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BY THE ERICAN SABBATH TRACT SOCIETY,

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JOB PRINTING

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a that all work in that line can be executed ADDRES

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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. XXXVIII.-NO. 45.

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 9, 1882.

- WHOLE' NO. 1970

The Sabbath Recorden.

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

THE AMERICAN SABBATH TRACT SOCIETY. Thirty-ninth Annual Report of the Executive Board.

(Continued from last week.)

NORTH-WESTERN ASSOCIATION.

The Tent Board of the North-Western Association report that the tent season of last year was unexpectedly cut short after the meeting of the Society, by the illness of Bro. J. T. Davis. As the time drew near for another year's campaign, correspondence with different persons in various parts of the country, failed to find any one at leisure to enter the field. At the same time, reports were received from the church es upon whom dependence was had for funds, indicating a difference of opinion as to the wisdom of continuing the work on that plan. Men and means not being forthcoming, and the Missionary Society having proposed to put Bro. S. R. Wheeler into the field, provided the Tract Board would furnish the tent, after correspondence with Bro. C. D. Potter, who furnished the tent, it was decided to accept the offer. Bro. L. D. Seager, of Jackson Centre, O., was engaged as as sistant, at a salary of \$25 per month, and \$175 was apportioned among the churches to meet the expenses of the tent. The reports are very favorable, and it is believed by the brethren that a church will soon be organ ized in Marion county, Kansas, where most of the work was done. Bro. Wheeler intends to follow up the work during the Winter, and much good is expected therefrom.

The members of the North-Western Association Tent Board for this year are Nathan Wardner, President; O. U. Whitford. Vice President; S. H. Babcock Treasurer; G. M. Cottrell, J. C. Rogers. W. F. Place, G. W. Burdick, A. B. Spauld ing, C. C. Clarke, A. Hakes, E. M. Dun". and L. T. Rogers, Corresponding and Resording Secretary.

AUXILIARY SOCIETIES.

The various "Women's Auxiliary Tract Societies" have been doing their accustomed work with a good degree of zeal, but probably owing to the absence of the Corresponding Secretary, only four have made an annu al report to this Board.

years, the work has been slowly and steadily progressing; and the quarterly and annual session of August 30th closed with the expressed determination to enter upon the coming year with renewed energy and zeal. Board. Receipts by subscriptions, \$56 86; tions. \$6; for Outlook fund, \$19 50; total, \$93 03. Have sent the RECORDER to seven individuals, and obtained quite a large number of subscribers for the Outlook. Executive Board for the coming year: President, Mrs. R. A. Thomas; Vice President, Mrs. A. L. Heseltine; Recording Secretary, Mrs. A. C. Carter; Corresponding Secretary, Mrs Dr. Saunders: Treasurer, Mrs. D. R. Stillman. The work on the Outlook will be con tinued, and reported as early as possible.

Milton Junction, Wis. Held regular quarterly meetings, and semi-monthly meetings \$60. \$20 has been appropriated to tract dis-Western Tent Board. For these sums we wish Mrs. M. E. Post, Rev. N. Wardner, and Mrs. O. B. Wardner made life members of American Sabbath Tract Society. Officers: Miss Clara Marvott, President; Mrs. M. E. cording Secretary; Mrs. G. S. Larkin, Treas-Spaulding. Auditors.

Treasurer. The life members constituted Mrs. Reuna Randolph.

Norwich, N. Y. Three quarterly meet-105 persons conversed with. Amount raised for Tract Society \$13, for Missionary Society \$4. Officers: Mrs. S. J. Buel, President; Mrs. H. W. Satterlee, Vice President; Miss S. I. Brooks, Treasurer; Mrs. B. A. Wilson, Librarian; Miss A. F. Barber, Recording and Corresponding Secretary.

PUBLISHING DEPARTMENT.

This department of work was established ten years ago, with a subscribed capital called a "Publishing Fund," of nearly \$10,-000, most of which was expended in the purchase of plant for a printing office, the subscription list of the SABBATH RECORDER, and stock for use thereon. At the end of the ten years we find the value of the material on hand, and the dues which are not considered worthless, after deducting the liabilities, to be about half the original amount, or an average depreciation, not counting interest, of about \$450 per year since the office has been given above. In regard to the prospects of the Recorder for another year, we | Treasurer's report. found them as follows:

·		
e	1,968 subscribers @ \$2\$3,936	0
е	Advertising, same as last year	0
	Total income\$4,269	0
t	EXPENSES.	
B	Salaries, agent and editors \$ 900	00
~	Office lahor, 52 weeks, @ \$49 24 2,560	48
,	Paper, 208 reams, @ \$4 25 884	00
	Postage, 8,000 pounds, @ 2c 160	00
	Ink \$25, fuel, estimated, \$100 125	00
1	Bad debts, 5 per cent. 200	00
,	Depreciation of plant	00
-	Total cost\$5,279	48
	Probable yearly loss	48

There were three ways to avert this probable loss: 1st. Increase the income either by new subscribers, more advertising, or increased price.

2d. Decrease the cost by decreasing the size or quality of paper.

3d. Furnish additional work for the office, which would lessen the amount of office expenses and salaries chargeable to the RE-CORDER.

increase the subscription price, or to decrease the cost of paper, at a sacrifice of quality, First Alfred, N. I. Though the receipts the Board decided to increase the income for the year are not as large as could be de | if possible, and also to decrease the cost | sired, or as they have been in some previous by increasing the other business of the dress well calculated to do good, and procuroffice. To this end they sent out circulars to the different agents and pastors, more Home News items, by adding a depart-Held during the year 17 sessions-1 public, ment of Popular Science, and by expunging sylvania, and 5,000 more to Rev. Joel Greene, 4 quarterly, 3 joint, and 9 of the Executive all objectionable advertisements. An effort was also made to secure an advertising card from public sessions, \$10 67; private subscrip- from all the business men in the denomina | the people of Pennsylvania, during the preshave been successful in part, adding 217 new subscribers, and \$222 to the advertising, increasing the income \$656. In addition to this, the printing of the Outlook for six months has reduced the proportion of office expenses and salaries chargeable to RECORD ER account, and as a consequence the RE-CORDER is at the present time paying ex of its sewing circle. This last has added show that the printing office has made an much to the general interest, and has greatly apparent profit of \$390 the past year. This guidance of the Holy Spirit, impressing helped in raising funds. Amount raised, is only apparent, however, as there has been no allowance for wear and tear of plant. tribution in Southern Illinois, by Rev. M. | Should the Outlook be continued, we believe S. Wardner: \$40 has been paid to North- that next year the office will show a reasonable actual profit.

The officers are Mrs. T. H. Tomlinson, was started, with Rev. D. E. Maxson, D. D., a complete gospel of salvation and reform. President; Miss Anna Titsworth, Recording | as editor. We are happy to be able to report | Sufficient time has not yet elapsed to develop | the front, and deal powerful blows for the Secretary; Mrs. J. M. Titsworth, Corre- at this time that Rev. L. A. Platts has ac- the entire plan of the enterprise, and should sponding Secretary; Mrs. Wm. B. Maxson, cepted a call to become the editor of the any one have doubts-concerning its success, SABBATH RECORDER, and will enter upon his we ask a suspension of judgment until by \$40 of above fund are Mrs Dr. Utter and duties on October 1st next. It is hoped that the value of the RECORDER may be greatly increased as a denominational paper, and we people and in God has not been misplaced. ings held, 669 pages of tracts distributed, shall spare no pains to build up its circulation and income.

OUR SABBATH VISITOR.

The generous gift of Brother and Sister Bliss at the last Conference having made the publication of a Sabbath-school paper possible, the Sabbath School Board appointed an editor, and requested this Board to publish the paper. As, however, the present facilities of the office are not sufficient to do the press-work as well as is necessary to produce a paper of the character desired, its printing has been hired at a New York office until such time as the facilities can be supplied in our own office. The principal thing required is a new press adapted to cut-work. The total expense for such plant will be about twentyfive hundred dollars. It is desirable that this be provided at as early a day as possible. Our Sabbath Visitor has been before our people now about six months, and has a cir culation of over two thousand. The funds been in existence. The exact figures have for its expenses are provided entirely by Bro. Bliss, and have not been entered in the

SABBATH CHRONICLE.

The paper which Bro. N.O. Moore started in Chicago, he has found himself unable to continue, having spent upon the first nine numbers considerable more than the entire money received from all sources. Some of our brethren of the Northwest wishing the paper continued, applied to your Board for assistance in carrying it through. But, though your Board believed it to be a desir able object, they did not consider themselve authorized to divert funds given for the other work of the Society to this purpose Could a special fund be provided, or the So ciety direct the use of funds in our hands we should look favorably upon this work. ir connection with the new mission established in Chicago by our Missionary Society.

CHAUTAUQUA ADDRESS.

In August, 1881, Rev. A. H. Lewis delivered an address at the great Summer Assembly at Chantauqua, N. Y., upon "Sunday Not considering it feasible or desirable to Laws, Past and Present." An audience of several hundred clergymen listened to the address, and the daily papers placed in before six or eight thousand people then at Chautauqua. The Board deemed the ading the manuscript without cost, printed an edition of 10,000 in a pamphlet of sixteen asking their co-operation. We also set to pages. Aside from the circulation of this work to make the paper more valuable by among our own people, about 2,000 copies have been sent to the newspapers in Pennto be used in connection with other publications above referred to, for circulation among tion, for the double purpose of increasing the ent Autumn and the coming Winter, in low it up with our prayers. income from advertising, and to furnish a prosecuting the work of securing religious Denominational Directory, which should be liberty for Sabbath keepers in Pennsylvania. of interest to the subscribers. These efforts | The pamphlet is stereotyped, and editions can be produced at trifling cost, when de-

THE OUTLOOK.

ty in former years to enlarge its work as fast undertaken a new enterprise of considerable penses. The report of the Treasurer will | magnitude in the publication of the Outlook. This has been done, we trust, under the many hearts that the time had fully come when more extended efforts must be made to reach the great currents of religious thought and influence, directly and continuously. To accomplish this it was deter mined to issue a medium-sized monthly The death of Eld. Hull last year left the paper, and send it to clergymen, Sunday-RECORDER without an editor. The former school workers, and public reading-rooms when the new Board came into being. Not an edition of about 52,000. The list has do a good work there, and should be encourwirer: Mrs. A. E. Allen, Corresponding Sec- considering it wise or expedient to fill the been considerably increased by subscriptions retaru: Mrs. Garthwait and Mrs. A. B. place hastily, the Board arranged with Breth- from our own people and others, and the enren L. A. Platts, L. R. Swinney, A. B. terprise has met a more hearty welcome than Plainfield, N. J. Collected \$49 70. \$1 Prentice, E. M. Dunn, and D. E. Maxson to we had reason to hope at the beginning.

further results appear. The treasurer's report shows that the faith of the Board in our Other departments of work already in hand have not been neglected or weakened by the new enterprise; while on the other hand the supplied. A little personal interest and enfinancial status of the Publishing House has deavor on the part of its friends could soon been much strengthened by the additional business done through its inauguration. The results thus far wholly justify the conviction that this advanced step will prove the most important one yet taken in spreading the truth, and that all other forms of work will be greatly helped by this as a supplemental movement.

To meet the demand for denominational books, it is desirable that funds be provided for that purpose. Even though such books should prove a paying venture in the end, it is necessary to have some capital for their publication. Eld. James Bailey has a book now ready for the press, which, we believe. should be in the library of every Seventhday Baptist, or, in fact, every lover of the truth. It is a critical commentary of each passage in the Bible relating to the Sabbath, and those which are claimed to sustain Sunday. It will make a book of about 200 pages. The gift of Miss Townsend might be devoted to printing this or some other needed book, when its value is realized, but the work need not wait for that if the funds are forthcoming from elsewhere.

LIFE MEMBERS.

As will be seen by the report of the treasfollowed precedent, and permitted life membeen collected and spent in collateral work, that hereafter all moneys which are to constitute life members be paid into the treasury, as required by the Constitution.

THE NEED OF THE HOUR.

The Lord has a work for this Society to do, and the great need of the present time is to consecrate ourselves and our possessions to this work, and prepare ourselves to carry it out in the most effective manner for his honor and glory. We need to put our hearts as well as our money into the work, and fol-

1st. Money is needed to carry on our tent work and other evangelical work in connection therewith. The Lord has blessed this work in the conversion of numbers in the churches, which promise well for future use-It has been the settled policy of this Socie- fulness. Let us not go backward, but forward. If we can improve upon our methods. In keeping with this policy, the Board has new or old methods, let us do more in the future than we have done in the past.

2d. Money is needed to supply tracts, both from our present plates and new tracts, for general circulation where they can be used for the good of the cause. Tracts are needed in English, Scandinavian, Dutch, and German for present use.

3d. Money is needed to carry on our aggressive work in Huarlem by means of the Boodschapper. Bro. Velthuysen can use two thousand copies per month of this paper to advantage, and we should not hesitate to Board appointed Bro. Stephen Burdick for a throughout the United States and Canada, supply the funds for that purpose. The Post. Vice President; Miss Mary Flint, Re- temporary supply, but he declined to serve | The project was inaugurated in April last by | Sabbath Chronicle in Chicago is adapted to aged and helped by us.

4th. Money is needed to carry on the publication and circulation of the Outlook. This is a bold step, but one which the blessing of cording to instructions "In the fourteenth paid for tracts, balance paid to J. F. Hub- write short articles each week, agreeing to The general plan of the paper as to character God can make powerful for good to the paid for tracts, balance paid to J. F. Hubbard, Treasurer. This amount includes only bard, Treasurer. This amount includes only three-quarters of the year, in consequence of the year, in consequence of Bosides this a Sabbath Reform Department bath truth and Sabbath reform as a part of the front of the battle. We have been long

enough in the background. Let us step to cause of the Lord, and he can and will give us the victory.

5th. We need more personal interest in our denominational papers. We have some four thousand families connected with our churches, and not one of them should be without the weekly visit of our papers. At present, only about one-half of them are double the circulation of the SABBATH RE-

6th. We need more enthusiasm in our churches, in the interest of our denominstional work. The best way to build up a church is to interest it in giving liberally to work outside of itself. Every church should have within it one or more societies which should labor together with the pastor in enthusing the membership with the love of the work, and establishing regular and liberal contributions therefor.

FINANCIAL.

It will be seen by the report of the treasurer that there have been received for the work of the Society during the year the sum of \$5,753 80 against \$2,182 last year, a very gratifying increase, but less than is hoped for in the future.

All of which is respectfully submitted. By order, and in behalf of the Board, GEO. H. BABCOCK, Cor. Sec.

THE TIME OF THE PASSOVER.

As there seems to be some diversity of opinion as to the time of partaking of the Passover, some holding that it was the 14th day of the first month, others that it was urer, which forms a part of this report, there | the 15th, I desire to offer a few thoughts in have been ten life directors and one hundred favor of the first position. "In the fourand twenty-two new life members constitut- | teenth day of the first month, at eyen, is the ed the past year. This is a gratifying in- Lord's Passover." Lev. 23:5. The lamb crease. Complaints have been made that selected on the tenth was to be kept until the list of life members published with the the evening of the fourteenth, and was to be Minutes is not complete. These errors slain in the evening. Ex. 12:6. Margin, should be corrected so far as they can be | "between the evenings," or, at the "going pointed out. It will be seen that we have down of the sun." Deut. 16: 6. "And they kept the Passover on the fourteenth day of bers to be constituted by funds which have the first month, at even, in the wilderness of Sinai," &c. Num. 9:5. "And the children without having ever been in the treasury of of Israel encamped in Gilgal, and kept the the Society, or under its control. This Passover on the fourteenth day of the month, seems to us not in accord with the provisions at even, in the plains of Jericho." Josh. of the Constitution, and we would therefore | 5:10. Now, as they reckoned their nights recommend that either the provision be and days from sunset to sunset, commencing made to correspond with the practice, or at evening, it must be apparent to every one who will examine carefully for himself, having this fact in view that they ate the Pastover the night of the fourteenth, and that it was eaten before the day past of the fourteenth. For they were to "kill it in the evering" of the "fourteenth," and to roast it with fire "that night," and to "let nothing of it remain until the morning." Ex. 12:6, 8, 10. "It is the sacrifice of the Lord's Passover? verse 27, the passing over, at midnight of the fourteenth of the angel of death. Now the Lord gave them explicit instructions in the second year, after their release, "Let the children of Israel also keep the Passover at his appointed season." "In the fourteenth day of this month, at even, ye shall keep it past, and in the organization of several new at his appointed season." Num. 9: 2. 3. Now, it being a sin upon any other time, Jesus sent his disciples to a man who was a correct observer of the Paschal law." (Dr. Hale.) Jesus, "desired" to eat that Passover as the liberality of the people would justify. let us not hesitate to do so; but whether by with them, and there can be no question but he selected the "appointed season," one day before Caiaphas the high priest. So Christ not only ate the Passover Supper on the appointed day, but also as the ante-typical Lamb, he shed his blood upon that day: But we find this record in John 19:14 "And it was the preparation of the Passover,

and about the sixth hour," nearly twentyfour hours after the Lord's disciples had been sent to prepare the Passover. So Dr. Hale, in his Analysis of Chronology, Vol. 1. page 67, says, "Near the end of the second century, a violent controversy broke out between the Greek and Roman churches. whether the Passover ought to be celebrated on the 14th day of the Paschal moon with Christ, or on the 15th with Caiaphas." So this in John was Caiaphas and his followers. preparation day, the true preparation day with Christ" being the day before, when the disciples went to make 'ready the Pageover," "at the appointed season," "and in the evening he cometh with the twelve." ac

day of the first month, at even, is the Lords

Illissions.

"Go ye into all the world, and preach the gospel

- "Nothing to do!" in this world of ours, Where weeds grow up with the fairest flowers, Where smiles have only a fitful play. Where hearts are breaking every day.
- "Nothing to do!" thou Christian soul, Wrapping thee round in thy selfish stole? Off with the garments of sloth and sin. Christ, thy Lord, hath a kingdom to win.
- "Nothing to do!" There are prayers to lay On the altar of incense, day by day; here are foes to meet, within and without; There is error to conquer, strong and stout.
- "Nothing to do!" There are lambs to feed, The precious hope of the church's need; Strength to be borne to the weak and faint, Vigils to keep with the doubting saint.
- "Nothing to do!" and thy Savior said, "Follow thou me in the path I tread." Lord, lend thy help the journey through, Lest faint, we cry, "So much to do!" -Baptist Weekly.

DO HOME JOYS AWAIT YOU?

BY ANNIE L. HOLBERTON.

The Summer is past, Autumn wanes, and, though the warm days linger, we feel a chill breath to warn us that Winter is approaching. To us who are blessed with pleasant homes, the thought of Winter is replete with anticipation of cheerful gatherings and happy hours around the glowing firesides where warmth and loving smiles await us, where toil may find a respite, and weary hearts are strengthened for their daily labors. But what of the poor wanderers who have no home in the wide world? the shelterless children who have no father's house to shield them from the pitiless storms? The wintry winds sweep over them, swift messengers of want and misery and death. Just such poor homeless creatures are they who know not a heavenly Father's love. The storms of adversity will surely overtake them, and the winter time of life must bring a burden that must be borne. Thus the tioned but with ridicule and shame. You Father is calling, is waiting to receive them where altar fires burn, if they will only seek a home in his kingdom. Shall not we who enjoy the blessed privilege of the home light of redeeming love, who feel the flame of that each child born is the reappearance of a from wrong, you walk freely around unfetspirits, call in pity to the straying ones today, and strive even more earnestly to gather them into the home circle of spiritual life and light and love?

CONSECRATED LIVING.

The Milton Junction Mission Band held its Anniversary Session August 29, 1882 The opening address, given by Hertha Brightman on "Consecrated Giving," has just come to us, from which we make some extracts, instead of publishing entire

For answer we may go to the Bible. Here we read, how Aaron and Hur upheld the hands of Moses, which otherwise must have fallen and Israel have lost the victory. This ing theme of a girl is her marriage. . The describes our branch of mission work. We are trying to be like Aaron and Hur. hands of those already sent; and when he does call, may he help us to go, fearlessly holding up the truth till it overcomes wickedness in high places, at home or among mother at twenty. Dr. Jessup says such the heathen. We are now striving to hold up the hands of that noble man in the Netherlands, that God's despised Sabbath truth—the testing gospel of to-day—be not overcome in its battle with error. He has sacrificed much for the truth, and stands enter their husband's without any education almost alone in the fight. We must not let his hands grow heavy and fall, and so lose the battle. Hence we come here to-night, yet with gentle, loving hearts, and large ca- men, now among us. God's plan is, "Go our personal work, hoping thereby to enlist anew your prayers and sympathy, as well as your contributions; for prayers and sympathies are as necessary to carry on the great work as money. It is the spirit that accompanied the "widow's mite," that God wants with every gift to-day. Such a spirit will make alive and perpetuate all societies, and impart to their gifts a holy unction. Then, let us remember God wants consecrated gifts. He has taught us this all family. Patiently she bears all till a youngthrough the Scriptures. He would have none of the gold, nor fat cattle, nor spoils of any kind which Israel took from the unconsecrated around them, offered to him. sands of them commit suicide? Mothers, And when Saul allowed Israel to do this he was told that "to obey was better than sacrifice," and was himself rejected from be- ow must feel with all the sympathics kind ing king. This way to us may seem and loving friends can bestow, the heathen "straight and narrow," but God's path for widow hears nothing but scoffs and reproach-

though it be but little, he can make it bring than live under such conditions? Dark as forth a pentecostal harvest.

HEATHEN WOMEN.

A paper read before the Missionary Society.

BY MISS PERIE F. RANDOLPH.

W speak of these, because in their lives they pay the most bitter penalties of heathenism. It is the aim of this paper to, in some way, interest and arrest our attention and sympathies for the missionary work, and es- are to be regenerated, help must come to the they do all the giving. If we do seem to three things are necessary: first, we ought to tals; it must come from women, because nohave an intelligent idea of women in these body else can have access to them. There lands; second, be assured that they need our are many lady missionaries to-day in China, help; third, that we can and must do some thing to aid in removing these superstitions and darknesses. As gleaned from missionaries in these heathen lands, let us strive to catch a glimpse of woman's life from the cradle to the grave. No welcome awaits her entrance into this world; she is her father's shame and her mother's grief; in many places the household weeps forty days when a girl is born. By violent hands often is the frail life crushed.

In India, the habit of killing infants is still practiced to an alarming extent; but the influences of western civilization, and the many missionaries there have done much to lessen the frequency of this crime, and yet reliable statistics show that thousands of female infants perish yearly. In Islam they boast that this crime is nearly eradicated, and yet one man hid himself because of the ill-tidings of a little daughter; and his chief asks would it not be better to bury it in the dust than keep it in disgrace? One of the guished ere the mother-love was born in its daughter, whom he was burying alive, wiped your children, by all these blessed enjoythe grave dust from his beard. The causes ments, God calls you to lend a helping hand of this crime are various: one is the poverty to your sisters who are wives of men that of these people which makes marriage ex- hold all women soulless. Her face should penses of daughters intolerable burdens, but never be seen, and her name is never men-Arab father comes to feel that the grave is who are beloved daughters in your father's the best son-in-law. In certain Indian races house, the light and comfort of home, fafamily pride is the prominent cause; rather ther's pride, and mother's joy, your brother's confine them in solitude than let them marry equals, your minds are fed on noble thoughts, except in high families. Other tribes believe your consciences educated to know right soul formerly in the tribe. If an infant die | tered by bound feet, and protected by civilibefore its seventh day, it does not enter the zation; by all these privileges, God calls you spirit land, and so the addition of a new female is averted. Thus, poverty, pride, and girls, shut up for a few years in an unloving superstition lay hands on the holiest of natural affections. Mothers, what do you think of these things? If the child is spared, her brief life in her father's house is one of misery; shunned and avoided by her father, who you, what divine consolations have been givthinks constantly of her marriage expenses instead of loving her. She is foolishly or capriciously indulged, by an ignorant mother, taught nothing to make her useful and What is the work of this Mission Band? happy, only to pray to the gods to send her a husband before she reaches the prescribed

> In all Oriental countries the one absorbmarriages take place quite as early. An girl married at nine and a half, and grandfulness, and with little hope of happiness, pacities for making and enjoying happy ye into all the world and preach the gospel." homes. The boy husband has a new slave, the mother a household drudge.

obeyings: the daughter obeys her father, the fortable those who are there. Is it possible wife her husband, and the widow her oldest to think of these benighted ones and not son;" and obey among the heathen means pity them? Certainly not. "Faith withsomething; such as the poor slave driven out works is dead;" equally true such pity with the lash. Poor girl, she must not only obey her husband, but his older brothers and relieve the distressed. What will you do? sisters; she is the scapegoat for the entire | Pray you ought, but if you pray every hour er brother brings home his wife, or she is reach head's height, but fall powerless to mother of a little son, when her life becomes the ground. We must do as well as pray. more bearable. Is it any wonder that thou- The two are inseparable in every true Chrissisters, will not these things rouse all our sympathies into action? Lonely as the wid- if you ever stand acquitted before God. It

all these scenes appear, there are many still. depths of degradation that for shame we dare not even mention. In obedience to parents, in the name of religion, young girls are set be mentioned, but it is needless to pursue this sad picture further. What wonder that God make me a woman?" If these nations women who keep the idols upon their pedes-India, Arabia, and other heathen nations, who have left home, loved ones and all, to required." Every privilege and power we enjoy is a divine call to help those less favored. We have the priceless gift of liberty. God says, "Remember them who are in bonds." How precious the consciousness of God's approval in our hearts, and his presence to light up the dark valley of the shadow of death; do we not long that these poor heathen may feel the same? God is speaksome grace or gift of his bestowing. Many of you are mothers, and by that holy love children, God is calling you to help the thousands of your sisters whose arms are empty, because the little defenseless life was extingreatest heathen chiefs is said never to have heart. You who are happy wives, centers of wept but once, and that was when his little loving homes, loved, honored, and obeyed by father's house. Some of you God has called to walk the rest of life alone, who will always wear the widow's robe. What tenderness and sympathy have friends bestowed upon en you, the blessed hope of a glorious reunion; the present help and support of Him who has promised to be a father to the fatherless, and the widow's judge; all these consolations call you to tell these poor bereaved ones like you, that "God loveth whom he chasteneth," that "A bruised reed he will not break." Let us all hear the divine call, obey its voice, and at once conse-Hindoo Shastas say she is marriageable at crate ourselves, and all we have or hope to seven, but should circumstances prevent, she be, to God and his cause. How can we aid While God does not call us personally to may wait till ten. In Syria, where Chris- in this matter? Good intentions are not suftian influences and education are not felt, ficient. We live in an age filled with good resolves, self-directed schemes of reform, Arab paper in 1872 gave the account of a often achieving but little. Sin and sorrow confront us at every turn in life, they touch our sympathies, and move our pity, but we things are not uncommon in and around run hither and thither only seeking to re-Damascus. Think of it! The same country form and soothe. We know it is God's purwhere Paul and the apostles labored so faith- pose to recover the world to himself. All fully, now in such bitter heathenism! These along the centuries he has sought with infinpoor children leave their father's house and ite patience to win back an apostate race. For this, the Son of God laid by his glory or experience, and with no incentive to use- and bore the sins of the world; for the same

You can not all go to heathen lands, and tell them of the loving Savior, but you can Chinese classics say, "A woman has three help send others; you can help make comas only thinks and never uses any effort to and do nothing else, your prayers will never tian life. There are none of you so poor but that you can give something, and must sinful man must needs be so. It is for us to es, censured with the death of her husband. fact, that they who will not share the little

we enjoy, even the poorest of us, with these heathen, and let me seriously ask you the Thousands of heathen women are living in question: "How much owest thou my Lord?" Surely no amount of money can ever repay him for all he has done for us, yet how many of us have done all we could to forward this apart in the temple to lives of unutterable work? Since it is our part of the race that infamy. Numberless such instances might is so severely suffering from heathenism, God calls us to make extra efforts for them. It is just as reasonable to suppose that our they should cry out in despair, "Why did fathers, brothers, or husbands ought to and need every cent we have, share with the Lord, trust him, and there will always be some way provided. Do you know any one suffering because he has been too benevolent? It is only in self-denial that the blessed peace of God is most felt. They spend their strength and lives for these poor | who leave everything and go to distant lands heathen. Each one of us, friends, must to spend their lives for the Lord and his help meet these demands. Christ says: "To work, enjoy the most precious communions, whom much is given, of him will much be and the sweetest influences of the Holy Spirit. Often they say: "I never knew it was so blessed to work for him." "What peace I enjoy!" "I feel he leads me every hour." We may have the same peace, in proportion, as we deny ourselves, to aid this work. Let us be sure we do all we can, for only they are blessed who do what they can. Did we strive as hard to find something to give as would soon be so large a fund that the Misworkers to those heathen lands. My earnest prayer is that God will show us all what we ought to do and give us willing hearts that thrills you, as you care for these dear and ready hands to do any work God calls us to perform.

A BIT OF LOGIC.

Rufus lay at full length on the sofa, and puffed a cigar, back parlor though it was when Mr. Parker reminded him of it, he said there were no ladies present, and puffed away. Between the puffs he talked:

"There is one argument against foreign mission work which is unanswerable; the country can not afford it. Two millions and a half of money taken out this year and sent to the cannibals, or somewhere else. No country can stand such a drain as that upon it, with everything else it has to do. Foreign missions are ruinously expensive."

The two young sisters of Rufus, Kate and Nannie. stood on the piazza and laughed. "O Rufus!" said Kate, "you won't take a

prize in college for logic, I'm sure." "What do you mean, little monkey? And what do you know about logic?"

"More than you do, I should think. Just to work for these poor, ignorant, wayward imagine the country not being able to afford two millions and a half for missions, when just a few years ago it paid over four millions for Havana cigars. Have you thought of that, Rufus?"

"And I wonder how much champagne is a bottle?" chimed in Nannie. "How much i it, Rufus? You know about ten million bottles are used every year. And oh! why, Rufus, don't you know that we spend about six millions for dogs! Something besides foreign missions might be given up to save money, I

"Where did you two grow so wise? Where

did you get all those absurd items?" "We got them at the Mission Band; Kate is secretary, and I'm treasurer, and these figures were all in the dialogue that Dr. Stephens wrote for us to recite. If you choose to call what he says absurd, I suppose you can; but he is a graduate from a college, and a theological seminary besides. I mean to tell him that you think two millions and half for foreign missions will ruin the country; I want to hear him laugh." And then he two girls laughed merrily.

"You needn't tell him anything about it," said Rufus sharply. After the girls ran away, he added thoughtfully:

"How fast girls grow up! I thought those two were children; and here they are with the Mission Bands, and their large words about 'secretaries and treasurers.'

"And their embarrassing facts about money," interrupted Mr. Parker. "Those girls had the best of the argument, Rufus;" and

HINDU WIDOWS.

That the youthful wife or wives of the budding Hindu are very much under the personal jurisdiction of their mother-in-law has always been regarded as a peculiar fact in Indian sociology; but the appalling consequences which result from this arrangement have rarely been brought to light in so forcible a manner as in a case of female suicide which has recently been the subject of inquiry in Bombay. It was proved that the girl, almost a child in age, who had committed the dread act of self-destruction, had been driven to it by the persistent persecution which she had undergone at the ruth less hands of her husband's mother ever since her marriage. In directing the jury, the coroner stated the remarkable fact that by far the largest number of female Hindu suicides are those of women between the ages of twelve and twenty, and it is beyond question that the cause which impels these is not the amount you give, but the spirit ence, just when at an age to reap most enin which you give it. Some say I would joyment from it, is in nearly every case the obey the voice of God, and if, in the spirit of love; our labor and our money is given, ferred to be buried alive with their husbands of them present they have with their husbands of them present they have with the Lord; would be too stingy to divide a large fortune. Contrast what the coroner declared the need of a complete country! give if I were only wealthy. Note this one organized despotism of the mother in-law in

change in Hindu social habits. The only change which would be effectual is for the young Hindu not to bring his wife home to the maternal mansion; but to set up house for himself with his matrimonial partner, according to European custom. This, however, would be such a complete revolution in native habit, seeing that several generations usually live and have their being under the same roof-tree, that centuries would be necessary to bring it about. We should rather, perhaps, look to the ameliorating and humanizing tendencies of the noble efforts of those Christian ladies who penetrate into the secret depths of the zenanas and carry into them the lessons of a higher morality. -Daily Telegraph.

A CRITICAL MOMENT.

I was talking a faw weeks ago with a clergyman at the west who said he returned to his father's house in Boston, and his brother, a son in the family, came in intoxicated; and he said when the intoxicated son had retired, 'Mother, how do you stand this?" "Oh!" she said, "I have stood this a good while; but it don't worry me now. I found it was worrying me to death and I put the whole case in God's hands, and said, '0 God! I can not endure this any longer, take care of my son, reform him, bless him, save him, and there I left the whole thing with God, and I shall never worry again." "The next day," said the clergyman who was talking to me in regard to it, "I met we do to find excuses for not giving, there my brother, and I said, 'John, you are in an ing to every one of you to-night through sionary Board could send many more efficient mother has told me that she has left you with God; she doesn't pray for you any more.' 'Is that so? Well I can never contend with the Lord; I shall never drink

He never did drink again. He went to the far west; and at a banquet in St. Louis given to him, a lawyer just come to the city, there were many guests, and there was much wine poured, and they insisted that this reformed lawyer should take his glass of wine; and they insisted until it became a great embarrassment as they said to him: "Ah, you don't seem to have any regard for us, and you have no sympathy with our hilarities."

Then the man lifted the glass and said: "Gentlemen, there was in Boston some years ago a man who, though he had a beautiful wife and two children, fell away from his integrity and went down into the ditch of drunkenness. He was reformed by the grace of God and the prayers of his mother, and he stands before you to-night. I am that man. If I drink this glass I shall go back to my old habit and perish. I am not strong enough to endure it. Shall I drink it? If you say so I will."

A man sitting next lifted a knife and with one stroke broke off the bottom of the glass; and all the men at the table shouted, "Don't drink! don't drink!"

Oh! that man was a hero. He had been going through a battle year after year; that was a great crisis. What a struggle! I tell you this incident because I want you to know that there are a great many men in peril; and when you are hard in your criticisms about men's inconsistencies you do not know what a battle they have to fight-a battle compared with which Austerlitz and Gettysburg and Waterloo were child's play. -Rev. T. De Witt Talmage.

AMERICAN HOME MISSIONARY SOCIETY.

.Field: Our whole country, comprising 3,025,600 square miles, without Alaska. It is nearly as large as all Europe. Our population by the last census is 50,155,783. 1900, at the present rate of increase, it will be 100,000,000, and in 1925 over 250,000,000. What this vast nation shall be, is being fast decided by the work done or not done now. Foreign immigration, Mormonism, immorality and sin threaten us.

Work: To plant churches and Bibleschools; assist weak congregations; send missionaries; organize new settlements and strengthen older ones on foundations of Christian education, morality and religion. The work is ur ent. "One missionary for every county to save us from barbarism!" is the cry from the Pacific coast, and is echoed

Workers: Last year 1,070 preaching missionaries in 38 States and Territories, supplying 2,568 congregations and 104,308 Sunday-school members, organizing 106 new churches and gathering in 6,032 members. In eleven years 70,128 have been gathered in; 1,018 new churches organized; 468 advanced to self-support and 703 led to build houses of worship. In 57 years 4,259 churches were organized, and over 300,000 members

Wants: The field, the work, the urgent openings, require now not less than \$500,000 annually; and to expand church and Bibleschool work as we ought, calls for \$1,000,000. This cause appeals to Christians, to patriots, to every one who loves. God or man! there-

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THE CHAUTAUQUA

The "Chautauq offers an opportuni for any cause, have of a course at the s the experience the while still pursuing course of theologic tion of some of the country. We can al to Christian laymen may desire to enga forms of evangelical We give below a rec school:

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Certificates from having been received ported to the counse School of Theology. bracing reports from ments, will be subm up of which by the the degree of ${f B}$. ${f D}$ pursuance of this ge arrangement of depa I. Hebrew. Dear of Chicago, Ill. II. New Testame Rev. A. A. Wright, III. Biblical theol

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Dean, L. T. Townse VII. Human Na Abbott, D. D., editor New York. VIII. Literature Wilkinson, D. D., T.

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3. Industrial econ 4. Jurisprudence. Students should in one or two of the col

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THE INTER-SET

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BULTS FOR 56 YEARS.

inci in 1871-82. ULIS FOR LAST YEAR Churches 215 new Bible The for 2,000 achools and Phool Scholars
Off Of The Home Mesonary

estile scount sector ar-Mary Harris Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understand

One scene and season linger vet The first enstamped on memory's page, The last I ever can forget. 'Twas, when the orb of day declined Beneath the many-colored west. I'd seek my mother's knee, and find Upon her bosom perfect rest. And when the stars began to shine

Through all the gathering mists of age,

From out the ether—blue and deep. Repeat the prayer whose opening line Was "Now I lay me down to sleep."

THE CHAUTAUQUA SCHOOL OF THEOLOGY.

The "Chautauqua School of Theology offers an opportunity to those ministers who, for any cause, have not had the advantages of a course at the seminary, to supplement the experience they have already had, and while still pursuing their work, with a good course of theological study under the direction of some of the ablest instructors of this country. We can also recommend the course to Christian laymen, especially to such as may desire to engage in any of the many forms of evangelical work now open to them. We give below a recent announcement of the

Instead of attempting in four years to compass the complete course of study, it is proposed to divide the work of the Chautauqua School of Theology into eight regular, and four special departments; to place each department under the direction of a-dean, its work to be performed by the student a: any time, and without limitation of time; each dean, by correspondence, to direct the casions, apologetic preaching is the poorest reading and study of the candidate, and, after a satisfactory examination, to forward

Certificates from the eight departments having been received by the student, and reported to the counselors of the Chantauqua truths of the gospel by the lips and the lives School of Theology, final memoranda, embracing reports from the four special departments, will be submitted, upon the filling sword of the Spirit, which is the Word of the degree of B. D. will be conferred. In pursuance of this general plan, the following arrangement of departments has been made: I. Hebrew. Dean, W. R. Harper, Ph.D.,

of Chicago, Ill. H. New Testament Greek. Dean, the Rev. A. A. Wright, A. M., of Lynn, Mass. III. Biblical theology. Dean, (name soon

to be announced). IV. Historical theology. Dean, Philip Schaff, D. D., LL.D, of New York. , V. Practical theology. Dean, Luther T. Townsend, D. D., of Boston School of Theol-

VI. Christian Science and Philosophy. Dean, L. T. Townsend, D. D.

VII. Human Nature. Dean, Lyman Abbott, D. D., editor of the Christian Union, VIII. Literature and Art. Dean, W. C.

Wilkinson, D. D., Tarrytown, N. Y. Special courses will also be provided:

Dean, Prof. J. S. Jewell, M. D., Chicago,

2. Elocution. Dean, Prof. J. W. Church. ill, A. M., of Andover, Mass. Industrial economy and trade. Dean

4. Jurisprudence. Dean, ----Students should not undertake more than one or two of the courses at the same-time. It will be possible, by an economical use of time, to complete the studies of the eight departments within four or five years. Persons who have already enjoyed large educational opportunities will be able to accomplish the higher education of women. course in much less time-

For further information concerning the Chantangua School of Theology, the studies of which may begin at any time, address Dr. J. H. Vincent, President, drawer 75, New Haven, Conn.; or Dr. L. T. Townsend. dean, Boston, Mass.; or the Rev. A. H. Gillett, general secretary, Cincinnati, O.

THE INTER-SEMINARY ALLIANCE.

The third annual meeting of the "American Inter-Seminary Alliance" was held this year at Chicago, October 26-29. The Christian Secretary, of Hartford, Conn., speaks of this organization as follows:

This association of the students in the theological seminaries of the various evan gelical denominations in this country, has for its aim "the furtherance of practical interest in and consecration to the cause of home and foreign missions, both as prospective missionaries and prospective pastors." The first meeting was held in New Brunswick. N. J., the second meeting in Allegany, Pa., and the third annual meeting, this year in Chicago. Forty-five semina ries have responded to circulars senr out by a committee appointed to obtain information as to the interest in missions in the seminaries, and it has been found that nine veight men had decided to become foreign missionaries and one hundred and fortvthree to enter the home field, and one hundred and eight more were reported as weigh-Inter-Seminary Alliance as one of the most Of the remainder, 4,510 attended reserva- Christ died for us. There is no telling how wise and effective modern agencies for tion boarding-schools, and 3,998 reservation much God level the world, but we have this point: thrusting the right kind of laborers into the day-schools. Average attendance for the assurance from Jesus, that he so loved it that world's whitening harvest fields." As the year, 5,249.

Hartford seminary has furnished a greater proportion of missionaries than any other seminary, its desire for the meeting to be held here next year we trust will prevail.

WITH the conclusions reached in the following paragraph we most heartily agree. The Sophomores of Lafayette are to be commended for the manly innovation they have made upon a barbarous custom, which has too long disgraced our colleges. Now let others go and do likewise, or better, if they

Civilization has reached Lafayette Collegé, and we are sure that its march is in the direction of Princeton and Yale. There has been some unpleasantness between Lafavette Sophomores and Freshmen, which has not at all had the approval of the classes as a whole. For the purpose of expressing their disapproval of all hazing and their hearty good-will to the incoming class, the Sophohandsomely decorated with flowers and foliage plants; the Sophomore Class President gave a cordial welcome to the new students. and expressed the hope that the precedent set in this reception would be kept up and become a permanent expression of good feeling; the Freshmen Class President responded handsomely, followed by the officers of the other classes, and the President and several college professors. There was music. then cake, ice cream, and a general good something, we say, civilized, not to say Christian, about such an act.

THE BEST PREACHING. - Of all preaching, in our ordinary pulpits, and on common oc and weakest. The minister or the Christian who is constantly defending Christianity is sure to leave the impression that it needs to be defended. The best defense of our-holy religion is the preaching of the great central pews and the common walks of life. The hearts and consciences of men, is an argument which none can gainsay or resist.

PULPIT STILTS.—They are altogether too it: "Pulpit stilts are used to make the minister appear taller. They are artificial. only natural way. High-heeled boots. crutches, stilts, can not easily be concealed."

How to get people to church, is a much discussed question in these days. When Mr. Spurgeon was asked how he succeeded so wonderfully in keeping his church full, he replied, "I fill the pulpit, and let the people fill the pews." Dr. Chalmers told a part 1. The relation between body and soul. of the secret when he said, "A house-going preacher makes a church-going people." And an old divine spoke wisely when he said: "A good example is one of the loudest bells to toll people to church."—Watchword.

CLIPPINGS.

Rochester Theological Seminary has eighteen new students besides those who enter the German department.

Mr. Halloway, an Englishman, has given \$2,000,000 to endow an institution for the

Columbia is mentioned as 25,447; the average daily attendance in the public schools is

The English schools have largely introduced the military drill as a means of exercise. It is taught to all the boys in 1,172

A movement has been started in Cleveland, O.. to establish an institution which shall be known as the "Western Reserve School of Design for Women.'

the Harvard Medical School.

President Carter, of Williams College. compelled the Sophomores to pass a resolution permitting the Freshmen to carry canes. The Freshmen, however, refused to accept a privilege obtained in such a manner.

The safest and cheapest way to educate your boys and girls is to rent or buy a home in a good, Christian, college town, and send mother over to keep house for the children until they graduate. They can not afford to be without home influence.

The Hartford Theological Seminary beforty-five. Large and valuable additions have recently been made to the library, which now contains nearly 25,000 volumes.

theological department has about forty. The salaries of teachers are being raised in him. many places this year, which is as it should The increased cost of living makes increased compensation necessary, and the standard of qualifications is also being raised constantly. Poor teachers can be had in plenty at any figure, but a good teacher and a low salary can not be expected to go to-

The American Institute of Christian Philosophy is to have a course of Winter lectures in New York, beginning in November. Rev. Drs. Patton, of Princeton, Tucker, of Atlanta, J. B. Thomas, of Brooklyn, and Gladden, of Springfield, are among those who are expected to lecture in this course which will probably be delivered in the Broadway Tabernacle.

There is a Manual Training School at St. Louis, in which every pupil has a set of tools mores invited the Freshmen to a reception and a bench for himself. After instrucin Pardee Hall, last week. Both classes tions by the teacher, each one does his work, were there in full numbers, the Hall was it is carefully inspected and the workmanship displayed is suitably credited to each by "marks." The pupils take so great interest in the work that they consider the loss of a single lesson a hardship.

The Christian at Work favors longer vacations for school children, and would have the Fall terms begin November 1st, and the school year close June 30th, thus shortening the time of study to eight months. What the children need most is not longer vacations, but shorter school hours and lighter time, and the students separated. There is tasks each day. The shortening of the school year would make the daily tasks harder, and increase the danger of breaking down, already sufficiently grave. The fact is, our schools undertake to teach too much, and to cram it into pupils in too short time.

At a large meeting of the native gen ry o India, says The Athenaum, lately held at Agra for the purpose of memoral zing the Education Commission against the abolition of the Agra College, the un of 10,000 rupres was subscribed for the purpose of founding cholars tips in the College, and the meof Christian men from the pulpits, in the morialits offered to manage the institution them el es by means of a local Board. The Athenœum mentions this as a sign of the up of which by the student, a diploma and God, enforced by the Spirit of God in the enthusasm on the subject of education now prevailing in the Northwest Provinces of In ia—an enthusiasm that promises more than anything else for the future of that country.

Mr. Rowland Ward sends to the London numerous. Their effect is very bad, and he | Times a list of the fossils recently discovered who uses them is very likely to make a fail- at Charing Cross, in the heart of London, ure. The Christian Register says—and let when the deep excavations were made for all the preachers, especially young ones, read Messrs. Drummond's banking house. The specimens are more than one hundred in number. They include bones of the cave They do not naturally belong to the man. lion, tusks and bones of the mammoth, tusks Digestion, assimilation, and growth are the and bones of extinct elephants, remains of extinct Irish deer, remains of red deer, remains of a species albed to the fallow deer, remains of rhinoceros, remains of extinct oxen from the pleistocene gravels: bones of the horse, the sheep, and the shorthorn from recent deposits.

A new secular and compulsory education act has come into operation in France. The Roman Catholic bishops, without forbidding the attendance of Catholic children upon the schools, warn parents that "Christian" exist, and that in any event they are bound to watch closely over their children's souls. ural inscriptions erased, and lessons beginning without prayer." At Rouen a new Lycee, nearly the first of its kind, has been opened for girls.

The list recently published of candidates who obtained honors at the last examination The school population of the District of of the University of London makes it possible to estimate the progress made by women since the means of higher education in the arts and sciences, as well as languages, were thrown open to them. From this list it appears that no woman took honors in anatomy, materia medica, chemistry, or physiology. Two women took honors in the English language. In Latin one woman's name heads the second class and two others are in the third. In French and German the women more than hold their own, one being first in the first division and five others appearing It is reported that Dr. Oliver Wendell in the third class. A woman also heads the Holmes wants more time for literary work, list in German, and women took honors in and is going to give up his professorship in inorganic chemistry, experimental physics, and botany. The general conclusion suggested by the list is that in science female students can hardly be said to be pre-eminently successful, while in modern languages other than English they have secured far more than the average proportion of honors due to their numbers.

LOVE.—We want the love of God shed abroad in our hearts, and that without measmeasure for love!" That is what we want, love so full that it can not be measured—we Exclusive of the five civilized tribes, the want love—immeasurable, like God's; for he whole number of Indian pupils attending so loved the world that he gave his only Son,

Oberlin has a large increase of students, that the world might have life and have it heard in various directions. Workmen were mainly in the college. There are over 200 more abundantly through the death of busy at fixing decorations and building platstudents now in the classical course. The Christ, and our obedience to the gospel, the forms. But suppose that some of this work perfect law of liberty, which was revealed in | had been done under the auspices of Jewish

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

A LONE SABBATH-KEEPER.

BY ANNIE L. HOLBERTON.

Alone, where the one hallowed Sabbath Only meets desecration and slight; Away from the Church where my youthful heart

Its allegiance to God and the right.

Sometimes my weak footsteps have faltered

As the way seemed uncertain and drear: longed for the clasp of fraternity's hand, Or a voice that would say "Persevere!" Still lone, while the harvest is yielding Golden sheaves for the reapers within.

can only give thanks when He prospers our cause, With a prayer that new fields they may win. would it were mine to contribute. Though most humble the place I might fill, some labor of love, in the service of God.

To be happy in doing his will. Yet something seems silently speaking In the language of peace to my soul Be true to the duty already assigned, And pass steadily on to the goal.

Not lone, for the Savior is with thee, He has known all thy hopes and thy care; The cross may be heavy thou'rt called to endure,

But the burden is lightened by prayer. Not lone while thy heart beats in union-With the Church, which is one in Christ's fold; Though rarely its joys 'tis thy lot to receive,

Let thy spirit not faint nor grow cold. Stand firm in the light of His presence; And the soul that is blessed to sustain A still firmer belief through the long absent years May not count all its struggles as vain.

God's purpose is not thine to question, But the trial is thine to withstand; The night may be dark, but the promise is sure: Live in faith, for the day is at hand."

Oh, no. not alone since through mercy I can feel that my Savior is near. God strengthen my spirit to love him still more, And live only his name to revere!

JESUS AND THE SABBATH.

We give below an extract from a sermon by Rev. C. H. Spurgeon, which we clip from the Sabbath Memorial. We give it for the sake of emphasizing the thought that the most acceptable hallowing of the Sabbath consists in the ceasing from all servile and selfish work, and engaging in the service andworship of God. Also, with the statement that Jesus' explanation of the law of the Sabbath was a decisive confirmation of that law, we most heartily agree. It is difficult to see how any man holding these views can be any other than a Seventh-day Baptist: Jesus did not come to change the law, but

he came to explain it, and that very fact shows that it remains, for there is no need to explain that which is abrogated. Upon schools are to be preferred wherever they one particular point in which there happened to be a little ceremonial involved, namely, the keeping of the Sabbath, our Lord en-The "Univers" alludes to the act as inaugil larged, and showed that the Jewish idea was urating "the experiment of a nation edu- not the true one. The Pharisees forbade cated without religion, the crucifix and even the doing of works of necessity and may think, we believe this effort has been statue of the Virgin being removed, Script- mercy, such as rubbing ears of corn to satisfy very successful. We do not expect to take hunger, and healing the sick. Our Lord persons by storm on this grave subject Jesus showed that it was not at all according to the mind of God to forbid these things. In straining over the letter, and carrying an ontward observance to excess, they had missed the spirit of the Sabbath law, which suggested works of piety such as truly hallow the day. He showed that Sabbatic rest was our success this Summer. not mere inaction, and he said, "My Father worketh hitherto, and I work." He pointed to the priests who labored hard at offering sacrifices, and said of them, "the priests in the temple profane the Sabbath, and are blameless." They were doing divine service, and were within the law. To meet the popular error he took care to do some of his grandest miracles upon the Sabbath day: and though this excited great wrath against him, as though he were a law breaker, yet he did it on purpose that they might see that the Sabbath was made for man and not man for the Sabbath, and that it is meant to be a day for doing that which honors God and blesses men. O that men knew how to keep | belief. the spiritual Sabbath by a ceasing from all servile work, and from all work done for self. The rest of faith is the true Sabbath. and the service of God is the most acceptable hallowing of the day. O that the day were wholly spent in serving God and doing good! pitched we have been pleased with the gen-The sum of our Lord's teaching was, that eral good order. No doubt it is understood works of necessity, works of mercy, and works that Bible instruction is a benefit to any of piety, are lawful on the Sabbath. He did | people, and that all good citizens will give ure. Little Charley, a son of a missionary, explain the law in that point and in others, was asked in a foreign land, how much he | yet that explanation did not alter the comloved Willie, his little brother. He replied, mand, but only removed the dust of tradi- tions, but in each place the people have given gins the year with a Junior class of twenty- "How much do I love Willie?" He paused | tion which had settled upon it. By thus ex- us respectful attention, and many have lisa moment, and said again, "How much do plaining the law he confirmed it. He could tened with great interest. I love Willie? I don't know; I haven't any | not have meant to abolish it or he would not have needed to expound it.

storekeepers, would the pious church goers, or the puritanical Law and Order Society, or the religious journals have remained si lent? Indeed not! Denunciations would have been heard in all quarters, and the avaricious and un-Christian Jew would have been abused without stint."

There are some Seventh-day Baptists in Pennsylvania who can bear witness that stronger weapons than denunciations have been used against persons for the commission of less grave offenses than those mentioned above. Could the citizens of Pennsylvania more fittingly celebrate the founding of their great State, or their beautiful city of "Brotherly Love," than by so amending their Sunday Laws of 1794 as to grant to the law abiding Jews, and Seventh-day Baptists of the State, the liberty of conscience guaranteed by the supreme law of the

On Sabbath, Oct. 21st, the ministers of the various synagogues in Philadelphia preached sermons appropriate to the approaching celebration, in which their loyalty to, and love for, the State, was strongly set forth. The sermon of Rev. S. Morais closed with the following brief and beautiful peroration:

"Upon-this Sabbath, preceding a week which will form an epoch in the annals of our State, I blend with thanksgivings my heart's solemn prayer. I pray for the unceasing duration of our Commonwealth. May honesty be its sentinel, liberty its fortress, humanity its star spangled banner! Then will choice blessings from the Universal Father and God be copious and lasting."

THE SEVENTH-DAY BAPTIST GOSPEL TENT.

The following letter, from Bro. Wheeler to the Daily Republican, Emporia, Kau., sufficiently explains itself:

"What success with your meetings?" This question has been asked very often. To answer it is the purpose of this article.

There are two direct lines in which the Christian minister works:

1. He teaches the sinner how to get rid of his sins and be saved through Jesus Christ. 2. He teaches the truths of the Bible, that

the converted may be established, and that the religious world may be held to the commandments of God.

Both these lines of work are constantly combined, but according to circumstances sometimes one will prevail and sometimes the other. Seventh-day Baptist ministers work in this same way, as is common with ministers of other denominations. In especial efforts for a revival of relgion, the tirst line of work is the most prominent. Those keeping the Seventh-day Sabbath are much interested on this Subbath question. They attach an importance to it that does not appear at first thought. Hence in the present condition of the religious world, it must be expected that the Sabbath will receive marked

attention in the gospel tent. Within the past three months this tent has been erected in Marion and Florence, Marion county, and in Emporia. However others Whoever becomes properly interested therein will think it over, and look at it in all its bearings. Many of our ministers once kept the first day as the Sabbath. Some of them studied the matter months and even years before changing their practice. Now as to

1st. Hundreds who never before gave the subject a passing thought have had their attention called to it in a way which they will not forget.

2d. Many who formerly thought very lightly of the question are now considering it very

3d. Many are thoroughly convinced, and will give their influence for the Seventh-day. although they may neglect to keep it.

4th. Some seem about ready to change to the Seventh-day Sabbath.

5th. Out from all these classes there are those who will eventually change their practices, and work to lead others to the same

6th. We have put in circulation about 20 000 pages of Sabbath tracts. A portion of these will be read and will do good work now and for years to come.

In the three towns where our tent has been their influence against any disturbance Florence furnished us the largest congrega-

S. R. WHEELER.

A brother from Indian Territory writes THE Jewish Record, speaking of the prep- that he is fully persuaded to keep the Sabing the comparative claims of the home and school the past year has been 8,508. Of that whosoever believeth in him should not arations which were made in Philadelphia, bath, and wants to do all he can to spread. foreign fields upon themselves. Dr. Jessup | these 468 were in attendance at Carlisle, | perish, and he commends his love to us, in | for the celebration of the bi-centennial of the truth. Another, from Otsego county. of Beirut, Syria, writes: "I regard the Hampton, and Forest Grove training schools. that while we were yet sinners, in due time the landing of Wm. Penn, makes this good N. Y., who has recently embraced the truth respecting the Sabbath, asks for tracts to assurance from Jesus, that he so loved it that Last Sunday the busy notes of preparadistribute among his friends. Thus the he gave his beloved Son as a ransom for it, tion for the approaching festivities were work goes on.

The Subbath Becorden.

Alfred Centre. N. Y., Fifth-day, November 9. 1882 REV. L. A. PLATTS. - - EDITOR.

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

NATIONAL THANKSGIVING DAY.

By the President of the United States of America.

PROCLAMATION.

In accordance with the custom of the annual observance, which is justly held in honor by this peo ple, I, Chester A. Arthur, President of the United States, hereby set apart Thursday, the 80th day of November next, as a day for public thanksgiving. The blessings demanding our gratitude are numerous and varied. For the peace and amity which subsists between this republic and all nations, of the world for freedom from internal discord and violence; for the increasing friendship between the different sec tions of the land fof liberty. justice and constitutional government; for the devotion of the people to our free institutions, and their cheerful abedience to mild laws; for the constantly increasing strength of the republic, while extending its privileges to its fellow men. who come to us for improved means of internal communication and increased facilities for intercourse with other nations; for the general prevailing health of the year; for the prosperity of all our industries, the liberal return for mechanicis toil. affording a market for the abundant harvests of the husbandman; for the preservation of the national faith and credit: for the wise, generous provisons to effect the intellectual and moral education of our youth; for the influence upon the conscience of restraining and transforming religion, and for the joys of the home; for these and many other blessings, we

Wherefore, I recommend that the day above designated be observed throughout the country as a day of national thanksgiving and prayer, and that people ceasing from their daily labors, and meeting in accordance with their several forms of worship. draw near to the throne of Almighty God, offering to him praise and gratitude for the manifold good ness he has vouchsafed to us, and praying that his blessings and mercies may continue. And I do further recommend that the day thus appointed be made a special occasion for deeds of kindness and charity to the suffering and needy, so that all who dwell within the land may rejoice and be glad in the season of national thanksgiving. In witness where of I have hereunto set my hand and caused the seal that for the purpose of mutual edification the gospel. (Note Romans, 1:14, 15.) Paul's the year of our Lord, one thousand eight hundred and eighty-two, and of the independence of th United States, the one hundred and seventh. SEAL. CHESTER A. ARTHUR.

FREDERICK T. FRELINGHUYSEN,

Secretary of State.

LAST week we published a short article on the Mormons, since which, the daily papers give accounts of refusals, on the part of the guage there used.

A BROTHER writing to this office, recently, says: Consider me a regular subscriber to everything that you publish, including ing will be material and phenomenal, and tracts; and it would be an accommodation to me if you would occasionally send me a bill for the same. We should be glad to accommodate a thousand more regular subscribers of that kind.

DURING the past few weeks we have had an opportunity to observe the diligence which men use to procure their own or some friend's election to some courted office in the gift of State, county, or town. These ob servations ought to throw some light upon the Christian's duty as set forth in the words of an Apostle, "Wherefore the rather, brethren, give diligence to make your calling and election sure."

THE pathetic appeals which have lately been made, from both the hustings and the press, to the temperance people not to vote the temperance ticket, and the direful prophecies of evil sure to result from such "folly," uttered by men of "wisdom" in such matters, are pretty clear indications of the important place which the temperance question has come to occupy in the politics, present and future, of our nation.

WHILE this number of the RECORDER is going through the press, the sovereign voice of the people, in several of the States including New York and Pennsylvania, is being uttered, with what results, of course, it is impossible to state. From all appearance, all political "bosses." and party leaders "for party's sake," are likely to hear some things which it would be well in the future to heed, if, indeed, there is to be any future for such as they.

THE sad intelligence comes to us that Eld 8. S. Griswold died at his home in Hopkinton, R. I., last Thursday, Nov. 2d. The mere mention of his name brings before the mind of almost every reader of the RECORD-ER his familiar form and genial face. How we shall miss him at all our public meetings! Our heartfelt sympathies are extended to the little church he has so long and so faithfully liberal reduction in favor of the public from served, and the dear wife and daughter bereft of a husband and a father. We presume that

REMEMBER that the SABBATH RECORDER the book may also be used by members of will be sent from this time until Dec. 31, 1883, to any new address, on receipt of \$2.

Special attention is called to two communications published this week, one from Bro. Velthuysen, and the other from Idaho Territory. The former gives encouragement to the weary worker for truth, at a time when it almost seems as though men's hearts were steeled against it. The latter is a request for a word of kindly Christian counsel, which will cost him who gives it but little, and which, it is said, will be "as good as a sermon" to those who receive it.

SOME QUESTIONS. >

A correspondent writes from Emporium, Pa., that he has received a copy of the SAB-BATH RECORDER, and propounds a series of questions, which he wishes to have answered through the RECORDER. We give them in their order as follows:

1. I notice that there are a number of persons mentioned in the RECORDER, by the name of Babcock; I wish to ask why they, or any one else, belong to the Seventh-day

answer for themselves. In the meantime credence. It is evident that some of those we may speak for others in general. The who were "scattered abroad" from Jerusa-Seventh-day Baptists find the doctrine of lem, came to Rome, filled with zeal for the immersion taught in the New Testament; hence they are Baptists. They find the Old after the victories of Pompey in the East. Testament clearly teaching that the "Sev enth-day is the Sabbath;" they find the New Testament frequently speaking of the Sabbath as a well known institution and do not anywhere speak of its change to the First-day, or of its abrogation. They Grecian rather than of Latin character. The are, therefore, Sabbatarians. They believe proud, dominant race, was the last to accept and for more efficient work for Christ in the letter to the Romans, written from Corinth, world, Christians of like precious faith should be united in covenant relations; hence they "belong to the Seventh-day Baptists." 2. What is the difference between Seventh-

day Baptists and Seventh-day Adventists? Answer-It is not practicable to state all the differences in full. The following are the principal points: 1st. Seventh-day Bap-Seventh-day Baptists do not hold. 3d. The Adventists teach that the kingdom of Christ is yet to come, that Christ's second appearthat it is likely to occur at any moment. Seventh-day Baptists hold that Christ's reign is spiritual, that it began in the hearts and lives of the first believers, and that it will be consummated when every knee shall bow to Him and every tongue shall confess that he is Lord. These differing views grow, mainly, out of different modes of interpreting the Scriptures. The Adventists interpret everything literally, Seventh-day Baptists recognize the fact that Scripture language is often highly figurative and must be interpreted ac-

3. Who among the Gentiles (not Jews) founded the first Seventh-day Baptist society; and when was it done?

Answer-The question seems to imply that the Gentile Christians originally kept the ganism, transplanted Judaism, and the either side, like shelves from floor to ceiling. in the history of the church, a portion of ligion, came the simple gospel, planting an them separated from their brethren and constituted a Seventh-day Baptist society. The reverse of this is the truth. Jewish and Gentile Christians were originally Sabbath keepers. Sunday keeping came into the church by degrees, under a variety of circumstances, brought about by a combination of causes. But it was not called Sabbathkeeping for more than a thousand years from the time of Christ and his Apostles. We can only state the facts here. If our correspondent or any of our readers desire the fuller history of this subject we shall be glad to furnish them with tracts which treat it more completely.

THE ERIE COMPANY'S COMPLIMENTS TO THE PUBLIC.—Under the general railroad laws of the States of New York, New Jersey, and Pennsylvania, the New York, Lake Eric and Western Railroad Company is authorized to charge from three to three and one-half cents per mile for carrying passengers. In deference, however, to a growing desire on the part of its local patrons for a lower rate of fare for those who have occasion to travel frequently for purposes of business, visiting or pleasure, the Erie Company has placed on sale at its principal stations, from Nov. 1, 1882, "1000-mile tickets," at a rate of two cents per mile-a very its legal rates. Ordinarily these tickets are only available for use by the individual to

the family, the conductors detaching coupons corresponding to the number of persons traveling together, and the distance traveled. In similar manner, if a mileage book is purchased by a business house or firm, it may be used by any member or rep resentative thereof traveling at its expense, but not by more than one at a time. The Erie Company has also allowed a very liberal time within which purchasers of the mileage books may use them up—a whole itively identified as physical mementoes of the worn stone stair-way, leading from these of every household and business establishment from end to end of the road will now be able to travel more and for less money tion places the scene of Paul's final impristhan ever heretofore.

Communications.

"But let your communication be. Yea. yea; Nay. nay: for whatsoever is more than these cometh of

RESTING ABROAD.

BY THE CRAM CLUB.

No. 22.—Early Christian Rome.

The exact date at which Christianity was introduced at Rome, is unknown. The traditions concerning Peter as the founder of Answer-The Babcocks can doubtless the Church at Rome, are not worthy of new faith. Many Jews were settled there These formed the natural starting point for Christianity; although there is evidence that there were also Greeks among the Christians at Rome, at a very early day. In deed, the early Christianity at Rome was of three years before his visit to them, indicates that Aquila and Priscilla whom he met at Corinth, Acts 18: 2, were among the earliest and most prominent Christians at Rome. Paul's letter, and his subsequent visit and suffering, form the first permanent entrance of the Church at Rome into history. No city has had so prominent a place, or so tists hold the doctrine of the immortality of extended an influence in the history of Chrisfaithful, to comply with the requirements of the soul. The Adventists deny it. 2d. The tianity. Rome, as it then appeared, was as Adventists teach that there are still certain unlike the Rome of to-day as the infant special spiritual gifts in the Church, which | church of the year 60 A. D., was unlike the effete and decrepit Romanism of 1882. The city was much larger than now, and unprotected by any outer wall. Within a circle of twelve miles, two millions of people were crowded. The streets were very narrow, and the houses very high, and crowded like the poor "tenements" of London and New York. About one half of this immense population were slaves. Slavery and a despotic aristocracy made almost infinite social distinctions. Thousands even of the freedmen cupations were in the hands of the slaves who toiled and wrought for the Emperor, the Senators and the Nobles. Extremes of poverty and wealth, luxury and suffering, ignorance and culture, abounded. Rome was cosmopolitan; all nations and religions were there. It was modern London, exaggerated, us to misery, vices, and follies. Into such a mass of Grecian and Roman Pa- feet wide, and six or seven feet high. On nameless minor forms of religion and irre- are the graves, each closed by a marble slab. influence which now mingles with every according to the height of the gallery. These heart-throb of the world. There were no run in every direction without any specific church buildings then, and those which order, "a mighty maze and all without a now are, belong to a subsequent period. plan." At intervals are rooms larger or The "Pantheon," great temple for all the smaller, used as chapels, or in connection gods, was then in its glory. In 609 A. D. with the graves of Popes, or other notables. it was consecrated as a Christian Church, There are from three to five "levels," the by Pope Boniface IV. Although despoiled lowest being fifty feet under ground. All of its pristine beauty, it retains ancient these are cut in a volcanic rock. Niches for characteristics, unifing the past and the burial lamps, and rude inscriptions, mostly present in an unusual degree. Standing indicative of hope and the resurrection, are within it, witnessing the Sunday afternoon found upon the walls and marble slabs. services, hy no means free from Pagan ele- The darkness is intense. The air is sepulments, one scarcely recognizes himself; and chral to the last degree. We must move in unconsciously questions whether he is an- single file, guides leading. At last, after cient, or modern, pagan, or Romish, or miles of this wandering, we come out into Protestant; a part of the 19th century, or the hot sunshine, as into another world. It an uncertain shadow flitting between the is a weird and fascinating experience, and pre-Christian ages, with their myths, and you feel more nearly akin to early Brethren the date laid down in his pocket diary.

Rome. Following the chronology of Cony- sometimes in their hiding places. Careful beare and Howson, he reached Rome in the computation gives the extent of the Cata-Spring of 61 A. D., and was acquitted and combs about Rome; as 615 acres; total length A. D. In the Spring of 68 A. D., he is been made here since the fifth century. again in prison at Rome and is executed during the following Summer. During his first imprisonment, he was treated with great consideration. It is evident that he was

dwell in his own hired house, to receive his tion about 80 A. D. was celebrated under friends, and to preach the gospel. There is Titus, by gladiatorial combats for 100 days, the "prisoner of the Lord," whom he re joiced to preach, though in bonds.

Few things now remain which can be posthe early days of Christianity in Rome. We visited the Mamertime Prison, where tradionment. It is one of the oldest structures in Rome: an inscription purports that it was restored 22 B. C. It consists of two chambers, the lower of which was originally reached only through a circular "man-hole" in the stone floor. The lower chamber is 19x10 feet and a little more than six feet high. We know that the tradition is only a mediæval one, and that it includes Peter as a companion prisoner with Paul. We laugh at the idea that the spring of water in the floor of this lower chamber was set flowing by a miracle, that Peter might baptize his jailors. Still one is inclined to accept the possibility, that in this or a similar dungeon in this vicinity, the great Apostle to the Gentiles may have lingered, while he wrote, "I am now ready to be offered." History is certain that Jugurtha died here of starvation and suffering, as did other foreign enemies of Rome; and Sallust describes the prison in connection with the Execution of the Confederates of Cataline. We walk over the original pavement in the uncovered Forum, and out on the Appian way, knowing that we see the ruins of things which Paul saw in their glory, if our feet do not touch the very same stones on which he trod. We look upon the crowds in the market-places, and wonder if he preached Christ to similar crowds of common people.

venture to visit Rome, in July, you must not by, we, seeing Rome above ground, the desire to see the burial places of the early Christians, grew too strong to be resisted. These ancient cemeteries of the Christians date from the close of the first, or early in the second century. Burial was not permitted within the city; hence the Catacombs are outside the Aurelian walls, the greater number being along the Appian way between the first and third mile stones. Jerome is quoted describing them as follows:

"When I was a boy receiving my education in Rome, I and my school-fellows used on Sundays, to make the circuit of the sepulchres of the Apostles and Martyrs. Many a time did we go down into the Catacombs. These are excavations deep in the earth, and contain, on either hand, as you enter, the bodies of the dead, buried in the wall. It is all so dark that the lauguage of the prophet (Ps. 55: 15) seems to be fulfilled, 'let them were paupers, while the useful arts and oc- go down quick into hell," &c. (Com. on

Put on your overcoat, with extra "wraps" about your neck; take a little wax torch, that will give light enough to make the darkness visible, and come with us. The first "level," or story, is twenty-five or thirty feet under the surface of the corn-fields above. The galleries are only three or four There are five to twelve, one above the other in Christ who made this underworld wherein Paul forms the central figure in the ear- to lay their dead, and fled hither in times of liest stage of the history of the Church at persecution for safety, and who were slain

returned to Macedonia in the Spring of 63 of galleries, 545 English miles. Burial has Another memorial, connected with early Coliseum. During times of persecution

special significance in the words "Because in which 5,000 wild beasts were slain. It that for the hope of Israel I am bound with then had seats for 87,000 spectators. Under this chain." Acts 28:20. But all this was but the lower tiers of seats were the dens for "a light affliction" to him who was already wild beasts, and the dungeons for criminals who were condemned to fight or to be thrown to the beasts. To be a Christian in those days was to be a criminal. We looked upon dungeons to the arena, with reverent awe, knowing that, despite changes, we saw the place made sacred by the willing feet of those who went gladly to die upon the sands of the arena, as to an altar; and we were glad to know that Pope Benedict XIV. (1740-58) consecrated the interior to the "Passion of Christ," because the blood of the martyrs had so often flowed there. This consecration stopped the work of demolition, and subsequent Popes, especially Pins IX. took steps to protect the falling ruins and to restore prominent portions. To the writer it seemed a sacred shrine of Christian faith, rather than a relic of pagan cruelty

SOUTHERN ILLINOIS YEARLY MEETING.

The Yearly Meeting of the Seventh-day Baptist Churches of Southern Illinois convened by appointment of Eld. M. B. Kelly. Moderator, with the Villa Ridge Church, Oct. 20th, at 11 A. M.

The Introductory Discourse was delivered by Eld: Leman Andrus.

After the sermon, the Moderator appointed committees as follows:

On Religious Exercises-Wm. Stringer, Dr. J. H. Celly, Mrs. M. S. Wardner. On Permanent Organization-J. P. Hunting, W. R. Potter, Dea. Richardson.

Adjourned.

The Religious Exercises, arranged by Committee and modified somewhat by request of Most of our advisers said, "Even if you some appointees and the absence of others, were presented as follows, nearly every disgo into the Catacombs." As the days went course being preceded by a season of prayer and followed by conference and singing:

PROGRAMME

Sixth-day evening, preaching by J. L. Huffman. Sabbath morning, preaching by Dr. F. F. John-son, followed by celebration of the Lord's Supper, administered by Elders Andrus and Huffman.
Sabbath. 2 P. M., Sabbath-school, conducted by W. R. Potter.

Sabbath evening, preaching by J. L. Huffman. First-day morning, preaching by J. L. Huffman, First-day evening, preaching by J. L. Huffman,

The Meeting met in business session at 61 P. M., 21st, when the report of the Committee on Organization was presented as fol-

Your Committee on Organization report by nominating to the judgment of the meeting, for President, F. F. Johnson; Vice President, C. W. Threlkeld; Secretery, Mrs. M. E. Rich.

J. P. HUNTING. W R. POTTER. DEA. RICHARDSON,

On motion, the report was received and

On motion, M. B. Kelly was appointed Financial Secretary.

F. F. Johnson, the Moderator, appointed as Committee on Arrangements, J. P. Hunting, J. H. Kelly, and W. R. Potter. Adjourned. The Yearly Meeting met on the call of the

President, F. F. Johnson, on First-day, at 6.30 P. M., when the following report was Your Committee to Arrange for the next Yearly

Meeting respectfully report: Place, Stone Fort; time, Nov. 9, 1883, 10 A. M.; Introductory Sernion, Rev. W. H. Ernst; alternates, Rev. J. L. Huffman, Rev. J. P. HUNTING. Com. J. H. KELLY, W. R. POTTER, On motion, the above report, together with

special subjects which they assigned, and which were adopted item by item, was received and adopted, and the Meeting adjourned to the place and time as above. All persons to whom subjects were as-

signed for the next Yearly Meeting, will receive notice promptly by post. The singing was conducted by W. R. Potter, who also presided at the organ.

At the close of the Meeting a collection for missions was taken, amounting to \$8 37. LIST OF DELEGATES.

Jackson Centre, Ohio-Rev. J. L. Huffman, Dea. Stone Fort-Rev. F. F. Johnson, Mrs. Eliza Johnon, B. F. Ensminger, Mrs. Emma Lewis, Mrs. Kit-y Grace, Mrs. Elizabeth Joyner, Mrs. Mary J. Grace and Dr. J. H. Kelly and wife of Eddysville. Ill. Villa Ridge—M. B. Kelly and wife, Dea. Richardson and wife, Dea. Stringer and wife, Mrs. M. S. Wardner, Mrs. J. P. Hunting, and Wm, Stringer. Farina-Eld. Leman Andrus, W. R. Potter, Mrs. K. T. Potter, Mrs. M. E. Rich. Mrs. M. E. Rich, Secretary.

The meeting, of which the above report is as nearly correct as we can render it, deserves notice and comment from an abler pen; but as we review it, the whole course of services, Christian Rome, must not be forgotten: the with the social opportunities that intervened, further particulars will be furnished in due the face of the ticket; but in the case of the head of a family purchasing a mileage book, two soldiers. Still he was permitted to the Amphitheatrum Flavium. Its comple-

ity, Then, Loo, 1 the religious serv preaching, spoked to licur the words which were interes to say powerfully, other of the visition sion was well atten erately full on Six and more at each s the last, on First d overflowing with ea ers. A delightfu harvests has blessed ity, as well as others the continued serv sult as all must wis of that people at 1 them a very Bethel of the entire dele was good for us to 1 we hope that any h of truth in the past by the spirit of lov grants freely to his?

"WHAT SHALL It is the ever-pres

anxious Christian w from pulpit and pew er, toiling through pleading with men their souls, and wr of darkness, that wo fort, asks it, with a can know. The m long years, for the w her very life, to sow less soil of strong suatched away by the a pathos born only in of a mother's heart. thropist, toiling to f the slave-chains of oftentimes dispairs brighter day, for whi and his life. Then v discouragement do on us: "What shall all my labors vain? harvest?" And how send up the sad reply clear discouraged." A Elijah like, we retreat in the "wilderness." all is going wrong, ar our message. I wish well as never to forge to sow the seed, and ble for the harvest. once in a way that ha me ever since. Unde Young Men's Christia labored some in a neighboring village, w accomplished. Every So cold; so skeptical, element in which we l friends on returning, no more. It seemed clesiastical ice-house. dom in preaching, a done. I felt discour sure, I was doing no g two years, when I was pulpit for several w there I learned that a to the Savior, within a a bright experience, as fering herself for bapti conversion, under G preached by Mr. Gardi about "Christ at the very time when I felt good to preach there tried to be faithful i double assurance that the harvest, and that t to come in God's on goeth forth, and weeps seed, shall doubtless a joicing, bringing his

Mr. Wm. Richardson the wealthy Hanson Ba lyn, has just purged h scandal of Sunday-brea church and denomina Being rich, and wishin time last Spring he em ber of workmen on the provements vinch he t done sowell any other The tal for offense, Shires I Shakaralani Editione Service E

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Leman Andrus. the sermon, the Moderator appointed es as follows:

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W. R. POTTER,

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presided at the organ. e of the Meeting a collection sattaken, amounting to \$8.37.

GER OF DELEGATES. Olio_Rev. J. L. Huffman, Dea.

W.F. P. Johnson, Mrs. Eliza John-inger, Mrs. Emma Lewis, Mrs. Kit-

Elizabeth Joyner, Mrs. Mary J. Grace Kelly and wife of Eddysville. III. E. Kelly and wife, Des. Richard-Stringer and wife. Mrs. M. S. J.J. Hunting, and Wm. Stringer. Colony Andrus, W. R. Potter, Mrs. E. K. E. Rich. ME LO B. RICH, Co., Say,

of which the above report is we can render it, deserves ment from an abler pen; but the whole course of services. ortunities that intervened feat to the delegates, and residents, we believe. We Colectiation lears great to the church and The Continue of the

ity. Then, too, the interest manifested in ing that which says The first day of the It was one of those right good times when boiler, fitted up a new dye-shop, put in all sion was well attended, the house being mod- loving Baptists. erately full on Sixth-day evening, and more and more at each succeeding service, until at the last, on First day evening, it was really overflowing with eager and attentive listeners. A delightful season with abundant of the entire delegation, when we say, "it was good for us to be there," and also, when we hope that any hindrance to the progress of truth in the past will be speedily removed by the spirit of love and truth which God

grants freely to his faithful ones.

"WHAT SHALL THE HARVEST BE?" It is the ever-present question, with the record: anxious Christian worker. It comes alike from pulpit and pew. The faithful preacher, toiling through weary months, in earnest pleading with men about the welfare of their souls, and wrestling with the powers of darkness, that would thwart his every effort, asks it, with a heart-yearning that few can know. The mother, praying through long years, for the wayward boy, and giving her very life, to sow good seed upon thankless soil of strong hearts, only to see it snatched away by the evil one, asks it, with a pathos born only in the deepest chambers of a mother's heart. The Christian philanthropist, toiling to free his fellow-men from the slave-chains of dissipation and vice, oftentimes dispairs of ever beholding the brighter day, for which he gives his labor, and his life. Then with what heart-sinking discouragement do the questions press upon us: "What shall be the outcome? Are all my labors vain? Will there be no good harvest?" And how often does the heart send up the sad reply: "It's no use." "I'm clear discouraged." And with such a burden. Elijah-like, we retreat to our "juniper tree" in the "wilderness," with the feeling that all is going wrong, and that nobody heeds our message. I wish we might all learn, so his confession of faith in the main points well as never to forget, that our part is only to sow the seed, and that God is responsible for the harvest. I learned this lesson once in a way that has made it a blessing to me ever since. Under the auspices of the Young Men's Christian Association, I had labored some in a "feeble church," of a neighboring village, with little signs of good accomplished. Everything seemed shut up. So cold, so skeptical, so thankless, was the element in which we labored, that I told my friends on returning, that I could go there no more. It seemed too much like an ecclesiastical ice-house. I could have no freedom in preaching, and my full duty was done. I felt discouraged, and was almost sure, I was doing no good. So it rested for two years, when I was called to supply that pulpit for several weeks. On returning there I learned that a young lady had come to the Savior, within a few weeks, who found a bright experience, and blessed hope. Offering herself for baptism, she attributed her conversion, under God, to the sermon preached by Mr. Gardiner two years before, about "Christ at the door." That was the very time when I felt that it was doing no good to preach there. Since then I have tried to be faithful in sowing seed, with a double assurance that God will take care of the harvest, and that the harvest is certain to come in God's own time. "He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

GRATIFYING.

Mr. Wm. Richardson, a wealthy deacon of the wealthy Hanson Baptist Church, Brooklyn, has just purged himself of the terrible scandal of Sunday-breaking, which is, to the church and denomination, very gratifying. Being rich, and wishing to be richer, some time last Spring he employed a large number of workmen on the streets, making improvements which he thought could not be done so well any other day of the week. This was his offense. Now he is restored, which is also gratifying; and this is how it was done. Says the Examiner of Nov. 2d,

other of the visiting ministers. Every ses | Articles of Faith, especially to the Word-

FROM BRO. VELTHUYSEN AND DAUGHTER

While we were in Milton Junction we made an acquaintance, which seemed quite interharvests has blessed the friends in that local- esting to us and we think it will be so to all ity, as well as others of our people, and should our people. Late in the evening of Sabbath, the continued services of Eld. Huffman re- 9th of October, we found at Elder Ward- Dodges Creek in the west part of the county. the North-Western Association, in which he of that people at heart, it will surely be to with the Sabbath-keepers of Holland; he was gles were recounted by Dr. Maxson. and them a very Bethel. We express the mind told of in Milton by Prof. Whitford. Our hearty congratulations were offered, for the Kentucky, Southern Illinois, Texas, and Daconversation was somewhat imperfect, be- success which has crowned manly toil, and cause he could not speak English, and we, although understanding German, could not answer him very well in his own language. munity. Tears of sympathy were shed 6th. Prayer was offered by P. M. Barber, 2d, in But we heard enough to rejoice us in the at recall of the shadow that crossed the the interest of foreign missions; 7th. A sewondrous ways of the Lord and to make it a subject of communication to them that love the commandments of God. In substance, Mr. Kiehl, that is the name of our German brother, gave us the following by President Allen, and all went away, re-

Some years ago a young man of nineteen years, named J. Stagnowski, member of the Lutheran Church in Germany, became converted by means of the preaching of a faithful minister. By the reading of the Bible he saw afterwards that baptism of children was not God's holy ordinance of baptism, and so he got anxious to be baptized. His wishes were fulfilled, and he be came a member and a pastor of the Baptist Church in Germany. By studying the Bible he found in the same way, viz., without instruction by man, the Sabbath of the Lord. He had never heard of any Christian Sab bath-keepers. Seeing the truth and embracing it was with him one and the same thing. He preached now the loveliness of God's holy commandment and was soon expelled by the Baptists. Since he went his own way preaching, by word and writings, the truth dear to his heart. And his labors were not in vain. Not less than a thousand Germans did embrace the Sabbath of the Lord, as a consequence of his testimony. They are living now partly in Germany, partly in South America, partly in Milwaukee, Wis. The brother who told us these particularities is living in Milwaukee. He is a furniture maker, using all the time he language. His church in Milwaukee counts fifty members. As far as we understood and we asked to know it somewhat exactly, quite agrees with ours.

Mr. Kiehl gave us copies of some of his the Lord's Supper, and was very glad by our acquaintance, so was Elder Wardner, and we all in Milton Junction. Sabbath afternoon he went with us to Milton, where he assisted-

I hope to find opportunity, having returned to Europe, for making acquaintance with Mr. Stagnowski, and to send then some report to the RECORDER. Methinks every one of our friends will offer thanks to God for the rich blessings bestowed on the labor of a single man to spread the truth.

The address of Mr. Kiehl is, Mr. Gottfried Kiehl, 881 Tenth St., Milwaukee, Wis. Mr. Stagnowski is pastor of the Apostolic Christian Church at Konigsberg, Prussia.

G. VELTHUYSEN. SARAH VELTHUYSEN.

Dome Mews.

New York. ALFRED CENTRE.

Improvements in the way of building are quite noticeable. Two dwelling houses are being raised this week, one for Mr. J. G. Burdick and one for Mrs. John B. Cottrell. Two stores in the Burdick block are now occupied, the first by the firm of A. E. & W. H. Crandall, and the second by the firm of Burdick & Green. The remaining portions of the building are rapidly approaching completion.

The First Church has given its pastor, Eld. C. M. Lewis, a release for one month. from all other duties, in order to work up what seems to be a promising interest in Elm Valley, six or seven miles from here.

A large and enthusiastic prohibition mass meeting was held in University Chapel last evening, Thursday, Nov. 2d. The Agent of age. the New York State Temperance Society delivered an eloquent and logical address, calling upon the temperance people to vote as they believe and pray, for the cause of temperance. The Male Voice Glee Club of the University enlivened the exercises with appropriate music. There is a strong suspicion hereabouts that "old Allegany" will poll a heavy prohibition vote next Tuesday. We shall see.

A GOOD TIME COME.

the religious services, both conference and week is the Lord's day, or Christian Sabbath, friends and neighbors meet to recount the new machinery on their first floor, and alpreaching, spoke well for them as desiring and is to be kept sacred to religious purposes scenes of days gone by, and to recall the to hear the words of blessedness and truth by abstaining from all secular labor and memories of trials endured, sorrows borne,

Seventy-five years ago, the father of Mr. Crandall, known through the country as "Judge Crandall," made his way from Berlin, into what was then an unbroken wilderness, and built his pioneer cabin at Baker's towards its former thrift and cheer. Bridge, where Ira B. was born. A number of years later, the father of Mrs. C., with some others, came from Brookfield, and

placed our host among the most successful and esteemed of the business men in our now prosperous and growing comhome when death took away a darling lection read for the Young Folks' Missionary little one. Substantial tokens of affection were bestowed upon the bride and groom of fion for the Ladies' Society by Mrs. V. A.

At the close, a feeling prayer was offered joicing at the good Providence that has given us such commodious and happy homes, such broad and rich acres, and such a goodly heritage of Heaven's best blessings, from such forbidding and recent beginnings.

By invitation, I had the pleasure of visiting our Church at Andover last Sabbath, preaching, and administering the sacrament of the Lord's Supper. Twice before I have visited this dear people, and have become greatly interested for the prosperity of the cause of Chrst, and the upbuilding and strengthening of the church here. - Located in a most beautiful, prosperous, and growing village, with delightful surroundings; roomy and convenient church edifice; out of debt; an earnest and united band of Christian workers, I see no reason why the Andover Church, with a faithful pastor, may not become one of the strong points of our denomination. The meeting on Subbath evening, and the covenant meeting following the discourse on Sabbath morning, indicated a healthy state of spirituality in the church. can spare to spread the truth among Ger- The preaching was listened to with marked mans by preaching and tracts in their own attention, and at the close of the services,

resign his pastorate, on account of failing health, and the church is just now without German tracts. We hope to read them as a minister. God bless them, and may they soon as we can do so. He joined with us at soon be favored with an undershepherd. who shall "lead them into green pastures," and who through Divine help may be instrumental in the salvation of many precious souls, and adding to the church "such as shall be saved." Rev. D. E. Maxson, D. D., is expected to preach to the people here next Sabbath. JAMES E. N. BACKUS. Nov. 5, 1882.

NEW YORK CITY.

The Seventh-day Baptist Church of New York held its first meeting, after its Summer vacation, Oct. 14th. We now have a Sabbath-school and preaching every Sabbath. The members who are in the habit here, and wishing to help sustain a Seventhof attending Church are scattered over New York and Brooklyn, and some of them are obliged to travel a greater distance than was once supposed to constitute a Sabbath day's journey, in order to reach our place of meetng; allowance, however, must be made for the improved means of locomotion. - We believe that growth is the law of Christian life, and hope that even in this great city, we may not prove an exception to the rule. Among the Special Notices our time and place of meeting may be found; and we cordially invite all friends and Subbath-keepers who may be in the city over the Sabbath, to come in to our Sabbath services. "Not forsaking the assembling of ourselves together," Heb. 10: 25, even in New York, and away from our acquaintances.

Bro. G. Velthuysen and his daughter sailed for home, on the steamship Amsterdam, of the Netherlands line, on Wednesday, Nov. 1st. A number of friends from Plainfield and New Market accompanied them to New York, and saw them off. It was a bright, pleasant day, and if they have all the good things that were most heartily wished them, it will indeed be a most pleasant voy-

Rhode Island. WESTERLY.

Rev. J. W. Morton, of Vineland, N. J., several weeks. He has been with us now two Sabbaths.

ASHAWAY.

The many friends of Ira B. Crandall and sound which gives encouragement to those

and already have new, broad looms, and have issue is said to be his work. other machines on the way to assist in the proper finish of the goods which they intend | the oldest residents of that city, aged ninetyif successful, the place will take a new start

Subbath eve. Nov. 3d, at the regular Missionary Concert, the exercises were, 1st. A praise service conducted by the pastor; 2d. | the non-payment for gas, and with no prosopened their way into the dense forests on H. C. Burdick from the missionary work in the city November 8th. Prayer by Thos. M. Clarke; 3d. Report of pect of pay, the company will stop lighting The scenes of those early days and strug- named some of the labor performed, with prospects for future success in the fields of kota; 4th. Prayer by Eld. H. Clarke, in behalf of home missions; 5th. The pastor then gave several items of interest upon foreign work, and prospects in China and Holland; Society by Miss Lizzie Briggs; 8th. A selec-Baggs: 9th. Prayer by pastor; 10th, Doxology. Each report and reading was followed by one or more stanzas of appropriate songs, adding to the interest and variety of the ser-

> Dr. Wm. E. Palmer and family started Nov. 1st, to locate in Hornellsville, N. Y. We all wish him success, believing him to be a man who will do his best in any position in

West Virginia.

BUCKEYE RUN.

I have just held a series of meetings at this place, commencing on the 20th, and closing on the 30th of October. It was a glorious success, for which we thank and praise the name of the Lord. Over two score persons were brought to Christ who are now rejoicing in his love, ranging in age from ten to seventy-nine years; principally, however, young people. I think I have never known any neighborhood, in all my acquaintance, so fully committed to the cause of religion as that in which the meet ings were held. Fourteen were baptized, and there are quite a number still standing for baptism who were not ready at the close of the meetings. S. D. DAVIS.

Kentucky.

PATTIESVILLE, OHIO COUNTY.

In the providence of God I have reached this place, formed the acquaintance of a few we truly felt that "it was good for us to be of our people here, and made arrangements to begin a series of meetings to continue in Eld. Jared Kenyon has felt compelled to definitely. So far, I like the prospects however my health is not as good as I could wish which has kept me from reaching the work sooner. I shall report each week as the work progresses. Brethren, pray for me and the interest here and at home.

> C. W. THRELKELD. Ост. 26, 1882.

Idaho Territory. Ост. 15, 1882.

It has been quite rainy here for the past two weeks and still it rains. We regret that no more of our Seventh-day friends are here with us. Claims are going fast, fifteen or twenty have been taken quite lately close around us, and to those who would like homes day Baptist society, we would say, Come soon. Our Sabbath, school is doing as well as we could expect with our numbers, yet we feel very lonely, so far from our people. It would be a source of great pleasure. and we hope, profit. if some of the Seventh-day brethren and sisters would write us letters to be read in the Sabbath-school. It would be almost as good as a sermon to us.

F. E. DAVIS.

Condensed Aews.

The World's London special says that it is now understood that the Irish home rulers have come to a definite understanding with Gladstone's administration, not to oppose the cloture or any ministerial measures brought forward this year, in consideration of further concessions to Ireland next session. The opposition to Gladstone's measures has collapsed utterly, and the close of the session of 1882 will find him the most powerful minister of modern times.

Petroleum opened in New York, Nov. 5th. at 107 and reached 1191 before close. Intense excitement prevailed at the petroleum exchange. Those who have oil to sell, say that the consumption now almost equals the production. The stock was reported in September as being 32,310,000 barrels, and the certificates outstanding covered 23.824,has been engaged to supply our pulpit for 000 barrels. The sales were 18,000,000 barrels and have been surpassed but once

A meeting of the Longfellow memorial committee was held in London, Nov. 1st. and After the long quiet which for many unanimously resolved that a bust of Longmonths has reigned at Ashaway, comes a fellow should be placed in the poet's corner B. H. Babcock, Emporium Pa. of Westminster Abbey, and another meeting Miss S. A. Palmer, Rockville, R. I. "This was done after a long statement from him in which he avowed his purpose to sustain the Articles of Faith, specifically including the first stain the Articles of Faith, specifically

Chief Brooks of the secret service says in 1880, the New York banks accepted 19 new ready the sound of the looms are heard as counterfeit \$10 bills just reported as in cirwhich were interestingly and faithfully, not recreation.'" This would be more gratify- and successes achieved, in the settling and of a mile farther up the stream (at Bethel), One counterfeiter escaped and the present one passes the mill. Messrs. Wm. R. Wells | culation again. At that time seven counter-

Mrs. Anna Clegg, of Chicago, Ill., one of to make. Both mills are preparing to make four, Nov. 4th, arose from her bed and in a a better grade of goods than heretofore, and state of sonnambulism walked through a window and fell the distance of forty feet, being instantly killed.

The gaslight company of New Orleans has informed the city council that on account of

Officials have been notified that President Arthur declines to interfere in the case of Brave Bear, sentenced to be hanged Nov. 15th, for the murder of Joseph Johnson, a discharged soldier.

It is asserted that it is under consideration to bring the trial of Arabi and the popular leaders to an abrupt conclusion and order the deportation of them all to Cyprus. The marble bust of Lord Beaconsfield for Guildhall, London, has been completed by

R. C. Bett, and will soon be put in place. It is said that in Iowa City, there was not a single death during October. The city has a population of 10,000.

At Montreal the strike among ship laborers ended Nov. 2d, the men having gone to work at the old wages.

In the province of New Brunswick, Nov. 2d, three inches of snow fell.

SAUNDERS will be at his Friendship gallery from

Nov. 16th to 21st.

N. W. FITZGERALD & Co., Pension and Patent Attorneys, of Washington, D. C., are well known by their earnest attention to the wants of their clients; they have secured pensions to soldiers and their families amounting to \$20,000,000. Any case put into their hands receives prompt attention; they are thoroughly reliable and honorable business men. The World and Soldier published by them is a publication no ex-soldier should fail to have. Sample copies are sent free to any address.

WE call the attention of our readers to the advertisement of "Pool's Signal Service Barometer." in another column. It combines with an excellent Thermometer, a Storm Glass or Weather Indicator, of surprising accuracy, rendering it an article of great value to the farmer, and to all others who feel in interest in the important question, "What will the weather be to morrow?" Beware of worthless imitations. None genuine without the signature of J. A. Pool on back of each instrument: See adver

SPECIAL NOTICES.

New York.—A Sabbath-school and preaching service every Sabbath at the New York Historical Society's rooms, corner 11th St. and 2d Avenue. Sabbath school at 10.45 A. M., preaching at 11.15. All friends and Sabbath-keepers, in the city over the Sabbath, are cordially invited to attend.

THE Ministerial Conference of the Western Association will meet with the Portville Church, at Main Settlement, on the second Tuesday in Novem-

1. Introductory Sermon: "How to meet the prevalent and growing infidelity of the day." D. E.

2. "Does our present system of denominational work encourage the gifts as spoken of in Eph 4

3. "What position should the ministers of this Conference take in their pulpit efforts in reference to the prohibitory law of this State?" J. G. Burdick. 4. "What does the New Testament teach relative to the time of the resurrection of Christ?" J. P

"The relation between the moral and ceremonial law; their nature and design as revealed in the Scriptures." L. M. Cottrell. 6. 'Is the doctrine of evolution in harmony with

the true problem of life and the theory of the universe?" James Summerbell.

I. L. Cottrell, Secretary.

THE Yearly Meeting of the New Jersey and New York City Churches will be held with the Church at Mariboro, N. J., commencing on Sixthday, at 10 o'clock A. M., Nov. 17, 1882. Rev. L. R. Livermore, of the New Market Church, is appointed to preach the Introductory Sermon. All are invited to attend.

J. C. Bowen, Secretary.

LETTERS

B. Stevens. O. E. Baker, C. D. Potter, R. Swinurn, L. E. Livermore, P. A. Stillman, U. M. Bab cock. S. D. Davis, Joseph Swartout, E. P. Lewis, W. H. Ernst, J. H. Hutckins, G. Velthuysen, W. C. Titsworth, F. F. Johnson, J. N. Abbott, & Wheeler, James Stillman, A. R. Crandall, H. Mc-Donald, B. H. Babcock, Thos. B. Stillman, C. Hibbard, Moss Engraving Co., A. H. Lewis, S. H. Master, S. A. Palmer N. T Whitaker, J. O. Houston. E. R. Clarke, J. Masters, J.-W. Weatherby, T. Holbrook, B. D. Townsend G. W. Coster G. N. Crandall, Jacob Mitchell W. J. Hai, ht. Geo. L. Whitford, W. N. McKendrick, J. M. Richey. Horace Stillman, E. M. Bennett. B. G. Stillman, T N. Lucas, Jacob Stuart, Charles E. Walker, C. C. B. Duncan J. H. Manning, Pery Crenshaw, B. T. Hays, Mrs. I. Clawson.

RECEIPTS

All payments for the SABBATH RECORDER are no knowledged from week to week in the paper. Pursons sending money, the receipt of which is not day ly acknowledged, should give us early notice of the

L. Yeoman, Alfred Centre. T. P. Simons. Bridgewater,

Geo. L. Whitford.

There is a little saying, Which you'll find is always true, My little boy, my little girl-A saying that's for you; Tis this my darling little one, With eyes so clear and bright: No child in all this careless world Is ever out of sight.

No matter whether field or glen. Or city's crowded way, Or pleasure's laugh, or labor's hum, Entice your feet to stray; Some one is always watching you, And, whether wrong or right, No child in all this busy world Is ever out of sight.

Some one is always watching you, And marking all you do, To see if all your childhood acts Are honest, brave and true; And watchers of the heavenly world, God's angels, pure and white, In joy or sorrow at your course Are keeping out of sight.

Bearthis in mind, my little one, And let your aim be high: You do whatever you may do Beneath some seeing eye. Remember this my darling one. And keep your good name bright: No child who lives upon the earth Is ever out of sight.

THE SEGGRAPHY TRAP.

"Always be honest, boys," said Uncle Nathan to the youngsters. "Don t ever try to cheat at play, at work, or at lessons. remember well how I tried to cheat my teacher once, and how I came to grief in consequence.

"We had a new teacher that term, a Miss Mason; and we were all delighted with the way she heard us recite in geography the first day. No passing the question around the class by turn, but all answered in concert. You know it is such fun to school boys and girls to be allowed to make some kind of a noise, and we made the old schoolhouse ring.

It was just the same the next day, and the next. There was a large class of us and we considered that recitation prime fun.

The fourth day of school came, and as I drew out the geography from my desk to prepare my lesson, something seemed to whisper to me: What's the use of your taking so much pains to learn your lesson, when the class all answers together? Who is going to notice if your voice isn't among the rest? You can put Flossy into Effie's outstretched arms. pick up enough from what you know of geography, and what the rest answer, to put in an occasional word, and it will do just as

"I suspect that imp of mischief went about and whispered the same in the ears of the rest of the class; and you may conclude so, too, before my story is done. I am ashamed to tell you, boys, that I listened to the evil suggestion, and spent the time drawing pictures on my slate, and arranging a jack-knife trade with Ned White, that should have been given to my geography lesson. And withal the geography was a new one that term, and not one of the class had ever studied it before.

"First class in geography!' called Miss Mason that afternoon, and just then there was a knock at the door. She answered it as we were taking our seats, and ushered in the minister and his wife, a committee-man and his wife. my two grown up sisters, and last, but most important of all to me, my cousin Nathan, for whom I was named, and for whose good opinion I cared more than for almost any other person's. He always had such a pleasant way of rewarding me when I did well, and such a way, too, of making me feel his displeasure when I was in the wrong. At that moment, I would have given everything I possessed in the world for the knowledge of my lesson, but it was too late to wish for what I might have had so easily. It seemed to me I felt small and mean enough to crawl into a knothole!

"'You may recite in concert,' said Miss What peninsulas on the Artic Mason. Coast?

" Boothia and Melville,' piped up a small girl, the very least and most diffident of the whole class, while the rest of us sat dumb as statues, but redder in the face.

ones on the Atlantic Coast?'

Again, the small girl answered alone. Once more; and this time decidedly in concert, said Miss Mason, emphatically What ones on the Pacific Coast?

"For the third time, Susie answered "" You will now answer by turns, since you

can not seem to answer in concert, said Miss Mason; and three more questions went around the class, each to be finally answered "Miss Mason laid the geography down

on the desk, with a peculiar smile on her face. 'Those of the class who have learned their lesson for to-day will please raise their right hands.'

'Up went one little hand. Susie's, of Miss Mason looked amused enough to

see how the rest of us had walked into her trap.
Perhaps you thought, she said, that while the others take their seats and prepare | dozen horse guards, with drawn sabres flash- | scend, aw, to promenade, aw, with your

thought his voice could make no difference in such a crowd, so he would only listen to duty, and the shout will come."

"A shamefaced crew, we went to our seats and into our geographies. Oh, dear! how humiliating it was, before visitors, to see the rest of the school dismissed, while we remained; but you may be sure we did not need the punishment again.

"So I charge you once more, my boys, 'Always and everywhere, Be honest and fair.'"

-Christian Weekly.

CALLIE'S CATASTROPHE.

"Callie dear, don't take the kitten to school with you." This was what the mother called from the window.

"No, ma'am," said Callie. But she tucked the kitten under her arm, and ran down the walk toward the school-house.

"I'll only take her as far as the corner, then I will send her back; she knows the way home well enough."

I suppose Callie must have been speaking to her conscience, for there certainly was no one but the cat in sight to talk to. It is true Callie knew, if there was anything that cat hated to do, it was to turn around and run home instead of following her little mistress; and she was not very good at obeying at any time. Callie expected trouble. Then why did she take her to the corner? I don't

It happened that, before Callie reached the corner, Effie Huston joined her.

"Oh," said Effie, "you've got Flossy; isn't she cute? Let's take her to school, and hide her under the seat. Wouldn't the boys laugh?"

"Mamma said I mustn't take her to school," explained Callie.

"All right. Then, you needn't. She didn't say I mustn't take her. Give her to me; we'll keep her until recess, then we can have real fun showing off her pretty tricks." "I guess I ought to send her home," said Callie; but she reached out her hands, and

"She wouldn't go home," declared Effie; "she would just prowl around and get lost. Charlie Stokes lost his cat last week."

This was dreadful! Flossy must not on any account be lost. So she went to school Callie telling her conscience that she was sure she wasn't taking her. It was all Effie Huston's fault.

Arrived at school, poor pussy had to be patted and coaxed into a willow basket that Effic had, because kittens were not received as scholars. To be sure, the basket was the one in which Effie always carried her morning lunch, but she didn't seem to be troubled about lending it to the cat. Mattters went on very well, by dint of feeding Miss Flos on bits of apple and candy and cake, and patting her now and then, and leaving the cover fastened up a little, until both Effie and Callie had to go to their spellingclass. It was just as Callie was trying hard to think how "phlegm" was spelled so that she could get above Harry Burton, that Flossy, with a wailing "meow," that startled every child in the room, came tripping across the floor, hopped on a seat, and sprang from that fairly into Callie's arms.

"Phelgm," said Callie, nervously; and the girl below her immediately put the e and I in their places, and went above her and four others, away to the head of the class, where Callie had been trying to get for a week. All Flossy's fault, too. Of course she knew it was "phlegm," only that horrid kitten scared her so.

She was almost glad when the teacher sent her home with the kitten. Or she would have been, if it were not for seeing mamma, and being questioned by her.

"I didn't take kitty to school, it was Effie Huston did it." She said this over on the way home, but some way it didn't sound very well. However, mamma was gone out; "In concert!' said Miss Mason. What and, for once in her life, Callie was glad.

She went skipping back to school; mamma need know nothing about it, and, if it were not for missing that dreadful word, she would be quite happy. It was recess when she returned, and Effic Huston was waiting for her with news.

"What do you think? Your mamma has been here with Mrs. Germaine and Alice in a carriage—a lovely carriage and two horses; she came for you to go to the island. They are going to have a ride on the lake, and come home by moonlight. I heard her tell Miss Carter, and then Miss Carter told her about the kitten, and how she had sent you home with it; and your mamma looked very sober, and turned away, and told Mrs. Germaine she would have to go without you, and they drove off down town."

"Oh!" wailed Callie, "that horrid cat!" But I don't think the cat was to blame, do you?—Pansy.

How Dom Pedro Rides. -A correspondtofore, I should always do the same; but "Hark! Do you hear the racket? Clear the "Dear me, but is that so?" "Indeed it is. that is quite uncertain. I shall never tell track! Get out of the way there! Here They were talking about you up at the

ing in the sun; then a couple of mounted humble admirer, aw?" "Once upon a time the whole world chamberlains; then an old black coach agreed to meet and shout all at once, to see drawn by six brass-mounted mules (harness roost, and in about two seconds the fox was what a great noise it would make. But brass mounted) ridden by postillions, two telling the night hawk how spring chicken, when they were met, it seemed each one gaudy footmen standing at the back of the which had been so high all Summer, had 'trap;' inside the carriage sits a white-haired | suddenly come down within his means. white-bearded, handsome man in military the rest. All thought so except one old custome, his kindly face beaming on the lady, who went to do her duty, and had no startled people who had so hastily taken thought of shirking it. So when the signal shelter. When the coach and the company was given for them to shout, all that was of cavalry following it have passed with all the sharper the bite."-Golden Days. heard was one old lady squealing "Boo!" at the speed that mules, and yellow mules at the top of her voice. "Moral: Each do your that, are capable of, I drew a sigh of relief. I have seen this turnout almost every day since I have been in Rio, but you will prob ably have to be informed that it was his majesty Dom Pedro II., 'Constitutional Emperor and Perpetual Defender of Brazil. who has just passed. Although Dom Pedro Allen, of Alfred University, have been published in is rather more progressive minded than most of his countrymen, he still retains an affected display of pourp and power which he does not really possess."

A RECEIPT IN FULL.

Do you remember the story of Martin Luther, when Satan came to him, as he thought. with a long, black roll of his-sins, which truly might make a swaddling-band for the round world? To the arch enemy Luther said, "Yes, I must own to them all. Have you any more?"

So the foul fiend went his way and brought another long roll, and Martin Luther said. "Yes, yes, I must own to them all. Have you any more?" The accuser of the breth ren, being expert at the business, soon supplied him with a further length of the charg es, till there seemed to be no end to it.

Martin waited till no more were forthcoming, and then he cried. . Have you any

"Were these not enough?"

"Aye, that they were. But," said Marin Luther, "write at the bottom of the whole account, 'The blood of Jesus Christ cleanseth us from all sin."

Brethren, this was a receipt in full. stamped in such a manner that even Satan could not question the correctness of it. However many, or however few, all our sins are gone when the atoning blood comes in. I have an ugly thing in my study; it is a piece of iron, with a sharp point to it at the Centre, N. Y., on or before the 1st day of December, piece of wood. It is not an ornamental object, especially as it holds impaled upon is a fine selection of bills, which are inclined to grow yellow and dusty.

Bills are horrible things, but though I have a file of them, they never horrify me in the least; for, though they are very many, and some of them are for large amounts. yet there is not one of them but what has her majesty's head in the corner, with the name of the creditor to whom I have paid it. I have no fear of these records, either day or night; in fact, it is a comfort to keep them, now that they are discharged. When I look at the old file I think of my old sins. pierced through by my Lord, and kept in my penitent memory as a witness to the value of His blood, which has set me free from sin's tremendous debt. Here is a receipt for them all: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

Some reader, I dare say, can look at many a file of his transgressions. Are the bills all receipted? Are your sins all blotted out? Then you can bless the name of the Lord that the plague of your heart is gone. You are not afraid to die; for perfect pardon. irreversible pardon, pardon which makes a sweep of transgressions and sinks it as in a bottomless sea, from which it never can be washed up forever-pardon, perfect pardon, is yours in Jesus Christ. How sweetly this now rings out! Is there any music of silver bell that can equal it? Pardon! Pardon!-C. H. Spurgeon.

> THE MODERN FABLES.

Many fables are as old as the days of Æsop, but here are two new stories of the kind: A fox met a rabbit, and remarked. "See here, my friend, I am not to blame for being born into the world, and now that I am here, the world owes me a living, I am going to

The rabbit protested, but in vain. The fox was picking his teeth of the last bit of meat, when the wolf came along and remarked, "I think your logic very fine, Mr. Fox. The world also owes me a living, and I think I shall enjoy a dinner of fox." The fox tried to prove that the theory applied only to rabbits, but he was knocked over and

While the wolf was chuckling over his good luck, the lion suddenly appeared. Why did you murder the fox?" asked the lion. Because the world owes me a living, and fox-meat was the only kind of provision handy." "The point is well taken, and as wolf-meat is the only kind of provision handy for me, I shall dine on wolf. And he

A fine, fat pullet was roosting on the limb of a tree, safe from harm, when the fox approached and saluted her, "Good evening, Miss Pullet; I never saw you look better. Your figure, I think, is perfectly lovely." "Do you really think so?" "Certainly I do. I would give anything if I because I heard you answer in concert here- ent writes to the Norristown Herald: and have it become me as it does you." could wear my hair done up in French roll you beforehand how you will answer, so the comes a cavalcade that won't stop for any long thing. Don't stop to look until you have how pretty you'd look walking in the moon-when you are safe you will see—first, a half occurred to me, aw, that you might conde-

The vain pullet came down from her "Flattery," remarked the old rooster as he looked down at the few bones and feathers -- "flattery is the soft purr of a cat-the sweeter the purr, the longer the claws and

IN MEMORIAM.—THE MANY FRIENDS of the late

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URSUANT to an order of James 3. Green, Sur rogate of the County of Allegany, made on the 17th day of May. 1882. Notice is hereby given to all persons having claims against. Amos Burdick, late of the town of Alfred, in said county, deceased. to present the same, with the vouchers thereof, to

Dated, May 17, 1882. W. C. BURDICK, Administrator.



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EASTWARD.

8.25 AM 3.50 PM

10.22 " 5.50 "

1.25 PM 8.57 "

ADDITIONAL LOCAL TRAINS EASTWARD.

5.30 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.38, Carrollton 6.05, Van-

dalia 6.28, Allegany 7.02, Olean 8.00, Hinsdale 8.28,

Cuba 9.27, Friendship 10.53, Belvidere 11.24, Bel-

mont 11.45, Scio 12.10, Wellsville 1.45, Andover

9.96 A. M., daily, from Dunkirk, stopping at Sherdan 9.15, Forestville 9.22, Smith's Mills 9.31, Per-

ysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little

Carrollion 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friend-

ship 2.25, Belvidere 2.50, Belmont 3.05, Scio 8.21,

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.

7.00 РМ 6.00 РМ

8.10 AM 5.10 AM

10.55 " 9.07 " 12.13 PM

No. 3* | No. 5

11.09 "

11.20 "

arriving at Salamanca at 3.45 P. M.

1.52 AM

ADDITIONAL LOCAL TRAINS WESTWARD.

12.25 P. M., daily, except Sunday, from Hornells-ville, stopping at Almond 12.36, Alfred 12.46, Au-dover 1.05, Wellsville 1.24, Cuba 2.22, Olean 2.50,

Carrollton 3.30, Great Valley 3.40, and all stations.

9.00 "

9.25 "

No. 3* | No. 12* | No. 6

1.40 АМ 7.00 РМ 12.15 АМ 1.50 РМ

2 59 " 10.58 " 3.44 " 7.30 "

7.08 " 3.38 AM 8.15 "

10.00 рм 7.25 ам 11.25 ам

1.58 "

7.15 AM

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9 25

10.00 **

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12.00 ×

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4.58

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William Thompson's apparatus for deep sea sounding consists of a glass tube filled with air, sealed at the top, but open at the bottom, and prepared inside with red prussiate of potassa. It is placed in a brass tube, closed at the bottom, but open at the top. The brass tube is partially filled with ferrous sulphate, which, when coming into contact with the red prussiate inside the glass tube, forms prussian blue. When the instrument is thrown into the sea, the pressure of the water compresses the air, forcing the ferrous solution up the glass tube, according to the depth to which it descends. On measuring the length of the blue stain, the depth of the sounding is ascertained.

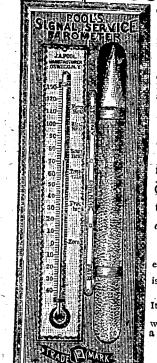
DETECTING TRICHINÆ.—The parts of an animal that should first be examined are the diaphragm, tenderloin, and muscles about the head and throat. In a ham the most likely place is that part at which the muscle ends in a tendon. Cut off a thin slice with a very sharp knife, or with a pair of seissors curved on the flat. This thin section should then be soaked for some minutes in acetic acid, spread out on a thin piece of glass, and covered with another similar piece. These two slips are then pressed together. A compressorium, by means of which the plates of glass are forced together by a lever and screw, answers admirably. The microscope is then adjusted to the proper focus, and the muscle examined.

A NEW ELECTRICAL MACHINE has been designed by Mr. James Wimshurst, which is much superior to the Holtz machine. It consists of twelve discs of glass mounted on an axel, and capable of rotating rapidly between twenty-four rectangular slips of window-glass, mounted twelve above and twelve below the axle. There is no contact, and no friction except at the bearings. The upper plates are first electrified with one polarity and the lower with another, by a separate apparatus, when the revolution of the machine produces static electricity with the most remarkable power and in great quantity. When small Leyden condensers are attached to its terminals, the sound of the discharge is almost deafening.

A use has been found for the ailanthus and catalpa trees. Imported from China, ailanthus trees were for a while used as shade-trees, but their disagreeable perfume has caused their disuse and almost extinction. It is now found that the wood is less liable to decay when used for posts and railroad. ties. In Southern Ohio, where one species of catalpa is indigenous, there are posts and timbers of this wood that are said to have been in the ground for a full century, and yet show no signs of decay. On the Iron Mountain Railroad are catalpa ties that were laid nearly fifteen years ago, and are apparently as sound as ever. This company probably owns more heavily timbered land than any other in the country, but has contracted for the cultivation of a catalpa farm near one of its stations in Missouri. Creosoting railroad ties to preserve them having proved rather expensive, several of the roads have concluded to cultivate the catalpa and ailanthus trees as the best means of securing serviceable ties. These are hardy trees, and of a very rapid growth, and seem to find in the climates and soils of Missouri, Arkansas, and Texas just what they require to thrive

Sounds from a Rainbow.—One of the most wonderful discoveries in science that has been made within the last year or two is the fact that a beam of light produces sound. A beam of sunlight is thrown through a lens on a glass vessel that contains lampblack, colored silk, or other substances. A disk having slits or openings cut in it is made to revolve swiftly in this beam of light, so as to cut it up, thus making afternate flashes of light and shadow. On putting the ear to the glass vessel, strange sounds are heard so long as the flashing beam is falling on the vessel. Recently more wonderful discovery has been made. The beam of sunlight is made to pass through a prism, so as to produce what is called the solar spectrum, or rain bow. The disk is turned and the colored light of the rainbow is made to break through it. Now, place the ear to the vessel containing the silk, wool, or other material. As the colored lights of the spectrum fall upon it sounds will be given by different parts of the spectrum, and there will be si-lence in other parts. For instance, if the vessel contains red worsted and the green light flashes upon it, loud sounds will be given. Only feeble sounds will be heard when the red and blue parts of the rainbow fall upon the vessel, and other colors make no sounds at all. Green silk gives sounds best in red light. Every kind of material Sunday, the Sabbath, the Change and Restitugives more or less sound in different colors, Tion. A Discussion between W. H. Littlejohn, Sev-

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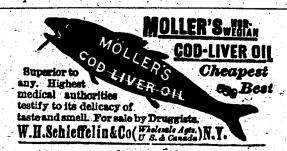
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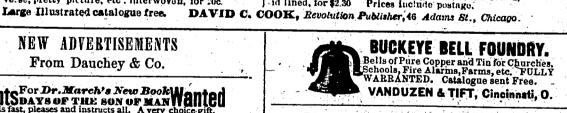
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FOURTH QUARTER

Sept. 30. The Anointing at Bethany. Mark 14: 1-11. Oct. 7. The Passover. Mark 14: 12-21. Oct. 14. The Lord's Supper. Mark 14: 22-31. Oct. 21. The Agony in the Garden. Mark 14: 32-42. Oct. 28. Jesus Betrayed and Taken. Mark 14: 43-54.

Mov. 4. Jesus before the Council. Mark 14: 55-72. Nov. 11. Jesus before Pilate. Mark 15: 1-15. Nov. 18. Jesus Mocked and Crucified. Mark 15

Nov. 25. His Death on the Cross. Mark 15: 27-37. Dec. 2. After his Death. Mark 15: 38-47. Dec. 9. His Resurrection. Mark 16: 1-8. Dec. 16. After his Resurrection. Mark 16: 9-20.

Dec. 23. Special Lesson; to be supplied by the Superintend Dec. 80. Review.

VIII.—JESUS MOCKED AND CRUCIFIED.

BY W. R. POTTER

For Sabbath-day, November 18.

SCRIPTURE LESSON-MARK 15: 16-26. (Old Version.)

which is the Prætorium

and they call together the

whole band. And they clothe him with purple,

thorns, they put it on him;

did spit upon him, and bowing their kees wor

they had mocked him

purple, and put on him his garments. And they lead

And they compel one passing by, Simon of Cy-

him out to crucify him.

rene, coming from the country, the father

go with them, that h might bear his cross. An

they bring him unto th

Alexander and Rufus

place Golgotha, which is being interpreted, The place of a skull. And the

offered him wine mingled with myrrn: but he re

his accusation was written over, The King of the Jews.

5. Hebrews 1. 6. Hebrews 8.

GOLDEN TEXT.—"They pierced my hands

PARALLEL PASSAGES.-Matt. 27: 1-37; Luke 23: 1-38

OUTLINE.

In preparation for this lesson, revert to the Supper,

the Garden and its agony, the betrayal, the arrest,

I. The mocking soldiers. v. 16. Sol-

Alers. Roman soldiers who had just before this

Scourged our Lord with the lash in accordance with

Pilate's command. This was a common mode of

punishment among the Jews. Led him away.

Took him from the presence of Pilate who had

given his consent to the crucifixion. Pretorium.

A Latin word which means Palace. In this the

Governor lived. The whole band. The tenth

part of a legion: the palace guard, numbering

about five hundred men. So much pains taken to

bring our Lord into disgrace was one of the devil's

ways of furthering his own interests in this world,

which we see in our own day when men, high in the

religious world, have, by any means, been misunder

stood | the haste that is made to bring them into

V. 17. Clothed him with purple. This is

the color in which kings were arrayed. It signified

royalty, hence was used in this mockery to show

more fully how complete was the humiliation by his

persecutors. Platted a crown of thorus. A

crown was a symbol of honor-of power. Crowns of

seen in pictures, but of a weed, common in Pales

tine, having spines or small thorns. High priests

wore jeweled crowns. Crowns of garlands were

given to successful competitors in games to which

allusion is made in the Epistles. See Tim. 4: 7, 8.

In this crowning of our Lord reference was had to

V. 18. And began to salute him. Feigning

reverence as their king. Hall. A usual form of

calutation. Ridicule, as a power for evil in the world

has lost none of its force since that memorable oc

their good resolutions, and too often their religion.

the head. This was doubtless done to make him feel

did spit upon him. They had done this be-

fore See chapter 14: 65. This was the most of

kneeled and worshiped him. The most

contemptible phase of this whole proceeding after

Y. 20. And when they had mocked him.

They had now done their utmost to bring disgrace

to our Lord and his cause. Nothing shows more

disrepute and even disgrace.

his alleged kingship.

what had just been done.

the leading away to high priest, thence to Pilate.

20 shiped him. And when

16. And the soldiers led him | 16 And the soldiers led him eway into the hall, called Pretorium; and they call together the whole band : with purple, and platted a crown of thorns, and put it about his head,

18. And began to salute him, Hall, King of the Jews!

19. And they smote him on 19 him, Hail King of the Jews! And they smote his head with a reed, and

19. And they smote him on the head with a reed, and did the tupon him, and bowing their knees, worshiped him.
20. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. 21. And they compel one

by.coming out of the country. the father of Alexander and Rufus, to bear his cross. 22. And they bring him un to the place Golgotna, which is, being interpreted, The place of a skull. 23. And they gave him to drink, wine mingled with myrrh: but he received it not. 24. And when they had crucified him, they parted his garments, casting lots upon em, what every man should

24 ceived it not. And the crucify him, and part hi garments among them, casting lots upon them, what each should take. 25 And it was the third hour, and they creating the 25. And it was the third hour, and they crucified him.
26. And the superscription of his accusation was written over, THE KING OF THE JEWS. and they crucified him. 26 And the superscription of CENTRAL TRUTH.—The Savior suffers physical death that we may have spiritual life.

I. The mocking soldiers.

II. The dying Lord,

3. Hebrews 13 : 9-16.

outside the city as in the case of Stephen, Acts 7: 56. Mulefactors were not put to death inside the city

his own cross, part way, at least. Tradition says week. We quote: that after a while he sank down under the weight, and that Simon was impressed into the service. Cyrene was a city in North Africa where many Jews had settled. "Ptolemæus Lagi had carried off a hundred thousand Jews from Palestine, and settled them in these parts of North Africa, and in three hundred years they had increased so greatly in numbers, that a special synagogue was erected in Jerusalem for the pilgrims they yielded the great feasts."-Geikie. It is thought that Simon showed some sympathy for the suffering Lord when he met them, and was compelled to carry the cross to punish him. Other theories are presented, but all are speculative. We know that he performed this service and that is sufficient.

skull." It is the Hebrew name for Calvary. It is make of Leyden Hill 111c. Here the market is steady thought by some scholars, that the place received its name from the fact that it was a slight elevation of ground resembling a skull in form. Others that the there and only moderate demand. We quote: name came from the fact of skulls of criminals being found there in the locality. Dr. Riddle says, "It is very unlikely that it was the place of execution, and that the name arose from the skulls of the criminals lying there. The Jews did not leave bodies unburied, and in their mode of execution (stoning) the skulls would be broken; there is no evidence that the Jews had a special place for public execution, and a rich man like Joseph of Arimathea would not have a garden near such a spot."

V. 23. Gave him wine. It was a Jewish custom to stupefy the victim, to kill the pain, lessen the suffering. It was offered, not forced upon him He received it not. He tasted but did not drink it. The early martyrs used this narcotic to lessen the pain of death, but they did not die for others as did the Savior; he wished to know the ful lest agony of such a death: he died for us.

V. 24. And they crucify him. Death by crucifixion was a Roman mode of punishment. It was the most degrading death possible to the victim. Its anguish is indescribable. Notwithstanding all this, the great loving heart of the Savior went up to God for a blessing on those murderers of his Son, as he said, "Father, forgive them, for they know not what they do." Part his garments, casting lots. Among the soldiers. John 19: 23, Psa. 22:

V. 25. The third hour. Nine o'clock in the morning.

V. 26. Superscription. Explanation, Was written over. Fastened to the cross, written in three languages (John 19: 20) Greek, Latin, and He brew. Pilate was asked by the chief priests to alter it, but he refused. Godet says, "By this inscription so humbling to the Jews, Pilate took vengeance for the degrading constraint to which they had subjected him, by forcing him to execute an innocent man." Of the crucifixion Robertson says, "Christ's death was not simply the world's example; it was the world's sacrifice. His death is the world's life." Strong: "There are men who tread all the way to hell on the blood of Jesus." Chapin: "The cross of Christ. There center our hopes, there die our fears, there fall our sins, there beams the light of blessed assurance." Ryle: "If Jesus cheerfully died for us, it is a small thing to require Christians to live for

MARRIEU.

At the home of the bridegroom, near Alfred Centre, N. Y., Nov. 1, 1882 by Eld. C. M. Lewis, Mr. ALBERT SMITH and Miss ALMENA M. MONROE, all

At Scott, Cortland Co., N. Y., by J. J. White. Oct. 29, 1882, Mr. Orin Williams and Miss Estel-LA WHITING, both of New Hope, Cayuga county. At the Seventh-day Baptist Parsonage, Adams Centre. N. Y., Nov. 1, 1882, by Rev. A. B. Prentice, Mr. PERREN CRANDALL and Miss CARRIE GRAHAM, both of Sackett's Harbor.

In Brookfield, N. Y. Oct. 11, 1882, after a brief liness of only a few hours. Mrs. Polly M. Fitch, wife of Patten Fitch, and daughter of the late David Clarke, She was a sister of Mrs. L. M. Carpenter. who died a few years ago in Shanghai, China. Brother and Sister Fitch had spent fifty-seven years of happy married life. For about fifty-five years she had been a member of the Second Seventh day Baptist Church, and during all this time she has kings were usually made of gold assue, adorned with been a living, worthy, Christian sister. She was Jewels, and this, not of the large thorns as commonly 73 years. 3 months, and 26 days old at the time of her death, and when, by reason of infirmities, she could not attend on the worship of God, she would watch the people going by, and pray for the drvine blessing to attend the services. Six children, four sons and two daughters, were born to them, the sons yet living. but the daughters preceded their mother several years to the spirit land. A companion waits in feeblessness a little longer for the summons to depart and be with Christ, which is far better." Thus one after another of the dear ones are passing away. May we who survive them heed their admonitions to work while it is day.

At the family residence, 93 Broadway, Rochester, has lost none of its force since that memorable oc N. Y., Oct. 17, 1882, at 5 o'clock P. M. Mrs. Nancy M., widow of Jessy L., and mother of L. H. which he cheats. young Christians especially, out of Denison, in the 84th year of her age. The remains were taken to Clarence. Erie county, for interment, where the funeral service was also held, among old V. 19. And they smote his head with a friends and neighbors. Sermon and words of consolation by Rev. J. H. Blodget, from Luke 8: 52, into his hand for a mock sceptre. in imitation of a last clause—"She is not dead, but sleepeth."

king, and here that they took it and smote him on Near Nortonville, Kan., Oct. 29, 1882, of brain fever, CHARLIE, infant son of J. B. and M. E. Henry, aged 7 months and 15 days. Thus was this one as much as possible his utter helplessness and their relieved from the work of earth, and taken pure and own power to do with him as they pleased. And spotless to the realm beyond.

WHOLESALE PRODUCE MARKET.

fensive act of humiliation possible. Then they Review of the New York market for butter, cheese etc., for the week ending Nov. 4th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Sireet, New York. Marking plates furnished

BUTTER .- Receipts for the week were 29,454 packclearly the danger that impended to their Jewish | creameries mostly closed on the 1st and supplies ages; exports, 1,106 packages. New York State

religion than the extreme measures they employed to from this source lessen, and increase from the grain neutralize the hold on public opinion and favor which | feeding districts of the West and also from farm his spotless life and heavenly teachings had wrought. dairies which have stopped sending milk to the fac-And led him out to crucify him. Outside tories. Fine fresh make butter is quick sale here the walls of the city. This was in keeping with at 38c, for last week's creamery and 33 @ 35c, for their custom; outside the camp, Numbers 15: 35; finest fresh dairy: June firkins sell at 28 @ 29c. for fine dairies and 30 @ 31c. for choice creameries. Sweet creams fresh make sell at 33 @ 35c. Fresh ladle Western butter sells here at 24 @ 26c., and is II. The dying Lord. v. 21. Simon of about the scarcest kind of goods in the market. The Cyrene. We find in John 19: 17, that Jesus bore market closes without material change from last

Fancy. Faulty Creamery, sour, fresh... -@38 33@37 20@28 sweet " ... 33@34 20@25 early make. . . . 30@32 Imitation creamery..... 28@30 20@24 Factory butter...... 18@20 17@18 14@16 20@25

CHEESE.—Receipts for the week were 52.964 boxes: exports, 21.854 boxes. There have been large sales throughout the State at 12c. for September and October cheese. Among them the "Douglas Crossing" factory sold 600 boxes; Howard factory 250 boxes; Martinsburgh 500 boxes; Lowville 1,100 boxes; West Martinsburgh 1,200 boxes; these two last having in some earlier cheese. The Deer River V. 22. Golgotha. This word means "a brought 121. East Martinsburgh 121, and the August and solid on home trade at 12%c. for the top. but advices from the English markets are of full make Fancy

Fine. Faulty. Factory..... 12½@12½ 11@12 Creamery 10 @101 7@ 9 Eggs.—Receipts for the week were 10,347 barrels and 3,480 boxes. Fresh eggs are in light supply and

sell quick at 28 @ 30c. Stale eggs are plentiful and sell slowly at 26 @ 27c., loss off. BEANS. - We quote:

Marrows, per bushel, 62 lbs.......\$2 75 @\$3 00 Mediums 2 40 @ 2 65 BEESWAX sold on arrival at 29@30 cents. DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice......15 @15 fair to good 2 @14 Plums.....14 @15

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"All right, do me up a Capcine, without any more talk, for my back aches as though I had been working my passage in a baggage car."

"Here you are," said the druggist, "with the

word CAPCINE cut in the middle of the plaster, proving it to be genuine." "And here's your twenty five cents," said the lame backed man, walking slowly away.

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After long years

Beside thy doo How fast is barr From my entr Not colder than Yet how unkir

To her whose her Even in midnig Whatever patienc Who wait the

Whatever knowle To souls by fai What peace the In dread Gethi These have I won Since last I stoo

The raptures rank Beyond Death's Hope's rich fulfill Before we meet Entreat me not to From following Mine are thy peop Until thy home

OPENIA Before the Seventh-day cace, at Ashaway.

BY A. R. CRAN

Brethren and sisters, delega The primary purp gether in this annua action of business: uninspiring statemen what it may be hoped most inspiring, heart stirring gatherings in General Conference. led by forms of speech consequences of der work of grace in the only begun, while yet the occasion of than hope of a blessed in

Christian spirit has ta fruit-bearing in the h cient for self. Christ and the logical conseq spirit. Thus it is the man becomes a missio converted man the ap in the language of the therefore and be conv may be blotted out; appeal is in the langua "Herein is my Father much fruit; and so sh The figure of fruit-b

> Christian life as far as rhetorical flourish. to us through the ag philantrophy in all its It does not stand for I marks the march of of Christian work as c this: it links every tru the best impulses of the shafe to perform that benediction of the divi ance of discipleship. the statement which s and formal gathers r glowing colors of a lin represents, in its limit of the devotion and of t

lies back of and makes

as the Conference is cal

Ohristian enterprisei

in their relation to they prosper if well mi sustained, and they de existence if left to imp care. It is therefore practical nature that o ness that calls for a business, that may not lected or léft to chance ference meets to give a desire of the devout m denomination to joi**n in** How shall this purpose

the question that every session of this bo It is not needful to Conference had its orn of the claims of Christ OF THE STATE OF TH