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MARRIED.

N. Y., Jan. 16th, 1881, by H. G Wit-
Mr. DELL KENYON, of Alfred, and Miss
BOWERS, of Troupsburgh.

N. Y., Jan. 19th, 1881, by Eld. N. V.
HENRY WHITCOMB and Miss MARY
GREEN, both of Alfred.

N. Y., Jan. 23d, 1881, by Eld. N. V.
NDREW S. CONKLIN, of Sparta, and Miss
TE, of Ward.

rgh, N. Y., Dec. 18th, 1880, by Eld. James
Mr. SYDNEY A. AMIDON and Miss
HURBER, both of Bolivar.

. Y., at the home of Mr. Myron Irish,
31, by Rev. W. B. Gillette, Mr. HERVEY
LL and Miss FLORA B. IRISH, both of
ee.

ch, N. Y., Jan. 18th, 1881, by Rev. J. B.
SIMON BUELL, of North Norwich, and
J. COOK, of Norwich.

field, N. Y., Jan. 12th, 1881, by Rev. J.
Mr. BARTON G. STILLMAN, Jr., of the
e, and Miss NETTIE T. BABCOCK, all of

DIED.

, N. Y., Dec. 18th, 1880, after a linger-
Mr. JONATHAN CRANDALL, aged 56
g an affictionate wife, two daughters
riends to mourn his death. His funeral,
Church in Bolivar, was largely attended,
mon, by special request, was preached
25, 26. J. S.

s Centre, N. Y., Jan. 17th, 1881, HENRY
aged 45 years and 7 days. For over a
been failing under the ravages of con-
Although many times suffering much, he
patient and hopeful. He died peacefully,
Jesus. He was widely known and highly
a man and a citizen, having held im-
es in town. A reliable and successful
n, a faithful and true friend, a tender,
band and father, he will be greately
l. He had long been a member of the
rch. He leaves a wife and two children,
ge circle of other relatives to mourn. The
crowded to its utmost capacity at his
rmon from Jer. 10: 23. A. B. P.

idence of David Clair, in Evart, Osceola
Jan. 11th, 1881, Mrs. ALICE H. CLAIR,
h year of her age. The family
the south part of Evart, at an
here they have since resided. The dea-
s a husband, five children, and a large
ourning friends. She was formerly a
the Baptist Church of Hartsville, and
d the odor of a good name. She was be-
who knew her. The funeral was largely
The services were conducted by Rev. A.

Richland, Waseca Co., Minn., on Second-
d, 1881, after a very brief illness of inflam-
he brain, GEO. W. CROSS, adopted son of
and Lurana Stillman, aged 21 years.
rvices were held in the Trenton school-
Third-day, the 4th inst. The occasion was
mn interest; discourse from Jer. 5: 31,
l ye do in the end thereof?"
J. E. N. B.

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inister's Last Call Postponed—Remark-
overy of a Lady who was Pronounced
Hope of Recovery.

nown business man of New Hartford,
es as follows to Dr. David Kennedy, of
. Y.: "A few months ago I let a neigh-
have some of your 'Favorite Remedy'
tle we kept for our own use, to try for
ent trouble. That neighbor induced a
who lay almost at the point of death, to
ey for her disease. For weeks previous
t eat anything without experiencing great
the medicine given her by her physicians
help, and often seemed to increase her
was thought she had Cancer of the
d at the time of which I write friends
her pastor to make what it was believed
s last call. This lady recovered, and is
ratively well, and says she would not
Kennedy's Favorite Remedy,' no matter
t might be. You can not advertise it too
Dr. Kennedy's "Favorite Remedy" is a
ll Diseases of the Blood, such as the ills
females, and is invaluable in all Diseases
eys and Liver. When once known no
be without it. "Dr. Kennedy's Favori
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J. F. Dye

The Sabbath Recorder.

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

VOL. XXXVII.—NO. 5. ALFRED CENTRE, N. Y., FIFTH-DAY, FEBRUARY 3, 1881. WHOLE NO. 1878.

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

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

TERMS OF SUBSCRIPTION.

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

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

MY INHERITANCE.

BY PROF. B. F. LEGGETT.

All meanly as one lowly born,
Though noble blood was mine,
I took the ways of doubt and scorn—
Heir of a royal line.

And forth in far unfriendly lands
My wayward feet did roam,
Through desert wastes and burning sands,
Afar from peace and home.

Above me waved no palm-widewings
Across the blinding day;
No shade of rocks, no cooling springs,
To cheer my lonely way.

My garb was utter wretchedness
That wrapped me round,
And only want and weariness
In all the land was found.

If seeming rest remote and far,
Did lure as something fair,
At last it fled, a mocking star,
Through hot, illusive air.

And hope each passing year grew less,
The desert seemed more wide;
And all its joys were emptiness—
Its dreams unsatisfied.

So broadly stretched the weary waste
Unfanned by angel wing,
Till one day came to me in haste
A message from the King.

What gladsome news to one so vile!
How fled my doubt and care;
The King had loved me all the while,
And made me now his heir!

The title-deed to wealth untold,
With royal seal and sign,
My eager hands now grasp and hold—
Its treasures all are mine!

I pause not here to count them o'er,
My wealth transcends all thought,
Though grasping ever more and more—
The wealth that love hath wrought!

No more I tread the desert land,
Nor look through blinding tears,
Co-heir of heaven and earth I stand,
And the eternal years!

—Zion's Herald.

THE SEVENTH DAY AND THE FIRST.

NO. II.

To the Editor of the Sabbath Recorder:

In your article of January 13th, near the close, you say you have never seen any account of Neander's change with reference to the "festival of Sunday." He said in his first edition that it was "only a human ordinance." In his second and later edition, he does *not* say that, and that is evidence of a change. And none have a right to attribute to him language which he rejected. You can see in his preface to his second edition that he speaks of "defects" in his first edition, "which demanded correction," and speaks of them as "glaring." You can see also in Torrey's preface to his translation of Neander that he says, comparing Neander's second with his first edition, "The alterations are numerous and important." When, then, you find in the second edition that the phrase, "Sunday . . . was always only a human ordinance," is *not* there, you may well conclude that that sentence was one of the "glaring defects" of the first edition.

But you say of the two editions, "In essence, however, they agree." How can you say that, my brother, when one edition contains that sentence, and the second contains neither that nor anything like it. And Torrey says that the two editions were so unlike that it "made it necessary to translate nearly the whole of the first volume anew."

Neander, in his second edition, shows that the early Christians *changed* from observing the seventh to observing the first day of the week. He quotes two Scripture passages (Acts 20: 7 and Rev. 1: 10), one of them pertaining to Paul and the other to John, to show that the observance of the first day took its rise in the days of the apostles, and by their direction, or under their sanction. He adds the testimony of two of the early fathers, both of whom lived in the Apostle John's day, to the same effect. If the observance of the first day commenced with the apostles, it ought to be enough for you and me to observe it also. If Christians in their time changed from the seventh to the first day, the Seventh-day Christians ought to make the same change now. Neander shows that the early Christians did make that change, and it is therefore very wrong for the Seventh-day brethren to quote him as they do, as though he were upon their side, and attribute to him language which he discarded.

You complain that the First-day advocates use "inferences" in place of Scripture. Take the case of Rev. 1: 10. You make an "inference" about it just as much as I do. The true question is, who makes the *right* inference, and who makes the wrong one? *You infer* that the term "Lord's day" means the seventh-day Sabbath. You can not prove your inference by a single case in Scripture. I infer that it means the first day of the week. I show you that the term "Lord's" refers to Christ by the phrases "Lord's Supper," and "Lord's table," and that it does not refer to God the Father. How are we going to determine what the term "Lord's day" does mean? By going to the usage of the times. There is *no* usage of that phrase in the Greek, or any other language, on your side. There is a usage of that era on my side. The early fathers so use the word. You claim that they did not so use it until about the close of the second century. I have shown in the *Bibliotheca Sacra* that they did repeatedly and commonly use the term "Lord's day" for the first day only about seventy and eighty years after the Apostle John's death, and used it just as though such had long been the case, with no contradiction or question to the contrary. I have there also shown that Barnabas, contemporary of the Apostle John, said the Christians of his day kept the first day; and that Ignatius, of the same age, and a reputed disciple of the Apostle John, said in substance that the Christians of his time did *not* keep the *seventh* day, but did keep the Lord's day. It is fair, therefore, to infer that the early Christians understood correctly that the Apostle John meant the first and not the seventh day, by the term "Lord's day." If we could not tell the meaning of "Independence Day" a hundred years ago, we should naturally and wisely go to the *usage* in various books and documents of that time. We wisely take the same course to ascertain the meaning of "Lord's day," in Rev. 1: 10. In either case we can be so thorough as to make our inference absolutely correct. I claim that I have *proven* my inference *correct*, and that you do not, and can not prove your inference correct. It is certain, my brother, that the early Christians, beginning with the apostles, kept sacred the first day of the week. Neander, in his second edition, saw that such was the fact, though he strongly claimed that the first day was not kept *like* a Jewish Sabbath, which was true. Seventh-day Sabbatarians *now* do not keep the seventh day as the Jews did, and should not.

You do well, my brother, to admit that if the term "sabbath days," in Col. 2: 16, refers to the seventh-day Sabbath, then we are *not* bound to observe it. But you take the ground that in Col. 2: 16, 17, we are taught that those "sabbath days" are "types of Christ." You are wrong, I am sure, at the outset. It is not said that they are types or shadows of Christ, but "of things to come." These things pertain to Christ's kingdom, but they are not types of Christ himself. How are "meats" and "drinks," in the same list, types of Christ? yet they are shadows of things pertaining to Christ, and of things then "to come." Is the seventh-day Sabbath, then, a shadow of things to come in Christ's kingdom? Certainly it is. Turn to Heb. 4, and see that the seventh day was both commemorative of God's rest, and typical of the Christian's eternal rest, and doubtless, also, of his rest in this life. The seventh-day Sabbath was not only commemorative of creation, and given to all men; it was also a "sign" between God and the Israelitish nation (Exod. 31: 16, 17), and was commemorative of their deliverance from Egypt (Ezek. 20: 10–12). The former commemoration does not interfere with the latter, though the latter was taken up after the day was given. The rainbow was made the sign of a covenant with Noah, though the rainbow had previously existed. So the Sabbath is a sign of the rest that remaineth, though primarily commemorative of God's rest from creation. And therefore the seventh day may be a part of the "shadow of things to come;" and this reason which you offer to show that "sabbath days" in Col. 2: 16 does not mean the seventh day, is null and void.

The next and only other reason you offer on this point, is that which assumes that there were Jewish *annual* sabbaths. I claim to have shown that there were none. You quote in Lev. 23, concerning the feast of trumpets, and of the atonement, and of the harvest, and read as though the words for "sabbath" were all the same. I trust that you read Hebrew. If you do, and have properly read this portion of Scripture, you know that the original words are not the same. Where, then, is your right to speak of them as though they were the same? Only the word for sabbath found in connection with the day of atonement is the same as that used for the seventh-day Sabbath in that chapter, in the fourth commandment, and everywhere else in the Old Testament. The seventy Jewish wise men who translated the Hebrew Old Testament into the Greek, and gave us the Septuagint, translate the two Hebrew words by two very different Greek words. And now, for Seventh-day people, or any others, to use them as all the same, is highly unreasonable, I am sure. You yourself admit that on the one kind of days only "servile work" was forbidden, while on the other kind, *all* work was forbidden. That made a great difference. But in Col. 2: 16, the word for "sabbath days" is the one used for the *seventh*-day Sabbath everywhere. And we are bound to understand it as meaning Seventh-day. It is there used by an *inspired* man. And whoever does not accept of it as meaning the seventh-day Sabbath, though unwittingly, does really, I am confident, take away from, and add to, the Inspired Word.

You quote from several commentators, who, in their day, took the view respecting annual sabbaths that you do now. But you admit that you do not produce them as "authorities." I agree with you that they are not *authorities*. Most of them belonged to former generations of men. I hope we shall come to view this subject alike. But I am not expecting myself to change. The longer I study the subject, the more reasons I discover why the Seventh-day people in their peculiar views are wrong. Yet, may the Lord lead us both into all truth.

Yours in the gospel,
WM. DELOSS LOVE.

SOUTH HADLEY, Mass.

POPULAR AMUSEMENTS—ARE THEY SINFUL?

A Paper read before the Auxiliary Tract Society of Milton Junction, Wis., and requested for publication in the SABBATH RECORDER.

BY MRS. A. C. BABCOCK.

I will first inquire whether it is consistent with Christian deportment to attend circus or theatrical displays. Circus troops are generally made up of low, vile, degraded persons, whose corrupting influence is the bane of good society. They choose this means of obtaining funds from the pockets of the multitude, though they generally offer a poor equivalent for the value received. Is it right to encourage this class of persons by our presence or our purse? The Scripture interrogation is, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Isa. 55: 2. But you wonder, perhaps, that I class theatrical performances with circus operators. We need recreation from hard study or incessant toil; what harm can follow from spending an evening occasionally at the theater?. Perhaps no *serious* injury might result from an annual visit at these places of amusement, providing the interest does not run so high as to demand more frequent calls at these haunts of pleasure. Here lies the danger. Like yielding to the artful tempter when the sparkling fluid glitters in the goblet; one draught excites the thirst for more. As total abstinence is the only safeguard to prevent one from becoming a tippler, so entire absence from these exciting plays is the only sure remedy to prevent us as good stewards of our Lord's time and money from selfish and sinful indulgence. It seems to me that all worldly pleasures have a tendency to turn our minds and affections from things that are spiritual and heavenly to carnal and sensual objects. Therefore John thus admonishes us, "Love not the world, neither the things that are in the world." "If any man love the world, the love of the Father is not in him." "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2: 15–17. Likewise, Paul, in one of his epistles, says, "Set your affections on things above, not on things on the earth."

Again we inquire, Is it wrong for Christ's followers to engage in the polite art of dancing? What harm can there be in listening to lively, soul-entrancing music, and stepping lightly and happily to the sweet melody of harmonious sounds? Some argue that this is certainly a harmless amusement, because the wise Solomon said, "There is a time to every purpose under the heaven." And among other times that he mentions, is "a time to dance as well as a time to mourn." And David, the "man after God's own heart," danced with all his might before the Lord when the ark containing the holy law of God was brought from Obed-Edom to the city of David. 2 Sam. 6. "But in connection with this dance he offered sacrifices of oxen and fatlings, which proves that this was a *religious* act. Is this a sample of the kind of dances performed in these days of mirth and festivity? Instead of dancing "before the Lord," is not Satan too often present, controlling the gay and festive crowd?

Take another example of Bible dancing. Miriam, the prophetess, the sister of Aaron he high priest (a very conspicuous character), took a timbrel in her hand, and all the "women went out after her, with timbrels and with dances." Exod. 15: 20. What was the character and occasion of this dance? Israel had just passed dry-shod through the strangely-divided waters of the Red Sea, while their enemies in hot pursuit were swallowed up by the angry billows. And this was their manner of expressing their great joy and gratitude to the Lord for their safe deliverance from their foes. Miriam said, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Is this the manner in which people praise the Lord in modern ball dancing? The Hebrew word dancing signified to "leap for joy." The action of the lame man, when healed by Peter and John, seems to be a specimen of this kind of dancing, more than the measured steps of modern times. The Jewish dances were expressive of joy and gratitude or of victory in some conflict, as in the case of David when he had slain the Philistine Giant. The women came out of all the cities of Israel, "singing and dancing." 1 Sam. 18: 6. But here is a fact worthy of notice, namely, only women were engaged in this dance.

By a careful comparison of the Scriptures in which allusion is made to dancing, we learn "that they were religious in character; practiced only on joyous occasions, though never for amusement; usually in the daytime and in the open air; and by only one of the sexes."—*Bible Dictionary.* What a contrast compared with the exercises of the ball-room in these days. Instead of a praise-service to the Lord, they seem better adapted to please the enemy, "who goeth about like a roaring lion, seeing whom he may devour." They serve to kill time that might otherwise be better employed; to kill the dancer by overexercise during the late hours of night; to kill all religious influence while thus engaged, on account of their demoralizing nature; and finally, to destroy the soul. "She that liveth in pleasure is dead while she liveth. Such bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

For the Sabbath Recorder.

FAITH.

Faith is the simplest and grandest thing in the world. It is the same whether exercised by a child or one of advanced age; by the weakest or strongest intellect; by the unlettered or the most advanced scholar. Saving faith is a simple and entire acceptance of Christ as an Almighty and willing Savior; a renunciation of self and all our doings, and trusting to Christ alone. Some seem to imagine it is something very mysterious, something they can not realize; but it is all comprehended in the coming of a poor sinner to Christ with a broken heart and the earnest cry, Lord, save, or I perish. It is a grand act, for it lays hold of the Infinite One, of the divine perfections. It has some very interesting phases. First is the faith of credence; for the fact of a Savior who is revealed by the sacred historians must be received. Then the faith of reliance, the trusting in his name and merits. Last, the faith of assurance; "I know that my Redeemer liveth," and "whom I have believed." This faith brings peace to the conscience, and a sense of divine forgiveness. It smoothes the rugged paths of life, and inspires a hope full of immortality. This faith stands connected with regeneration, as may be seen in that interesting conversation between Jesus and Nichodemus. Jesus tells him, ye must be born again, and then he leads him on to the very act of faith. As Moses lifted up the serpent in the Wilderness, so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.

The evidence of this saving faith is a regenerated nature. It is not an imaginary thing, which leaves the individual life as it was, but a living principle which makes a new creature. It is a purifier of the heart; it worketh by love, first to God, and then to all who bear his likeness, or who live holy and useful lives. This is the faith we must have if we are ever saved, for those who reject Christ are under condemnation. A moral life, consisting in sobriety, natural kindness, honesty in business transactions, a good family provider, and the outward forms of religion is good, but may exist without any spiritual life, without any love to God. Nichodemus was a man of irreproachable character, but was destitute of that faith in Christ, that living power inseparably connected with a renovated nature and a holy and spiritual life. Is it too much to say that this faith implanted in the soul and producing such results is indestructible? This faith has stood the severest tests in all the ages. Persecution in its worst forms has been tried, but only made it stronger. It had clung the closer to the Rock. Ensnaring and attractive influences have been employed, but the eye of faith discovered the emptiness of the pleasures presented when contrasted with the recompense of the reward. Indeed this is the grand secret of Christian endurance amid the turmoil and vicissitudes of life. It has made a host of victors on life's battle-field; their names are recorded in sacred history, and the after ages have made the same record. So we say this noble principle is the master of the world, the flesh, and the devil. This faith which unites the soul to Christ leads to an entire confidence in him as the Ruler and Manager of all worldly affairs, accepts his providential disposals, and follows where that providence directs. It is the Christian's faith which leads to a contemplation of the vast machinery of providence, now working so wondrously in the nations of the earth, and rejoices that the Lord God Omnipotent reigneth. It looks with peculiar interest for the development of God's plans of grace and mercy, and the final triumph of the gospel, when every knee shall bow at the name of Jesus, and the uttermost parts of the earth shall be his possession. We press this great subject on those who belong to our congregations and families as the only principle which will bear the test of all the ills of life and the scrutiny of the judgment. GEO. R. WHEELER.

SALEM, N. J.

Missionary Department

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

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

THE Corresponding Secretary expects to spend Sabbath-day, Jan. 29th, at Lost Creek, W. Va.; the following Sabbath in Kentucky, and then a few Sabbaths in Southern Illinois. All communications, however, may be sent to the usual address.

ALL friends of our foreign mission and missionaries will be specially glad, upon reading the letters from Mr. Davis and Miss Nelson, that money for rebuilding their dwelling-house will have almost reached China by the time these words are in print.

BY arrangements made with the Publishing Agent of the RECORDER, subscription envelopes will hereafter be furnished by the Corresponding Secretary. Instead of the cards, printed slips will be furnished, costing much less; and the price of the envelopes will also be reduced. In the next RECORDER the prices of both will be given.

MISS NELSON writes in regard to taking meals with other missionaries: "I do not think these visits are lost time; for I nearly always learn something in regard to the work which it is profitable to know. And I am often questioned in regard to the Sabbath, and am always glad to give the reasons why we differ from other missionaries in this respect. I feel, too, that by doing this, in a quiet way, respect is gained, not only for our mission, but for the denomination, from those who have known nothing of us before." Again she says: "I have been in the city to the services to-day, and begin to feel quite proud of my little class. I told Erlow that I hoped to go in again on Wednesday afternoon, and after the meeting try to teach the women and children who might gather there."

A CHINESE WEDDING.

The following description of the wedding of Chung La, the trip of our missionaries, etc., written by Mrs. D. H. Davis, has been kindly sent to us by her mother, Mrs. A. F. Gardiner, of Nile, N. Y.:

We are all plodding away at the language. I am reading Matthew the second time, and have succeeded much better than I expected. I have found that missionaries ought to be able to devote their whole time to study and work; and although I have not been able to do so yet, I hope I can do so another year. We were obliged to employ a physician, which cost us one hundred dollars per year. Mr. Davis' and my teachers cost us twelve dollars per month. These are necessities, and there are many more such connected with our work.

I will give you a description of our trip into the country to attend the wedding of Chung La. After seeing that preparation for our food while absent was made—knowing we should suffer if we depended on Chinese food—leaving one servant in charge of the house, and taking our cook with us, we started in jin-rick-shas for our boat, which was a nice little house-boat, kindly offered for our use by a Scotchman who is in the employ of the Chinese government at the Arsenal. The boat consisted of a room about the size of a large stateroom on one of the Sound steamers, with a wide berth on either side, a little stove, etc., with cook-stove outside. The weather being much the coldest of the season, we were very fortunate in having so comfortable a boat. Owing to a strong wind, we were from 2 P. M. till after nine o'clock getting to our destination. We met a man some distance this side, whom Chung La had sent on to see if we were coming. They sent men with lanterns to escort us to the house, which is a very nice one Chung La has had built for his two sons. It is built double, has Chinese carving, etc. The oldest son (my teacher) is to be married in about a month. Chung La and the family met us at the door, also Erlow, our native preacher. The whole front of the large room in the center of the house, which is called the Ancestral Hall, was thrown open. In the court in front of this room was the sedan chair, which in a few hours was to go after the bride. This chair was covered with red cloth, richly embroidered with different colored silk, but the seat inside was only a board, without cushion, considered good enough for a woman. This is the only time she is ever allowed to ride in a red chair. If she marries again, the chair must be some other color. As we passed the chair into the hall, we find it full of small tables, where the men are having their feast, who are soon to go after the bride.

At one side of the room is an enclosure made of rough boards, within which is the coffin containing the remains of Chung La's first wife, who died a few months ago. It is a common custom to keep their dead months and even years, sometimes in the same room they live in. These coffins are made of boards three or four inches thick, and are lined and cemented.

We were led into the bridal chamber to meet ladies and see the boxes of goods which had that day been brought from the home of the bride. According to custom, Chung La had given the bride's parents one hundred dollars, which was supposed to be expended on the bride's outfit. He also made her some very nice dresses. The boxes, covered with red and black, look very nice, but we did not see the contents. Mary, Chung La's oldest daughter, little May May, who is nine years old, Johnnie's future wife, also a little girl, who is betrothed to his younger brother, with other women, were waiting to receive us. We were cordially received, and viewed by curious eyes, by many who had never seen a foreign woman. They brought us tea, which, though minus milk or sugar, was very acceptable, for we were quite chilled by the night air. There being no fires in the house, we returned to our boat, and remained till four in the morning, when we were aroused by our servant, saying the chair was approaching. We again proceeded to the house, where we found some very comfortable chairs and little Chinese footstoves awaiting us. We had only a few minutes to wait, when the music warned us the bride was near. Just as the chair entered the court, our ears were nearly deafened by the explosion of fire-crackers. The chair was placed in the Ancestral Hall, two large red candles were brought, and two young men, dressed for the occasion, came and lighted them. Then a large red cloth was spread down for the bride and groom to stand on during the ceremony. The bride was then removed from the chair, and passed up one side of the table, the groom the other side. They bowed to each other three times, then stood on the red cloth, and Erlow proceeded with the ceremony, which was similar to that used by ministers at home. Erlow asked Mr. Davis to offer prayer. They then proceeded to the bridal chamber, where the vail was lifted, and Chung La saw his wife's face for the first time. Her dress was plain red cashmere, without the usual embroidery. The ornaments on her head were simple, her face was covered with a red vail. She carried a fan made of red and black, with a long piece of black crape attached. The plainness of her dress and the crape was due to Chung La's wife having died so recently.

After the ceremony, we returned to our boat and remained till ten o'clock next day, when we again went back to the house to see the bride, and partake of the closing feast. There was a large number of guests. The ladies were served in one room, and the gentlemen in another. There were over thirty courses, besides tea and wine; the wine-drinking refused by us, of course. I am sorry to say many of them showed the effect of the wine before the feast was over; but that was no more than we see among civilized people. The bride was again closely vailed, and led out to the table and seated with her future daughters, but was not allowed to eat. After the rest were served, she was taken back to her room, and food was carried to her, which was probably the first she had taken in twenty-four hours or more. It is supposed to be a very sad occasion for her.

After seeing something of the lives of Chinese women, you would not wonder so many of them commit suicide before the time arrives for them to marry; but remember this was a Christian wedding, and differs much from a heathen ceremony. Soon after the feast, we bade them good-bye, and were soon homeward bound.

We were glad indeed to find everything in safety, for we had feared our house might be troubled by thieves.

As I write now, it is snowing rapidly—the first we have seen since we left the shores of our native land, except a little on the Pacific.

One year ago, we were with you. Those few days seem like a dream as I look back to them over the past year, fraught with so many strange experiences. But we have many things to be thankful for. We are all feeling quite well now.

SHANGHAI, Nov. 30th, 1880.

The religious movement in Northern China seems to indicate that the good seed so lavishly sown is germinating, and that a sudden and popular acceptance of the gospel may not be so far in the future.

HOME CORRESPONDENCE.

From C. A. Burdick.

PORTVILLE, N. Y., Jan. 6th, 1881.

The following is a brief report of my labors in this field, for the quarter ending Dec. 20th, 1880. I intended to have made it out some days ago, but a preaching and visiting tour in the Hebron field last week, and a pressure of duties since coming home have delayed it; in fact, put it out of my mind for the last few days. I sent you a communication after my series of meetings at Hebron, which was afterwards printed in the Missionary Department of the RECORDER, which covers a part of the time, and which may be considered, if you preserved it as I suggested, a part of my report. The only thing connected with my labors since that time, out of the usual routine, is the baptism and reception into the Hebron Church of two young people. I continue to visit the Hebron churches once each month, besides attendance upon Quarterly Meetings, in that part of the field, preaching several times at each visit, and to preach at Portville and Bell's Run the remaining three Sabbaths in the month, except when attendance upon the two Quarterly Meetings interrupts. Sometimes I am inclined to not attend the meetings of the Quarterly Meeting in this (N. Y.) State, as there are several other ministers to keep it up, but as the Portville Church belongs to this Quarterly Meeting I have not felt at liberty yet to pursue that course. I think there has been growth in the Hebron Church, and perhaps in the Bell's Run Church.

From G. J. Crandall.

NORTH LOUP, Neb., Dec. 30th, 1880.

I noticed the request of the Secretary, that the reports of missionaries be sent to him on the 1st of January, April, July, and October, respectively, and, in conforming to this request, this report is for four months, labor instead of three. I can not give a detailed report for the entire four months, because I did not know it was required, but for the month of December can do so.

My work in Harvard has been the same as heretofore, viz., that of a pastor in the church, preaching on the Sabbath, superintending the Sabbath-school, visiting the families, &c. Besides this, I have maintained two regular appointments on First-day—one the second and fourth Sundays of each month, and the other each alternate Sunday. The interest in the first of these meetings has been very good all the time; but in the other, fever in the community caused the attendance to be small. About the middle of November I visited several families in the community where meetings were held on the second and fourth Sundays of each month, conversing with the members on the subject of religion, and asking their opinion of the propriety of holding a series of meetings, and received favorable responses. I held four meetings with very good attendance and interest, but at that time the cold became intense and fuel very scarce, and it was thought best not to have any more at that time.

I had the pleasure of attending the South-Western Yearly Meeting, and preaching three times to very large and attentive audiences. After my return from that meeting I filled an appointment at the Clay County Sunday-School Association, held at Glenville, presenting a history of Sunday-schools.

In all meetings held and appointments filled by your missionary, there has been good attention, and manifestations of interest. Since the 1st of December I have preached ten sermons and visited thirteen families, seeking in all these visits to give that prominence to the subject of religion and a religious life that its importance demands. This country is full of deep-thinking, strong, earnest people, and very many are unconverted, so you see the field is rich, and needs only wise and faithful labor, accompanied by the spirit and blessing of God, to yield a bountiful harvest. Pray for me.

Eld. Wheeler spent a few days with us on his return from North Loup, and encouraged us with his preaching and other labors. During his visit, Bro. J. B. Williams was ordained deacon of the Church. Through his appointment and ordination, the Church has been strengthened, and a faithful, earnest Christian has taken his place as an officer of this Church.

From H. E. Babcock.

ORLEANS, Neb., Jan. 1st, 1881.

I hereby send my report for the quarter ending Dec. 31st, 1880, with Christian salutation. My labor has been mostly confined to filling my regular appointments on Spring Brook, once in two weeks, when at home, and one trip to Patterson and Walnut Creeks, the latter taking about three weeks time; the full time spent amounting to one month. I have visited thirty families, in all of which I have had prayer, and generally some other form of religious exercises, and some of the families have been so visited more than once.

The uncommon inclemency of the weather has interfered somewhat with public services, still I have preached nineteen times, generally to full and attentive congregations. The situation still continues trying to missionary workers. The destitution caused by the year's failure of crops is still a widespread reality, and the anxieties bearing upon the people are of too serious a nature to be lightly driven from the mind, and it interferes with activities in other directions. The Savior's counsel in Matt. 6: 25 is more easily met in the midst of abundance than otherwise.

While the Christian worker may not be able to make much headway in face of these difficulties, I am fully persuaded that if rightly used, the situation itself can eventually be turned to good account in the prosecution of the work. It seems to me certain that the missionary who turns from his work at such a critical time, is giving away whatever advantage he might otherwise possess. Besides the work on the field to which I was assigned, I spent ten days on the North Loup field, partly in association with Bro. Wheeler and partly separated from him, immediately following the Yearly Meeting which was held at that place. In this work I preached twice at North Loup, twice at Calamus, and once on Davis Creek and visited twenty-five families.

I have learned of a small society on what is known as Clear Creek, a tributary of the South Loup, about one hundred miles from Orleans and about forty-five from North Loup. The report is that there are three or four families of original Sabbath-keepers, and two or three who have recently become so; that they maintain a Sabbath-school, &c. If possible, I think it would be well for the Board to send some one to look after the interest there. I judge it to be a nucleus for a permanent organization.

I think the interest on my own field, in some parts, is fully up to, and even in advance of, what it has been hitherto, while in other places there is evidently a falling off. Considering all things, I think the prospect encouraging, and calling for renewed diligence on my part.

FOREIGN CORRESPONDENCE.

From D. H. Davis.

SHANGHAI, China, Dec. 9th, 1880.

I am of the opinion that it is most impracticable and unwise to make farther temporary repairs on the present dwelling with the expectation of putting up a two-story dwelling after a year or two. The expense of temporary repairs could be used to a better purpose in rebuilding. I have consulted with many experienced persons on this matter, and there is but one opinion, and that is that it would be the best thing for us to put all the expense we can possibly save into a two-story dwelling. Mr. Fryer, an Englishman in the employ of the Chinese government, and who has been in China twenty years, employed for the most part as translator, said to me that he thought our first and imperative duty was to secure a better house as soon as possible if we hoped to be of any great service to the cause of missions.

The doors and windows of our present house are not, nor can they ~~except~~ by new ones, be made very secure against the invasion of thieves. And I regard it very unsafe, in respect to health, to think of living two years as it is, or as it might become by repairing. I hoped we might begin the work of rebuilding as soon as Spring, March or April; and hoping this, I had a large quantity of earth deposited on our grounds with which I purposed to fill in. I am sure that in view of our own well-being we should have this work done as soon as can be. The Board are more familiar with the demands that are made upon them from the home fields; and though we feel that the work of repairs here are greatly needed—needed in view of the success of the work here—yet we do not wish to press our need beyond what is right. But should we not present them at all, then we should feel that we had injured the cause which we wish to see advanced. Whatever we do here in this work, we shall endeavor to do to the best interest of the Redeemer's kingdom. We have confidence in the Board, and believe they will be guided to do what will be for the best interest of the cause at large. Should they, upon receiving this, conclude to grant us means with which to rebuild, it is quite important that action be taken promptly, so that the work may be nearly, if not quite completed before the heat of the next season comes on.

From A. E. Nelson.

SHANGHAI, China, Dec. 10th, 1880.

Since the rooms have been white-washed or papered, and the outside has been white-washed, our house looks quite comfortable, and we could be content to remain in it for several years to come, so far as that goes. At this season of the year we can get along very well as it is, although it is not at all warm. The doors and wood-work around the windows are either warped so there are large cracks in them, or else so rotten that they could be dug out with a nail. Besides this, some parts of the foundation are badly settled, and there are large cracks in the walls, and the floors are poor; but this is not the worst feature: people who have long been here tell us that the house is not situated in a fortunate place as regards malaria, and we all felt the truth of their statements during the Summer. We suffered no little inconvenience in many ways during the damp weather; many nights it was like breathing mold all night; shoes we had worn through the day were often white with it in the morning; many times, when looking over our things in our trunks, we found articles that were such a mass of mold that it was quite impossible to see what they were. Many of our books were very much injured by it, and we were obliged to spend much time in keeping our things in any kind of order. Of course we expect more or less inconvenience at that season in this climate, but people who have an upper story to their houses have far less trouble in this respect, and are far less liable to the diseases which malaria causes. What we most need, and feel that we can hardly get along without, are sleeping rooms on the second floor.

Mr. Davis has sometimes thought that some portion of this house would do to build upon without taking it all down; but every one advises him to pull it all down and rebuild entirely new. Of course much of this material would work in, which would lessen the expense considerably. A missionary who was here the other day, said, "If you build a second story on this, it will be but a short time before you will be obliged to have a first story under it, and how will you build it?"

But this is not all. The Chinese authorities have ordered the canal, which passes here, to be dug out and enlarged so as to allow the largest boats; accordingly the water has been prevented from coming in, and the work is going on at the present time. Of course there were questions as to where the dirt would be carried, and after thinking it over, Mr. Davis decided to have our whole yard raised, as it could be done at this time without expense. As a result of this, our front yard is covered with not less than ten feet of fresh earth, and the back yard is about half as high, and still more is coming. At this very moment I hear a "he-hoo, he-hoo," and look out of my door, and see a dozen men walking upon the hill of fresh earth in front of me, each one doing his part toward augmenting it by emptying out his two baskets of earth, which are suspended from the pole across his shoulders. The paths are as they were, and it is quite like walking in a deep cut-out to go to the road. As you can see, it will be very unpleasant to live long in this way; and what can be more necessary for us just now than a new house?

There have been advanced steps the past year, and ought there not to be corresponding advanced steps in the means, also? If there is not, can the work be in a healthy state? If we, here, take the steps which we hope to do, within a year or two, there will be another call for means to put up school buildings. And if, as a people, we continue to advance as we should, and establish missions in other places, how can we hope for a time when more means can be expended here than at present? Isn't is best to "strike while the iron is hot;" or if it is not yet hot, to heat it and then strike?

People here tell us that March is the month in which to lay the foundation for building, and May and June the months in which to plaster; and should it not be this coming March that the building is begun? I believe the denomination will be willing to do this if it is brought before them in the right manner. The people sent us here to work, and surely they will not withhold anything that will so help us on.

I feel more and more that this work is not ours, but that it is the Lord's; and it seems that we are honored as the humble instruments to carry it forward at the present time. I believe we are willing to work, but we need constant encouragement by the people at home. We do feel we have this, and are very thankful for it. As to the probable expense of building, and many other things, of course Mr. Davis will write you; but I believe this: that no one could be more economical of means than he, for he seems eminently qualified as a financier.

Education Depar

Conducted by REV. J. ALLEN, D. D., half of the Seventh-day Baptist Educat

"LET THERE BE LIGHT.

CONFERENCE—ITS ORIGIN

When, how, and why originate eral Conference? These are quest have had varied answers. The ti origin has assigned it a sliding sca four years—from 1801 to 1805. bering of its yearly sessions be forty-fourth, 1844. Upon the tit the Minutes for that year, it is fortieth session. This title-page continued till 1855, when it was in into the body of the Minutes, and Conference has continued to th running on a schedule four ye time. Deducting the ten years t behind the century date during th sessions, the last Conference was t eth instead of the sixty-sixth, as the Minutes.

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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."

CONFERENCE—ITS ORIGIN.

When, how, and why originated the General Conference? These are questions which have had varied answers. The time of its origin has assigned it a sliding scale of some four years—from 1801 to 1805. The numbering of its yearly sessions began at its forty-fourth, 1844. Upon the title page of the Minutes for that year, it is styled the fortieth session. This title-page numbering continued till 1855, when it was incorporated into the body of the Minutes, and thus the Conference has continued to the present, running on a schedule four years behind time. Deducting the ten years that it fell behind the century date during the triennial sessions, the last Conference was the seventieth instead of the sixty-sixth, as stated in the Minutes.

The mode and the motive have had somewhat a similar fate. These uncertainties have grown largely out of the fact that, for the first six years, all records were preserved only in manuscript, no Minutes or circulars having been printed till 1807. The manuscript documents were difficult of access, and, indeed, were supposed, by not a few, to have been, to a great extent, lost.

It is believed that no better service, in a short way, can be rendered both to denominational history and denominational literature than to place the chief remaining documents of this period in a form available both to the future historian of the denomination, and for the instruction and inspiration of those interested it its present welfare. For these, the yearly circulars especially are wholesome and invigorating reading. They are full of virile vigor, devout faith, ripe Christian experience, warm-hearted sympathies, and an earnest zeal for the promotion of divine truth. Their salutations sound like a refrain to the sublime Pauline salutations.

THE UNION AND COMMUNION.

From the Mutual General or Yearly Meeting, beginning in 1696, between Newport and Westerly, when the latter was only a *colony* branch of the former, there sprang up a "Union and Communion" among the churches, which, without written constitution or formal organization, continued for a hundred and five years. In 1705, the Church at Piscataway, Province of New Jersey, was admitted into this "Christian Union and Communion." Subsequently other churches joined this Union. The Westerly-Hopkinton Church, from its location, its numerical strength, the mental and business, as well as religious vigor, of its membership, became from the first, and more and more as the years went by, the controlling power in this Union. To many she was the "Mother Church," they having swarmed out from her as bees from a parent hive; and the "home-gathering" that took place at her Yearly Meetings and General Communions was the great religious event of the year. The Yearly Church Meeting lost its local character, and, occurring the day before the General Communion, it came to be "considered not to be a day for common church business or discipline," but a day of preparation for the Communion, and "set apart for conversing with distant elders and brethren, and receiving letters and information from our sister churches." The correspondence that thus sprang up is full of Christian love and fellowship, exhortations to faithful, earnest living, full of questions of doctrine and of practice.

The annual gatherings sprang from, and were continued because of, the felt necessity "for brethren to meet together, to stir up one another, and likewise, to commune together in order to provoke one another to Christian love and unity, that the weak may become strong, that God might have glory, and our souls have peace."

The culminating interest to which everything else was made subservient, was the Great or General Communion. The meeting on the day before was a preparation for it. Whether the meeting was to continue on the day following was frequently dependent on the spirit born of the Communion. Thus the Communion was the central and living principle of the Union, with its "stirring memories," of a hundred years.

In 1794, the Yearly Meeting adopted a plan for securing ampler statistical returns from the churches in the Union, with an increase of messengers. In 1799, the feeling that a more organic character for the Yearly Meeting was needed, took form in the appointment of a committee of ten, with Eld. Wm. Bliss as chairman, to draft "some general rules to be adopted among the sister churches in fellowship with us." For some unexplained reason this committee never reported. The Hopkinton yearly letter says: "Brethren, we would inform you that a committee was appointed to consult upon, and draw up some constitutional rules for the consideration of the several churches in fellowship; but for some reason it was omitted for the present."

In the meantime, in 1795, an evangelist was commissioned by the "Mother Church," as follows:

HOPKINTON, State of Rhodeisland,
MARCH ye 27, 1795.

The Sabbatarian Church of Christ in said Hopkinton and Westerly present, in Church Meeting assembled, to our beloved brethren and sisters of the same faith and order of the gospel at Unidilla, unto whom we send our Christian salutation, wishing that abundance of grace, mercy, and truth, may be multiplied unto you through the knowledge of God and our Savior Jesus Christ.

Dear brethren, whereas a number of you, a part of our community, are situated near together, at such a great distance from us that we and you are not privileged to enjoy gospel privileges together, we, therefore, recommend to you and exhort you to hold fast your profession of faith, and endeavor to build one another up in the truth, and maintain the cause of true religion among you, endeavoring to keep the unity of the spirit in the bonds of peace.

Whereas, our beloved and Reverend Brother, Henry Clarke, whom we hold in reputation among us as a preacher of righteousness, who hath been legally ordained as an Evangelist Elder, authorized to administer all the ordinances of the gospel where he may be called in our Sabbatarian Communion, and who is about to move his situation from us to settle amongst you, whom we hope you will gladly receive in the Lord, and hold such an one in reputation amongst you. We sincerely recommend to him and to you, brethren and sisters, to unite in setting up and maintaining religious worship and communion amongst you, and may the kind Lord direct and succeed the administration for his own declarative glory, and your mutual edification and comfort. And if so that the Lord should move upon the hearts of any by his grace that they should manifest their sincere repentance and faith in Christ, agreeable to the laws of God and the principles contained in the gospel of Christ, and desire to follow him in the ordinances of the gospel and join the church, if such give the Elder and you brethren in that place satisfaction, so as you receive them to your fellowship, and pass under the ordinances of baptism and laying on of hands, we, in such case, approbate your receiving them into your fellowship and communion. And, on your recommending them to us in Christian character, we shall receive such into our fellowship and communion.

Dear brethren, we desire your welfare that ye stand fast in the truth, striving together for the faith of the gospel, and may the grace of our Lord Jesus Christ be with you all. Amen.

Signed per order and in behalf of the Church. JOHN BURDICK, *Elder*.

In this beginning of commissioned evangelistic or missionary work in the denomination, the germ from which have sprung the Conference and all our missionary enterprises, the beautiful gospel principle prevailed of recognizing and treating these distant ones as a part of the church, and of baptizing the new converts, not out into the world, but into the church fellowship and communion. Whatever the evangelist and these brethren did, was done for and as by the church. This letter, in its essentials, is worthy of careful study and imitation. This evangelism was so prospered that this Unadilla branch of the Hopkinton Church was constituted the Brookfield Church, in 1797. This evangelism was likewise to continue to grow and bear fruit.

In 1800, this Church, in its annual letter, wrote:

"We apprehend that in case there was a more extensive plan of Yearly Meeting or Association, and proper preachers to visit the different branches of our churches at stated times, and regular discipline kept up among our order, it would, with the blessing of God, greatly promote the cause we profess, and be comforting to many souls. But in order thereto, there must of necessity be a more liberal and equal contribution among the brethren, for who goes a warfare at his own charges?

"Perhaps the main, if not the only cause of our profession being so unpopular, so much despised, and, in some places, persecuted, is for want of our exertion in the cause. If we have truth on our side, why should worldly considerations or diffidence prevent our propagating it to the honor of Christianity and the good of souls? Beloved, think not that we make these observations only for you. We need to take a double share to ourselves; but as you have begun, and do abound in knowledge, utterance, and, we trust, in all other gifts and graces of the Spirit, and are favored in having able preachers among you, may you go on and try the experiment and be a worthy example for the other churches to follow."

In the above are to be seen the embryonic forms, not only of the Conference, but of the Missionary and Tract Societies as well. This suggestion met with no response from the Yearly Meeting of this year.

In 1801, this Church renews the subject as follows:

"Dear brethren, we have had some conversation here on the subject of establishing a circuit or stated time for some elder or preacher of our order to visit the destitute churches and branches of churches which are remote from their brethren, and encourage them in keeping up meetings on the Sabbath, and form societies where circumstances will admit. Our Reverned Elder will more fully inform you of our plan. We conceive such an institution might, with the blessing of God, promote the cause we profess. As it will necessarily make expense, we feel willing to contribute therefor, as we are able in proportion to our numbers. We wish your advice and assistance on this subject, and may the kind Lord be with you at your General Meeting, and assist you in your deliberations for the advancement of his cause and the good of souls."

UNION, COMMUNION, AND EVANGELISM.

The Yearly Meeting of the Union met at Hopkinton, September 11th, 1801, Eld. John Burdick presiding, probably in *ex officio* capacity, as pastor of the Church; Joseph Potter, clerk. "Present, about sixty brethren and twelve sisters." During the progress of the meeting, Eld. Henry Clarke, pastor and messenger of the Brookfield Church, brought forward a proposition "for the several churches in our Union to unite in an institution for propagating our religion in the different parts of the United States, by sending out from the various churches in said Union missionaries, on the expense of the several churches who may fall in with the proposition." After due deliberation, the proposition was entered upon, and the following circular, prepared by Elders Henry Clarke and Jabez Beebe, by appointment of the Meeting, was, after being approved by said meeting, sent forth as the voice and exponent of the new or rather modified organization, for the time being, its sufficient Constitution and "Code of Proceedure." More elaborate articles and rules were, from time to time, added as experience showed their utility or necessity.

THE UNION MERGED IN THE CONFERENCE—ITS CIRCULAR.

The Sabbatarian Baptists, in their General Conference assembled, at Hopkinton, State of Rhode Island, September 11th, in the year of our Lord 1801, unto all the churches and branches of churches of the same faith and order of the gospel with us, in the States of America; and unto all people who serve the Lord and walk in the commandments of God, and keep the faith of our Lord Jesus Christ: Grace be unto you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins that he might deliver us from this present evil world, according to the will of God our Father, to whom be glory for ever and ever. Amen.

Beloved brethren, we having received the kind letters from various churches in our fellowship, are bound by the love of God and the law of gratitude, to give thanks to God for the common salvation he has provided for us all, and for civil and religious liberty, and for the day and means of grace and hopes of glory through our Lord Jesus Christ, and may we all make such use of his benefits and graces freely given us in Christ Jesus, as to enjoy here that fellowship with the Father and his Son Jesus Christ, which makes us happy here and is good hopes of perfect and eternal felicity in the world to come.

Through the mercy of a kind God we are favored with as large information respecting the state and standing of the churches of our order as at any time heretofore, a brief statement of which we here present you:

The Church at Newport; Wm. Bliss, pastor. About sixty members.

At Hopkinton, John Burdick, pastor, and Abram Coon, evangelist. About six hundred and twenty members.

At New London, David Rogers, pastor, and Jabez Beebe, Jr., evangelist. About twenty-two members.

At Bristol, Amos Burdick and Amos Stillman, teachers. About forty members.

At Petersburg, Asa Coon and Nathan Rogers, elders. About one hundred and fifty members.

At Brookfield, Henry Clarke, pastor. Fifty-four members.

At Piscataway, Henry Lafferty, pastor. About eighty-five members.

At Cohansey, Nathan Ayers and Jonathan Jerman, elders. A large number, but in a broken state of fellowship. Our information of them not agreeable nor accurate.

No report from Stow nor Salem.

In all, present living members of our order in good fellowship and within our knowledge, about one thousand and thirty-one members. And although our numbers are small, when compared with some other sects, yet as we have the commandments of God for our guide, why should we be dismayed? There seems to be too much luke-warmness apparent among our churches; and want of zeal and charity, and in order to strengthen the things that remain, and to be builded up in the most holy faith, and to keep ourselves in the love of God, let us be instant in prayer, watchful and faithful in our practice, relying on the mercy of God through Christ for our comfort, and obedient to his Word for our confidence, for we shall have no cause of shame, if we have due respect to all his commandments.

To effect so good an end and to keep order in the house or church of God, let every member have a home, or be under the watch and care of faithful brethren, and not scattered in the wide world where no church can see them walk, or discipline them. Let them be careful to keep God's holy Sabbath, and join in social worship, statedly; likewise faithful in private duties. If but two or three meet in Christ-name, he is there; and if there is no preaching gift, read and sing and pray and exhort one another.

Believing that the means of grace are to be used, we propose, by God's permission, to send out some missionaries or traveling preachers to visit the destitute churches and branches of churches in our Communion, to preach the gospel and administer the ordinances generally, where duty may call; to assist in forming societies and churches, and to help restore order and fellowship among us.

It is expected that all the churches in our Communion will send letters or messengers, or both, to our next Yearly Meeting, to be held at Hopkinton, the second Sabbath in September, 1802, with a statement of the condition of the churches, with their liberality toward defraying the charges of the missionaries. Such messengers in General Conference convened are to direct who is to go forth to preach, as above stated, and what allowance they shall have, and to consider, generally, what may be most for the upbuilding the cause of God in our land. As purity of heart and morality of life constitute our chief happiness, and as we all are but stewards of the manifold grace of God, let us give unto all their due, and not be weary in well-doing, for we shall reap in due time if we faint not. The grace of our Lord Jesus Christ be with you all. Amen.

Signed per order and in behalf of the General Conference.

JOHN BURDICK, *President*.
JOSEPH POTTER, *Clerk*.

For the Sabbath Recorder.

FOR WHAT PURPOSE WAS THE TITHE USED AMONG THE ISRAELITES?

Tithe giving among the Israelites is readily acknowledged. But for what purpose the tithes were used is not always at once seen. Some raise the question whether or no the tithe was not the government tax. To this query the answer must be in the negative.

1. Tithe-giving was practiced by Abram and Jacob before there was any government except the patriarchal or family government.

2. Tithe-giving was enjoined by the Lord through Moses as though it belonged with the service of God, centuries before the Israelites were consolidated into a regular government.

3. Lev. 27: 30 "It [the tithe] is holy unto the Lord." This would hardly allow the tithe to be used for secular or political purposes. Indeed this tithe so fully belonged to sustain the service of God, that it was not used to build or repair the house of worship, nor for the relief of the poor. There were special contributions for these objects. 1 Chron. 29: 6–9, 2 Kings 12: 4–10, Deut. 15: 7–11.

4. Taxes, distinct from the established tithe, were imposed for the support of the government. Some 350 years after Joshua led the Israelites into Canaan, these people wanted a king. They were no longer satisfied to be led by judges as chosen of God for special occasions or by such prophets as Eli and Samuel. This was displeasing to God, and Samuel the prophet told the people that a king would demand a tenth for his support. "He will take the tenth of your seed and of your vineyards, and give to his officers, and to his servants." "He will take the tenth of your sheep." 1 Sam. 8: 15, 17. Especial mention is also made that Saul and David and Solomon received gifts, both from their own people and from conquered tribes. 1 Sam. 10: 27, 2 Sam. 8: 2, 1 Kings 4: 21 and 10: 25. We nowhere gain the impression that this support of the kings affected in the least the tithe which was holy unto the Lord. Besides, we all remember that it was the heavy taxes imposed by Solomon which, after his death, caused the revolt, and separated the twelve tribes into two nationalities. 2 Chron. 10: 4.

It is now in place to say positively what this established tithe was used for. The answer in general terms is short. It was for the support of the tribe of Levi. This tribe had no inheritance in the land of Canaan. The tenth as brought in by the other tribes was their inheritance. So say the Scriptures in unmistakable language. Num. 18: 20–24. Then the Levites were to give the tenth of their tenth to the high priest. Num. 18: 28. Thus was the tenth which was holy unto the Lord entirely absorbed to sustain the Levites. These Levites had all the care of the temple, and the service of the temple. They had no time, nor were they allowed to engage in business pursuits for their own support. As already stated, the building and repairing the temple, and the relief of the poor required other contributions. Also, the sustaining the schools of the prophets and other incidental objects would make further demands upon the people.

It is at once seen that the worship of God, in the old dispensation, was attended with large expense. The tribe of Levi must have embraced about one-thirteenth of all the Israelites. Suppose that one out of every thirteen members of the church, at present, was to be sustained by the other twelve-thirteenths. Think of six men with their families to be wholly supported by a church of seventy-eight members. Add to this the building and repairing the house of worship, the donations to the poor, and contributions for schools, etc. etc. Yet the Israelites did these things. In Smith's (unabridged) Bible Dictionary, under the head of Tithe, we read: "From all this we gather, 1. That one tenth of the whole produce of the soil was to be assigned for the maintenance of the Levites. 2. That out of this the Levites were to dedicate a tenth to God, for the use of the high priest. 3. That a tithe, in all probability a *second* tithe, was to be applied to festival purposes. 4. That in every third year, either this festival tithe or a third-tenth was to be eaten in company with the poor and the Levites."

Notwithstanding all this taxing, the Israelites did prosper in material things, and that too on soil naturally no more productive than the soil of the average farm in our own country. It is a serious thing to reflect how, even the one-tenth, holy unto the Lord, has been held back. It should stimulate us to action as we think how the cause of Christ would be advanced by giving one-tenth of our income. It would not be absorbed by a single class of men, but it would go out in various ways, both at home and abroad. It would sustain the ministers in their studies and pulpits. It would build houses of worship, care for them and repair them. It would relieve the poor, and minister to the comfort of the sick and distressed. It would carry the blessed Bible and expounders of the sacred volume to the dark portions of the earth. As these objects come before us, it does seem that they loudly call for at least one-tenth of our income. Can it be shown that God does not also demand this of us now?

SAMUEL R. WHEELER.

A MUTUAL NEED.

My soul is like a hungry and thirsty child, and I need His love and consolation for my refreshment. I am a wandering and lost sheep, and I need Him as a good and faithful shepherd. My soul is like a frightened dove pursued by the hawk, and I need His hands for a refuge. I am a feeble vine, and I need His cross to lay hold of and wind myself about. I am a sinner, and I need His righteousness. I am naked and bare, and I need His holiness and insurance for a covering. I am in trouble and alarm, and I need His solace. I am ignorant, and I need His teaching; simple and foolish, and I need the guidance of His Holy Spirit.

In no situation at no time can I do without Him. Do I pray? He must prompt and intercede for me. Am I arraigned by Satan at the divine tribunal? He must be my advocate. Am I in affliction? He must be my helper. Am I persecuted by the world? He must defend me. When I am forsaken, He must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all the world and all that it contains than with Thee, my Savior; and, God be thanked! I know that Thou, too, art not willing to do without me. Thou art rich, and I am poor; Thou hast righteousness, and I sin; Thou hast oil and wine, and I wounds; Thou hast cordial and refreshments, and I hunger and thirst. Use me, then, my Savior, for whatever purpose and in whatever way thou mayest require. Here is my poor heart, an empty vessel, fill it with thy grace. Here is my sinful and troubled soul, quicken and refresh it with thy love. Take my heart for thine abode, my mouth to spread the glory of thy name, my love, and all my powers for the advancement of thine honor and the service of thy believing people, and never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, "Jesus needs me and I him, and so we suit each other."

HERE is a good hint for that class of Christians who can not stand a little abuse: "It is said that 'Pericles was once abused all day while discharging his duty as one of the judges of Athens. His enemy spared no terms of abuse, and followed him up closely, and finally walked home with him, still railing against him. Pericles never replied. At last, as it was dark when they reached the home of the old judge, he ordered a servant to take a torch, and light the man home.'" —*Brethren at Work.*

IT is a very common thing for Christians to pray that the Lord will add his blessing to their works, as if they were ahead and the Lord followed after! A Christian's daily prayer should be that he may know what the Lord would have him do. A Christian's daily work should be the doing of what the Lord sets him at. There is never any doubt about the blessing when that order of serivce is observed.—*Sunday School Times.*

The Sabbath Recorder.

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

REV. N. V. HULL, D. D., - - - EDITOR.

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

"THE SEVENTH DAY AND THE FIRST."

On the first page of this number of the RECORDER will be found another article on the Sabbath from Dr. Love. In a former article, we quoted Dr. Augustus Neander's history of the three first centuries of the Christian religion and church, as translated by Henry John Rose, B. D. The object of this was to show that Dr. Neander held that the Sunday of the Christian Church is a human institution. The passage is found on the 186th page, and reads as follows: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect; far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin." Dr. Love admits the correctness of our quotation, but says Dr. Neander revised his opinion on this subject afterward, and for proof of this cites Torrey's translation of Neander's revised work, but we are unable to find in this a justification of Dr. Love's statement. It is true that in the later edition the form of Dr. Neander's statement is changed, but the sentiment is precisely the same. The position of Dr. Neander in regard to all festival days and holy time is that they are abolished as it regards the former dispensation, and that none were appointed by divine order for the Christian dispensation. All festivals of the church he regards of human appointment; and as to a Sabbath, we have none. On page 294 of Torrey's translation, he says: "In the New Testament fulfillment, *i. e.*, the keeping holy of the entire life as a life consecrated every day alike to God, the Old Testament law of the Sabbath must find its resolution. Not barely the observance of Jewish feasts, but all forms and modes of particularizing the Christian life by reference to certain times, is reprobated by the Apostle Paul as a Jewish practice, a descent to a servile dependence on the elements of the world. But if men did, notwithstanding, now select certain days for the purpose of associating with them the remembrance of the great facts connected with the history of Redemption, to which the whole Christian life was ever to be referred, for the purpose of making these occasions central points of Christian fellowship, yet this was by no means inconsistent with that Christian tendency and intuition which were at the bottom."

Here it is clearly stated that "men" selected these days, which is equal to what was said in Rose's translation, that the festival of Sunday was a "human" ordinance. In Torrey's translation it is just as clearly taught that the festivals of the church were of human contrivance, as in Rose's.

After telling the object for the observance of the festivals, on page 295 he tells how they came to observe Sunday in the place of the Sabbath thus: "The opposition to Judaism early led to the special observance of Sunday in the place of the Sabbath. The first intimation of this change is in Acts 20: 7, where we find the church assembled on the first day of the week." But this is certainly a mistake, as the meeting referred to occurred in the night, and not in the day-time, as any one can see who will look at this passage, reading from the seventh to the eleventh verse inclusive. Nor was there any celebration of Sunday of any kind in the case. A parting meeting was held with Paul, at which bread was broken, the meeting continuing all night.

But Neander himself overthrows all his reasoning here in his "Planting and training of the Christian Church," pages 158 and 159. He says, "A perfectly unquestionable and definite mention of the ecclesiastical observance of Sunday among the Gentile Christians we can not find in the times of the Apostle Paul." He then quotes 1 Cor. 16: 2 and Acts 20: 7, which show the observance of the day "probable," but in his discussion of them shows clearly that no positive reliance can be placed upon them. Concerning the collection at Corinth, the Doctor shows it to have been a private matter, the direction being to lay up by themselves at home on the first day of the week. In his remarks on Acts 20: 7, he shows it to be capable of an interpretation that weakens, if it does not destroy, its testimony in favor of the religious observance of Sunday. On this text we repeat what we have said before, but proceed to notice it somewhat carefully. This we do, because it is quoted with confidence by the observers of the first day, as showing that the Christians at Troas observed the first day of the week. That the reader may see that such proof is not found here, we ask him to read the passage entire, commencing with the seventh verse and ending with the eleventh, thus: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him and embracing him, said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed."

1. This meeting was held in the night-part of the first day of the week, continuing all night.

2. It was held at this time, that Paul might go on his journey.

3. The object was that they might together celebrate the Lord's Supper.

4. No other example of the kind is on record.

5. There is no reason to suppose that the meeting was held at this time out of respect for the first day.

We have now shown two things:

1. That Dr. Neander held, from the first to the last, in so far as his writings show, that the festival of Sunday was of human and not of divine appointment.

2. That neither Acts 20: 7–11, nor 1 Cor. 16: 2 shows that in Paul's time the first day of the week was regarded by Christians as a sacred day.

In attempting to interpret the phrase "Lord's day" (Rev. 1: 10) by other forms of Scripture, we hold that if any day of the week is meant, then it is clear that it is the Sabbath; and to this interpretation, so far as the language is concerned, there is no objection. It is the Lord's "holy day," and Christ says he is "Lord" of it. A strong argument has repeatedly been made in defense of the view that it means the day of judgment, nor is it easy on the score of grammar to overcome; but when the whole field is surveyed, we have for many years inclined to the opinion that it means the whole period from the time of the commencement of Christ's ministry to the time when he shall deliver up the kingdom to God the Father.

This covers the ground occupied by this book, and to our mind meets all the conditions of the case fully. Christ says to the Jews (John 8: 56) "Your father Abraham rejoiced to see my day: he saw it and was glad." That this was the Lord's day, no one can dispute, and our opinion is that it covered the entire period from the time of his baptism to the end of time.

We admit that there is good ground to believe that the habit prevailed of calling the first day of the week the Lord's day at the close of the second century, but this does not prove that it was used in this sense in Rev. 1: 10.

There is no reliance to be placed on the testimony of any witness offered in this case till you come to Turtullian in the year 200. We know that others are named, notably, Barnabas's Epistle, which, by the best writers we have seen, is set down as a forgery of the second century. Of this we supposed the Doctor was aware until he quoted him as an unchallenged and credible witness. Mosheim says, "The Epistle of Barnabas was the production of some Jew, who, most probably, lived in this [the second] century, and whose mean abilities and superstitious attachment to Jewish fables, show, notwithstanding the uprightness of his intentions, that he must have been a very different person from the true Barnabas, who was St. Paul's companion." If there is any doubt entertained as to whether the above estimate is correct by any one, let him read the Epistles of Barnabas as they appear in the Apostolic Fathers and the Apocryphal Testament, and we think he will be satisfied.

Of Ignatius's testimony on this subject, a candid and thorough critic, himself an observer of the first day, says: "The whole passage is confessedly obscure, and the text may be corrupt." As those observing the first day who are well informed throw this witness out, we certainly are justified in doing so. But our space forbids our going further in this direction at this time.

Of our view of Col. 2, 16, 17, the Doctor says, "You do well, my brother, to admit that if the term 'sabbath days' in Col. 2: 16 refers to the seventh-day Sabbath, then we are *not* bound to keep it. But you take the ground that in Col. 2: 16, 17, we are taught that those 'sabbath days' are 'types of Christ.' You are wrong, I am sure, at the outset. It is not said they are types of or shadows of Christ, but of 'things to come.'" How can we be mistaken when verse 17 says plainly that Christ was the "body" of these "things to come?" If he was their "body," they certainly were the shadow of his body. That ought to put this matter beyond dispute. Mr. Barnes says: "17. *Which are a shadow of things to come.* See notes on Heb. 8: 5; 10: 1. They were only a dim outline of future things, not the reality. *But the body is of Christ.* The reality, the substance. All that they signified is *of* or *in* Christ. Between those things themselves which are in Christ, and those which only represented or prefigured them, there is as much difference as there is between a body and a shadow, a solid substance and a mere outline. Having now, therefore, the *thing itself*, the shadow can be to us of no value; and that having come which was prefigured, that which was designed to merely represent it, is no longer binding."

We are glad that Dr. Love holds that the Sabbath was appointed as a memorial of creation. In the fourth chapter of Hebrews we are taught that the saints' rest in heaven follows his toil here, as God's rest on the seventh day followed his in creating the world. The passage in Ezek. 20: 10–12, teaches that the Sabbath was to the Jews a sign that the God who delivered them from Egyptian bondage, the God who made the world, was the God who sanctified them. If the Sabbath is a memorial of creation, and is a type of the saints' rest in heaven, as the Doctor admits, then it follows that it must remain until time shall end, and the saints enter upon their rest in heaven.

In a former article we gave the case of the annual sabbaths fairly, and need not here repeat the arguments. Nor is this all. We are justified in the view we have taken by as good scholars and as able commentators as any past, or the present age, has produced. For many years we have made this question a study, and feel confident we are walking in the light.

We confess to a little surprise at the persistency of Dr. Love in trying to make it appear that *sabbaton* in Col. 2: 16, and *sabbaton* in Matt. 28: 1, may be translated alike. If this be so, how is it that every translator renders one singular and the other plural? We have before us the principal translations of the New Testament into English from 1380 down to the present time, and we do not remember an instance where *sabbaton* in Matt. 28: 1 is not rendered in the singular form, and the same word is translated in Col. 2: 16 in the plural form. To illustrate, we give the rendering of the Emphatic Diaglott in both instances. Matt. 28: 1 it renders, *Opse de sabbaton*, "Now, after the Sabbath;" and Col. 2: 16, *e sabbaton*, or "of sabbaths."

One more thought here, and that is that there is no call for putting the weekly Sabbath in as one of the sabbaths named in Col. 2: 16, to meet the demands of either the grammar or the contents. Only one reason, in so far as we know, can be given for doing this, and that is to get rid of the seventh day as the Sabbath; but this is very costly, for when the Sabbath of the fourth commandment is gone, we have none, of divine appointment, left. We do not know of any commentator, even the most recent one, when writing upon the Old Testament, who does not take the same view of the annual sabbaths that we do.

The Doctor says, "I hope we shall come to view this question alike. But I am not expecting myself to change." Well, Doctor, we are prepared to go on this question just as far as the Scriptures *say*. Will you do the same? In this way we shall be led into all truth, for the Scriptures *utter* all that God has revealed to us on this subject.

We heartily reciprocate every kind expression of our genial correspondent, and pray that the smiles of Heaven may rest upon him until the end.

MERITED COMPLIMENT.—The Mrs. J. C. Williams mentioned below is the widow of W. D. Williams, who, for several years, was connected as a student with Alfred University, and whose promising life was early cut off by death. Before Sister Williams left here she gave gratifying evidence of talent of a high order as an artist, and we take special pleasure in noticing her success. The notice below is taken from a Waverly paper:

"Mrs. J. C. Williams, the talented artist has just finished two elegant portraits of Mrs. T. J. Patten and daughter. The work is superior to anything ever done in this part of the country. Mrs. Williams will be busily engaged until January, when she returns to Waverly to finish some orders, and will take a limited number of pupils in landscape and portrait painting."

DECISIVE BATTLES OF THE WORLD.—Creasy's extremely interesting volume narrating the history of the fifteen decisive battles of the world, those few battles of which a contrary event would have essentially varied the drama of the world in all its subsequent scenes, is highly esteemed by all readers of history. It has a long time been on Harper's list as one of their standard books, at the price of $1 50. Now it is issued in a very handsome cloth-bound volume, by the American Book Exchange, New York, at the nominal price of 35 cents. It forms one of their Acme Library of History, which includes Macaulay's England, $1 25 (reduced from $7 50), Gibbon's Rome, $2 00 (reduced from $9 00), Rollin's Ancient History, $1 75; Froissart's Chronicles, $1 50; and to which list will soon be added, at equally low prices, Grote's Greece, Green's (larger) England, Mommsen's Rome, Masson's Guizot's France, Carlyle's French Revolution, Schiller's Thirty Years' War, and others. Catalogues of the standard low-priced books of the Literary Revolution will be sent on application to the American Book Exchange, Tribune Building, New York.

WE have received from Messrs. J. C. Ayer & Co., of Lowell, Mass., a bound volume containing specimens of the various issues of Ayer's Almanac for 1881. We find in the book sample Almanacs complete in English, French, German, Spanish, Holland Dutch, Norwegian, Portuguese, Swedish, and Bohemian; also a page or two of Chinese, with specimens of the firm's advertisements in Greek, Arabic, Armenian, and Bulgarian, the whole forming a book of about four hundred and fifty pages. The work is really a literary curiosity in itself, and when we consider that the various editions of Ayer's Almanac aggregate ten million copies per annum, we wonder at the gigantic proportions of a business which employs this Almanac, gratuitously distributed in such vast numbers, as one, only, of the many methods of bringing to public notice the merits of the medicines compounded by this firm.

THE DAILY REPUBLICAN is a new venture in Allegany journalism, which makes its bow to the public in good style, and speaks up as though it had a good healthy brain at the quill. It is published by A. E. Cowles, Wellsville, N. Y., at 25 cents a month, and if its development shall be proportionate to its first appearance, it can not fail of success.

A SEVENTH-DAY BAPTIST TENANT is wanted by an aged man to work for him and to crop his farm on shares, as we understand his letter. He has a team, and does not object to a man having a family. For particulars, address Azel Davis, DeGraff, Logan Co., Ohio.

Communications.

"TOPICS."

It is announced in the RECORDER that a "committee" has prepared "topics" for the prayer-meetings of the denomination for the coming year. No doubt this committee feel that they are carrying out the wish of the body that appointed them, viz., the "Fraternal Union," and have selected profitable topics for Christians to talk upon. If the "Union" needs such "topics" for their own use, it is their privilege to handle them to their own and others' profit, but is it not a slight presumption on the ability and spontaneous offerings of the brethren and sisters assembled in their own localities to select subjects for them to contemplate, which have had their origin in the brains of but three men, before whom we shall all bow down once a week, instead of bringing our own thoughts and experiences—prayers and exhortations, as we shall be moved upon by the "Master of assemblies?" It may be well enough or not to discourse upon given topics by common consent, at proper times, but certainly it does seem to us ill-timed for the "Fraternal Union" to take charge of our prayer-meetings; not yet, brethren. There are a good many who have not gone quite over to such an extreme of centralization, nor to follow a lead based upon presumption as to the needs of a given locality on prayer-meeting night.

Had the *denomination* in conference assembled, by its representatives, asked for such a programme by which they shall worship God, there might be some propriety, but not good reason in it until our people have lost their senses on what their several communities need. If our prayer-meetings are to be converted into discussions on topics that their own local needs have not developed to their own minds, then indeed machine religion will come to be the order of the day, and the pure devotional exercises which have been so long the joy and comfort and encouragement to the brotherhood in the prayer and conference-meeting, will die out from among us. We do not say that discussions of topics may not make a livelier time and more talk; there are generally a few who can talk enough, and that few will be likely to monopolize. But if they select in each community their own themes, it will be likely to have life and being behind it, as local themes will. I confess that for myself and others whom I know, who are deeply interested in a true spiritual life in the church, this is not the way to develope it.

I do fear that the origin of this plan was in the fact that the power of Christ in the heart has become so dissipated by the spirit of the world that the laborers in the vineyard have no fruitage which appears when they assemble for prayer and conference, when any one hath a prayer or an exhortation, a psalm or a hymn with unrestrained freedom, when something is revealed to him that sitteth by may speak while that other holds his peace.

No, "Fraternal Union," however good your intentions (and they are good), don't undertake to put *our* prayer-meeting in *our* church in *your* clamps; the boot won't always "fit."

The Presbyterians have tried your "plan," and the last year with them has resulted in an average of *one* conversion for each church of that denomination. They have taken away all spirituality from their meetings, and their machine has nearly grounded them. Don't let us "go and do likewise." We must have our freedom in our own harness, as the Husbandman has fitted us, or not work *to* a purpose and *with* a purpose. U.

PASTORAL SKETCHES.

Family Prayer.

Brother B. was one of the most earnest advocates of the family altar that it has been my pleasure to be associated with in church work, and the way he was led to it, as I learned from his own lips, was certainly marked out by the Lord. For years, the subject of family prayer had been urged by the pastor and more zealous church members, and he would always admit it was right, but somehow could not set himself about it. At one of our conference meetings during a revival effort, another brother (Bro. D.) became very much impressed with the importance of daily prayer in the family, gave his own experience, and then plead with the brethren to join with him in setting up the altar of God at all their firesides. At the night meeting, Bro. B. took his seat in the back part of the house, among those who were not professors. I noticed where he sat, and called upon him to lead in prayer. He knelt down among the unconverted about him, and prayed earnestly for Christians, for the ungodly, and closed with a fervent petition "that every house might become a house of prayer, and every heart a fit temple for the indwelling of the Holy Ghost." As he arose from his knees, the thought struck him that his own house was not a house of prayer, and that he had refused to make it so again and again, and yet in public, before a large congregation, he had prayed that every house might become a house of prayer. During meeting, he kept thinking about his prayer, and on his way home he could think of nothing else but the duty of setting up the family altar before he ever offered that prayer in public again. When he reached home, they gathered around the fire, and spoke of the good meeting; and the two little boys who had just been converted were especially happy in the joy and love of God. But the father's heart was still absorbed in the duty before him—almost persuaded, and yet fearing the cross would be too heavy. But while he was hesitating, little Johnnie got up from his chair, went and got the Bible, and laid it on his father's knees, and said, "Papa, can't we have family prayer? I don't want to go to bed till I hear you read the Bible and pray." The father looked into the loving eyes of his little boy, whom he could not refuse, and then broke out as best he could, that he would read the Bible if the mother would lead in prayer, to which, after a moment's hesitation, she agreed. Bro. B. then opened God's Book, the whole family gathered around him, little children and gray-haired grandfather, read the precious Word, and all bowed in prayer for the first time around that fireside. There was weeping there, there was rejoicing there, and the altar was set up amid prayers and tears and hallelujahs. "Oh," said they, "we all got happy." It was like a little heaven. Bro. B. did not hesitate to go ahead in family prayer after that, but by prayer and exam-

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L. R. S

Home New

Women's Auxiliary Tract So

A joint session of the Women
Sabbath Tract Societies of First
ond Alfred, and Hartsville, was
fred Centre, Jan. 19th, 1881.

Mrs. Freeborn Hamilton was
chair, and the following progra
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Prayer,
Singing—"All the way my Savior le
Essay, Mr
Recitation, Miss
Paper—The Hartsville Casket, Mi
Recitation, Miss
Essay, Mrs

Adjourned till 2 P. M.

AFTERNOON SESSION

Mrs. N. J. Maxson in the Ch

After singing, "He Leadeth
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5. *Resolved*, That we should take m
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By a vote of the meeting, a
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After prayer by Dr. Maxson,
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A. L. HESELTINE

Silver Wedding.

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Wilcox and his wife Sally is w
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1856—Caleb and Sally were j
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have taken place. Many the
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by the same guiding hand.

It was a time for a glad re
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and songs, with guitar acco
Mr. C. M. Gillette, the son of
from Shingle House, Pa. At
the worthy pair appeared befor
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and groom, as tokens of the r
they were held by the donor
presents was a beautiful
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need to use it.

Then followed a sumptuous
turkey and other fixings, after
the happy couple another tw
of married life, the guests de
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JAMES S

Albion, Wis.

A donation for the benefit
and family was held in the
Hall, on Thursday afternoon
Jan. 13th, 1881. The wea
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tendance of a number who
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chit-chat, eating oysters, &c.
in cash and other necessaries.

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ple and tender entreaty, he continued his work till as he told me every one on Hasting's Run was praying, and many houses there and in other places followed his example in rearing up the family altar.

Bro. B. has since gone to his reward, but his memory is precious in all our hearts, and his example is blessed of God in many homes.

L. R. SWINNEY.

Home News.

Women's Auxiliary Tract Societies.

A joint session of the Women's Auxiliary Sabbath Tract Societies of First Alfred, Second Alfred, and Hartsville, was held at Alfred Centre, Jan. 19th, 1881.

Mrs. Freeborn Hamilton was called to the chair, and the following programme was presented:

Prayer,	Rev. Dr. Hull
Singing—"All the way my Savior leads me."	
Essay,	Mrs. Philip Green
Recitation,	Miss Irene Burdick
Paper—The Hartsville Casket,	Miss Jennie Hood
Recitation,	Miss Minnie Thomas
Essay,	Mrs. S. C. Burdick

Adjourned till 2 P. M.

AFTERNOON SESSION.

Mrs. N. J. Maxson in the Chair.

After singing, "He Leadeth Me," the following resolutions, which were laid over at the joint session at Hartsville, were taken up, and, after discussion, the first three were adopted, and the 4th and 5th were laid over for discussion at the next joint session:

1. *Resolved*, That we do not exert that reclaiming influence over the erring, which should characterize professed followers of Christ.

2. *Resolved*, That it is the duty of Christian mothers to require of their children, from an early age, a regular attendance at divine service upon the Sabbath.

3. *Resolved*, That to become more efficient in promoting the interest of missionary and Sabbath reform work, we must feel personal interest in the work.

4. *Resolved*, That in view of the increase of dissipation among our youth, it is our duty to exert a more radical influence to stay the progress of this great evil which destroys both soul and body.

5. *Resolved*, That we should take measures to establish an Auxiliary Tract Society, if practicable, in every church in our Association

By a vote of the meeting, an essay on tobacco, read from the paper, and the essay of Mrs. M. T. Burdick, were requested for publication in the SABBATH RECORDER.

After prayer by Dr. Maxson, the session adjourned to meet with the Second Alfred Society, May 19th, 1881, at 11 A. M.

A. L. HESELTINE, *Secretary*.

Silver Wedding.

Among the weddings—paper, wooden, glass, tin and silver—held this Winter, here and hereabouts, the silver wedding of Caleb Wilcox and his wife Sally is worthy of mention. Twenty-five years ago—Jan. 13th, 1856—Caleb and Sally were joined in holy wedlock. Since that time, many changes have taken place. Many then living have passed away, but the only change that has marked the way of this wedded pair is that the love of early days has grown stronger. Together they have toiled in honest and worthy endeavor, and have stood by each other in sickness and health, and together they have grown a quarter of a century older, led by the same guiding hand.

It was a time for a glad reunion and for grateful memories. With fine sleighing and much good willing, a large number of friends, old and young, met at an early hour at the home of the happy couple. Among them were some of the old-time guests when Caleb and Sally were made one. Many were the congratulations and warm the hand-shaking. During the evening, the company were kept lively by the cheerful presence, conversation and songs, with guitar accompaniment of Mr. C. M. Gillette, the son of Mrs. Wilcox, from Shingle House, Pa. At a proper time, the worthy pair appeared before the company, when a review of their life was taken by the writer hereof, followed by prayer and general congratulations, and presents to the bride and groom, as tokens of the regard in which they were held by the donors. Among the presents was a beautiful silver-mounted ebony cane for Mr. Wilcox. May he never need to use it.

Then followed a sumptuous supper of roast turkey and other fixings, after which, wishing the happy couple another twenty-five years of married life, the guests departed to their homes in peace and good order.

JAMES SUMMERBELL.

Albion, Wis.

JAN. 25th, 1881.

A donation for the benefit of the pastor and family was held in the Albion Grange Hall, on Thursday afternoon and evening, Jan. 13th, 1881. The weather was very stormy and disagreeable, preventing the attendance of a number who otherwise would have been present. But in spite of the storm, a goodly company assembled in the evening, and whiled away the time in social chit-chat, eating oysters, &c., and leaving, in cash and other necessaries, the amount of $46 41, as a token of their good-will, for which the recipients desire to express their gratitude, and trust no one will have occasion to regret the help thus bestowed.

We trust the religious interest is assuming a more healthy attitude among us. Some, at least, express a great anxiety for greater spirituality and a more complete consecration to the Master's cause. Pray for us that love may prevail.

S. H. B.

Condensed News.

LOST IN A STORM.—A Fort Elliott (Tex.) dispatch of Jan. 28th says: "The buck board of the conveyance bringing the mail from Tuscosa has been found, with the mail bags and harness of the team, but the driver, two passengers, and two mules, are missing. They are supposed to have been lost in the recent snow storm."

A contract has been agreed upon between the authorities of Florida and parties representing capitalists in Philadelphia and the Pacific coast, to drain Lake Okeechobee in South Florida. This will reclaim twelve million acres of the best sugar land in the world. The territory reclaimed will include the celebrated Everglades and be twice as large as New Jersey. This is the largest contract on record, and when completed Florida can produce more sugar than the United States consumes.

Heavy rains are reported on the Pacific coast, extending from British Columbia to the southern portion of California. It is said to have been the heaviest fall of rain since 1861. The streams nearly all overflowed their banks, wash-outs were numerous on the railroads, towns were flooded, and cellars filled with water, causing great loss. Altogether, the storm is said to be one of the most destructive ever experienced on that coast.

The Paris *Temps* publishes the following as the Chilian conditions of peace: The cession of Antofogasta to Chili, the surrender of the allied fleet and the payment of an indemnity of $30,000,000, whereof Peru shall assume $20,000,000 and Bolivia $10,000,000, Chili to occupy Callao and to work the guano deposits and copper and saltpetre mines, until the full payment of the indemnity is made.

It is stated that the Pennsylvania Railroad will soon still further reduce emigrant fares five per cent., making a total reduction of fifty-five per cent. It is stated that the steamship companies are now reaping rich harvests by selling through tickets on the other side of the Atlantic at full rates and getting fifty per cent. reduction from the railroads.

The effort of the Pennsylvania Legislature for the election of a United States Senator has thus far proved unavailing. The Republicans are divided, and the Democrats do not seem inclined to assist either faction, evidently taking the consoling view that it is "none of their fight."

Father Edward Purcell, manager of the disastrous church banking business in Cincinnati, which involved a loss to depositors of several millions of dollars, died of apoplexy on the night of Jan. 20th, at the Ursuline Convent, in Brown county, Ohio.

A fire at South Bend, Ind., Jan. 28th, burned seven large buildings and business houses, including the City Library and City Clerk's office. The hydrants were frozen, giving the fire three hours headway. Loss $60,000.

The snow has so interfered with the running of trains, that the receipt of mails is quite problematical. Not only are trains delayed, but the usual connections are missed, and mails are thereby seriously delayed.

The Supreme Court of Wisconsin has decided that money lent on Sunday can not be recovered, not even if there is a subsequent promise to pay. This may be valid law in Wisconsin, but it is poor justice anywhere.

The Rochester and State Line Railway Company has filed articles of re-organization at Albany, to be known as the Rochester and Pittsburg Railroad, with a capital of $2,500,000.

There is a strong upward tendency in the Chicago grain and provision market, caused, it is said, by the drain of foreign countries upon our productions.

The President has nominated Hon. Stanley Matthews to be Associate Justice of the United States Supreme Court, vice Judge Swaine, resigned.

The steamer Bengal Tiger, having in tow a number of coal boats, blew up near Cincinnati, Jan. 28th, seriously scalding a number of persons.

The sub-committee of Ways and Means have agreed to report a bill removing the tax from matches, bank checks, deposits, and bank capital.

Fernando Wood is reported as suffering from a general break up of his system, and will probably never answer another roll call in Congress.

A telegraph construction company, with ample capital, is now being formed in New York, for the purpose of laying underground wires.

The small pox and diphtheria are reported to be making fearful ravages in the counties of Belihasse and Dorchester, Quebec.

The small-pox has broken out in the penitentiary at Fort Madison, Iowa. Work has generally been abandoned.

Senator Hill of Georgia surprised the Senate by the announcement that General Garfield had been elected President, and would be inaugurated, no matter what the two Houses of Congress might do.

The Senate Committee on Foreign Relations have decided to report back the Chinese treaties favorably.

It is reported that it will take $500,000,000 more to pay up the arrearages of pensions.

Five inches of snow fell at New Orleans and Mobile on Sunday night, Jan. 23d.

The Irish State trials have ended in the disagreement of the jury.

E. A. Sothern, the actor, died in London, January 20th.

SPECIAL NOTICES.

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

☞ PRAYER MEETING TOPICS for use of Seventh-day Baptist Churches, 1881. A supply has been forwarded to this office for distribution in our denomination on payment of six cents a hundred for mailing. In ordering, send one cent stamps to pay postage. Address SABBATH RECORDER, Alfred Centre, N. Y.

LETTERS.

A M West 3, L T Rogers, Mrs Ella F Glenn, M S Wardner, S P Witter, Horace Stillman, M M Ellis 2, Mrs N D Kildow, Geo Greenman, Azel Davis, B S Crandall, C Adsit, D T Fitch, H W Randolph, Mrs V A Willard, A B Prentice, J B Clarke, Robert M Bonham, Joel Greene, Mrs E S Davis, S R Wheeler, Mrs Jennie Hewitt, N Lanphear, Wm McDougall, Samuel Hunt, J Bailey, O P Freeborn, A E Main, B W Rogers, J Brinkerhoff, Addie R Wheeler, A R Crandall, Mrs L P Willard, D N Meredith, L R Swinney, O W Babcock, Paul M Green, N W Carpenter, Mrs Julia Rucker, L F Skaggs. Mrs L J Bennehoff, N Wardner (all right), Green & Babcock, E S B Woolworth, Geo H Utter, A A Langworthy, Julius Bailey, C S Titsworth, Geo W Burdick, Andrew North, J V McHenry, Lottie Baldwin (Gern.an edition out).

RECEIPTS.

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

	Pays to	Vol.	No.
M Stillman, Alfred Centre,	$1 00	37	26
Henry Beebe, "	50	37	16
N R Truman, "	2 00	37	52
A M Truman, "	2 00	37	52
Maxson Burdick, "	2 00	37	52
Mrs Martha Spencer, Alfred,	50	37	16
Nina Stebbins, Little Genesee,	2 00	38	2
Mrs L Bennehoff, "	2 00	37	52
L W Lewis, "	2 00	37	52
Eliza Crandall, Independence,	2 00	37	52
R C Langworthy, Adams Centre,	2 00	37	52
O DeGrasse Green, "	2 00	37	52
Mrs Lucy Babcock, "	2 00	37	52
Mrs S L Babcock, "	2 00	37	52
H D Gurley, "	2 00	37	52
M D Titsworth, "	2 00	37	52
Thos T Burdick, South Brookfield,	2 00	39	13
W M Palmiter, West Edmeston,	2 00	37	52
H D Crandall, "	2 00	37	52
Mrs A C Potter, "	2 00	37	52
A B Felton, "	2 00	37	52
Samuel Hunt, Akron,	2 00	37	52
John Crandall, Nile,	2 00	37	52
A A Coon, "	2 00	37	52
D C Willard, "	2 00	—	—
E J Young, South Otselic,	2 00	37	52
I P Truman, Belmont,	2 00	37	52
Mate Saunders, Alden,	1 00	37	30
E S Brand, Leonardsville,	2 00	38	3
Clark Whitford, "	2 00	37	52
Wm H Brand, "	2 00	37	52
Samuel Davis, "	2 00	37	52
H D Babcock, "	2 00	37	52
I A Crandall, "	2 00	37	52
A M Crandall, "	2 00	37	52
R P Dowse, "	2 00	37	52
Mrs Lucetta Witter, "	2 00	37	52
Mrs E F Brown, "	2 00	37	52
Abel Stillman, "	2 00	37	52
Mrs Phebe Brown, "	1 00	37	26
Louisa Spaulding, "	1 00	37	26
Mrs M St John, "	2 00	37	52
Ellen Fitch, "	2 00	37	52
Mrs Geo B Clarke, "	2 00	37	52
E Whitford, "	2 00	37	52
H C St John, "	2 00	37	52
S Burdick, "	2 00	37	52
Jesse Burdick, Bridgewater,	2 00	37	52
R D Ayars, Unadilla Forks,	2 00	37	52
S P Witter, Friendship,	2 00	37	52
O B Langworthy, Portville,	2 00	38	5
Geo W Maxson, Auburn, Ala,	50	37	14
B S Crandall, Dakota, Wis,	3 00	36	10
Mrs Allen Butterfield, Walworth,	50	37	16
Thos Cottrell, Milton Junction,	2 00	37	52
Zina Gilbert, "	2 00	38	6
Mrs Cyrus Frink, "	2 00	37	52
Mrs Witter Greene, "	2 00	37	52
Mrs A Brightman, "	2 00	37	52
C D Gray, "	2 00	38	4
J C Rogers, "	2 00	37	52
S I W Allen, Rushmore, Minn,	2 00	37	52
Julius Bailey, New Auburn,	50	37	17
A North, St Peter,	2 00	37	52
W S Wells, Cincinnati, Ohio,	2 00	37	52
T L Gardiner, Shiloh, N J,	50	37	19
C S Titsworth, Newark,	5 00	37	13
Mrs A Lee, Grand Island, Neb,	25	36	52
J S Babcock, Humboldt,	2 00	37	52
Mrs H J Saunders, Nortonville, Kan,	2 00	37	52
E K Burdick, "	2 00	37	52
Alma Maris, "	2 00	37	52
Joshua Wheeler, "	2 00	37	52
Wm Hurley, "	2 00	37	52
Mrs C S Burdick, "	2 00	38	3
Oliver Davis, "	2 00	37	52
O W Babcock, "	2 00	38	32
C B Tomlinson, Pardee,	1 00	37	26
S D Petty, "	2 50	36	52
Mrs Ellen F Glenn, Salem,	1 00	37	30
Mrs Jennie Hewitt, Carbondale, Ill,	10 00	39	9
Elijah Hill, Oswayo, Pa,	1 50	37	43
Geo Maynard, "	1 50	37	43
J G Lewis, Crossingville,	2 00	37	52
A R Crandall, Lexington Ky,	2 00	38	13
John Babcock, Muncie, Ind,	2 00	38	3
Mrs W W Coon, Dow City, Iowa,	2 00	38	4
Edwin Saunders, Mystic Bridge, Ct,	2 00	38	2
Samuel Saunders, Niantic R I,	2 00	37	52
Azel Larkin, "	1 00	37	30
N D Kildow, Cox's Mills, W Va,	2 00	38	8

FOR LESSON LEAVES.

R M Bonham, Shiloh, N J,	$11 25
Mrs E S Davis, North Loup, Neb,	5 00
D N Meredith, Berea, W Va,	36

WHOLESALE PRODUCE MARKET.

BUTTER.—Receipts for the week were 21,214 packages; exports were 11,335 packages. The market has got to a price where business is doing for export, and all good sound entire desirable dairies, of State butter are salable at 20 @ 24 cents, with 25 @ 26 cts. as an extreme top for finest selections to home trade. Winter make and poorish odds and ends of State butter are plenty here, and hard to sell, prices ranging from 15 @ 20 cents. Fresh Winter make Western is quickest thing in the list, and sells on arrival for both export and home trade at 22 @ 26 cents. We note sale of six entire dairies, Chenango and Cortland counties, at 23½ cents. Also a nice lot of Delaware and Chenango county dairies 24 cents, and also sale of 200 tubs good Northern county dairies at 22 cents, all for English account. Also sales of few fine dairies to local trade at 25 @ 26 cents. We quote:

Fine present make Western creameries	32 @ 34
Fine Fall make State creameries	28 @ 30
Early make " "	23 @ 26
Entire dairies, Southern tier counties	22 @ 26
" Northern Welsh	20 @ 23
State butter, off qualities, faulty	17 @ 20
Western imitation creamery	20 @ 27
" factory, present make	18 @ 23
" early make	14 @ 17
" common, low grade	11 @ 12½

CHEESE.—Receipts for the week were 44,518 boxes; exports, 40,534 boxes. Market remains as before quoted. Steady and firm with no change in the situation. Stock in small compass. Holders stiff on price, and 14 cents extreme top. We quote:

Factory, fine Sept	13½@ 14
" late made, good to choice	12 @ 13
" early, fair to good	11 @ 12½
" half skimmed	10 @ 12
" full skimmed	5 @ 8

EGGS.—Receipts for the week 1,483 packages. The market advanced very rapidly following our last, and Thursday and Friday sales were made in small way at 50 @ 55 cents. To-day, Saturday, there are more offering, buyers shy, and prices lower and weak. We quote:

Fresh eggs, per doz	46 @ 48
Limed eggs, per doz	42 @ 45

BEANS.—There is good steady trade for best marks at our quotations. We quote:

Marrows, per bush., 62 lbs	$1 70 @$1 80
Mediums, " "	1 65 @ 1 70

DRIED FRUITS.—Trade in evaporated and sun-dried apples is very light for the season and prices are easier. Balance of the list only inquired for in a small way. We quote:

Evaporated apples, ring cut, choice	8 @ 8¼
" " fair to good	6 @ 8
State and Western, quarter apples	4¾@ 5
Apples, North Carolina, sliced	4 @ 6
Peeled peaches, evaporated	28 @30
Unpeeled peaches, halves and quarters	5½@ 6
Raspberries, dried	23 @25
Blackberries, "	7 @ 8

BEESWAX per lb., 23 @ 24 cents.

DRESSED POULTRY.—We quote:

Turkeys, per lb	12 @ 13
Ducks, per lb	11 @ 14
Fowls and Chickens, per lb	8 @ 11
Geese, per lb	8 @ 10

GREEN APPLES.—We quote:

Baldwins	$1 75 @$2 00
Greenings	—— @ 1 75
Mixed lots of Winter fruit	1 50 @ 2 00

CRANBERRIES.—We quote:

Cape Cod Cranberries, per bbl	$6 00 @$7 50
Jersey " per crate	1 75 @ 2 25

POTATOES.—We quote:

Peach Blows, per bbl	$2 00 @$2 50
Early Rose, "	2 00 @ 2 25
Snow Flakes, "	2 00 @ 2 12
Peerless, "	1 75 @ 2 00

ONIONS.—We quote:

Onions, white, per bbl	$5 00 @$5 50
" red, "	3 25 @ 3 50

BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission.

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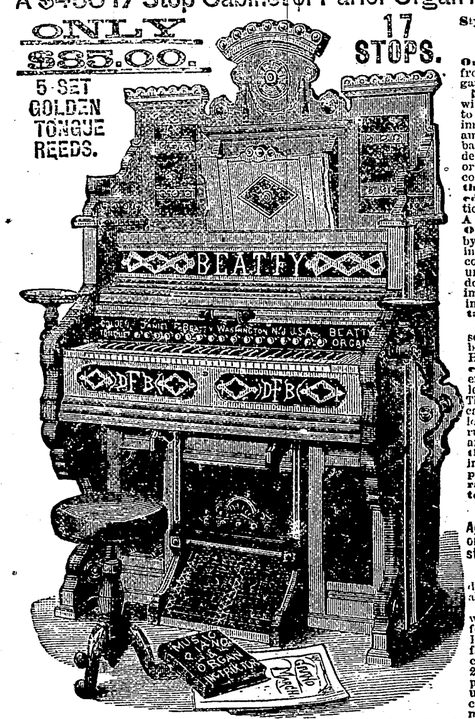

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This offer is special in order to introduce this new instrument. It is a trifle above the actual cost to build.

Every one who has examined this style wonders how I can produce so fine an organ for so small amount. My reply to them is, I have the very best facilities for manufacturing, and in my enormous and increasing trade I usually get out from 1 to 2 thousand of one style at a time, and it is perfectly plain to be seen that I can manufacture at a much less cost than smaller concerns. A little margin on each satisfies me. Every instrument sold is a standing advertisement, they are sure to recommend themselves so high that often 25 sales are traced from the first one sold.

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Selected Miscellany.

GROWING OLD.

BY J. W. BARKER.

Gareefully, tenderly, down by the stream,
Hangs the pale aster at morning and even,
Lazily nodding as in a sweet dream,
Breathing sweet words of the glory of heaven;
Faded its beauty, and crisp are its leaves,
Tarnished its vesture of crimson and gold,
Mournful the cadence the whispering wind breathes,
"Summer has vanished, we're all growing old."

Over the meadowland, deftly and still,
Blasting the beauty of Spring's early green,
Crisping the forest and browning the hill,
Wanders a Spirit no mortal hath seen;
Through the low valley, the low-voiced wind,
Touching the strings that are crispy and cold,
Listening, the same plaintive measure I find:
"Summer is over, we're all growing old."

Laughing o'er meadows, regaling in bowers,
Singing a song that is artless and wild,
Bathing his locks in the dew of the flowers,
Sported in sunshine an innocent child;
Over the path of the swift-footed years,
Hangeth a shadow, with night on its fold,
Bending in sadness, and blinded with tears,
White lips are breathing, "we're all growing old."

As I gazed on the aster that stood by the stream,
So withered and pale with the weight of the year,
A voice all divine touched its mystical dream,
And the tokens of Winter and age disappear,
And fresher and fairer than ever before,
Unfolding their tints in the light of the sun,
Adorning in beauty, the evergreen shore,
Sweet blossoms are bursting a thousand to one.

And lo, the brown meadow is springing with life,
The mountains, the hillsides, and valley between,
Are wearing a verdure, amid the glad strife,
Far brighter than ever a mortal hath seen;
For a Spirit as still as the light of a star,
And soft as the zephyr that whispers at even,
On the wings of the morning, hath come from afar,
And covered the earth with the sunshine of heaven.

The pilgrim that stood in the shadow and gloom,
And wept o'er the vision of youth that was gone,
I can see through the mists that envelop the tomb,
On his brow is the glory of life's fairest morn;
For a breath hath revealed to my wandering view,
What the sages and prophets so often have told;
From the death of the old, comes the life of the new,
And the true and the beautiful never grow old.

But then, while the years keep their measureless tread
Thro' the shadows of earth, we may count by the way,
The forms of our beautiful faded and dead,
That gladdened the heart at the dawn of its day.
But faith, thro' the shadows that cover us here,
Looks out, far beyond the ethereal sky,
And the eye gathers light, while the soul swells with cheer,
For the truest and purest they never can die.

A thought, breathing love, is a native of heaven,
And born in the soul as it wanders o'er earth,
From the dawn of its day to the shade of its even,
With devotion it clings to the land of its birth.
And the schemes that it plans and the structure it rears,
Shall live when the granite is crumbled and old:
Who sows in the heart, tho' he scatter in tears,
Shall reap a ripe harvest of crimson and gold.

THE TWO PARTINGS.

On a Winter evening twenty years ago, a fair young girl stood before the glass in her own pleasant little room, giving the last touches to her toilet. That night was the first party of the season, and perhaps Emma might be excused if she lingered a little longer than usual, smoothing once again her dark brown hair, and adjusting the soft folds of her beautiful dress.

"Come, Emma," called her mother at length; "I am afraid that you forget Mr. B. is waiting for you."

No, Emma had not forgotten, as the rosy blush that stole across her cheek testified. Her last thought, as she stood smiling at her reflection in the glass had been, "This is the color which he likes; I am sure he will be pleased."

Quickly she hurried down stairs, and after playfully excusing her delay, while the flush deepened at Mr. B—'s evident admiration, turned to her mother saying, "I believe I am ready at last."

"Take good care of yourself, darling," said the mother, as she wrapped a warm shawl around the slender form, "and don't stay very late."

Their destination was soon reached, and as the young man moved through the brilliantly lighted room, many a glance of admiration was cast at his companion, and more than one of his friends whispered, "James is a lucky fellow; I'd give a good deal to monopolize Miss Emma as he does."

The evening sped joyously on, and at length toward its close refreshments were handed around. Mr. B. was standing a little apart from Emma, who was the center of a laughing group of girls when the lady of the house, with a smile, offered him a glass of wine.

"No, I thank you; I do not drink it," was the reply.

"Pshaw! what nonsense," she returned, "no one has refused it this evening, and I don't intend to allow you to be the first. Come, just one glass; it can't hurt any one."

"I can not do it," he answered gravely, "for I have determined never to taste a drop."

"Come here, Emma," called the lady. "I want you to coax this obstinate young man to take a glass of wine. I know he will not refuse you."

Emma took the glass in her little white hand, and with a smile which few could have resisted, said, "Come, James, you will take just this one glass?"

"No, Emma," he said with a powerful effort, "I have made up my mind, and you must not ask me to change it."

"Then you shall not accompany me home to-night, Mr. B.," said Emma, with an angry flash of her dark eye, "Now take your choice."

"I must bid you good-bye, then, Emma, if it comes to that," he said, sorrowfully. "I would gladly do anything else for you, but that I can not do." So saying he bowed and turned away.

"Never mind, Emma, I will see you home," said a young man standing near, whose flushed face betokened that he had taken more than one glass. "Let him go, the ill-natured fellow."

So saying he offered his arm, which Emma accepted, and they moved off together.

More than ten years had passed away. Mr. B. was married and established in a prosperous business, and by degrees the incident of his parting with Emma was almost forgotten.

One day a man with whom he had a slight acquaintance, came into his store and asked for employment.

"I am afraid I can't give it to you, Norris," was the answer. "I make it a rule never to have any one in my employment who is intemperate."

"But I mean to stop all that, Mr. B.," said the man, earnestly. "I have made up my mind to quit drinking entirely. It's rather hard not to give a man a chance when he wants to reform."

"Well," said Mr. B., partially relenting, "I will try you; come into the back part of the store, and I will give you some work."

A bundle was soon made up, with which Norris departed. Several days elapsed, and the work not being returned, Mr. B. sent to his residence to ask the reason.

Alas! it was the same old tale of sorrow. The husband and father had been on a drinking frolic, leaving a sick wife and three starving children.

Mr. B.'s generous heart prompted him to go to their relief at once. He entered the miserable dwelling and found the sick woman lying in a room almost bare of furniture; while the children, sitting on the floor by the bedside, were crying for bread. A few kind words and a promise of something to eat, soon dried up their tears; hastening to the grocery, he returned with an ample supply, which he broke among the famishing children.

While he stood smiling at their delight the mother burst into tears, and exclaimed:

"Oh, Mr. B., can you forgive me?"

"What do you mean?" he asked in astonishment.

"Don't you remember Emma F.? Don't you remember my offering wine at the party, and your refusing it? God knows, I wish I could forget it; but it seems as if it were branded on my heart in letters of fire."

It was some moments before Mr. B. could realize that the miserable creature before him was indeed the bright, fascinating girl from whom he had parted so many years before.

"Poor Emma, how you must have suffered," he said compassionately.

"But do you forgive me?" she said anxiously.

"Certainly, say no more about it. You must not stay in this wretched place. Is your mother living?"

"Yes, sir; in the country."

"Would you not like to go back to her with the children?"

"Yes, sir; but I have no means," she answered, sadly.

"Do not trouble yourself," said Mr. B., "as soon as you are sufficiently recovered I will take care of that part of the undertaking. Let me know if there is anything else I can do for you. No thanks," he added, as the poor woman commenced a grateful acknowledgment, "good-bye."

This was the second parting.

Young ladies, you who are accustomed to press your gentlemen friends to partake of wine, pause now, and ask yourselves the question, whether you are prepared for the miserable fate of a drunkard's wife?—*Christian Statesman.*

THE AWKWARD CHILD.

BY MRS. MARGARET E. SANGSTER.

"Do turn out your toes, Maria," said Mrs. Ames, as Maria, her eleven year old daughter, came in from school, a great pile of books in her hands and a tired look on her face. "And do try to stand up straight and keep your shoulders back. Why can you not move and walk like other girls?"

The child's countenance took on a sullen expression, but she made no reply. Seating herself at the window she began to prepare her lessons for the ensuing day. Aunt Phebe, a benevolent old lady who was aunt to every one in the neighborhood, observed this, and said:

"Maria, dear, do you need to study to-morrow's lesson immediately? Can you not be out-doors awhile, on this lovely afternoon?"

"I do take a walk about dusk," Maria answered pleasantly; indeed everybody answered Aunt Phebe pleasantly, for good nature has a winning way of its own. But I can not afford to lose any of the light, and the days are growing so short."

Aunt Phebe said no more. Sixty years' experience had taught her the lesson which some of us are so very slow to learn, that nothing is so entirely wasted as unnecessary talk, advice, and admonition. But she thought a good deal, though she was silent, and once or twice as Mrs Ames said querulously, "Do Maria, sit up! Do Maria, keep your feet still! Maria, I can not endure such clumsiness; you must assume a more ladylike position," etc., a pained expression crossed her placid countenance. When at last the books were closed, and the little girl, for whom a companion had called, had departed to take her daily twilight exercise on the block and around the corner, the dear old lady ventured on a word of reproof to the mother.

"Elizabeth, you will pardon me, but I fear you are making Maria unhappy. And she is a very attractive child!"

"Attractive, Aunt Phebe! How can you say so? You see for yourself how big and ungainly she is growing, and she never knows what to do with her hands and feet. If I were her stepmother, people would say that was why I was so clear-sighted to her defects, but she is my own child, and a very great trial she is to me. I love her, but she mortifies me."

"She is obedient, truthful, and faithful to her duties, is she not?"

"Oh! yes, but then, Aunt Phebe, her disposition is so sullen. She pouts when I find fault with her, and that puts me quite out of patience."

"Well, dear, if you would find fault less frequently, and only in private, you might not have the sullenness to complain of. A sensitive nature can not bear to be blamed in the presence of others. Another thing you must remember, your daughter is growing very rapidly, and some of her attitudes and angularities and her awkward changes of position must be set to that account. Nature suggests these movements, as caseful and reposing. Seriously, I would be more careful, if I were in your place, about wounding her by too constant criticism. As she emerges from the chrysalis of her awkwardness, many things will arrange themselves, and many ungraceful habits will drop away. Do not let Maria have the memory of an unhappy childhood."

Are not many who have laid upon them the resposibility of caring for young people making the mistake of Mrs. Ames? In their anxiety to do the very best things for their children, and have them excel in everything which is desirable, they keep up an incessant monotony of deprecation and reproach. Meanwhile the boys and girls, burdened with multiplied tasks, soul and body receptive together, and both developing every day, are perhaps petulant and fractious, as they will not be in a few years, when the forces of their being are more harmoniously adjusted. Perhaps they lack grace of movement and ease of manner. They are, quite probably, conceited and vain, or, it may be, touchy and sullen. Be patient and watchful, and always tenderly loving dear mothers, and your reward will come by-and-by when the husks of the present hour fall away from the ripening fruit.—*Christian Intelligencer.*

"NO!"

"No!" Clear, sharp, and ringing, with an emphasis which could not fail to arrest attention.

"I don't often hear such a negative as that," remarked one gentleman to another as they were passing the playground.

"It is not often any one hears it. The boy who uttered it can say 'yes,' too, quite as emphatically. He is a new comer here, an orphan, who lives with his uncle, about two miles off. He walks in every morning, bringing his lunch, and walks back at night. He works enough, too, to pay his board, and does more toward running his uncle's farm than the old man does himself. He is the coarsest dressed scholar in the school, and the greatest favorite. Everybody knows just what to expect of him."

"Quite a character. I should like to see him. Boys of such a sturdy make-up are getting to be scarce."

"That is true; and if you wish to see Ned, come this way."

They moved on a few steps, pausing by an open gate near which a group of lads were discussing some exciting question.

"It isn't right, and I won't have anything to do with it. When I say no, I mean it."

"Well, anyway, you needn't speak so loud and tell everybody about it," was responded impatiently to this declaration.

"I'm willing everybody should hear what I've got to say about it. I won't take anything that don't belong to me, and I won't drink cider anyway."

"Such a fuss about a little fun! It's just what we might have expected. You never go in for fun."

"I never go in for doing wrong. I told you no, to begin with. And you're the ones to blame if there's been any fuss."

"Ned Dunlap, I should like to see you a minute."

"Yes, sir." And the boy removed his hat as he passed through the gate, and waited to hear what Mr. Palmer might say to him.

"Has your uncle any apples to sell?"

"No, sir. He had some, but he has sold them. I've got two bushels that were my share for picking. Should you like to buy them, sir?"

"Yes, if we can agree upon the price. Do you know how much they are worth?"

"Yes, sir."

"All right, then, I will call for them, and you may call at my house for the pay."

The short interview afforded the stranger an opportunity to observe Ned Dunlap closely. The next day a call was made at his uncle's, and although years elapsed before he knew what a friend he had gained that day, his fortune was assured. After he had grown to manhood, and had accepted a lucrative position which was not of his seeking, he asked why it had been offered him.

"Because I knew you could say 'no,' if occasion required," answered his employer. "No was the first word I heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using that word than from any other cause. They don't wish to do wrong, but they hesitate and parley until the tempter has them fast. The boy or girl who is not afraid to say 'no' is reasonably certain of making an honorable man or woman.—*Presbyterian.*

A NOBLE OFFERING.

The Superintendent of one of the street-car railways leading out of New York into the country, told a touching story to a friend the other day, which found its way into a city paper:

Sitting alone in his office one day, a strange gentleman entered, who proved to be an officer in the army. He carried a little box in his hand. After some hesitation, he said, conquering great agitation:

"I have a favor to ask you. I had a little boy, and I've lost him. He was all the world to me. When he was alive, my wife used to search my pockets every night, and whatever loose change she found, she would put away for the baby. Well, he's gone. Here is the box. We talked the matter over, and came to the conclusion we could not do better than to bring the money to you to pay the fares of poor, sick children out of town during the Summer. It would please him to know that he is helping to save the lives of other poor children. As soon as the box is empty, we will fill it. While we live, we will keep up the bank."

The box had been twice emptied and filled, and hundreds of sick or dying children have owed to this dead baby their one breath of fresh air this Summer.

How much more tender and true is such a memorial of the beloved dead than a pretentious monument, or even a painted church-window, beautiful though they be! In England, it is a frequent practice to build and furnish a life-saving station on the coast in remembrance of a friend who is gone, and, in this country, memorial beds in hospitals are becoming a usual way of keeping in memory those we have lost.

Surely, if the dead can look back on earth, they are better pleased to know that kind, living deeds are done in their name, than to see them emblazoned on cold stone in forgotten grave-yards.—*Youth's Companion.*

"IT WON'T HURT YOU IF YOU LET IT ALONE."

"Liquor won't hurt you if you let it alone," said one, with a sneer, to another who was making a strong fight to have it kept out of town by law. "You needn't meddle with it. If others take it, that is their lookout."

"But liquor does hurt thousands who let it alone, who hate it utterly, and never set foot in a saloon."

"I should like your evidence," said the other a little puzzled.

"Just step around the corner into Mrs. Watson's house—a pretty little house, but it will not be her's much longer. The rum-seller has it in his grip; I hear she must move out next week. Watson is working on his new veranda, which is to run around three sides of the tavern, to pay up another liquor bill, while his wife and children are starving. They never touch liquor, but it has hurt them. I can pick out twenty families in this place where it has done its mischief, more or less, and it is so the world over. Every man that drinks involves others with him. Those that let it alone have to suffer. Probably five sufferers to each drunkard would be stating it very low. Now, I mean to work hard and fight hard, if need be, for those who have no helper; and if the law can be made to help them, well and good."

Our boys are to be our future law makers. Let them be well established in temperance principles. Let them look on liquor licenses just as they would on a license to commit any other sort of crime. All these and far more are included in every permit to sell rum.—*Youth's Temperance Banner.*

A RUMSELLER'S STORY.

A man named Stacy, the owner of a splendid drinking-saloon in New York, signed the pledge lately and closed his house. Hearing that a party of lads had formed themselves into a temperance society, he went to them and gave them his experience as a rum-seller. We repeat some of his recollections for our larger audience.

"I sold liquor," said Mr. Stacy, "for eleven years—long enough for me to see the beginning and end of its effects. I have seen a man take his first glass of liquor in my place, and afterwards fill the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon, who now can not buy his dinner. I can recall twenty customers worth one hundred thousand to five hundred thousand dollars, who are now without money, place or friends."

He warned boys against entering saloons on any pretext. He stated that he had seen many a young fellow, members of a temperance society come in with a friend and wait while he drank. "No, no," he would say, "I never touch it. Thanks all the same." Presently, rather than seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing," said the rumseller, "but I knew how it would end. The only safety, boys, for any man, no matter how strong his resolutions may be, is outside the door of the saloon."

The late Bishop Wilberforce of England was noted from boyhood for his ready wit. Anecdotes, current in English society, show him to have had much of the power of Sidney Smith in brilliant repartee and sudden sallies of humor. An amusing story is told of his school-life, which indicates that the gift came by nature rather than by culture. The boy's study-room was a large apartment in an upper story, quite as favorable for sport as for study. One day they were in high glee, and shaking the whole house with their racket, when the teacher, after several fruitless warnings, rushed up-stairs, cane in hand, prepared for sharp action. Young Wilberforce was nearest the door, and seemed doomed to be the first victim. But, quick as lightning, he caught a Jewish boy by the collar, swung him round with back to the enraged teacher, and said, with a merry twinkle in his eye, "First the Jew, sir, and then the Gentile." The joke disarmed the teacher, and both Jew and Gentile escaped.

Why People Drink.—Mr. A. drinks because his doctor has recommended him to take a little. Mr. B., because his doctor has ordered him not, and he hates quackery. Mr. C. takes a drop because he is wet. Mr. D., because he is dry. Mr. E., because he feels something rising. Mr. F., because he feels a kind of a sinking. Mr. G., because he is going to see a friend off to America. Mr. H., because he's got a friend home from Australia. Mr. I., because he's so hot in the evening. Mr. K., because he's so cold in the morning. Mr. L., because he's got a pain in his head. Mr. M., because he's got a pain in his side. Mr. N., because he's got a pain in his back. Mr. O., because he's got a pain in his chest. Mr. P., because he's got a pain all over him. Mr. Q., because he feels light and happy. Mr. R., because he feels heavy and miserable. Mr. S., because he's married. Mr. T., because he isn't. Mr. V., because he likes to see his friends around him. Mr. W., because he's got no friends, and enjoys a glass by himself. Mr. X., because his uncle left him a legacy. Mr. Y., because his aunt cut him off with a shilling. Mr. Z! We should be happy to inform our readers what Mr. Z.'s reasons are for drinking, but putting the question to him, he was found to be unable to answer.—*Homeopathic World.*

Keeping the Head Clean.—A distinguished physician who had spent much time at quarantine, said that a person whose head was thoroughly washed every day, rarely took contagious diseases, but where the hair was allowed to become dirty and matted, it was hardly possible to escape infection. Many people find speedy relief for sick headache by washing the hair thoroughly in weak soda-water. I have known severe cases almost wholly cured in ten minutes by this simple remedy. A friend finds it the greatest relief in case of "rare cold," the cold symptoms entirely leaving the eyes and nose after one thorough washing of the hair. The head should be thoroughly dried afterwards, and not exposed to draughts of air a little while. —*American Rural Home.*

A Cure for Earache.—There is hardly any ache, to which children are subject, so bad to bear and difficult to cure as the earache. But there is a remedy never known to fail. Take a bit of cotton batting, put on it a pinch of black pepper, gather it up and tie it, dip in sweet oil and insert it in the ear. Put a flannel bandage over the head to keep it warm. It will give immediate relief.—*Household.*

In his old age, John Wesley said, "O that God would enable me once more, before I go hence and am no more seen, to lift up my voice like a trumpet to those who *gain* and *save* all they can, but do not *give* all they can!"

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A heart unspotted is not easily daunted.

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LE DRINK.—Mr. A. drinks be-
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Mr. B., because his doctor has
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likes to see his friends around
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left him a legacy. Mr. Y.,
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Ir. Z.'s reasons are for drink-
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able to answer.—*Homeopathic*

HE HEAD CLEAN.—A distin-
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EARACHE.—There is hardly
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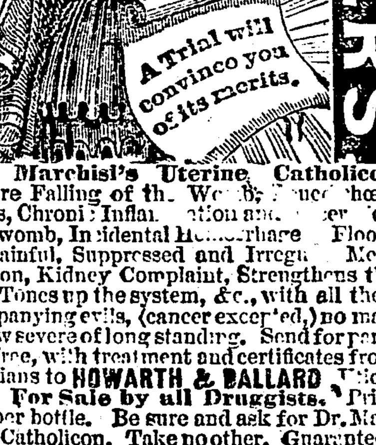

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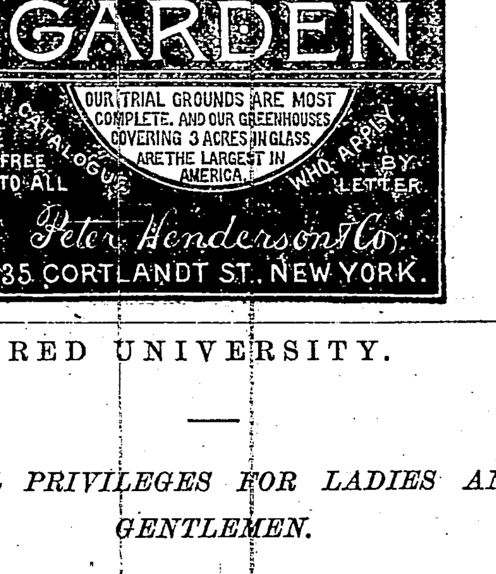

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ABSTRACT OF TIME TABLE.
Adopted Nov. 15th, 1880.

EASTWARD.

STATIONS.	No. 8	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	....	1.05 PM	....	7.05 AM
Little Valley	....	2.52 "	....	8.42 "
Salamanca	8.25 AM	3.50 PM	....	9.02 AM
Carrollton	8.35 "	4.06 "	....	9.25 "
Olean	9.00 "	4.33 "	....	10.00 "
Cuba	9.25 "	4.58 "	....	10.37 "
Wellsville	10.22 "	5.50 "	....	11.39 "
Andover	....	....	....	12.01 PM
Alfred	....	....	....	12.21 "
Leave				
Hornellsville	11.40 AM	6.50 PM	12.15 AM	1.50 PM
Arrive at				
Elmira	1.25 PM	8.47 "	1.58 "	4.30 "
Binghamton	2.59 "	10.53 "	3.44 "	7.30 "
Port Jervis	7.08 "	3.38 AM	8.15 "	....
New York	10.00 PM	7.25 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

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

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.

10.00 P. M., daily, from Dunkirk, stopping at Sheridan 10.16, Forestville 10.28, Smith's Mills 10.40, Perrysburg 11.03, Dayton 11.11, Cattaraugus 11.42, Little Valley 12.20, and arriving at Salamanca at 12.45 P. M.

WESTWARD.

STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave				
New York	7.00 PM	....	7.15 PM	9.00 AM
Port Jervis	10.55 "	....	....	12.13 PM
Hornellsville	8.10 AM	12.20 PM	12.50 PM	8.55 PM
Alfred	....	12.45 PM	....	....
Andover	....	1.05 "	....	....
Wellsville	9.13 AM	1.24 "	2.15 PM	9.57 PM
Cuba	10.01 "	2.22 "	3.00 "	10.49 "
Olean	10.29 "	2.50 "	4.07 "	11.15 "
Carrollton	11.04 "	3.22 "	5.02 "	11.39 "
Great Valley	....	3.40 "	5.13 "	....
Arrive at				
Salamanca	11.15 "	3.45 "	5.17 "	11.50 "
Leave				
Little Valley	11.52 AM	4.35 PM	5.50 PM	12.20 AM
Arrive at				
Dunkirk	1.30 PM	6.00 "	7.40 "	2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.35, Forestville 7.20, Sheridan 7.38, and arriving at Dunkirk at 8.00 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.

* Daily.
‡ Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH
WESTWARD.

STATIONS.					21.	
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						
Bradford	10.03	9.30	4.51	12.35	9.00	1.20
Leave						
Bradford	10.45	.....	4.55	1.05	.....	.....
Custer City	11.10	.....	5.07	1.20	.....	.....
Arrive at						
Buttsville	12.25	.....	5.45	.....	.....	.....

7.05 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.30 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD.

STATIONS.		20.				
Leave	A. M.		A. M.	P. M.	P. M.	
Buttsville	6.40	.....	8.40	.....	1.10	.....
Custer City	7.28	.....	9.35	1.30	3.14	.....
Arrive at						
Bradford	7.55	.....	9.50	1.35	3.18	.....
Leave		A. M.				P. M.
Bradford	8.00	6.20	10.03	2.40	4.15	6.00
Arrive at						
Carrollton	8.45	6.55	10.45	3.20	4.55	7.20

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

8.00 P. M., except Sundays, from Gilesville, stopping at all stations, arriving at Bradford 9.00 P. M.

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INTERNATIONAL LESSONS, 1881.

LESSONS IN LUKE.

FIRST QUARTER.

Jan. 1. Zacharias and Elisabeth. Luke 1: 5-17.
Jan. 8. The Song of Mary. Luke 1: 46-55.
Jan. 15. The Prophecy of Zacharias. Luke 1: 67-79.
Jan. 22. The Birth of Jesus. Luke 2: 8-20.
Jan. 29. Simeon and the Child Jesus. Luke 2: 25-35.
Feb. 5. The Boyhood of Jesus. Luke 2: 40-52.
Feb. 12. **The Preaching of John the Baptist.** Luke 3: 7-18.
Feb. 19. The Preaching of Jesus. Luke 4: 14-21.
Feb. 26. Christ Healing the Sick. Luke 5: 12-26.
March 5. Witness of Jesus to John. Luke 7: 19-28.
March 12. The Sinners' Friend. Luke 7: 36-50.
March 19. Review.
March 26. Missionary Lesson: Preaching the Kingdom. Luke 9: 1-6.

LESSON VII.—THE PREACHING OF JOHN THE BAPTIST.

BY REV. B. F. ROGERS.

For Sabbath-day, February 12.

SCRIPTURE LESSON.—LUKE 3: 7-18.

7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?
8. Bring forth, therefore, fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.
9. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.
10. And the people asked him, saying, What shall we do then?
11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.
12. Then came also publicans to be baptized, and said unto him, Master, what shall we do?
13. And he said unto them, Exact no more than that which is appointed you.
14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.
15. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;
16. John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:
17. Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.
18. And many other things in his exhortation preached he unto the people.

CENTRAL TRUTH.—Call to repentance, the winnowing Fan.

DAILY READINGS.

1. Luke 3: 7-18.	4. Heb. 11: 1-13.
2. Matt. 3: 1-17.	5. Heb. 11: 14-29.
3. James 2: 14-26.	6. Heb. 11: 30-40.
	7. Gal. 2: 16-21.

GOLDEN TEXT.—"Bring forth therefore fruits worthy of repentance."—Luke 3: 8.

TIME.—A. D. 26.

PLACE.—Wilderness of Judea.

OUTLINE.

I. **Repentance.** v. 7-9.
II. **Good works.** v. 10-14.
III. **Faith in Christ.** v. 15-18.

QUESTIONS AND SUGGESTIONS.

I. **Repentance.** v. 7-9. Who spake to the multitude? What do you know of this man? Of whom were the multitude composed? See Matt. 3: 7. For what purpose were they assembled? Where did this take place? See John 3: 23. By what title did he address them? What question did he ask them? What is the meaning of wrath to come? Is there any escape from it? What demand did he make of them? What is the meaning of repentance? What caution does he give them? What is the meaning of the last clause of verse 8? What is laid at the root of the trees? What is to become of the poor fruit-bearers?

Suggestions. No preaching is worthy the name that does not enforce the duty of repentance—a total and irreversible giving up of one's self to God. Repentance. (a) Sorrowing for sin; (b) a sense of personal blameworthiness on account of sin; (c) a turning therefrom into paths of righteousness. Fruits befitting real repentance of heart; conduct of life; no profession can take the place of them. Family relationships, external surroundings can not be relied on as a means of safety. The axe must be laid at the root of wrong, not content with lopping off branches.

II. **Good works.** v. 10-14. What question did the people ask? In view of what fact did they ask it? What is the import of John's answer in verse 11? Who were the next questioners? What was their occupation, and what their reputation among the people? What reply did they get? Why was the answer peculiarly fitting to them? What demand did the soldiers make? What was the threefold reply?

Suggestions. In view of the claims made upon those who came to John for baptism, it was very fitting for them to inquire how they could be carried out. Notice, there was no random assignment of duties. Of the people, benevolence; of the publicans, honesty; of the soldiers, several things were required. The Scriptures do not waste words in empty phrases. They send their respective truths to hearts where they are needed.

III. **Faith in Christ.** v. 15-18. Of what were the people in expectation? Of what were the people musing in their hearts? What reason, if any, had they for thinking that John might be the Christ? What opportunity had John, if so disposed, to deceive the people? How did John satisfy their doubts? With what did he baptize? To whom did he refer as the one coming after him? John 1: 29, 30. How did he express his own inferiority to him? In what respect were the two baptisms different? What was his superior to have in his hand? What did this fan represent? What was its use? Who are represented by the chaff? What is the difference, in destiny, of the two classes? Do you know of anything else that John preached? See v. 19; John 1: 29-33.

Suggestions. The people were looking for the Messiah, so the more readily the gospel took root in the soil of the human heart. This was an evidence of the fullness of time elsewhere spoken of. See Gal. 4: 4. The earliest time in the history of the race, when the new revelation could be made. Notice John's humility, no accepting of honors which belonged to another. The call to repentance has ever been like a winnowing fan, separating between different classes of men.

CONNECTION.

About eighteen years had passed away since the events recorded in the last lesson, and nothing authoritative is known of the life of Jesus during those intervening years, except what is found in chapter 2: 51, 52; from which we learn that Jesus dwelt with his parents, and was obedient to them, and grew in wisdom and stature, and in favor with God and man. Concerning Christ's obedience, read Heb. 5: 8. The present lesson is concerning John the Baptist, who at this time was thirty years old, the usual time for entering upon official life. The record is silent respecting his early life, except what is contained in a single verse, chapter 1: 80. "And the child grew and waxed strong in spirit, and was in the desert till the day of his showing unto Israel." Of his habits of life, at the time of his preaching in the wilderness of Judea, we learn something in Matt. 3: 4. "The same John had his raiment of camel's hair and a leathern girdle about his loins: and his meat was locusts and wild honey." This lesson contains an account of his preaching and the results which attended it.

NOTES AND SELECTIONS.

I. **Repentance.** v. 7-9. **Then said he to the multitude.** The multitude came together, evidently for baptism, doubtless still clinging to the mistaken notion that an attendance upon outward rites was all that was necessary. There were several things concerning John and his preaching that would naturally attract crowds to him. His habits of life, the fearless manner of his preaching, the doctrine taught, the great expectation of the people. **Generation of vipers.** This abrupt and seemingly harsh mode of address is accounted for by reading Matt 3: 7 and noticing the classes to whom this epithet was applied, and besides, the tones of love are sometimes necessarily harsh. Note Christ's address to the Scribes and Pharisees, toward whom he grew more and more severe, as upon the other hand he grew more and more tender toward those to whom he was always tender. **Wrath to come.** "The judgment here announced was not inevitable, but only impending over obstinate impenitence, while John earnestly desires that they may escape it, and points out the way."—*Lange.* It primarily referred to what awaited them, as a nation, but also had a wider application: the impending doom of the wicked. **Fruits worthy of repentance.** Fruits which show that repentance is genuine. For a list of these see Gal. 5: 22, 23; 2 Peter 1: 5-7. Repentance embraces a complete revolution and renovation of the moral nature; a godly sorrow for sin; a sense of personal blameworthiness on account of sin; a turning therefrom into paths of righteousness. Repentance lies at the very threshold of a Christian life. Deeds of justice and charity are the very first fruits of repentance; see Micah 6: 8. **And begin not.** They seemed to believe that descent from Abraham would give them an undoubted right to all the Messianic blessings without a change of heart or life. John's preaching strikes directly at this conceit. We also are to learn that family connection and external circumstances can not be depended upon as a means of safety. The well circumstanced, as well as the ill, must repent and bring forth fitting fruits. **Now also the axe.** Some apply this, and perhaps properly, to the Roman army which was to cut down the Jewish nation, in the destruction of Jerusalem, which occurred about forty years after this. But the doctrine, and intensely so the fact, is an axe which strikes at the root of evil, and does it immediately; no waiting to correct externals is asked for, but an immediate change of heart is demanded. We are here reminded of the fruitless fig tree which withered under the Savior's curse. Luke 13: 6. Each one can take a much needed lesson to himself from this passage. **Cast into the fire.** Whatever may have been the immediate application of this verse, it is intensely suggestive of the "wrath to come."

II. **Good works.** v. 10-14. **And the people asked.** Not a question asked from idle curiosity, but of perplexed, and we trust, of penitent hearts; in view of the doctrine preached to them, a real desire to know what was to be done to reap its benefits. "They are not required to leave their several callings, but to sacrifice their selfishness while remaining in them."—*Lange.* "Now he was not proclaiming the Messiah, but preparing the way for the Messiah; hence, the difference between his answer here and that of Jesus in John 6: 29, and of Paul in Acts 16: 31, the question, What shall we do."—*Abbott.* **Let him impart to him.** If their hearts had been encased with selfishness, true repentance would lead them to the practice of benevolence; the very danger to which they were exposed, and the very duty they needed to have enjoined. **Exact no more.** To covetousness and dishonest practices the publicans were especially addicted, hence, they were taught the necessity of simple honesty. No urging the duty of generosity while they were woefully dishonest. The axe must be laid at the root of this tree. **And the soldiers . . . no violence.** The meaning is, extort nothing through fear. Their position gave them frequent opportunities to do this, and they were not slow to improve them. **Neither accuse any falsely.** Do not spy out the liberties of any, and thus bring them unnecessarily into conflict with the military power. Neither were they to excite disturbance on the pretext of small pay. They were all to do their duty in their respective callings.

III. **Faith in Christ.** v. 15-18. **The people were in expectation.** The people were expecting the Messiah, and they wanted John to make some declaration respecting him; if he were the Christ, as with some reason they thought he might be, they wanted him to announce it. **John answered.** His answer was characteristic of the man; though an opportunity offered, at least for a time, for him to assume a position that did not belong to him, he utterly refused any such assumption. His moral greatness was shown in his reply. It is far better for any one to pass for what he is worth in society than to assume any false position. **I indeed baptize you with water.** More nearly exact to say *in* water. "John's baptism corresponding with the custom of cleansing by water from legal impurity, and with the baptism of proselytes from heathenism to Judaism, seemed to call upon them to come out from the unbelieving and sinful habits of their age, and enlist themselves into the company of those who were preparing for the manifestation of the deliverance of Israel. There was a deeper spiritual significance in Christian baptism than in John's baptism."—*Meyrick.* That there was a distinction between them, see Acts 19: 3-5. **One mightier than I.** "In name, nature, wisdom, power, and aims."—*Van Dorn.* The same thought, more explicitly expressed, is found in John 1: 30. He confesses himself unworthy to perform the service usually attended to by the lowest slave; to remove the latchet, or thong, with which the sandals were fastened. **Baptize you with the Holy Ghost.** Baptism of the Spirit, which produces renewal, is contrasted with baptism of water which can only represent it.—*Lange.* **Whose fan is in his hand.** The fan referred to is not what we know by that name, but a broad shovel with which grain was tossed in the air, that the wind might take away the chaff while the grain fell below. **Purge his floor.** An enclosure in which grain was threshed, usually with oxen. **Fire unquenchable.** Symbolizes the utter ruin of the soul. Not annihilation, for the fire is perpetual. **And many other things.** For a reference to some of these, read verse 19, and John 1: 29-33.

HINTS FOR THE BLACKBOARD.

WHAT SHALL WE DO?

BRING FORTH
FRUITS
MEET FOR REPENTANCE.

BE { CHARITABLE. HONEST. KIND. TRUTHFUL. CONTENT.

OUR SABBATH-SCHOOLS.

Walworth, Wis. At our annual election, Jan. 1st, our school elected Mrs. O. U. Whitford, superintendent; Dea. H M. Coon, assistant; Eva H. Coon, secretary; Mandane Crumb, Treasurer; Lester Randolph, librarian; Lucy Campbell, choirister; Olive Campbell, assistant. There are ten classes in our school which chose their teachers for the year. It was voted to take weekly collections as follows: First Sabbath in each month, for the Sabbath-school; second Sabbath, for the Tract Society; third Sabbath, for mission schools in China; fourth Sabbath, for the Missionary Society; and the fifth Sabbath, when it occurs, for school purposes. The annual report of the Secretary showed a membership for 1880 of 158, and an average attendance of 54. Only one member had been present at every session of the school, and three members who had been absent but one Sabbath. The Treasurer's report showed that the penny collections for the year amounted to $17 31, for the following objects: For the Missionary Society, $5 02; for the Tract Society, $4 50; for school purposes, $7 79.

It was voted by the school in October, soon after Conference, to take a collection the last Sabbath in each remaining month of the year for mission schools in China; the amount collected was $2 55. Our school is a country Sabbath-school, hence we do not expect to make so good a record of average attendance as a village or city school. We hope and expect to make a better record for 1881, both in attendance and collections. Our school has made commendable progress in scholarship. We are not quite yet a Bible-school, but we are agitating and are working up to the point of using all helps *as helps.* Our motto is, "Excelsior."

O. U. W.

Albion, Wis. On the evening of Dec. 27th, 1880, a large audience assembled at the Albion Seventh-day Baptist Church, and were treated to a very interesting literary entertainment, consisting of essays, orations, recitations, class exercises, music, etc., furnished by and under the supervision of the young people. A recitation in Bible Mathematics, furnished by Miss Mary Flint, and rendered by a class of boys and girls, was especially interesting. Following the exercises, the distribution of gifts, from a well-loaded tree, gladdened the hearts of both old and young. The pastor and family were not forgotten, as gifts of real worth, bearing their names, attested.

We have reorganized for 1881 by the choice of Rev. S. H. Babcock, superintendent; A. C. Burdick, assistant; and A. B. Campbell, secretary. We are anxious that greater efficiency in this department of our work may be secured, and the salvation of souls, as the result, may be more marked this year than ever before. Will you and all the dear friends help secure this end by your prayers?

Shiloh, N. J. When the time arrived for our annual holiday festival, we were in the midst of a series of revival meetings which promised great good to Israel. The arrangements for the festival, which were well under way before we knew how graciously the Lord was going to bless our efforts to save souls, were all laid aside until some time when they would not interfere with the revival meetings. First-day evening, Jan 16th, was the time afterward chosen for this, and it was truly an interesting and profitable entertainment. The large church was literally crowded, and all the exercises were of a high spiritual nature, and well executed. Any attempt to describe them on paper would come far short of the reality; so we simply say that Shiloh was on its best behavior, and of course the "best kind of a time" was the result.

At the reorganization, Prof. E. M. Tomlinson was chosen superintendent, with J. B. Hoffman assistant. The school has eighteen classes, including the Primary Department, and enrolls one hundred and sixty-two scholars. Has held fifty-one sessions during the year, with an average attendance of one hundred and thirty-three. Takes quarterly collection for the China mission, and monthly for other purposes. The average attendance of teachers for the year was fifteen.

The teachers' class is largely attended, not only by teachers, but many who do not teach gladly improve this opportunity to study the lesson. Many of our teachers think they could not do without a teachers' class. Indeed, I do not think any school can afford to get along without one. T. L. G.

Utopia, N. Y. Owing to the sickness of Eld. Gillette, the Sabbath-school have elected L. H. Kenyon to take his place. Are not taking the Lesson Leaves this year, preferring the "Quarterlies."

THAT TOBACCO BREATH.—His scholars noticed it. He tried to hide from them the fact that he had been smoking, but he was not so good at hiding as they were at detecting. Some of the sharpest detectives in the world are lying in wait inside the little brains before him every Sabbath. Sight how sharp, hearing how quick, scent how keen! Those detectives found out very soon that teacher had been smoking. Then what wonder, if the two significant words, "Why not," followed? The scholar says, "If teacher smokes, why not I?" The teacher replies, "Have not I a right to a little enjoyment?" But the scholar has a claim upon the teacher for the setting of a good example, and that example is not set.

The teacher is encouraging the scholar to begin a habit that will burn a big hole in the pocket-book, make him the headquarters of a dirty odor, wither his nerves, derange his digestive system, and reduce him from a freeman to a slave.—*S. S. Journal.*

CORRECTION.—In the article published in this department Jan. 20th, under the head of "Satisfied," the types made the author say "hypocritical," instead of *hypercritical,* a more important difference in meaning than in sound. The sentence should read, "There is such a thing as being hypercritical, and let us hope that our schools may be altogether relieved from this inexcusable hindrance." Although it is desirable that our schools be saved from being hypocritical, that was not what was intended.

REV. HENRY CLAY TRUMBULL, the editor of the *Sunday School Times,* sailed from New York Jan. 15th, expecting to be absent for a few months for a trip through Egypt and Syria, both for a rest from severe brain work and an experience and observation, of which the readers of the *Times* may count upon having the benefit.

THE following is a List of Trial Jurors drawn Jan. 26th, 1881, to serve at a County Court and Court of Sessions, to be held at the Court House in the village of Belmont, commencing on Monday, Feb. 14th, 1881:

Amity—John Dyke, Joseph Bigelow, Frank Hall, Jeriah W. Norton, John Fowler, H. A. Palmer, Stephen McOmber.
Alfred—Arnold W. Collins.
Alma—Henry Maunder.
Andover—S. P. Robinson, G. W. Estabrook, Perry Potter.
Clarksville—Orrin Cleveland, David Deyo.
Cuba—Rufus Kinne, George M. Banfield, James McMonigle, S. S. Randolph, George W. Baldwin.
Friendship—Nathan Lanphear, John N. Pratt, William Davie, Frank Van Orsdale, Robert A. Scott, Willette Cornwell.
Genesee—Orville P. Dana, Welcome R. Maxson.
Independence—Edwin R. Allen, William Forsythe, George Collver.
Scio—E. D. Cartwright.
Wellsville—Thomas J. Baker, Hugh Sarsfield.
Wirt—Henry Wightman, George L. Davidson, Truman Pierce.

WOMAN'S WISDOM.—"She insists that it is more importance that her family shall be kept in full health, than that she should have all the fashionable dresses and styles of the times. She therefore sees to it, that each member of her family is supplied with enough Hop Bitters, at the first appearance of any symptons of ill health, to prevent a fit of sickness with its attendant expense, care and anxiety. All women should exercise their wisdom in this way.—*New Haven Palladium.*

HOW TO BE YOUR OWN DOCTOR.—Use *Parmelee's Blood and Liver Purifier,* a pleasant tonic, a gentle anti-bilious purgative, a great restorer of vitality to the sluggish and diseased system. In short, a sure cure for all diseases of the stomach, liver, and bowels. It is made from the choicest plants. Relief guaranteed or money refunded. Price $1 per bottel; sample bottle 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

"BUSINESS PRINCIPLES."

When you want something to attend strictly to business and cure a cough or cold in the head, get Dr. Fenner's Improved Cough Honey. It will relieve any case in one hour. Try a sample bottle at 10 cents.

A "BALM IN GILEAD."—If you are sick with that terrible sickness, that most depressing disease, Dyspepsia, you will find a "balm in Gilead" in the use of *Parmelee's Great Dyspepsia Compound.* It is the experience and testimony of all who have used this remedy, that it conquers the disease and restores the patient to strength and vigor. Price $1 per bottle; sample bottles, 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

"HAD DOCTORED A NUMBER OF YEARS."

DES MOINES, Iowa, May 13th, 1878.

DR. M. M. FENNER, Fredonia, N. Y.:

Dear Sir,—I had doctored a number of years for Biliousness, Rheumatism, and Heart Disease, but found no relief. When in Elmira, N. Y., I used your Blood and Liver Remedy and Nerve Tonic with great success. I am satisfied if more of it were used there would be less sickness. Please send me two bottles by express.

Yours truly, ALEX. W. PATON.

Dr. Fenner's Blood and Liver Remedy and Nerve Tonic may well be called "the conquering hero" of the times. Whoever has "the blues" should take it, for it regulates and restores the disordered system that gives rise to them. It always cures Biliousness and Liver Complaint, Jaundice, Dyspepsia, Constipation, Headaches, Fever and Ague, Spleen, Enlargements, Scrofula, Erysipelas, Pimples, Blotches, and all Skin Eruptions and Blood Disorders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous Debility; restores flesh and strength when the system is running down or going into decline; cures Female Weakness and Chronic Rheumatism, and relieves Chronic Bronchitis, and all Lung and Throat difficulties. It does these things by striking at the root of disease and removing its causes.

Dr. Fenner's Improved Cough Honey will relieve any cough in one hour. Try a sample bottle at 10 cents.

Dr. Fenner's Golden Relief cures any pain, as Toothache, Neuralgia, Colic, or Headache, in five to thirty minutes, and readily relieves Rheumatism, Kidney Complaint, Diarrhœa, etc. Try a sample bottle at 10 cents.

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Sold by A. E. & W. H. CRANDALL, Alfred Centre, and WM. R. BURDICK, Alfred, N. Y., and RANDOLPH & Co., New Salem, W. Va.

SOLD UNDER A POSITIVE GUARANTEE that coughs, colds, consumption, hoarseness, asthma, whooping cough, and particularly croup and all throat and lung difficulties can be cured by *Hamilton Cough Balsam.* If it fails, return the empty bottles and we will promptly refund the price paid. Sample bottles 25 cents; large size, 50 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

LET the poor sufferers from female complaints take courage and rejoice that a painless remedy has been found. We refer to LYDIA E. PINKHAM'S VEGETABLE COMPOUND. It is prepared at 233 Western Avenue, Lynn, Mass. Send to MRS. PINKHAM for pamphlets.

ATTENTION.—A cough, a cold, or a sore throat, should be checked at once. If allowed to continue, a permanent throat disease is often the result. *Hamilton's Cough Troches* reach directly the seat of the disease and give almost immediate relief. For public speakers, singers, and those who overtax the voice, they will render articulation easy. Price 25 cents per box. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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NOT SO BAD.

The agony of Neuralgia, Toothache, Headache, or any pain whatsoever can be relieved instantaneously by using Dr. Fenner's Golden Relief. It also readily cures Rheumatism, Backache, Kidney disease, Colic, Diarrhœa, Dysentery, Burns, Bruises, etc. Try a sample bottle at 10 cents.

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MARRIED.

At the residence of the bride's mother, Thursday, Jan. 20th, 1881, by Rev. L. L. Parmer, Mr. JULIUS BAILEY, of New Auburn, Minn., and Miss LIZZIE HAMILTON, of Malone, N. Y.

At Farina, Ill., Jan. 27th, 1881, at the residence of F. M. Vincent, by Rev. W. C. Titsworth, Mr. F. M. VINCENT, Jr., and Miss EMMA REITER, both of Farina.

DIED.

At Hebron Centre, Pa., Jan. 21st, 1881, of pneumonia, after an illness of five weeks, ASA R., son of Isaac C. and Eliza A. Wilcox, in the 12th year of his age. The death of this boy was a great trial for the parents. L. M. C.

In Lima, Rock Co., Wis., Jan. 19th, 1881, of chronic diarrhea, Mr. PAUL STILLMAN, aged about 51 years. He was captain in the late war, has held some of the highest offices in his town for years, and was generally respected and looked up to. He leaves a widowed mother, brothers, and sisters, and many relatives and friends to lament his loss. N. W.

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—*The International Sunday-School Lesson Hymnal.*—140 original lesson hymns, with music, covering the lessons of the whole year, 32 choice old pieces, 8 opening and closing—188 pieces in all. Arranged for both old and new tunes. Price $5 per 100 copies (postage extra). Sample copy, postpaid, 8c.
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PUBLISHED BY THE AMERICA

VOL. XXXVII.—NO.

The Sabbath R

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For the Sabbath Reco

THE CRUCIFIED

BY T. RUSSELL CH

The world, in darkness, fal
His crucifixion was to be;
His mighty love's redeemin
Was handed down from Go

Chorus—From God to man,
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Was handed down

He died and bled upon the
That we might live, and he
And all the agony of that
Was full of love and heave

The world's Redeemer, and
All praise to him, O, let us
Let heavenly love our faith
And crown him Lord, the P

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His wondrous works we se
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But now we know his heav

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And we on earth should d

O, may we know that heav
Which shines in glory fro
And may we meet our Sav
To share his love and heav

ALFRED, N. Y.

For the Sabbath Reco

A WARNING AGAINST FALS

1 John 2: 18-2

BY REV. A. E. M

I. By the "last time" I
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