
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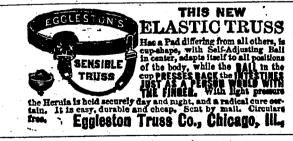
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Abstract of Time Table, adopted June 6th, 1881.

	EAST	WARD.		
STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
<i>Leave</i> Dunkirk Little Valley	•••••	1.05 PM 2.52 "	8	7.05 AM 8.42 "
Salamanca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8.35 " 9.00 " 9.25 " 10.22 "	3.50 PM 4.06 " 4.33 " 4.58 " 5.50 "	• • • • • • •	9.02 AM 9.25 " 10.00 " 10.81 " 11.25 " 11.43 PM 12.00 "
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	1.25PM	6.50 PM 8.47 " 10.53 " 3.38 AM	1.58 " 3.44 "	1.50 PM 4.80 " 7.30 "
New York		7.25 AM	·	·
ADDITIO	NAL LOCAL	L TRAINS	EASTWAI	RD.

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

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

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

- 1	WESTWARD.					
	STATIONS.	No. 3*	No. 9‡	No. 29	No. 1	
	Leave New York Port Jervis					
	Hornellsville	8.10 AM	12.20 рм	12.50 рм	8.55 PM	
).).	Alfred Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.13 AM 10.01 " 10.29 " 11.09 "	2.22 " 2.50 "	2.15 PM 3.30 " 4.07 "	11.15 ° 11.39 °	
•	Leave Little Valley Arrive at Dunkirk	1	4.35 PM 6.00 "			

ADDITIONAL LOCAL TRAINS WESTWARD. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.29, Perrysburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M.

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

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WESTWARD. 21. STATIONS. Leave A. M. P. M. P. M. P. M. P. M. P. M. Carrollton 9.20 8.30 4.10 11.50 8.22 11.30 Arrive at 10.03 9.80 4.51 12.85 9.00 -1.20 Bradford 4.55 1.05 Bradford Custer City 11.10 5.07 1.20 Arrive at

12.25..... 5.45....

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M. 11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.81, and errives at Bradford 11 85 A. M.

Buttsville

EASTWARD.

STATIONS.	7	20.			i eyd di fede	
Leave Buttsville	A. M. 6.80		8 40	Р. М.	1.10	25
Custer City Arrive at	7.18				8.14	
Bradford <i>Leave</i>	7.35		1.1		8.25	D 14
Bradford Arrive at			1 1 1 h		4.15	
Carrollton	8.30	6.55	10.45	8.20	4.55	7.20

8.80 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M.

7.30 P. M.,-except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M. Trains 17, 18, 20 and 21 run daily. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.80

P. M., and arrive at Titusville 7.30 P. M. Through Tickets to all points at the very low-

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Contributions for this department are solicited, and may be addressed to the President or Secretary.

INTERNATIONAL LESSONS, 1881.

FOURTH QUARTER.

Oct. 1. Free Giving. Exod. 35: 25-35. Oct. 8. The Tabernacle. Edod. 40: 1-16. Oct. 15. The Burnt Offering. Lev. 1: 1-14. Oct. 22. The Peace-Offering. Lev. 7: 11-18. Oct. 29. Nadab and Abihu. Lev. 10: 1-11. Nov. 5. The Day of Atonement. Lev. 16: 16-30.

Nov. 12. The Feast of Tabernacles. Lev. 23: 33-44. Nov. 19 The Year of Jubilee, Lev. 25: 8-17. Nov. 26. The Serpent in the Wilderness. Numb. 21: 1-9. Dec. 3. Balaam. Numb. 24: 10-19

Dec. 10. Last Days of Moses. Deut. 32: 44-52. Dec. 17. Review. Dec. 24. Special Lesson

LESSON XII.—REVIEW.

BY REV. L. R. SWINNEY. For Sabbath-day, December 17.

CENTRAL TRUTH.—Laws and ordinances by which God's people might be made holy and kept holy. GOLDEN TEXT.—"Ye shall be holy: for I the Lord your God am holy."—Lev. 19: 2.

TIME AND PLACE.—Reached Sinai first day of third month Exod. 19:1. Tabernacle reared up. First anniversary of Exodus. Exod. 40: 17. Left Sinai second year, second month, twentieth day. Numb. 10: 11. Encamped before Sinai one year lacking ten days. In the Wilderness forty years. Moses's death about one month before crossing the

TITLES AND GOLDEN TEXTS.

- 1. Free Giving.—Exod. 35: 25-35.—2 Cor. 9: 7, God loveth. 2. The Tabernacle.—Exod. 40: 1-16.—Exod. 40: 34, Then
- 8. The Burnt-offering.—Lev. 1:1-14.—Heb. 9:28, So Christ. The Peace-offering.—Lev. 7:11-18.—Psa. 50:14, Offer
- 5. Nadab and Abihu.—Lev. 10: 1-11.—Lev. 11: 44, Ye shall 6. The Day of Atonement.—Lev. 16: 16-30.—Rom. 5: 11,
- We also joy. 7. The Feast of Tabernacles.-Lev. 23: 33-44.-Psa. 103: 2 Bless the Lord.
- 8. The Year of Jubilee.—Lev. 25: 8-17.—Psa. 89: 15, Bless
- The serpent in the Wilderness.—Numb. 21: 1-9.—John 3:14, 15, As Moses.
- 10. Balaam.-Numb. 21: 10-19.-James 1: 8, A double 11. Last Days of Moses.—Deut. 32: 44-52.—Psa. 90: 12, So

QUESTIONS.

When did they reach Sinai? When was the tabernacle reared up? How long did they remain there? I. How did they show their benevolence? Why did they

give so much? Who seemed to take the lead in giving? How are gifts measured? Do we give enough?

II. Give the proportions, contents, position, and appearance of the tabernacle, and its resemblances to the Christian

- III. How many kinds of blood offerings? Why of blood How could the poorest obtain one? Read Rom. 12: 1. IV. How many principal kinds of sacrifice, and how does each point to Christ?
- V. Is it probable Nadab and Abihu drank wine? Is a drunken man responsible? Is it safe to take strong drink? How far does this prohibition apply to us? VI. Describe the solemn ceremonies of the day of atone-
- VII. Feast of tabernacles—when, where, and how cele-
- VIII. What changes in personal and property rights at the
- year of jubilee? Why called the praise year? IX. Give a word-picture of the serpents in the wilderness
- and of the cure of the bitten as a type of Christ. X. What were the good and bad points in Balaam's charac ter? Why couldn't he see the drawn sword? Was he sived?
- XI. Give the main points in the life of Moses, and describe his death. How was he like Jesus?

INTRODUCTION.

The children of Israel, redeemed from Egypt by the blood, baptized in the sea, and led by the pillar of cloud and fire, march with all their hosts through the desert to the Mount of God. Here they encamp, and solemn preparation is made to behold the majesty of God, receive his laws, and enter into covenant to be his people. Amid mighty wonders, God's commands are given, and the awe-stricken people, with one accord, respond, "All that the Lord hath spoken will we do." Then explicit directions are given for the tabernacle, the holy garments, and for all the service of the altar. But while Moses is with God in the Mount, the people below rebel, press Aaron to make a golden calf, and dance around it with idolatrous mockery. God's anger begins to burn, the tables of the law are broken, the wicked destroyed, Moses's cry for mercy is heard, and the people, chastened by plague and death, are taught that they must be holy, for God is holy. Warned, penitent, and restored to the favor of God, priest and people, men and women, all, enter heartily into the work of preparing a tabernacle for the Lord their God, that he may come down and dwell among them.

LESSON I. Free giving. All love is expressed by giving—giving the heart, giving the hand, giving the property. "For God so loved the world that he gave his only begotten Son." John 3: 16. Christ also loved the church and gave himself for it. Eph. 5: 25. But whatever love gives, it gives heartily, freely, gladly. The children of Israel, forgiven, and their hearts made glad in the love of God, came willingly, and offered their gifts till more was received than needed. It is noticeable, too, that the gifts of the women are mentioned first as though they took and sisters, with willing hearts and busy hands, excelled the men. Those who love most, give most. The gifts are measured, not by the size of the purse, but by the love in the heart. Hence, God loves the cheerful giver, because the free giving expresses the

Lesson II. The tabernacle—the holy

the nations first birth-day—the tabernacle was reared up, furnished, and dedicated. It was throughout composed of materials, readily taken down for the march, and set up in the center of the host, at their encampment. It consisted of an outer court (enclos ure) 75 by 150 feet, and within a tent divided into the holy place and holy of holies. In the outer court, near the entrance at the east, stood the brazen altar of burnt-offering, and next the laver for the priests. In the holy place was the table of shewbread, on the north side and over against it the golden candlestick and the altar of incense. In the holiest place was the ark, and over it spread the wings of the cherubim. All these were a shadow of the church of Christ. Every Christian must make a selfsurrender on the altar of burnt-offering, be baptized in the water, enter into God's house, and commune at the table of the Lord, be illuminated by the Holy Spirit, offer up the sweet incense of prayer, and draw of Christ.

way to holiness. When Aaron and his sons are consecrated and robed in the holy garments, and with the tabernacle dedicated by the blood, the Lord to him, and be accepted. And according to the ex- God and dedication to his service. act order of the tabernacle, they must first come to the altar of burnt-offering, and dedicate themselves a substitute is specified from the herd or flock or fowls, but it must be (1) a blood offering, for with out the shedding of blood there is no remission of sins. (2) It must be a whole burnt-offering. The and gladness and freedom, the year of Jubilee. I Lord accepts no partial surrender; he demands all we the innocent sacrifice, sins must be confessed, and merited death acknowledged, and prayer offered, that God would accept the substitute, and pardon and bless. (4) It was a sacrifice that all could make. If too poor to furnish from the flock or herd, they could readily catch in the fields turtle doves and young pigeons. (5) It was a sweet savor unto the Lord because it contained, in marvelous beauty, all God. The burnt offering was God's appointed way to holiness—consecration by the blood.

Lesson IV. The peace-offering. The Jewish sacrifices were of three principal kinds, burntofferings, sin-offerings, and peace or praise offerings. The first expressed entire dedication to God, the second expiation for sins committed, and the third the full joy of the child of God. As the brazen altar stood at the door of entrance, so the soul must first make a full surrender. As sins might afterwards be committed, the sin offering was appointed to atone for them. As the forgiven soul would be drawn out in gratitude to present his freewill offerings and vows, so the peace-offerings were divinely appointed. Like struction, and, by the blessing of God, man and beast David the pious Israelite could say, "What shall I | and city are utterly destroyed. But though in sight render unto the Lord for all his benefits to me? I of Canaan, they are not ready to enter the promised suicides, and felons in our principal cities, will take the cup of salvation and call upon the name land, but must go back into the desert around Moab within the past ten years, have been atheists of the Lord. I will pay my vows unto the Lord and across the Jordan. Tired and discouraged, they now in the presence of all his people." But even march back into the dreary wilderness where the dis more. Consecration and forgiveness were followed content breaks out into a common wail against God by communion and fellowship. The peace-offerings and Moses, "Why have ye brought us out of Egypt were accompanied with meat offerings, with which to die in the wilderness? No bread, no water, and the offerer was to enter in before the Lord, sit at his our soul loathes (literally gags at) this light bread.' table, and partake of the hold food. Precious type of the Lord's Supper. How beautifully the divine plan in the Old and New Testament blends in Christ, through whom we have peace with God and joy in the Holy Ghost.

Lesson V. Nadab and Abihu—Holiness vindicated. Light and darkness follow each oth- One common cry is wrung from every heart, " We er in quick succession, and sometimes seem mingled in the same picture. Moses on the Mount with God. the people below, dancing around the golden calf. God's command. Moses sets up a brazen serpent on a Christ in the garden in prayer, Judas in the city. allying the mob with lanterns and torches. One day it is hosannah, and the next, "Away with him; crucify him." Scarcely had Aaron and his sons been clad in the holy garments, and the smoke of the gladsome peace offerings gone up to heaven, than two of these sons of Aaron pollute the holy place, bring death upon themselves, and mourning upon the people. Taking the consecrated censers, they offer strange fire before God, and instantly the fire of the Lord strikes them dead. Aaron seems paralyzed with fear, while Moses speaks in solemn warning in behalf of an offended God, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Then calling two of the cousins of the dead, Moses bids them wrap the white robes around the corpses, and carry them outside of the God, because the Spirit of the Lord moved upon him camp. Then turning to the father and the two relat times. He was great in knowledge, gifts, and maining sons, charges them to show no signs of mourning or pity, neither to venture outside of the sacred enclosure, under penalty of death, because the holy oil was upon them. Then the Lord God speaks, and utters the first clear temperance prohibition against the use of wine and strong drink when entering into the tabernacle of the Lord-a prohibition binding upon his priests forever, and binding upon all Christians, because they are a royal priesthood and a holy nation, "that ye may put difference between holy and unholy and between unclean and

tional consecration. God had declared from ter life, but fears the worst. Keeps looking up to Sinai. "Ye shall be unto me a kingdom of priests heaven and down towards perdition, and, between and a holy nation," and the day of atonement was the two, crying, "Let me die the death of the rightthe great day of the year, when priest and people, eous, and let my last end be like his." Wanting to altar and ark, were to be cleansed and dedicated to Jehovah. Every Israelite, for every transgression, was to bring a sin-offering before the Lord; but upon the 10th day of the seventh month, all the sins of all this people were to be atoned for under the most solemn services. Then only the high priest wore the is slain with the unbelievers, and furnishes one of the white robes, then only he entered the holy of holies, the lead in giving, and the preferable translation of | then only the sins of the congregation were con-Exod. 35: 22 would be, "and the men came along fessed, and borne away on the head of the scape goat, with the women" (Lange', indicating that mothers | then only through all the glad year they were to afflict ther souls in humiliation and fasting. But all these solemn services centered in the blood, for with out the shedding of blood there is no remission of breathed the breath of life. Hence, the Bible is sins. The blood of the bullock for himself, and of largely made up with the lives of holy men, and the aid digestion and tone up the whole system? Truth the goat for the congregation, must be sprinkled on record shows us how they lived and how they died the mercy seat and altar to make an atonement for It is a great picture gallery of divine paintings, givpriest and tabernacle; and these being cleansed, the ing us the trials and triumplis, the failures and the place. The materials had all been prepared, and sins of all the people are confessed over the head of victories, of God's chosen once. The life of Moses is fitted according to the pattern given in the Mount. the scape-goat, and he led away into the wilderness. one of the masterpieces. From lowly home to the

prayer are closed by a solemn dedication of all to from the burning bush to the throne of the Pharaohs, Jehovah on the great altar of burnt-offering. Thus the earthly sanctuary was cleansed, God's people sanctified, and the highest type of Christ presented, heavenly sanctuary.

Lesson VII. The feast of Tabernaclesatonement was followed on the 15th of the same month with the glad feast of ingathering. All the great annual festivals were seasons of rejoicing, but this are gathered in, and the harvest home for another enter it, but Moses. In tender love, he gathers his year is sounded, all assemble at the altar of the Lord at Jerusalem, to spend a fu!l week in thanksgiving. The high and low, rich and poor, alike, dwell in derful mercies of the Lord, warns them of coming booths made of goodly trees, and carry palm branches in their hands; the temple and city decorated with pine and myrtle, and gayly lighted at night with near to the holy of holies, through the atoning blood | myriads of lamps; the happy people joining in the | strength and manhood, lies down and dies, and God chorus of praise, led by Levites, in the temple, all buries him. What a life and what a death! Wor LESSON III. The burnt-offering - the combined to stir every Jewish heart with joy and thanksgiving. It was thanksgiving week, but was essentially religious. It began with a holy convocation, was marked throughout with continuous sacrimanifests his presence in the holy place, and reveals | fices, and closed with a solemn assembly. It was the to Moses how the children of Israel may draw near | highest religious joy fulness arising from gratitude to

Lesson VIII. The Year of Jubilee-Holy time. The weekly Sabbath is the foundation of wholly to him. As human sacrifices are not required, | all the Jewish festivals-the seventh day, the seven weeks, the seventh month, the seventh year, the seven sabbaths of years, and then the great sabbath of man, and beast, and land, the year of thanksgiving was to begin, not with the civil nor ecclesiastical have and are. (3) With hands placed on the head of | year, but with the great day of atonement. As all sins and uncleanness not atoned for were then to be expiated, so all losses of home and lands and person al freedom must be adjusted at the year of Jubilee. All purchases and sales of land must be made in reference to this year of redemption, when property and personal rights must be restored. But it was the glad year of the Lord, when each returning to his home and family, could praise the name of the Lord the elements of the atoning death of the Lamb of for his goodness and mercy. It was a foretaste of the glad year of redemption from sin, and a type of that sabbath that remains for the people of God.

Lesson IX. The scrpent in the wilderness. Nearly forty years have passed since they left Egypt. The graves of the murmurers are seat tered in the desert. Miriam is dead, and Aaron just been buried on Mt. Hor. Gladly they leave the des ert and approach the South Country (Negeb), and feast their eyes on the grassy plains and the green hills of Canaan just beyond, when suddenly the warlike Canaanites dash down upon them and take some of Israel prisoners. In their zeal to reclaim their brethren, a solemn vow is made to devote all to de Right into the camp came the fiery (deadly) serpents, hissing and biting the hands and feet of these mur murers. Friends stand aghast, as with swollen limbs, and great snaky blotches fast spreading over hands and face, they writhe in frightful agonies, while the deadly reptiles press on for other victims. have sinned against God and Moses. Pray for us that the Lord may take away the fiery serpents." At lofty pole, and it came to pass that every one that was bitten and looked at it, lived. No ointment or poultice or medicine could heal that bite; the poison was in the blood. So no reform in the outward life and not subscribe for other papers for 1882 or habits can change the malady of sin; the poison is in the blood. Nothing can save but faith in the blood

LESSON X. Balaam. There is a moral crisis in the life of every person when the soul seems hanging in the balance, and, according to the decision, fixes its destiny in time and eternity. David, when | bath visitor. he heard the challenge of Goliath; Elijah, when he met the prophets of Baal on Carmel; the Hebrew children, before the fiery furnace, give us pictures of moral grandeur. Balaam, on the other hand, shows us one of moral ruin. He was called a prophet of privileges, yet against his own better judgment. against the convictions of conscience, against the repeated warnings of God, he allowed himself to be enticed by Balak's honors and Balak's gold, and goes to curse the children of Israel. Yet he goes protesting, as if conscience was not satisfied, holding back, yet pushing on, intercepted by an angel, and rebuked even by his own beast, the double-minded man still pushes on. He gives a fair showing of patriarchal sacrifice, yet, overruled by God, he tries it again and again, as if he was bound to change the blessing into a curse. Indeed, he wants to curse all the time, but LESSON VI. The day of Atonement-Na- has to bless Israel. He has some longings for a betdie happy, but make what money he can first. Wanting to reach heaven at last, but get all the good he can out of this world in the mean time. He even has prophetic visions of the coming Savior, but, lacking in moral purpose, and wanting in loyalty to God, he saddest pictures in the Bible, of moral indecision and

LESSON XI. Last days of Moses. The noblest thing in this world is a godly life. It is higher than principle or even truth, for it is truth incarnated into being; it is principle into which God has On the anniversary of their departure from Egypt- The sacred services of the great day of fasting and palace, from marble court to the shepherd's hut,

and then from Egypt, stripped, desolate, and strewn with the corpses of the first-born, he leads the children of God out of those blood-stained doors, through by whose blood we are cleansed and fitted for the the sea, across the desert, now lost in the thick darkness with the Almighty, then with hands uplifted in intercessory prayer, through all those forty years of Thanksgiving festival. The great day of trial and suffering and death, till at last he brings his beloved people down to the banks of the Jordan. It is Spring-time, the season of beauty and gladness and hope through all the Orient. All are joyous at excelled them all. When the corn and wine and oil the sight of the promised land. All expect soon to beloved about him-beloved because, like a mother, he has suffered so much for them—repeats the wonidolatry, pleads with them to keep and obey the commands and ordinances of Jehovah, takes a long, earnest look at the green hills of Canaan, and, in full thy of inspiration, because so Christlike. So full of suffering, so full of faith. Surely there arose not such a prophet till the Great Deliverer came, the Lord Jesus Christ.

> Nor how much is taught, but how much is learned is the real question.

WE hope to receive, for publication in this Department, early notice of the Christmas and New Year entertainments held by any of our Sabbath-schools.

THE government is now taking the first official Sabbath-school census of the United States. The gathering of the statistics has been placed in charge of Mr. John D. Wattles, of the Sunday School Times. This is a good beginning and it is to be hoped that hereafter these statistics may be gathered at least as often as once in ten years.

A SABBATH-SCHOOL teacher, when compelled to be absent from the school, should either provide a suitable substitute or notify the superintendent early enough for him to provide one. If this rule shall be invariably carried out, much valuable time will be saved to the class, much annoyance to the superintendent, and much interest will be added to the school.

CAREFUL investigation has established the fact, that a large proportion of the murderers, and freethinkers. This should alarm those who think lightly of the Bible and of the strument to order from Mr. Beatty. Read his adreligion of Jesus, and should be an incentive to all Sabbath-school workers to bring as many as possible under the influence of the Bibleschool.

THE NEW SABBATH-SCHOOL PAPER.—Ar rangements are nearly complete for the publication of the new Sabbath-school paper. It will be an attractive, illustrated weekly, and the fund donated by Bro. E. S. Bliss and wife to help pay the expense of publication, will render it possible to put the price within the reach of all. We hope that all of our Sabbath schools will bear this in mind, to the exclusion of this one. Sample copies will be sent to all of our schools as soon as the first number is ready, and we trust that it will be so fully appreciated that all wil subscribe for it, and make it a welcome Sab

More definite announcements concerning it will soon be made.

THE Evangelist tells of the girl of the period, who, because it was "the thing." connected herself with the Sabbath school. She was placed in charge of a class of boys. Some curiosity was felt by those who had known of her giddy life, as to what she could have to say to a class of lads relative to the serious matters of eternal life. Some one, we presume not unintentionally, overheard her exhort her boys as follows: "Now children, if you'll be good children, read your Bibles, say your prayers, go to church, and never say naughty words, you'll go to heaven, and that will be perfectly spindid! But if you are not good children-if you don't read your Bibles, and say your prayers. and go to church, and if you do say naughty words, you'll go to hell, and that will be perfectly rediculous!" The thing about this which is the most "perfectly rediculous" is that that church or any other, should exercise so little care as to the fitness of those whom it places in charge of her children .-National S. S. Teacher.

IF your Sabbath teaching and living do not agree with your daily life, you will meet with but little success in teaching spiritual lessons, whatever your belief may be. Bible

TRUTH AND HONOR.—Query: What is the best family medicine in the world to regulate the bowels, and honor compels us to answer, Hop Bitters; being pure, perfect, and harmless. See another column.

fore the Holldays.

A RARE OPPORTUNITY.—The most advantageous offer yet made will be found in Hon. Daniel F. Beat. ty's Piano and Organ advertisement in this issue, Get in your orders for Christmas and New Year's presents without delay. Read the advertisement. Send to Washington, N. J., for his latest Illustrated Catalogue.

You Can't. - You can't do a great many things, But you can secure Parmelee's Great Blood Purifier, a never failing remedy for salt rheum, erysipelas, scrofula, boils, pimples. ulcers and all diseases arising from an impure and disordered state of the blood. Sold under a positive guarantee that if not entirely satisfactory, on return of the empty bottles 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 work. ing for E. G. Rideout & Co., 10 Barelay street, New York. Send for their catalogue and full particulars,

THE UNFORTUNATE.—We come to them with a well known remedy. Hamilton's German Bitters, that in cases of dyspepsia, acidity of the stomach, fever and ague. loss of appetite, jaundice and disease of the kidneys, has been used with wonderful and almost universal success. In cases of disordered digestion, sluggish circulation of the blood, and exhausted vital energy, it stands without a rival It is a most effectual tonic, imparting tone to the stomach and strength to the system. Price 50 cents per bottle. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R Burdick Alfred, N. Y.

MAGNIFICENT HOLIDAY BOOKS.—Beautiful Fami-Iv Bibles, 1,400 illustrations, \$4 50 to \$15; Webster's and Worcester's Dictionaries; Evidences of Christianity; Chambers' Encyclopædia, four styles: Life of Garfield, including a fine illustrated Holiday edition, \$1 50 to \$5. Any work desired, furnished JOHN SHELDON, Alfred Centre, Agent.

Worms! Worms!—Children having worms require immediate attention, as neglect of the trouble often causes prolonged sickness. In children worms are indicated by paleness, itching of the nose, grinding of the teeth, starting in sleep, irregular appetite, bad breath, swelled upper lip and other symptoms. Get a box of Parmelee's Worm Candies or Lozenges. They are a safe, pleasant and effectual remedy. Price 25 cents per box. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

JEWELS IN YOUR CROWN. - Do you desire to add "iewel" to your "crown?" Do you desire to benefit suffering humanity? If so, tell them of Hamillon's Cough Bulsam, a sure and speedy cure for coughs, colds, croup, whooping cough, sore throat, hoarseness and inflammation. It will certainly benefit them also if troubled with asthma or bronchitis. 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.

ORGANS AND PIANOS.—A great opportunity is now afforded our readers to buy Pianos and Organs at extremely low prices. Attention is called to the large advertisement of the Hon. Daniel F. Beatty, Mayor of Washington, New Jersey, which appears in this ssue. An Organ or Piano is the most suitable Holiday Present, and we advise those who wish an invertisement carefully.

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



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AGENTS Wanted for Golden Thoughts on MOTHER This elegant GIFT BOOK by 300 BEST AUTHORS, introduction by T. L. Cuyler, D. D., contains the Gems of thought pure, perfect, and harmless. See another column.—

Toledo Blade.

IRVING SAUNDERS will be at his Friendship Gallery from Dec. 13th to 19th. This is the last trip before the Holldays.

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BY IDA F

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Swift harbinge Kept by God's cl Led by his tend Within the shado Secure my feet What though the With clouds be And joy's frail b

Before the stor And hopes which In life's glad, i Beneath the te However wild th Whatever ills Within the cover In safety I'll a

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THE SEVENTH-DAY B AMERICA ONE H

A paper read by O. D. f N. Y., June 2, 1881; of the Association

Just one hundred

republic wasstruggli a national life. Its three millions. It narrow fringe along tic. Its bond of uni tween thirteen se ont States, whose as a rope of sand. the broad Atlantic, shores the transport filled with well train by skilled and able was to bring back it bellious colonies. broken wilderness, f who, incited by Brit by British officers of prey, roady to a hour, on the from WARES BALL CLEREDOY waves of war had gr

Charleston, and hed in their flery track Just one hundre the organizative car in America. Ther