

The Sabbath Recorder.

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

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The Sabbath Recorder.

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JOHNNY'S OPINION OF GRANDMOTHERS.

Grandmothers are very nice folks; They beat all the aunts in creation, They let a chap do as he likes, And don't worry about education.

I'm sure I can't see it at all, What a poor fellow ever could do For apples, and pennies, and cake, Without a grandmother or two.

Grandmothers speak softly to "ma," To let a boy have a good time; Sometimes they will whisper, 'tis true, 'T'other way, when a boy wants to climb;

Grandmothers have muffins for tea, And pies, a whole row in the cellar, And they're apt (if they knew it in time) To make chicken pie for a "feller."

And if he is bad now and then, And makes a great racketing noise, They only look over their specs, And say, "Ah, these boys will be boys."

Life is only so short at the best; Let the children be happy to-day." Then look for awhile at the sky, And the hills that are far, far away.

Quite often, as twilight comes on, Grandmothers sing hymns very low To themselves, as they rock by the fire, About heaven, and when they shall go.

And then, a boy stopping to think, Will find a hot tear in his eye, To know what will come at the last; For grandmothers all have to die.

I wish they could stay here and pray, For a boy needs their prayers every night; Some boys more than others, I pose; Such as I need a wonderful sight.

OPENING ADDRESS

Before the Seventh-day Baptist General Conference, at Ashaway, R. I., Sept. 20, 1882.

BY A. R. CRANDALL, PRESIDENT.

(Continued from last week.)

There is need, as a basis for a greater usefulness of the Conference to the people in the matter under consideration, to cultivate the habit of carrying out practically and faithfully, in the communities and at home, such suggestions and measures as, after due consideration, are deemed essential to our progress. The responsibility in this matter falls largely upon our ministers as our leaders; and therefore the natural agents for the promotion of the cause of religion in such practical phases as seem from time to time of special importance. But the duties involved are not so clearly defined, and the responsibility is not so definitely placed as to secure anything like a prompt attention. And the fact that from year to year we resolve to do many good things which are practically forgotten, or only remembered as good impulses of a very good meeting, calls for a more particular care about what is proposed to be done and how it is to be brought about. The difficulty is not that the pastors of churches are all lax in matters which do not pertain directly to the churches as separate bodies, but that as a people we have not come to fully understand that the purpose of resolving to do something is to secure an objective result, and not for the subjective effect of resolving. There is a margin of uncertainty in general about the resolutions of religious bodies which we need in our deliberations to guard against as furnishing along with good resolutions the grounds for entire subsequent neglect. The binding force of the action of this assembly may be increased, and the good sought thereby may be more surely and promptly secured to ourselves, by a more painstaking comprehension of the means to the ends sought. This means a greater interest in the business sessions of the Conference, and such a conception of the importance of them on the part of the delegates, one and all, that when they have dispersed to their homes there shall not be wanting anywhere representatives of the best aims of the hours and days of this counseling together in the interests of Zion. I am the more particular to emphasize this point because the movement the past two years to give more time to devotional exercises has, to some extent, been interpreted to mean that heretofore business has been allowed more time in our sessions than its importance demands. And also because another view obtains with us to some extent that business is in some way inimical to a proper devotional spirit.

Far be it from me to underrate devotional exercises or to draw comparisons; but I know of no higher duty that devolves on a religious

body than the transaction of the Lord's business, nor can I conceive of such a thing as making amends for hasty or ill-advised action by excess of devotional feeling. There is no such system of compensation in religious affairs. The true meaning of the movement is to secure such an order of procedure as will best subserve both the objective and subjective purposes of the Conference. This is a step in the right direction. The tendency to an orderly transaction of business opens the way for a more effective use of instrumentalities for such a religious culture as we are seeking. We come not here to pluck for ourselves the flowers of the Spring-time of renewing life, but to provide for the watering; and for continued care through all the long Summer days until the blossoms have given place to the ripened fruit.

The subject of denominational literature has of late attracted a good deal of deserved attention. The subject is not yet exhausted. We may heartily rejoice in a long step in advance. But neither the objective nor the subjective result has yet been secured. The households that need most to be reached have not been opened to this method of home-training. If some agency can be set to work to change all this, it should be done. It should be done for the sake of the young people in those homes. Do we realize how many young people grow up among us without really knowing as they only know who have been taught at the fireside, how large a field there is for their best energies right at home? Some of our best workers have learned, almost by accident, after they had grown to manhood, that they were called to labor with their own people, and have, so become interested in sustaining enterprises comparatively new to them. If there is any respect in which it is truer than elsewhere that the child is father of the man, it is in the respect of enlistment of the heart and soul in enterprises that call into play the nobler nature. Let us see to it that each and every household has in it for the inspiration of its members the literature of an earnest Christian people.

The necessity of reform in the matter of song service has long been recognized, and action has been taken from year to year to that end. But there remains yet the continued instruction that is to make possible in all our communities a full and genuine service of song. The tendency of the age has been allowed to rob the church of one of the most effective uses of music in the school of the church. There is no ladder for the soul that reaches farther heavenward than the joyful song of praise. There is no shield more effective against the shafts of unbelief than the soul-inspiring song of devotion. There is no devotional service in which a congregation can join so unitedly, so unreservedly, and with such subjective power, as in the service of song. And yet we do not make it a duty to see to it that the children, one and all, are trained to carry this gift as a power for good to themselves and to the cause of truth into the church and out into the world with them. Let it be granted that we are few in number, and called on to do many things with small means; that our churches are, many of them, small in numbers and poor in worldly goods, but as a denomination we can not afford to lose that element of power which, more than any other, unites the souls of men in a common devotion. There is therefore a necessity for further practical home mission work in this direction, for the express purpose of gathering to ourselves increments of strength which, if we have any mission at all, we ought to have as a part of our equipment. Why should worldly walks carry with them chiefly the gift of song, while yet the echoes of the grand strains that have served through the ages as mediums of praise and devotion reveal to us their power in the divine economy? Let us have our books of song service; but the practical question that follows is whether we are to have the requisite training as a whole people, in every congregation, to catch up the theme, one and all, and not to see-saw through it with some doubt as to where it will end, but to put into it the harmony and the grandeur of a song service, such as moves and inspires the hearts of men, and for the time being makes the rich and the poor, the proud and the humble, the bond and the free, all one. Is not this whole matter left too much to the drift of the several communities, so that at the very

best there is lacking the definite purpose which needs to be kept in view? The Sabbath-school and choir-training in song is all in the right direction, so far as it goes; but it does not constitute a school of sacred music such as the church must have if congregations are to worship without proxy. I have often thought that if Bro. Stillman could have been employed all these years as a home missionary teacher of sacred music in our scattered communities, it would have done more to build up the churches than all other human agencies put together. But whether so or not, it would have done very much with us toward redeeming sacred music from the seeming disgrace into which the Christians of this age have allowed it to fall. We believe in a divine Providence. We need to make our beliefs in all respects more practical. When the Lord sends us teachers who are masters, does it mean nothing to us? And is the instruction which they are raised up to give to be left to the uncertain election of accident, or to the choice of a few? A people that is fully alive to its mission can not afford to neglect its opportunities. Christians are not to forget in any event that sacred song has its purpose and its holy place in the hearts of men. The poor captives of Israel, however much they had fallen, could not sing the songs of Zion to strangers in a strange land. Not for the curious or for the amusement of the idle and thoughtless are the songs of Zion, but for those who worship in her courts.

In the matter of raising funds for the purposes of the church and of the denomination, the action of the Conference and of the Associations has already led, to very gratifying results. Many communities have adopted a systematic plan of contribution, and others will doubtless fall into line as a matter of economy of time and trouble. But it must not be forgotten that the whole question as to what is due from Christian people for the support of Christian agencies is yet left entirely unsettled, and the burden therefore falls unequally in the respect of ability to contribute. Perhaps none contribute too much, for it warms the heart of a man or a woman to give; but there is an element of weakness in all this inequality, and it indicates a defect in our ordinary religious training which carries with it the occasion of solicitude, independently of the objective purposes to which we are committed. If a man's heart is warm with the living fire, if the fingers of Jesus of Nazareth hath touched his eyes, that he receive Christian sight, will he not see the image and superscription of the divine Master upon at least one in ten of the pieces of money that represent the fruits of his labor?

There is a tendency in the Sunday-school world which we need to guard against in our Sabbath-school work. A careful observer can not fail to note a tendency to rely entirely on the Sunday-school for the moral and religious instruction of the children. That this wrong is not wanting of demonstration in the results of this transfer. Doubtless there is as much genuine verterbrate Christianity now as a hundred years ago, but that there is a large and growing proportion in which there is a want of backbone is apparent to every one. Whence comes the lo here and lo there-ness of the religion of the age? Do we realize how slowly, but surely, that which is nice and interesting and sensational has taken the place of the eternal oughtness of Christian life? Now I am no alarmist in this matter, and we have men at the head of our Sabbath-school work who know the difference between sentimentalism and the true religious anchorage of a Christian. But we must not fail any the less to note the drift of the current around us, that we may escape the more readily its power. There are truths of religion which can be planted in the mind and the heart of the child only at home. It is there that the controlling sense of duty is instilled, and when the temptations of life have swept like a tornado across one's path, and left him poor and blinded, the hope of that man, if he has any, is the seed of truth that has been planted by his Christian mother. No people can guard so vigilantly the truth that the primary school of the church is the home. If the home be not such a school, the Sabbath-school must, in addition to its proper work, try to correct the deficiency; but it will try in vain to do the work of the Christian parents at home. Half a dozen

towering truths wrought into the life of the child at the hands of those to whom God has committed his tender years, are worth more all through life than the whole vast plain of Sabbath- and Sunday-school instruction. The increasing demands of the fashionable life that is attendant on growing wealth must also be guarded against in the interests of these primary schools of religion. Modern fashionable life is fictitious and vain and empty and heartless to an extent that is not pleasant to contemplate in a possible applicant for admission to our homes, which should be the nurseries of the simple, but genuine, virtues of a sincere society. The Christian life is truly a warfare.

As a part of a healthy denominational spirit, we need to cultivate a loyal care for the honor of Christianity as represented by the church and by individual members. The standard of our fellowship is not high enough when shafts of suspicion are accelerated by idle gossip at home or in society. The good name of a brother or sister in the church is not a thing to be spoken lightly of. It is not to be spoken lightly of even when temptation has effected a fall. But what shall be said of a deliberate attempt at the moral assassination of the innocent! The good name of the ministry is especially connected with the fair fame of the church. It is therefore a ready target for the enemies of Christianity. But no real Christian man could rejoice over the supposed fall of a gospel minister, and publish it to the world, and yet the occurrence from envy and zeal that is born of ambition within the church is not so infrequent as to warrant an attitude of indifference to that want of carefulness of the honor of Christ's kingdom in the world, which is a growing fault of the age. There ought to be established in the minds of Christians some point beyond which pious zeal in tearing down character can not go within the church.

I have attempted briefly to point out some of the many needs and some of the stumbling-blocks of modern Christian life, which it is our care to help to supply or to remove. Time does not remain for a fuller statement. But in the face of such needs as it is our business to consider, and following the deliberations of this assembly, the delegates to the Conference have individually and as delegates from the churches important missions to perform. Far above the happy reunions and the enjoyment of the hospitalities of the Rhode Island homes that are thrown open to receive us, is the duty of carrying back to the churches and to our homes the inspiration of these days of counseling together in the interests of Zion. If a decided step forward in those respects in which, as a people, we fall short of our privileges and of our mission, is not made, in our Societies, as the result, under divine blessing, of this Conference, it will have failed of its greatest purpose, and the inspiring aims to which we consecrate ourselves will have fallen to the shadowy realms of neglect whence if they come to us again it shall be when the added fetters of a growing habit have made the attainment only the more difficult and remote. Under the warming influences of these meetings, the claims of religion in our various relations find ready acknowledgment. Let it not be as the transient feeling of an hour of weakness, but rather the cherished conviction of an hour of inspiration and of manly strength. Let us carry the warm glow of renewed consecration into the home, into the social circle, into the church, into business, and through the year. The Christian can not afford to shrink from the consequences of the convictions of his better moments. They are the spirit-promptings of his life. Nor do these promptings come to Christians alone, or in times like this. Is ever a life so full of care, so heavy with sorrow, so poisoned with bitterness, or so warped by unbelief, that there does not come to it those hallowed moments when the Spirit pleads for manly, whole-souled Christian life? The gauge of this consecrated life is brought to the child-mind while yet it is lost in the doubts and fears of inexperience. In moments of inspiration he sees himself projected into the future, in active sympathy with all that is good and noble and true in this life. The objective meaning of conversion can be nothing less in effect than a determination to realize this vision in the ordering of one's life. There is involved in this all there is of good

to human society, and why should any one hesitate to so determine? There is nothing in it which can be the just occasion of unbelief or of infidelity, and why should any one seek occasion for turning away in bitterness? Are there ways pointed out here by which Christian society can make more natural and easy and consequential in ordinary every-day life the good to which the Spirit prompts from early youth to hoary age, let them not be held of small account in any of the Societies which are represented here.

WORK AT PATTIESVILLE, KY.

To the Editor of the Sabbath Recorder:

The following is a brief of my work in Ohio county, Ky. Reached Dr. Meador's, and our Seventh-day people, Oct. 25th. After forming acquaintance with a few persons, made an arrangement for preaching on the night of the 26th in the Baptist church, formally occupied by our Seventh-day brethren. The audience was small, as comparatively few had heard of it, but there was good attention and interest.

27th, preached at night, attention and order good.

On Sabbath, preached to a small but deeply interested audience. At night, congregation larger than ever, with increasing interest.

Sunday, 10 A. M., a meeting for special benefit of children and young people, which was said by young and old to be very interesting. At 11 A. M., preached by request, from Matt. 8: 11, 12. Sunday night, the audience was much larger, many Christian people out that had not been there before. I asked public expression, and many arose to their feet expressing desire for revival. I then opened a series of discourses on the divinity and power of Christ, and as profound interest and attention as I ever saw prevailed through the service; four gave their hand for prayers.

Monday, 30th. Service at 11 A. M. Audience small, but interested. Preached at night to a large and profoundly attentive audience, a number of whom gave their hand for prayers. Up to this time I have visited eight families, receiving a most cordial welcome everywhere, also finding a number of relatives I never heard of before.

Tuesday, 31st. Rain prevented people from turning out, so the audience was small. Preached at night, attention good, quite a number asked for prayers. There seems to be quite an awakening among the unconverted. I think the only trouble is a united effort upon the part of professing Christians, as I find they are not united in feeling as it occurs to me they should be.

November 1st. Preached at 11 A. M., audience good, one came forward for prayers. At night a rain storm prevented any meeting. This is the trouble in keeping up an interest here now.

November 2d. Services at 11 A. M., a Baptist minister came in for the first time, and took some interest in the work. At night the congregation was large, and I here state, that for four nights past I have witnessed the most profound attention and stillness I ever saw in any country church.

Thus the work was followed up till Wednesday night, the 8th, when the rainy weather and exceedingly dark nights broke into the interest of one (in some respects) of the most interesting meetings I have seen for a long time. I was prevailed on to give an appointment for Thursday night for Whiting Hill school-house, but rain prevented a general turn out. There are many interesting features about this field, and my connection with it I should like to speak of, but have not time now. They made me promise them another visit, which I hope to pay soon. I have never become so devoted to any strange people in so short a time. I visited 25 families, preached 23 discourses. I will make a more full report of the work on this part of the field when I return home.

November 14th. I have now reached Bro. James, near Shepherdville, Bullitt county, and shall forward this report from this place. Have no knowledge of the work here yet, but Bro. James thinks if there is much accomplished it will amount to business. Brethren, pray for me. Seed sowing and culture is our business. Harvest giving belongs to the Lord.

Your brother and companion in the vineyard of our Master. C. W. THAMMEL.

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Missions.

"Go ye into all the world, and preach the gospel to every creature."

"WHOSOEVER."

There were children on the floor, Conning Bible verses o'er.

"Which word all the Bible through, Do you like the best?" said Sue.

"I like 'faith' the best," said one. "Jesus' is my word alone."

"I like 'hope' and I like 'love,'" "I like 'heaven,' our home above."

One, more small than all the rest, "I like 'whosoever' best."

"Whosoever," that means all— Even I, who am so small."

"Whosoever! ah! I see; That's the word for you and me."

"Whosoever will" may come, Find a pardon and a home.

—Christian Secretary.

COPIES OF A LETTER

From the Eldest Son of Chung Lah, received Oct. 31, 1882.

Feeling sure the following letter will interest all the friends of the China Mission, I translate it for the SABBATH RECORDER.

Elder Carpenter, —It is a year since I wrote to greet you. I now write to greet you and Mrs. Carpenter, and also to greet you and the brethren in the churches. The heavenly Father preserves us in China, and we are well. Last Sabbath I received baptism; I will tell you the reason of my receiving baptism. First, last year in the seventh month, foreign reckoning, Eld. Davis told me if I wished to receive the Holy Spirit, I must certainly first worship God. Then I took this sentence home with me and told my father. My father said the same. Then I began to worship God, but, although I worshipped, yet in my heart I did not understand clearly; therefore, I thought I am a sinful man, how can I worship God? Afterward, I read Matthew 7: 7, then my mind was clear. I then perceived clearly and understood that the heavenly Father loves men, as a father loves his son. I thought if a man had a very bad son, and he should afterwards repent, his father would certainly pity him. Then I thought I, although an insignificant man, and also a sinful man, if I prayed to God, he would certainly forgive me, therefore afterwards I earnestly and continually prayed God to send down the Holy Spirit, and to forgive my sins and faults. In the eighth month of this year, one night when I was asleep I had a dream, and God told me to read 1st chapter of Acts, also the 8th chapter and 26th verse. After this I was not able to sleep, then I immediately arose and read what God had pointed out to me. Two Sabbaths ago at the meeting, I informed all the members of the church, I think to-day I certainly want to receive baptism; can I? Elder Davis said you can; but there were friends who thought I could wait one Sabbath. Then I in my heart was a little unhappy, and said, if I this night should die, or if the Lord should come, as it is said in Matt. 25: 1-14, we know not what time Jesus will come. Eld. Davis said, if your heart is firm in belief, even if Jesus should come, you can obtain the heavenly happiness. Then it was decided to wait one Sabbath, which was last Sabbath. The foreign reckoning, 8th month and 18th day, I received baptism. I beg you to take this letter and read it for the foreign brethren to hear, and thanks upon to you. Written the China seventh month and fourteenth day, foreign eighth month and twenty-sixth day.

CHAU-VOO-TUNG.

MISSIONARY BOARD AND FEEBLE CHURCHES.

To me it seems a gratifying feature of the present policy of the Missionary Board in its relations to feeble churches, that, instead of waiting for such churches to first secure a pastor, and then apply to the Board for an appropriation to aid in sustaining him, they scan the field and try to learn what churches need help, and take measures, when possible, to settle missionary pastors. This is a marked advance over the old method. Some may say that if a church needs help it can easily ask for it. But I have had opportunity to know that some churches have been greatly helped and encouraged by voluntary helps from the Board, which would have had no pastoral labors if they had been left to their own action. Various circumstances may operate to prevent efficient action on the part of a church to secure a pastor, or to ask help from the Board. For instance, where mutual confidence and harmony of action are wanting, no one may venture to initiate steps toward securing ministerial labor, for fear it may not meet with approval from others. But if a church ever needs help, it is in a case like this. Again, a church may not be quite strong enough to secure and support a pastor alone, and yet not weak enough to be willing to be counted among

feeble churches, and sensitively shrink from asking aid from the Board. But, again, there are not ministers enough so that each of these churches may have its own pastor, even if it should make never so earnest an effort to this end. Now the Missionary Board steps in here and proposes, when possible, to furnish missionary pastors, who may serve two or more of these churches that need help. So groups of churches are helped and strengthened, where otherwise the cause might languish.

It has formerly been a guiding principle in extending help to churches, adopted in theory at least, if I am not mistaken, to make appropriations only to such churches as gave some promise of becoming, by and by, self-sustaining by means of the help temporarily given. I do not think this principle has been strictly adhered to in practice, unless a large hopefulness has been indications that some churches so helped would become self-sustaining when a cool observer would fail to see such indications. And I am glad that such a principle does not govern in extending help to feeble churches. For, aside from the consideration of the great comfort and strength which grown-up Christians in feeble churches derive from the preaching of the gospel by the benevolent provision of their brethren, there are in some of these churches bright young men and young women, and boys and girls, whose useful lives, in future years, will bring rich returns to the denomination for the money expended in affording them the quickening influences attending faithful pastoral labors. Let us lay hold of these promising young people, supply them with the spiritual and mental food which preaching, Sabbath-schools, and prayer-meetings will afford, bring them out into our schools and develop some of them into preachers and teachers, and the work will pay, though the churches that now foster them should become extinct. Perhaps I may be allowed the liberty of some personalities for the sake of a forcible illustration of this thought. Then let the reader remember that brethren A. H. Lewis, L. A. Platts, A. B. Prentice and Oscar Babcock, came to us from such churches as Berlin and Dakota, Wisconsin; the former having, last year, a resident membership of eighteen, and the latter of ten. The illustration might be extended if need be. Let us then encourage the Board in helping feeble churches.

C. A. B.

OBJECTIONS ANSWERED.

The following good answers to some of the popular objections against foreign missions, were made at a missionary meeting at Chautauqua last Summer. They will bear several times reading:

Plenty of work at home. *Answer.* This missionary spirit does both home and foreign work.

Heathen minds too full of ignorance and superstition to be changed. *Ans.* That the gospel saves a hardened American, proves that it can save any one.

To what purpose is all this waste? *Ans.* So with Mary's alabaster box; but success is a reply.

Money never gets to heathen; a newspaper said two weeks ago that only ten per cent. reaches its destination. *Ans.* It is a slander. Of \$583,000 administered by the Presbyterian Board, the cost for secretarial services, sending funds, etc., etc., was but four per cent. To shut the mouth of this objection a special fund was raised by the American Board to bear such expenses, so that one hundred per cent. of every dollar given goes to the fields.

Heathen will be saved, anyhow. *Ans.* The Bible does not so teach; they are not saved now; Paul, inspired, went to the heathen; Jesus says, "Go."

Heathen happy enough. *Ans.* If they were, as they are not, this would be no argument. A man who is freezing to death is comfortable.

Few conversions. *Ans.* Not so. Better proportionate gain than at home. In South India in two years an advance from 95,000 to 300,000.

Accompanied by injurious influences. *Ans.* It counteracts such; exerted by some foreigners.

Increases responsibility of heathen. *Ans.* Rather increases their opportunity and privilege.

Impossibility of cultured Christian coming into close sympathy with heathen. *Ans.* Not so. See the refined Christ; see devoted missionaries beloved.

Pauperizes the native Christian. *Ans.* If ever done by injudiciousness, correct the method; but this is not peculiar to foreign lands.

Drains resources at home. *Ans.* Well, that suggests a smile! Where is that drained church, which gave so much?

No progress. *Ans.* Abundant and glorious.

Heathen foreordained to be lost. *Ans.* No one from the thirteen denominations accepts that doctrine.

The work involves too great sacrifices, as separation of children from parents. *Ans.* History shows that God's blessing has been upon such households. Educational opportunities abroad are lessening the necessity of sending children to the home lands. Generals and soldiers leave their families; so do explorers, sailors and men of commerce. But the church may plan more wisely than it does, so as to avoid some of these separations.

Difficulties in, and time required for ac-

quiring a language. *Ans.* Christ had his disciples spend three years with him preparing for their ministry, and had them wait in Jerusalem for the gift of the Holy Ghost. —*Christian Standard.*

THE AMERICAN MISSIONARY ASSOCIATION.

The following items, clipped from the report of the recent Annual Meeting of this body, will be interesting to our readers:

The Association has eight chartered collegiate institutions, such as the Fisk and Atlanta Universities, eleven high and normal schools, and thirty-eight common schools. In these schools it employs 241 teachers, and has 9,608 students. Strieby Hall at Toogaloo, and the Trinity School-building at Athens, Ga., have been completed and occupied. Livingstone Missionary Hall, at Nashville, was to be dedicated on October 30th, and Stone Hall, at Atlanta, will be ready by January 1st. Edward Smith College, at Little Rock, Ark., has secured a building site, and a portion of the building fund.

In Chinese work in San Francisco the Rev. Mr. Pond, Superintendent, has organized fifteen schools, with thirty-one teachers, and 2,257 scholars. He reports 431 hopeful conversions since the beginning of the work.

The Indian work has been for years in an unsatisfactory condition. Only two or three thousand dollars have been expended for the Indians, and the Association has come to feel that in this direction it must either do more or less. If, as is probable, it now takes charge of the Dakota mission of the American Board, an increased expenditure from \$20,000 to \$35,000 will be necessary. General Armstrong read an instructive paper on the "Indian Problem," in which he advocated the Carlisle and Hampton method of educating the Indians; pronounced the nomination of Indian agents by religious bodies a failure, and declared that the army ought to have charge of the red man. Dr. Ross ably urged the importance of work among the Indians themselves rather than in institutions far from their homes.

The management of the finances was warmly commended. The receipts for the year were nearly \$300,000, or an increase of twenty-two per cent., in addition to which special gifts bring up the total to \$319,584. The committee urged that the needs of the work require an advance on this for the ensuing year of not less than \$75,000. It is noticeable that for the last six years the Association has annually closed its accounts without a debt.

REVIVAL.

The time to revive is now. The way to revive is to put yourself again into close personal contact with Him who is "the Life." The pale, motionless child of the Shunamite began to wax warm as soon as it was brought into contact with the form of God's prophet. Its eyes touched his, and began to open; its mouth touched his, and breath returned; its hands stirred into activity when they felt the imposition of one who was penetrated with power from on high. There is only one being in the universe who can perform this service of recovering you to spiritual life, and that is the Divine Redeemer, who died that you might live, and who still calls unto you, with pitying tenderness: "Come unto me." There is this difference between your case and the poor widow's child: the prophet was brought to its breathless form as it lay upon the bed, but the Savior offers to bring himself to you. This vital process of reviving is partly Christ's and partly your own, just as the healing of the leper was a joint act. Our Lord laid his hand on the poor, loathsome creature, and the contact brought instant recovery; yet, if the leper had not come for the blessing and asked for it, he would have rotted away into his grave. So you must seek the contact or it will never come about. Of course, you will never do this as long as you are perfectly content to be what you are—a useless, graceless, lifeless professor, a lumberer of the ground. "Repent and do thy first works." This is Christ's imperative condition, on which he alone will recover and restore you.

No sinner is ever forgiven until he is penitent. No backsliding Christian is restored until he is penitent. Those persons who have been drowned and brought back to life always say that the process of resuscitation caused them sharp, shooting pains, and, if the process of your recovery to spiritual life is attended with sharp self upbraidings and a keen sense of shame and guilt, it will be only a proof that the work is a genuine one. The most effective speech I ever heard in a prayer-meeting came from a penitent professor, who had disgracefully wandered into sin until we had given him up for dead. That erring man did not merely put himself into contact with his brethren and make his confession to them; he put his wayward, guilty heart into connection with the divine heart of power and of love. His neighbors spoke of his recovery as a "miracle," and it was just as surely an exercise of supernatural power as was the opening of the eyes of blind Bartimeus. But it was the result of a voluntary act on his part! Like the blind man, he "arose and came to Jesus." What a thrilling spectacle it would be if into our prayer-meetings there should stalk a great company of lifeless church-members, crying out: "Lord, open thou our eyes!" "Lord, heal these withered arms!" "Lord, be merciful to us sinners!" Then should we see the prophet's miracle repeated in a profounder, holier form, and the dead would cast off their grave clothes and revive. —*Cuyler.*

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth like an adder."

EXHORTATION.

M. E. H. EVERETT.

"Ye have reared a costly altar," "Saith the angel of the Lord," "To the God of heaven established By your laws majestic word: Here shall come the wise and noble, Here the poor and needy meet And yield up, through Christ the Righteous, Gifts acceptable and sweet! Go your way;" Saith the Lord of hosts, "to-day.

Every stone hath been polluted, Even with a brother's blood; Tears of widows and of orphans, Overflows it like a flood: I can see your reeling captives But your gifts I can not see! Hark! from hell your drunkards clamor, "Lord, thy children tempted me." "Go," he saith, "All your prayers are lost in death.

What is this, that ye have brought me? Coin that bought a brother's soul? Do ye stab your weak ones daily, Praying God to make them whole? Scorners, dare ye mock the Highest, Smite down man and bid him raise? Oh! as sweet the drunkard's curses As the drunkard-maker's praise, "Go," saith he, "For your gifts I can not see.

Go your way and seek your brother; First to him be reconciled; Shield the weak ones from temptation, Lead the sightless, like a child; Right the wronged; then to your altar Come and offer gifts to Me! Surely, ye shall find my mercy, And my grace your souls shall see. Go your way, For your faith is dead to-day!"

THE SABBATH-SCHOOL AND TEMPERANCE.

BY H. D. CLARKE.

(Continued from last week.)

To be educated upon the subject of temperance is vastly more than being told that alcohol inflames the brain, destroys the body, and ruins for eternity the soul. It is more than being informed that tobacco is a vile narcotic that induces disease, and is now known to be the cause of a large proportion of sudden deaths. It is more than knowing statistics respecting the hundreds of thousands of lives sacrificed yearly upon the altar of strong drink; of the untold millions of property worse than destroyed; of the crimes resulting from the use of intoxicating beverages.

Once in a year or two we have, in the International Series, a lesson upon temperance, when, perhaps, the superintendent prepares a programme, in which a boy or girl recites the woeful tale of the drunkard, and the best singer renders "Save the boy." A blackboard exercise, where "Look not upon the wine when it is red" is printed in glowing colors around a picture of the cup foaming with the liquid death. The children recite a few texts bearing upon the subject, and fifteen minutes are given for the classes to talk about Noah's drunkenness, and perhaps about the use of wine in communion. All this time the enemy of righteousness laughs at his cunning in blunting the consciences of men, so that while they are looking at the great crimes, and trying to stop iniquity in high places, the very root and core remains unnoticed—the feeders remain unstopped.

The question is a broad one, and no doubt difficult to draw the lines properly. But with prayerful and careful teaching, the consciences of the Sabbath-school children may become very tender, so that the words of the apostle, "Abstain from all appearance of evil," will have more of meaning to them than most people realize. When officers and adult members, by their example and words, teach the youth to be conscientious in all their business relations—to inquire prayerfully whether all they do is for the best good of their fellow-men or whether indeed it is questionable, then we begin to touch the question at its beginning. It is not the drunkard reeling and with brain maddened that leads the young astray, but he who, in respectable society, for the sake of policy or the greed of gain, buys, sells, makes or deals in those commodities that lead directly to and aid in the drink traffic.

Are our youth in the Sabbath-school taught to distinguish between truth and error, and to draw the lines closely and conscientiously in these matters? But how can they be thus educated when the majority of professed Christians wink at sins which public opinion does not condemn?

ILLUSTRATION.

Let me illustrate, that I may be better understood. I do so with some hesitancy, not wishing to provoke controversy or ill-will; but as my bread and butter do not depend upon man-pleasing essays or fine-spun theories for popularity's sake, I venture the il-

lustration: The youth reason very closely before they have learned to silence the voice of a good conscience. They see a Christian—a carpenter, who assists in the building of a brewery, saloon, hop-house, or cider-mill. They know these buildings are used to manufacture and sell that which only injures mankind and kindles fires within that are never quenched. They see Christians—farmers, who raise simply for the money they bring, barley, hops, or whatever it may be, and carry directly to that market which buys for the express purpose of sending to the malt-house. Professed Christians are awake to these facts, but silence conscience with statements that they are not responsible for such a wicked use of God's grain or product, and that if they did not sell to these parties, others would. Children see Christians—workmen or women pick the hops that brew the beer, see them dry and bale them, and Christian teamsters draw them to market. They see the manufacturer, a Christian, build the press that bales the hops, or the patent stove that is expressly made to dry them, or the press that sends the juice of the apple into vats, and soon in the cellars of Christian families, to be drank during the Winter evenings, of the results of which I need not speak at this time. Children observe many such things, and they conclude that Christians are parties to the crime of liquor and beer selling, and to the abominable practice of tobacco using, or else these things are not as bad as represented, most commonly the latter conclusion. Has the Sabbath school any part or lot in this matter? Among other Christian duties enjoined and taught, shall these lessons in temperance be learned? "He that saith he abideth in him, ought himself also so to walk even as he walked." Will this and hundreds of like precious doctrines be so illustrated as to lead the Sabbath-school scholar to do only that which brings a blessing, and not a curse, to his brother? Truly the love of money is the root of all evil, and Christians are constantly lowering the standard of discipline. Let the Sabbath-school do its part in correcting these evils.

OPPOSING TOTAL ABSTINENCE.

The first annual convention of the Episcopal Church Temperance Society was recently held in the City of New York. Delegates were present from Pennsylvania, New Jersey, Maine, Connecticut, Kentucky, Virginia, and New York. The Society's pledge covers any or all of the following cases: "Never to drink except at meals, and then in the most moderate quantities; never to drink in bar-rooms; never to 'treat or be treated' in business transactions. The committee say that many devout, conscientious persons, free from temptation to the vice, feel from various causes that they are bound to total abstinence, but there are cases of conscience, by which the liberty of others is not to be judged or fettered. As to legislation, they say that the fundamental basis of our Society recognizes the legitimate use, as well as the present abuse, logically of our official position, and there must be limitation and restriction rather than prohibition. But the aim of society can not be reached if it does not afford a platform broad enough to give room for a harmonious co-operation between men whose opinions diverge upon this question. The proposition to establish a monthly paper was referred to the executive committee. On this question the Rev. E. Osborne said that if the paper was to advocate extreme views and drive wine from gentlemen's tables, he would hold back, as he did not believe in total abstinence. Bishop Doane, of Albany, delivered an address on the licensing law. The Rev. Dr. Huntington, of Worcester, Mass., read a paper entitled "Prohibitory and licensing law in the United States." Dr. Howard Crosby spoke on the "Non-observance of the liquor law in New York City, and its effect on the masses."

A GENTLEMAN in Kansas, who is in a position to know whereof he affirms, in a recent letter says: "In sixty-five of the eighty-one counties in the State the prohibitory law has been as honestly enforced and obeyed as any other criminal law on our statute book, and that prosecutions for a violation of the law have resulted in a greater per centage of convictions than have attended the prosecution for other crimes. You will notice that the organs of the whisky interest are continually ringing the changes upon Leavenworth, Atchison, Topeka and Dodge City, where a majority elect officers in sympathy with the law-breakers. But these places contain but a small per centage of the population of the State."

AN English firm of tobacco manufacturers have compiled a table showing the amount of tobacco manufactured, the revenue and the amount consumed per head of the population during the forty years from 1840 to 1880. From this it appears that in the former year the quantity of tobacco cleared was 22,876,641 pounds, and the quantity per head of the population was .86 pounds. Every year the manufacture increased up to 1877, when there was a slight decline until 1880, in which year the total was 49,174,672 pounds. The consumption per head of the population in 1879—that in 1880 not being given—was 1.41 pounds.

"Wisdom is the root of wisdom, and with all things."

THE ROOTS

The leaves are The winds are The birds are But let me

Though day by Doth drink The roots of Will keep a

And when the The boughs are The qual come The swallow

The robin will The vest that And the liveliest Will shine wi

So, when some of its beautiful Think how the Are kept alive

EDUCATION AMONG

According to the States Commissioner of white school population 961; total enrollment colored school population enrollment, 784,709 for both races is \$12.4

For the instruction there were reported from the District of Columbia and the District of Columbia 227 instructors and 120 teachers and 5,257 cities and colleges, with 1,717 pupils; twenty-five with 65 teachers and schools of law, with pupils; two schools of structors and 87 pupils deaf and dumb, and 122 pupils; and having an enrollment of

With reference to the record of the decade affording a remarkable growth of intelligent capacity, and effort in the States, except Delaware, Maryland, school fund proportion to school per cent to race.

The enrollment in schools of the States schools of the two races a larger number than The enrollment in the grade increases the total The number of colored increased from year to year, and steadily increasing most striking feature in work is the multiplication of normal departments, and of normal departments, a result due to tion and intelligent fore agents concerned in the freedmen. The amount ed to these institutions exclusive of appropriation of the national land grant

The main sources of normal schools are contributions societies and the Peabody fund. The from the latter source for including \$600 for model 600 for scholarships at the School.

In addition to the normal institutes for colored in nearly all the States, from the Peabody fund 1880 were \$10,400. It is impossible to account money contributed by the education of the South, as the estimates with other disbursements that the appropriation of Society, the Baptist Home ty, and the Presbyterian Society for educational chiefly for the negro population of the Peabody same purpose, have amount to nearly \$10,000,000.

Of the forty-four normal twenty-nine are under thirteen denominations, thirteen institutions for six thirteen of the fifteen leges, and of all the schools Western Christian Adv

"THE MINISTRY had made man the measure to man. Thus the time to the education and ciples. To them he turned when he ascended. The sending out disciples and the appointment of the access of the Church depend upon a qualified send out. The times ministry who are men of culture. The difference and the part in the intelligence. This is the who can read, in the

Education.

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

THE ROOTS OF THE ROSES.

The leaves are fading and falling,
The winds are rough and wild,
The birds have ceased their calling,
But let me tell you, my child,
Though day by day, as it closes,
Doth darker and colder grow,
The roots of the bright, red roses
Will keep alive in the snow.

And when the Winter is over
The boughs will get new leaves,
The quail come back to the clover,
The swallow back to the eaves;

The robin will wear on its bosom
The vest that is bright and new,
And the liveliest wassail bloom
Will shine with sun and dew.

So, when some dear joy loses
Its beautiful Summer glow,
Think how the roots of the roses
Are kept alive in the snow.

—Rural Home Journal.

EDUCATION AMONG COLORED PEOPLE.

According to the last report of the United States Commissioner of Education, the total white school population for sixteen Southern States and the District of Columbia is 3,899,961; total enrollment, 2,215,674; the total colored school population is 1,803,257; total enrollment, 784,709; the total expenditure for both races is \$12,475,044.

For the instruction of the colored race, there were reported from the Southern States and the District of Columbia forty-four normal schools and normal departments, having 227 instructors and 7,408 pupils; thirty-six institutions for secondary instruction, with 120 teachers and 5,237 pupils; fifteen universities and colleges, with 119 teachers and 1,717 pupils; twenty-two schools of theology, with 65 teachers and 809 pupils; three schools of law, with 10 instructors and 33 pupils; two schools of medicine, with 17 instructors and 87 pupils; two schools for the deaf and dumb, and the blind, with 18 teachers and 123 pupils; and 16,669 public schools, having an enrollment of 784,709.

With reference to the education of the colored race, the commissioner says that the record of the decade must be regarded as affording a remarkable example of the growth of intelligent public sentiment, capacity, and effort in an untried field. In all the States, except Delaware, Kentucky, and Maryland, school funds are now divided in proportion to school population without regard to race.

The enrollment in the colored public schools of the States which report the schools of the two races separately is 784,709, a larger number than heretofore reported. The enrollment in the schools of higher grade increases the total to 800,113.

The number of colored teachers has increased from year to year, and their qualifications have steadily improved. Indeed, the most striking feature in the progress of the work is the multiplication of normal schools and of normal departments for colored students, a result due to the harmony in opinion and intelligent foresight of the various agents concerned in the elevation of the freedmen. The amount of State aid extended to these institutions is at present \$37,500, exclusive of appropriations from the proceeds of the national land grant.

The main sources of the revenues of the normal schools are contributions from religious societies and the appropriations from the Peabody fund. The amount realized from the latter source for 1880 was \$31,500, including \$600 for model schools, and \$16,600 for scholarships at the Nashville Normal School.

In addition to the normal schools, normal institutes for colored teachers are conducted in nearly all the States. The appropriations from the Peabody fund for this purpose in 1880 were \$10,400.

It is impossible to ascertain the amount of money contributed by religious societies to the education of the colored people of the South, as the estimates are included in totals with other disbursements. It is estimated that the appropriations of the American Missionary Association, the Freedmen's Aid Society, the Baptist Home Missionary Society, and the Presbyterian Home Missionary Society for educational work in the South, chiefly for the negro race, together with the portion of the Peabody fund devoted to the same purpose, have amounted since the war to nearly \$10,000,000.

Of the forty-four normal schools reported, twenty-nine are under the auspices of religious denominations, thirty-one of the thirty-six institutions for secondary instruction, thirteen of the fifteen universities and colleges, and of all the schools of theology.—*Western Christian Advocate.*

"THE MINISTRY FOR OUR AGE."—God had made man the means of communicating to man. Thus the Savior devoted much time to the education and training of his disciples. To them he turned over his work when he ascended. The Christian church is sending out disciples and every council ratifies the appointment Christ has already made. The success of the Christian church must depend upon a qualified ministry that they send out. 1. The times need men in the ministry who are men of intelligence and culture. The difference between this age and the past is in the general diffusion of intelligence. This is seen in the number who can read; in the cheapness of good lit-

erature. Railroads have obliterated the difference between city and country, and the demand is for as good preachers in one place as in the other. The standard therefore must be raised. 2. The age demands an earnest ministry. One marked feature of our day is its intensity. In church life and politics this is seen. Infidelity was never so active. The great demand is for a ministry that is interesting, more than for anything else. The preacher should make the gospel interesting and throw all his powers into saving souls. 3. The age demands men of courage. The minister is required to be loyal to truth. It is an easy thing to preach against wickedness in other places; difficult to do so at home. 4. The age demands men of large faith. We need preaching that has authority in it, born of a deep belief in what is said. The minister needs large faith to keep his own soul from the damps of skepticism, not only without, but within, the church. 5. We need great Christlikeness in our lives. We need to set before this selfish age noble examples of self-sacrifice, the power of love, the beauty of godliness and righteousness.—*Duboc.*

Those devout but timid Christian people who have had fears lest the developments of science should overthrow the foundations of religion, and those earnest men interested in the true interpretation of both science and religion, will rejoice in the growing tendency among thinking men to find harmony between them. To all such the following, taken from the *New York Independent*, will afford special pleasure:

President White, of Cornell University, is not generally spoken of as an advocate of Christian faith. It was, however, noticeable that no speaker at the recent convention in Cleveland more heartily put himself in sympathy with the Christian purpose of the meeting than did he. Referring to the great interest now taken in education and his expectation that there will be future outpourings of wealth for this object, which will make past bequests appear insignificant, he said:

"All this mass of education must be permeated by morality, which can come only from the great Christian church, and there are plenty of signs that the church will do her part. There is no danger from infidelity when religion and education go hand in hand. When the church arrays herself at the head of a movement like this, to do works of self-sacrifice, love, and mercy, say nothing to me about fears of infidelity."

It pleases us to hear these sensible words from the president of an institution of which it was said, at the Free-Thinkers' Convention, at Watkins Glen, that they did not need an infidel college so long as they had Cornell University.

THE LAW OF DEMAND AND SUPPLY FOR MINISTERS IN OUR CHURCHES.—This law requires us (1) to recognize the divine part in both the origin and character of the demand and supply. 2. Requires the use of the supply given so as to increase its qualifications of acceptance to reasonable demand. 3. Requires that we encourage the growth of the supply and the habit of holding the demand in reasonable conformity to reasonably qualified supply. 4. Requires such adaptation and fitness between individual demands and supply that there may be harmony of qualities between the two. 5. Requires us to encourage young men to heed the call of God to the ministry by provisions made for their special preparation for that work.—*Murphy.*

CLIPPINGS.

The Rev. Dr. Pynchon has resigned the presidency of Trinity College, Hartford, Conn., to take effect July 1, 1883.

Up to September 26th, 123 students had applied for admission to the literary department of the University of Michigan.

Boston has an evening high school, at which there is an attendance of 800. Forty per cent. of the students are young women, and most of them are studying phonography.

The Chicago school-board is considering the proposition to introduce a text-book on good behavior into the schools. Better appoint teachers who are competent to teach good behavior, by precept and example.

An eccentric and miserly woman of Montreal, Barbara Scott, left her property by will to public objects, among the bequests being one of \$40,000 to McGill University, to found a school of engineering. After a long contest the will has been pronounced valid.

A student at Bowdoin was "hazed" some time ago. Not seeing just where the fun came in, he sued the perpetrators of the outrage, who had injured him severely, and a jury has awarded him \$2,700 damages. That is a good remedy for hazing, and ought to be vigorously applied. Send a few young ruffians to prison and mulct the parents of a few more in heavy damages, and hazing will become about as attractive a pastime as its first-cousins, garroting and highway-robbery.

Rev. A. Zabriske Gray, who is shortly to assume his duties as president of Racine College, Wisconsin, is a graduate of Harvard University and of the General Theological Seminary of New York City, and is now the rector of St. Philip's Protestant Episcopal Church, Garrison's Landing, N. Y. He has been a contributor to many religious periodicals and is considered to be one of the ablest among the younger clergy of the Episcopal Church. He is forty years of age and unmarried.

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."

THE WORK OF CREATION COMMEMORATED ON THE SABBATH.

BY REV. W. H. BLACK, F. S. A.

All thanks and praise to his holy name,
Who was, and is, and still must be, the same:
The self-existent, wise, and mighty Lord,
By ev'ry human creature be ador'd!

His works of beauty glow upon our sight,
Around on earth by day, in heav'n by night.
The world's vast structure shows his might and skill,
That contemplative minds with wonder fill.

Our finite thoughts in vain attempt to explore
His boundless presence, or resistless pow'r:
Yet would our tongues with gratitude express
His love, his goodness, truth, and faithfulness.

Honor, obedience, love, to Thee belongs,
To thee the tribute of ten thousand songs.
Accept, Creator, while this day, we raise
Our humble monument of Sabbath praise.
MARCH 29, 1859.

"CHRISTIAN LIBERTY AS RELATED TO SABBATH OBSERVANCE."

A sermon preached at the Quarterly Meeting held at Westley, R. I., Friday evening Oct. 20, 1882.

BY REV. W. C. TITSWORTH.

"All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth. If any of them that believe abideth you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience' sake."—1 Cor. 10: 23, 24, 27.

The duty has been assigned me to take the lead in this Quarterly Meeting at which, all through, the subject is to be "Sabbath Observance." That which I have chosen to speak to you about is "Christian Liberty as related to Sabbath Observance."

Christian Liberty is the subject of this chapter of the Epistle to the Corinthians. Paul is trying to show them the difference between liberty and license. The texts I have chosen suggest the restrictions by which Christian liberty is limited. In a sense, the words "liberty" and "restriction" do not belong together, but in reality they do, for where there is no restriction there is no liberty. The words, "All things are lawful for me" we may suppose to be taken from the mouths of the Christians at Corinth; they were a favorite and common saying of theirs. They were accustomed to boast of their liberty in Christ Jesus, and were wont to reply to all persons who would restrict them, "As Christians we are under no law but that of our own consciences. Within the range of things which are not in themselves immoral and wrong, we are perfectly free to do as we please. Except on moral questions, no law shall say to us, you shall do this, or you shall not do that, except the law of our own hearts and consciences. Christianity does not make some new code of morals, and the Christian man is free to everything not wrong on plainest grounds of morality. 'All things are lawful for me.'" This expression was the *cant* of the Corinthian Christians.

Among the things which some of them were claiming to be permitted to do when they said "All things are lawful for me," seems to have been going to feasts which were connected with idolatrous worship, where they ate of meats that had been offered in sacrifice to idols. This offended some of their brethren, who doubtless objected, but their reply was, "Why, an idol is nothing!" In what respects is such a feast different from any other feast where the same kinds of meat are eaten, and no one thinks anything of it? The fact that it is an act of worship to an idol, and these meats have been offered in sacrifice to idols, does not at all change the character of the food, because our Christian teaching has made it plain that an idol is nothing at all, and idolatrous worship is nothing at all. The meat is just as much food as ever. A Christian man is free in all such things to do as he thinks best. He is above getting any harm, because he eats not as a worshiper, but just as he would eat at any feast.

These Corinthian Christians had a right theory of Christian liberty, but made a wrong application of it. Their reasoning—that an idol is nothing, and that there can be no possibility come any harm to food which has been offered to one—was right. But Paul, in reply, says, "It is true as you say, that all things are lawful to me, but all lawful and permitted things are not expedient and profitable, nor do they build up the cause of God and the Christian religion. It is by permitted things that we perish and cause others to perish."

Beginning with the fourteenth verse let us see what his argument is in reply to their saying, an argument which we get in substance in the text. We will paraphrase Paul's words to make the sense clearer. "My brethren, I would caution you with reference

to idolatry. It is a great offense to God, because it is giving to a rival the worship and honor due only to him. You are wise men; men accustomed to reasoning, and I leave it to your own reasons to decide whether what I am about to say is right. We Christians have a feast which we call the 'Lord's Supper.' It is a sacred rite of communion with our Master, and by it we call his death for us to our minds, and share in it. In eating it we give a sign of our friendship for, and intimacy with, him. In reality, partaking of this feast means partaking of the sacrifice which he made; and because the sacrifice is one, we are all made one together in eating it. In the case of the Jews and their worship, those who ate of the offerings partook of the sacrifice itself in its deep meaning of worshiping God, and they participated in the worship of God. Now does it not follow that they who feast with idolaters, in that which is acknowledged by all to be the worship of idols, are really in fellowship with idolaters in the essential thing of their religion? It is true an idol is nothing, and that which is sacrificed to idols is in no way changed from the food it was before it was thus offered; but is it not really partaking with idolaters in their idolatry to eat of it with those who mean idolatrous worship by it? Nay, more, is it not having fellowship with devils, because the heathens sacrifice what they sacrifice to devils, and not to God? and I would not have you fellowship devils or in any way give an outward sign that you have fellowship with them. Your heart may be all right, but he who sees you sitting at an idol's table does not see your heart, though he does see your act, and he judges such an act to be idolatry, and judges you to be an idolater, and what else should he think, seeing you partaking in the worship of idols? You can not have fellowship with the Lord and with devils at once. What a contradiction is that man guilty of who partakes at the Lord's table and also at the table of demons! Be careful. The Lord thy God is a jealous God. Before you provoke him to anger, consider the question, 'Are we stronger than he?' That may be lawful which is not expedient and does not edify. It is true that no man may say to you that you shall not go to an idolatrous feast and eat there, but the lawfulness of the thing is not the ground on which a Christian will settle such a question. While free from all law which works merely outwardly and legally, he is under a higher law which is to work as an inward force. The true Christian is not he who is continually asking himself, 'Is it not lawful, and may I therefore not do it?' but he who puts selfishness away and seeks not his own but the general good. That which is sold in the market place I would eat, asking no questions. It is there as common food, and I would not disturb myself with asking whether it had been offered to an idol; for the earth is the Lord's and the fullness thereof is the Lord's, and its products are designed by him for the use of his creatures, and especially his children; but this is a very different matter from eating food offered to an idol in an idolatrous feast whose purpose is idolatrous worship. In the same way, if you are invited to a feast at the house of an unbeliever, go, if you are disposed to do so, and eat what is put before you as food, and ask no questions to disturb your conscience; but if any one says, 'This meat has been offered to an idol,' I would conscientiously refuse to eat it, not because it will hurt you, but because it may do harm in making weak brethren stumble, and giving the enemies of the church the handle of an instrument to use against the church. At the same time, it seems to me that while as Christian freedmen you are at liberty to go to such a feast if you choose, I would be so much freer that I would not wish to go. I would live on a plane where it would really be stooping for me to wish to come down to that kind of enjoyment."

I have thus given Paul's words in other words, at some length, for two reasons, (1) because the statement of Paul is the best possible statement that can be made on this subject of Christian Liberty; and (2) that you might as clearly as possible see the drift and force of his argument, which I will briefly state again. It is true that all things are lawful for me, so far as a mere question of law is concerned; but the lawfulness of a thing is not the only thing to be thought of. One may settle things according to what his conscience deems the intrinsic right or wrong in the case, and really be no true Christian, and settle questions in another than the true Christian basis. We may be free to many things which are essentially contrary to the spirit of the Christian religion, which are not helpful to the cause of that religion, and really tend to break it down; and we may be free to many things which we ought to be so

free as not to wish at all, and, wishing which, we let ourselves down upon a low plane of Christian life.

The texts chosen suggest three things which a Christian is to consider along with the question of Liberty: 1. Expediency. 2. Edification. 3. A Higher Freedom. Let us try to see the meaning of these three things.

1. Expediency. All things are lawful for me, but all things are not expedient, says the apostle. Expedient means *profitable* or *advantageous*. It originally meant *hurrying a thing forward* or *hastening it*, and hence came to have the meaning of *advantageous* or *profitable*. We mean by an expedient thing that which is best under the circumstances and will promote the object sought. A great many things in this life are determined upon the question of their expediency. A man in business is continually considering the expediency of a plan; whether it will on the whole be best; and you would call him a fool who did not. After he has decided whether it is an honest and right thing to do—and this is the first question with every true man—he next asks whether it will be of advantage to his business and add to his profits. There are a great many things which he has a right to do, and he is perfectly free to do if he wishes, but you would call him a fool who did not consider the expediency as well as the right of a plan. A business man, a manufacturer, a farmer, has a right to hire his laborers and pay them twice as much as their labor is worth; so long as the interests of no one but himself are at stake, he has a right to do what he will with his own, but it would hardly be expedient or best. A manufacturer has the right to make goods that will not sell well if he wishes to, but it would hardly be expedient or best for his profits to do so. Expediency is simply taking into account the end to be gained in the future, and acting in such a wise way as will promote it. He who would be a scholar puts aside what might be pleasant for him because it is not expedient, will not promote scholarship. He who decides for the present in anything with no regard for the future end in view is not wise. It is not expedient or wise for a man to live a life of self-indulgence in youth that saps the strength of his manhood so that he is a slave in his old age to degrading appetites and brutish vices. The law of expediency or wisdom in all things is one which we all recognize. There are many things to which we are free, and which are lawful in the sense that there is no law against them if we wish to do them, which are not wise or advantageous. The Christian is not under the same law. So far as the law is concerned, it is true that all things not in themselves wrong are lawful, but all lawful things are not advantageous and profitable to the end the Christian man is supposed to have in view. This end is (1) the prosperity of the kingdom of God, and (2) his own growth in the graces of a true Christian life. He is to that extent not a Christian who does not make these two things supreme in his life. There are many things in the range of the lawful to him that will not help on either of them. It is not expedient for a Christian man to spend his three score and ten years of this life, with their tremendous power in fixing and hardening his character for good or ill, so that he is not prepared—nay, is utterly unprepared—for the soul's true home in the world to come. It is not expedient or best for the Christian to seek his own pleasure in those things which make his influence a perpetual hindrance in the way of God's kingdom in the earth. And so I say a Christian may live in all good conscience with respect to things right and wrong in essence, and yet be a long way from the kingdom of God; for his life may be so utterly selfish and unchristian in its indulgence as to be out of harmony with the life of Jesus and a hindrance to God's cause. The true Christian loves the kingdom of God and the cause of that kingdom more than he loves himself, and the truer the Christian, the more is this true of him. That is not true of Christians on the whole, does not disprove the fact that he is so far unchristian in the really essential things of Christian character who puts himself and his own plans and feelings before the cause of the kingdom of God.

(To be continued.)

GROWTH.—If you look upon the sum of all that has been done, and go back with it to the time of the Advent, and compare that with what is yet left to be done, you may grow impatient, and say, "The world moves so slowly that there can be no hope of a millennium, of a latter-day glory;" but if you take the things that have been done, one by one, and go back with them to their beginnings in the days of the Savior, I think you will find that there has been rapid growth, and accelerating growth, clear down to our time, and that there are now signs which indicate for the future still more rapidity and greater weight and scope.—*Becher.*

ation: The youth reason very closely and they have learned to silence the voice of good conscience. They see a Christian carpenter, who assists in the building of every saloon, hop-house, or cider-mill. They know these buildings are used to manufacture and sell that which only injures mind and kindles fires within that are quenched. They see Christians—men, who raise simply for the money bring, barley, hops, or whatever it may and carry directly to that market which for the express purpose of sending to malt-house. Professed Christians are to these facts, but silence conscience statements that they are not responsible for such a wicked use of God's grain or product and that if they did not sell to parties, others would. Children see men—workmen or women pick the that brew the beer, see them dry and them, and Christian teamsters draw to market. They see the manufacturer Christian, build the press that bales the or the patent stove that is expressly to dry them, or the press that sends rice of the apple into vats, and soon in llars of Christian families, to be drank the Winter evenings, of the results of I need not speak at this time. Children observe many such things, and they ed that Christians are parties to the of liquor and beer selling, and to the able practice of tobacco using, or else things are not as bad as represented, commonly the latter conclusion. Has Sabbath school any part or lot in this and taught, shall these lessons in tempt be learned? "He that saith he in him, ought himself also so to ven as he walked." Will this and ds of like precious doctrines be so id as to lead the Sabbath-school scholar, only that which brings a blessing, a curse, to his brother? Truly the money is the root of all evil, and ans are constantly lowering the d of discipline. Let the Sabbath- to its part in correcting these evils.

OPPOSING TOTAL ABSTINENCE.

First annual convention of the Episcopal Temperance Society was recently the City of New York. Delegates sent from Pennsylvania, New Jersey, Connecticut, Kentucky, Virginia, York. The Society's pledge covers of the following cases: Never to cept at meals, and then in the most quantities; never to drink in bar- never to "treat or be treated" in any transactions. The committee say any devout, conscientious persons, temptation to the vice, feel from causes that they are bound to total ce, but there are cases of conscience, the liberty of others is not to be fettered. As to legislation, they the fundamental basis of our Society the legitimate use, as well as the use, logically of our official posi- there must be limitation and re- rather than prohibition. But the city can not be reached if it does a platform broad enough to give a harmonious co-operation between opinions diverge upon this ques- proposition to establish a month- was referred to the executive com- On this question the Rev. E. Os- that if the paper was to advocate news and drive wine from gentle- he would hold back, as he did ve in total abstinence. Bishop Albany, delivered an address on ing law. The Rev. Dr. Hunting- orester, Mass., read a paper en- prohibitory and licensing law in the ates." Dr. Howard Crosby spoke non-observance of the liquor law rk City, and its effect on the

erman in Kansas, who is in a po- now whereof he affirms, in a recent "In sixty-five of the eighty-one State the prohibitory law has been enforced and obeyed as any law on our statute book, and tions for a violation of the law ed in a greater per centage of than have attended the prosecu- er crimes. You will notice that of the whisky interest are con- g the changes upon Leaven- nson, Topeka and Dodge City, rty elect officers in sympathy ay-breakers." But these places small per centage of the popu- States."

firm of tobacco manufacturers a table showing the amount manufactured, the revenue and consumed per head of the popu- the forty years from 1840 to in this it appears that in the quantity of tobacco cleared pounds, and the quantity per population was 86 pounds. The manufacture increased up to there was a slight decline until year the total was 49,174,672 consumption per head of the population that in 1880 not being pounds.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 23, 1882.

REV. L. A. PLATTS, EDITOR.

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

DEACON S. P. WITTER, of Nile, N. Y., died at his home last week. Further notice is promised soon.

THE sermon by W. C. Titworth on "Christian Liberty as related to Sabbath Observance," begun this week in our Sabbath Reform department, is well worth a very careful reading. We are sorry not to be able to print it all in a single number, but the space in our Departments is necessarily limited, and our first page is preoccupied, so that if sermons or long articles are admitted at all, they must be divided.

THE LESSON LEAVES.—It has been decided that the Lesson Leaves for next year shall be furnished at 60 cents per 100 per month, instead of 75 cents, as heretofore. The object of this change is to put the Leaves within the reach of all our Sabbath-schools. Those who wish them for January, old subscribers and new, should send in their orders early in December, that we may know how many to print. In all cases, where possible, the money should accompany the order.

WINTER EVENINGS.

Winter has given warning of his near approach, both by a little taste of cold weather and by the lengthened evenings. These latter bring with them much needed leisure to many people in our land, pressed with hard work in the busier seasons of the year. Already we hear of societies and clubs of various sorts organized for the pleasure and culture of those who organize and attend them. These will fill up some of the long Winter evenings now coming on. We want to call attention to two institutions of long standing, which hold wrapped up in them very largely, if not entirely, the best interests of mankind, and which are entitled to a larger place in the minds of those who plan for the long evenings than they are accustomed to occupy. We mean the Home and the Church of God. The young man or woman who has not a home in which to spend a greater part of the long Winter evenings, in such manner as to improve both mind and heart, is indeed to be accounted unfortunate. More unfortunate he or she who has a home, and yet feels it to be necessary to spend these evenings away from it for either pleasure or profit. Then the pastor may think it profitable to call upon his people, especially his young people, for some extra church work this Winter, and he wants some of these long Winter evenings for religious meetings or other forms of practical religious work. We believe in societies for the culture and diversion of young people socially as well as intellectually and morally, but we want to say just here, with solemn earnestness, that any plans, by old or young, for passing the long Winter evenings, which do not yield the first place to the demands of the home and the church are sadly out of order, and need immediate and thorough revision. Young man, if the question this evening be between some place of amusement or entertainment, however innocent in itself, and the call of your church to some meeting or other work, go to the church, and you will not only be a better, but a happier, man. Husband and father, if the question with you be between your lodge and a quiet hour in your family, with book or paper and pleasant conversation, give the family the benefit of the question. Do these things habitually, and you will fill a larger and nobler place in the world while living, and be quite as well prepared for the silent messenger who waits at the door for us all. Yes, the long Winter evenings come to us fraught with the possibilities of a world of good to ourselves, to the families of which we are members, to the church which has received us to her covenant of Christian fellowship and labor, and through these to the world around us. It is too bad to spend them all in the pursuit of business or pleasure or mere entertainment, however legitimate and innocent these things in themselves may be.

MAGAZINES FOR DECEMBER.

HARPER'S MAGAZINE.

Harper's Magazine for December is rich in illustrations and literary attractions. The scenery of the Columbia River is illustrated by Cleveland Rockwell's pictures, the artist contributing also the descriptive arti-

cle. Joseph Hatton contributes an article entitled "William Black at Home"—full of gossip about this novelist, in which, indeed, the latter seems to take part—illustrated with pictures of Black's London lodgings, of Paston House, his Brighton residence, and of his yacht. Under the title of "The Great Sea-port of Western France," Thomas W. Knox gives a description of Havre—illustrated by Reinhart and Vanderhoof. Mr. Bishop concludes his articles on Southern California with a description of Los Angeles, the San Gabriel Mission, Riverside, San Diego, and Santa Barbara—beautifully illustrated. Two poems by Herrick are given, each with a full page illustration by Abbey. Colonial history receives especial attention in two contributions—one, illustrated by the Rev. P. D. Hay, entitled "Cameos of Colonial Carolina," the other, by Professor John Fiske, entitled "New England in the Colonial Period." In fiction, Miss Woolson's new novel takes naturally the first place in the reader's interest, and seems likely to hold it to the end of her story. Black's "Shandon Bells" has reached a very interesting stage of development. There are three short stories: "Among the Rose-roots," by a Working-girl, is a very pathetic sketch, full of meaning; its sombre features find a pleasing contrast in the humorous characteristics of the other stories—"The Singular Vote of Aut Tilbox," by the author of "Cape Cod Folks," and "Tom's Monument," by Susan Hartley Swett. A scientific paper, "Storing Electricity," by Professor Henry Morton, treats very clearly a subject which is just now of especial interest in connection with recent novel applications of electricity as a motive power. The Editorial Departments are well sustained.

THE NORTH AMERICAN REVIEW.

The North American Review for December commands attention no less by the eminence of its contributors than by the value and timeliness of its table of contents. First, there is a symposium on "The Health of American Women," regarded from three distinct points of view: Dr. Dio Lewis considers the question as it is affected by the prevailing style of feminine attire; Mrs. Elizabeth Cady Stanton points out the many injurious influences of social environment; and Dr. James Read Chadwick sets forth the effects of education, climate and food, and finally discusses the question whether the modification produced in the European human type by transfer to America lessens the fertility of women. Gov. Buren R. Sherman, of Iowa, writes of the "Constitutional Prohibition" of the liquor traffic in that State, and maintains that the measure is in entire accord with the traditions of the original settlers, and approved by men of all political parties and all nationalities. General Grant, in an article entitled "An Undeserved Stigma," states the facts of Gen. Fitz John Porter's case. Richard A. Proctor writes of "The Influence of Food on Civilization," discussing with much learning and force some of the most interesting sociological problems of the present day and of the near future. Prof. Fisher, of Yale College, in defining the causes of "The Decline of Clerical Authority," holds that this decline, which affects the status of church and minister only as a part or function of the secular State, is by no means to be regretted, and that the spiritual influence of the church and its ministry is to-day greater than of old. Finally, there is a symposium upon the conditions of "Success on the Stage."

THE CENTURY.

Variety and freshness of illustrations and literary features are claimed for the December Century. John Marshall, the Great Chief-Justice, is the subject of the frontispiece, which, with character sketches and many portraits, belongs to E. V. Smalley's paper on "The Supreme Court of the United States." Besides giving a clear idea of the functions of the Supreme Court, the writer describes the routine and the humor of that dignified body, and gives several anecdotes of the chief justices. "My Adventures in Zuni" is Frank H. Cushing's first paper on the remarkable tribe of Pueblo Indians with whom he has been living as an adopted chief for two years or more. William Elliot Griffith explains "The Korean origin of Japanese Art," and brings to the assistance of the text several striking reproductions of old Korean art. "The Taxidermal Art" is the subject of several beautiful engravings of mounted birds and animals, and, in the text, Franklin H. North writes about taxidermists and the curious features of their art. A portrait of the late Dr. John Brown, which includes a portrait of the mastiff Rab, a picture of the Dr.'s study, and some amusing grotesques illustrate a charming paper on "Rab's Friend" by Andrew Lang.

Something between a story and a satiric essay is Henry James, Jr.'s "Point of View." The purpose is, by a series of clever letters by Americans who have lived in Europe, and by an educated Englishman and a French Academician, to show the merits and defects of American life and character as they appear from the different points of view of those critics. Professor Lounsbury, of Yale, returns to "The Problem of Spelling Reform," and makes a forcible argument in favor of it, and John Burroughs talks of "Hard Fare" of the birds and small animals when Winter is unusually severe.

Mary Hallock Foote's serial, "The Led-Horse Claim," advances to a novel situation in mining experience, a part of the action of the story passing underground. The author's full page illustration of Cecil in the

mine, engraved by Cole, is perhaps the most striking illustration in the number. Mrs. Burnett's "Through One Administration" approaches the focal point of interest; and in the second part of "The Christian League of Connecticut," the Rev. Dr. Gladden weaves practical hints for Christian cooperation into his New England story. The poems of the number are by the late Sidney Lanier, Professor Henry A. Beers, Andrew B. Saxton, L. Frank Tooker; and in "Bric-a-Brac" by John Vance Cheney, J. A. Macon, H. C. Bunker, Frank D. Sherman, and others. "Western Careers for Eastern Young Men" is the leading article in "Topics of the Time," and the other departments treat a variety of timely subjects.

ST. NICHOLAS.

The great holiday number comes laden with its seasonable freight of mirth and good cheer; and chiefest among its special features is a Christmas story, by Louisa M. Alcott, entitled "Grandmamma's Pearls."

Other timely features are, first, the bright colored frontispiece by R. B. Birch. Then there is a graphic account of a long dog-sledge journey on Lake Winnipeg, illustrated by Fanny; a Christmas poem by Nora Perry; and a short story, "The Christmas Fairies," that is a true story as well. Malcolm Douglas contributes a little Christmas tale; and two pages are given to the words and music of a simple but tuneful "Christmas Carol."

Besides the foregoing, there is much that is not a whit less attractive just because it does not happen to be more appropriate to Christmas than to any and every season. The beginning of "The Story of the Field of the Cloth of Gold," for instance, "Mary and her Garden," a six-page poem, written by Eva L. Ogden, engrossed and illustrated by Alfred Brennan. An amusing "Alphabet of Children," with a jingle and a picture for each letter. A quaint and highly original fairy tale, by Frank R. Stockton, who also contributes another installment of "The Story of Vitean."

J. T. Crowbridge's serial, "The Tinkham Brothers' Tide-mill," is also continued, with three chapters of accumulating interest. In addition to all this is an article on whale-hunting in Japan, by William Elliot Griffith, and "The Discovery of the Mammoth," by C. F. Holder, with a startling picture by James C. Beard.

The entire number, including the "Departments," is copiously and handsomely illustrated by the cleverest designers for

Communications.

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

OUR INTERESTS IN CHICAGO.

848 W. VAN BUREN ST., Chicago, }
Nov. 16, 1882.

To the Editor of the Sabbath Recorder: We commenced our work here the first of this month. We are in very pleasant quarters for a home, and when we are thoroughly settled shall feel more at home. Have now regular preaching at the mission. The attendance at the mission school varies, but the average holds good, and the maximum is about seventy. I noted quite an improvement in the school since I attended it last Summer in respect to order, attention, and behavior. There are unmistakable evidences of the good influence and effect of the instruction and example of the faithful officers and teachers of this school upon the boys and girls from the streets. The preaching service is well attended by our people in the city. There are quite a number of our young men in the city pursuing medical and theological studies that are quite a help to us. Our time thus far has been so occupied in getting settled in our home that we have had but little time to engage in the varied labors of this field. We have attended several times the missions of Col. G. R. Clarke and Mrs. Ben Hogan, and have assisted in the work. I am forming the acquaintance of some of the leading workers in these missions. There are conversions every night, and we meet there those who have been saved from the gutter and the vilest dens, cleanly clad, in their right minds, living evidences of the converting, reforming, and keeping power of the religion of Jesus Christ. These and similar missions are doing a blessed work in this city.

Our mission school held a Union entertainment with the Pacific Garden mission school the evening of Nov. 8th. Most of the parents and relatives and friends of the children attended. The large room was well filled. The exercises passed off finely, some of them par excellence. Much credit is due to those on the programme, and the faithful committee and teachers who had it in charge. Some of the exercises showed intelligent and careful drill. The entertainment was quite an affair to the mission schools. Col. Clarke presided. Bro. G. H. Babcock, editor of our Sabbath-school paper, was present and made the opening prayer.

Out of the work here there come some fruits occasionally to cheer and encourage, and to verify the promise that God's Word

shall not return to him void. The heaven of Sabbath truth works even in the rush and greed of this great city. I called to-day upon Michael Eagan, a converted Roman Catholic. He was converted in the Moody meetings held here a few years ago. He thought he must be thorough in coming out from Catholicism, so he must leave Sunday, the Pope's day. The Bible told him to keep the seventh day. He purchased some books in a second hand store down town, among them, "Sabbath and Sunday," by A. H. Lewis. This he read. He also got Eld. Bailey's "History of General Conference." These confirmed his convictions and he embraced the Sabbath. He wrote to Battle Creek, also to Bro. D. R. Stillman, who sent him the RECORDER and referred him to Bro. Ordway. He now attends quite regularly our teachers' meeting and our Sabbath services, with his little girl, about twelve years old. His wife and the rest of his children have turned against him, and his old priest has threatened to whip him. He says that they and his former comrades are persecuting him so that he has to live by himself, but he means to be faithful to Christ and his truth. A Mrs. Burroughs, of Hyde Park, has also embraced the Sabbath, from the reading of her Bible on that subject, and some Sabbath tracts. She was at our mission school and preaching service last Sabbath.

We are still of the same mind in respect to our duty and our work in Chicago. There is no city or commercial center that presents so favorable an opportunity to scatter Sabbath truth as Chicago, or a better field in which to work to save the lost. Almost everybody goes through or stops in this greatest railroad center in the world. The western mind is not, in religion, stereotyped, bigoted and intolerant, but open, independent, and much in a transition state, hence more open to the reception of truth. While immediate results may not be large, shall we not faithfully sow the truth in this great field opened up to us by God, and trust him for the result? Yea verily. o. v. w.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Western Association held its Annual Session with the Portville Church, beginning Tuesday evening, Nov. 14, 1882.

The following order of exercises was presented:

Introductory Sermon, by the President, D. E. Maxson; subject, "How to meet the prevalent and growing infidelity of the day."

Then followed a season spent in the relation of ministerial and personal experiences.

Essay—"Does our present system of denominational work encourage the gifts as spoken of in Eph. 4: 11?" C. A. Burdick.

Essay—"What does the New Testament teach relative to the time of the resurrection of Christ?" J. P. Dye.

Essay—"The relation between the moral and ceremonial law; their nature and design as revealed in the Scriptures." L. M. Cottrell.

QUESTION BOX.

1. "To what extent, if any, is it proper for a minister to seek a call to the pastorate of a church?"

2. "Should a minister require that the call of a church should be unanimous as a condition of acceptance?"

3. "To what extent, if any, should the pastor of a church participate in the business affairs of the church?"

4. "To what extent, if any, should a minister of the gospel participate in the political affairs of the country?"

5. "Should the people as a rule, expect the pastor of their parish to officiate at funerals and weddings?"

6. "Under what circumstances is it best for a church, having a pastor, to send for outside help to secure revival interest?"

Short answers were given to the questions by various members of the Conference.

Essay—"Is the doctrine of evolution in harmony with the true problem of life and the theory of the universe?" J. Summerbell.

Criticisms were made upon the various productions so far as time permitted. The officers were chosen for the ensuing year as follows: D. E. Maxson, President; C. A. Burdick, Secretary.

The following programme for the next session was adopted:

- 1. Introductory Sermon. I. L. Cottrell
- 2. "Communion wine." H. P. Burdick
- 3. "Inspiration of the Scriptures." T. R. Williams
- 4. Exegesis. 2 Cor. 3: 2. D. K. Davis
- 5. Question Box.
- 6. "For what purpose was Judas chosen to be an apostle?" L. A. Platts
- 7. "What is meant by circumcision of the heart?" Rom. 2: 29. G. P. Kenyon
- 8. "What is meant by Christians being the 'temple of God?'" S. L. Maxson

The following resolution was offered, and passed by a rising vote of the Conference and of the audience:

Resolved, That the members of this Ministerial Conference deeply sympathize with our dear brother, J. Kenyon, in his deep affliction by the death of his beloved wife, and of his niece, Miss Brown; and that we hereby express our appreciation of the high worth of his departed wife who faithfully labored to encourage the work of the Christian ministry.

The Conference voted to hold its next session with the First Alfred Church, beginning on the second Tuesday evening in May, 1883, at 7.30 o'clock.

C. A. BURDICK, Secretary.

DEATH OF REV. S. S. GRISWOLD.

Rev. Sherman S. Griswold, pastor of the Second Seventh-day Baptist Church of Hopkinton, died at his residence, Hopkinton City, R. I., on Thursday morning, Nov. 2d, after an illness of some ten days. He preached at the Quarterly Meeting in West-erly, on Sabbath morning, Oct. 21st, and at Laurel Glen, Conn., on the following Sunday evening; was taken ill on Monday night, and died as above, of what was called typhoid pneumonia. His funeral, held in the church at Hopkinton City, on Sunday, Nov. 5th, was largely attended, by representatives of the neighboring churches and worshiping congregations to which he had been in the habit of preaching, the exercises being participated in by seven or eight clergymen, including James R. Irish, Henry Clarke, Christopher C. Stillman, W. C. Titworth, Oliver D. Sherman, B. G. Boardman, and E. P. Matteson. The sermon was preached by Geo. B. Utter. His remains were followed by a long procession to Elm Grove Cemetery, near Mystic, Conn., where they were buried by the side of the wife of his youth.

Mr. Griswold was a native of Guilford, Conn., where he was born on the 26th of November, 1805, making him nearly seventy-seven years of age at the time of his death. In his early manhood he taught school and practiced medicine in Guilford. When some thirty years of age he removed to Newark, N. J., where his time was given principally to the practice of medicine. His health becoming impaired, he again turned his attention to teaching, which he pursued near Plainfield, N. J. In 1840 he became connected with the Seventh-day Baptist Church of Piscataway, by which he was licensed to preach in 1841, and called to ordination in 1842. From that time onward for a period of forty years he devoted himself to the work of the ministry, preaching for various churches of his own faith—seven years in Allegany county, N. Y., fifteen years at Greenmanville, Conn., and much of the remaining time in Hopkinton. Through his entire ministry he took a deep interest in the subject of education, and occupied various official positions in connection therewith, having been a School Visitor in Stonington, Conn., and a School Superintendent and School Commit-tee man in Hopkinton. He also took a lively interest in the reforms of the day, lecturing often upon the subjects of slavery and temperance. He was, everywhere and always, an earnest, candid, outspoken, and progressive Christian minister.

At a meeting of the Second Seventh-day Baptist Church of Hopkinton, held Nov. 12, 1882, the following resolutions were presented, considered, and unanimously adopted:

WHEREAS, it has pleased Divine Providence, in his wisdom, to remove by death, our beloved brother and pastor, Rev. S. S. Griswold, who has faithfully served us for nearly seventeen successive years; therefore,

Resolved, 1. That, while we feel it becomes us to bow in humble submission to the will of our heavenly Father, who has spared him to such a ripe age with such activities of body and mind to bless the cause of God and humanity, and to return devout thanks for the same, yet we feel that it is fitting that we should express the tender regard and love which we bore him, together with our deep and unfeigned sorrow for our great if not irreparable loss, and bear witness to his Christian character and faithful labors among us as a gospel minister and pastor, to his deep, earnest, and untiring search after the truths of the gospel and faithful effort to impart the same to those under his watchcare.

2. That we should ever hold him and his labors among us in grateful remembrance, and renewedly consecrate ourselves as a church to mature the work which he so ably prosecuted and has now left with us for completion.

3. That as a token of our fidelity to the cause and our appreciation of him and his labors, we hereby pledge ourselves, by the help of God, to labor with united effort for the upbuilding and perpetuity of this church which he so loved, and for which he so long and earnestly labored and prayed.

4. That we tender our deepest sympathy to his companion and family in their bereavement, who so faithfully and kindly cared for him.

5. That a copy of these resolutions be forwarded to his companion and each of his children, and to the SABBATH RECORDER, with a request for publication. By order and in behalf of the Church.

B. P. LANGWORTHY, 2d, Church Clerk.

SEMI-ANNUAL MEETING IN MINNESOTA.

Pursuant to appointment, the Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota was held at New Auburn, on the 20th, 21st, and 22d of October, and though there were very few in attendance from the other Churches, still the

occasion was enjoyed.

The exercises on in number, by Eld. Campbell, prayer-covenant meeting, Bible-school Sabbath.

After the sermon-ism was administered by Truman, who Auburn Church.

It was decided the Meeting should be on the second at 2 o'clock P. M.

the introductory alternat. The Eld. Cottrell, Mrs. Bachelor, presen- G. M. G. G. Coos, Clerk.

ANSWER.

In the last number, "quirer" refers to the Sabbath Tract Society directing that hereafter fees must be paid into Society, and then in case a person preferred to an Associational B specific work, while they are to constitute Tract Society.

The American Sabbath incorporated body, State of New York, by-laws, under which members and life members certain sums to the Society such a contribution templated, it is necessary put within the control money raised and expended, by a practically in though engaged in an applicable to life members Society, then there are such moneys, spent in societies should not members in the Tract Society.

In the case referred, the money has a doubt, namely, first to make Tract Society, and content work of an Association be sent to the Treasurer with the request that designated. The Tract less, be depended upon the past, to appropriate to the Society, to may be requested by that such work come powers.

This action by the Society reform an irregularity in the matter of life members intended in any way to of Auxiliary Societies, Boards. It is desirable possible may be done, able to do it; and it is work in the same line Society be reported to order that all that is nomination in that embraced in their annual

REPORT COLLECTION.

It will be remembered session of the General meeting of the Board of Tract Societies was held agreed that these two the expenses of a trip to pal points of the de Velthuyzen and daughter standing that contribu by the Churches visited, ance of contributions, to be paid to the treasury equally. Below is Bro

- Church at Hornellville.
- Alfred Centre.
- Aid Society.
- Independence.
- Nile.
- Dea. John Crandall.
- Eld. S. H. Babcock.
- Aid Society, Milton Junction.
- Church at Milton Junction.
- Milton.
- Walworth.
- Miss Phoebe Coon.
- Chicago Friends.
- Church at Adams Centre.
- 2d Brookfield.
- West Edmeston.
- Leonardsville.
- Shiloh.
- Mrs. Ruth Hummel.

Expenses.

Balance.

The following resolution was offered, and adopted by a rising vote of the Conference and the audience:

That the members of this Ministerial Conference deeply sympathize with our dear brother...

C. A. BURDICK, Secretary.

DEATH OF REV. S. S. GRISWOLD.

Sherman S. Griswold, pastor of the Seventh-day Baptist Church of Hopkinton, died at his residence, Hopkinton, R. I., on Thursday morning, Nov. 2d, an illness of some ten days.

His funeral, held in the church at Hopkinton City, on Sunday, Nov. 5th, was largely attended, by representatives of neighboring churches and worshipping congregations to which he had been in the habit of preaching, the exercises being participated in by seven or eight clergymen, including James R. Irish, Henry Clarke, Joseph C. Stillman, W. C. Titworth, D. Sherman, B. G. Boardman, and Matteson.

His remains were followed in a solemn procession to Elm Grove Cemetery, Hopkinton, Conn., where they were buried in the grave of his wife.

Mr. Griswold was a native of Guilford, Conn., where he was born on the 26th of October, 1805, making him nearly seventy years of age at the time of his death.

He was a devoted man, and his life was spent in the service of his fellow-men, and in the promotion of the Kingdom of God on earth.

He was a member of the Seventh-day Baptist Church of Hopkinton, and was one of its most devoted members.

occasion was enjoyable, and, we trust, profitable.

The exercises consisted of discourses, five in number, by Elds. Cottrell, Sindall, and Campbell; prayer-meeting Sabbath evening, covenant meeting and communion Sabbath, Bible-school Sabbath afternoon.

After the sermon First-day morning, baptism was administered to Mr. and Mrs. Henry Truman, who were received into the New Auburn Church.

It was decided that the next Semi-Annual Meeting should be held at Alden, commencing on the second Sixth-day in June, 1883, at 2 o'clock P. M., Eld. Sindall to preach the introductory discourse; Eld. Cottrell alternate.

G. M. COTTRELL, Moderator. G. G. COOK, Clerk.

ANSWER TO INQUIRE.

In the last number of the RECORDER, "Inquirer" refers to the action of the American Sabbath Tract Society, at its last session, directing that hereafter all life membership fees must be paid into the Treasury of the Society, and then asks what is to be done in case a person prefers to pay his money direct to an Associational Board, to carry on their specific work, while he wishes the same money also to constitute life members in the Tract Society.

The American Sabbath Tract Society is an incorporated body under the laws of the State of New York, and has its rules and by-laws, under which persons may become members and life members, by contributing certain sums to the Society.

In the case referred to by "Inquirer," as the money has a double duty to perform, namely, first to make a life member in the Tract Society, and second, to support the tent work of an Associational Board, let it be sent to the Treasurer of the Tract Society, with the request that it be spent in the work designated. The Tract Board may, doubtless, be depended upon in the future, as in the past, to appropriate all moneys contributed to the Society, to such specific work as may be requested by the donors, provided that such work come within their legitimate powers.

This action by the Society is intended to reform an irregularity which had obtained in the matter of life membership, and is not intended in any way to discourage the work of Auxiliary Societies, or of Associational Boards. It is desirable that all the work possible may be done, by whoever may be able to do it; and it is also desirable that all work in the same line as that of the Tract Society be reported to the Tract Society, in order that all that is being done by the denomination in that direction may be embraced in their annual report.

REPORT OF COLLECTIONS BY BRO. VELTHUYSEN.

Table with columns for location and amount. Includes entries for Church at Hornellsville, Alfred Centre, Andover, Independence, Niles, Dea. John Crandall, Eld. S. H. Babcock, Aid Society, Milton, Walworth, Miss Phebe Coon, Chicago Friends, Church at Adams Centre, West Edmeston, Leonardsville, Shiloh, Mrs. Ruth Hummel, Expenses, and Balance.

Home News.

New York. ALFRED CENTRE.

The many friends and neighbors of Melville Niles and wife showered in upon them on the evening of Nov. 11th, to celebrate the tenth anniversary of their marriage. The company numbered in all about seventy-five. The youngest was one year and a half old, and the oldest, Mr. E. W. Niles, who had walked sixteen miles in order to be present on the occasion, was in his eighty-first year.

At a regular business meeting of the West Fork River Seventh-day Baptist Church held Nov. 3d, 1882, the following resolution was unanimously adopted:

WHEREAS, since the organization of this Church there has been a post-office established near by under the name of Roanoke; therefore, Resolved, That the name of this Church be changed to the name Seventh-day Baptist Church of Roanoke.

On motion, the Secretary was instructed to forward a copy of the above resolution to the SABBATH RECORDER for publication.

M. M. HEYENER, Secretary.

Condensed News.

COLLEGE TROUBLE.—A Syracuse dispatch says that difficulty has arisen between the students and faculty of Hobart College, at Geneva, about a friendly game of base-ball played between the Freshman classes of Hobart and Cornell.

In a letter to the State Fencible battalion, which tendered its services as an escort upon the occasion of the gubernatorial inauguration, Robert E. Pattinson, Governor elect of Pennsylvania, has declined the offer.

The City of Glasgow bank failed four years ago, and liquidation has just been accomplished. Every penny of the bank's vast debt has been paid and the remaining assets handed over to the company.

Twenty-five persons, three of whom are foreigners, were arrested in Lyons, Nov. 19th, charged with being members of an association formed for the purpose of fomenting strikes among the workmen, obtaining a general division of property and destroying the sentiments of patriotism in the people.

The Congregational church of Richmond, Mass., a large wooden structure, built over one hundred years ago, was burned Nov. 19th. The fire was occasioned by a defective chimney. Loss, \$30,000.

The ground is covered with snow, for the first time this Fall.

Wisconsin. MILTON—CORRECTION.

I was a little premature, last week, in announcing a Republican victory in this Congressional district, though such was the report when I wrote. Hon. John Winaus, of Janesville, Independent candidate, was elected. Williams, the defeated Republican, had, two years ago, a majority of nearly 7,000.

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The amount of counterfeit money captured by the secret service during the last fiscal year was \$3,830,000.

The sales of the famous Jumel estate at New York has been completed. The amount realized was \$1,092,000.

The valuation of property in Massachusetts has increased \$35,000,000 the past year.

FRINK'S PATENT REFLECTORS.—"The Great Church Light" have a wide reputation. They are said to increase the light four-fold and produce not only the cheapest but the best light known for Churches, Halls, Depots, Stores, etc.

CARD OF THANKS.—To our many kind friends who so completely and agreeably surprised us at our home in Alfred, on the eve of Nov. 18th, we tender our sincere and heartfelt thanks for their cheering presence and for the elegant China set and other beautiful gifts left on our table.

Messrs. Griswold Bros., of Hornellsville, who have an advertisement in this number of the RECORDER, propose to visit this section regularly, and as they come well recommended, they hope to secure a good trade.

WE would call special attention to the advertisement of our townsmen, A. A. Shaw, who is too well known from many years' business acquaintance to need any commendation from us.

DAVID C. COOK'S line of Holiday Goods this season is larger than ever. If you are contemplating buying anything in the shape of Bibles, Holiday Books, Banners, and Decorations of any kind, you will find just what you want in his stock.

THE "MOTAMMANY ORGANETTE," manufactured at Worcester, Mass., is the most wonderful musical instrument ever made. It is the choicest Christmas present that you could select.

PAILLARD'S MUSIC BOXES are recognized as the best everywhere. For a Christmas present nothing can be so acceptable or entertaining; be sure and ask your music dealer for Paillard's Music Boxes, or better still, send 3 cent stamps to M. J. Paillard & Co., 680 Broadway, New York City, for special descriptive circular.

SPECIAL NOTICES.

THE next Quarterly Meeting, of the Scio, Friendship, Richburg, West Genesee, and Portville Churches, will be held with the Scio Church, beginning Sixth-day evening, Dec. 1st, services of the evening to be conducted by Eld. C. A. Burdick. Preaching Sabbath morning, by Eld. J. Summerbell, followed by the Lord's Supper.

A COPY of ANTHEM TREASURES, by J. M. Stillman, Mus. Doc. and S. W. Straub, will be sent on receipt of 12 cents to pay postage, the book (or the pay) to be returned at the expiration of two weeks. Price \$12 per doz. Single copies \$1.25.

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.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 3 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

MARRIED.

At the Rockville parsonage, R. I., Nov. 9, 1882, by Rev. U. M. Babcock, Mr. GEORGE B. LANGWORTHY and Miss LENORA E. BARBER, all of Hopkinton.

At the residence of the bride's brother, Mr. Reson Davison, at West Hallock, N. Y., Nov. 8, 1882, by Eld. S. D. Davis, Mr. ENOCH S. GIBSON and Miss ALICE A. DAVISON.

At West Hallock, Ill., Nov. 10, 1882, by Eld. A. Hakes, Mr. CHARLES H. HUMMEL and Mrs. OLIVE G. SPICER, all of West Hallock.

DIED.

In the township of West Almond, Allegany Co., N. Y., Nov. 18, 1882, of consumption of the bowels, Miss SUE M. SISSON, daughter of Asa and Amy Sisson, deceased, aged 37 years.

In Plainfield, N. J., suddenly, at the residence of his daughter, Mrs. C. H. Stillman, on Sunday, Nov. 12, 1882, of heart disease, ALBERTUS STARR, in the 90th year of his age.

At Olneyville, R. I., Nov. 11, 1882, DANIEL C. B. BURDICK, son of George H. and L. Jane Burdick, aged 47 years.

In Hopkinton, R. I., Nov. 10, 1882, of cancerous tumor, Mrs. EMILY CLARK, wife of Henry Clark, in the 39d year of her age.

A. A. Jones, E. R. Crandall, S. J. Moore, A. A. Titworth, Elmie A. Crandall, H. P. Grace, J. B. Crumb, Geo. Satterlee, E. G. Burdick, J. A. Millikin, Mrs. M. E. Rich, Geo. G. Schwartz, J. K. Skiffe, E. Crandall, K. D. Nookes, Jane Osborn, A. S. Martin, Edgar Russell, Mrs. R. W. Campbell, J. L. Burdick, Jos. Swartout, J. J. Heyener, Margaret F. Coon, Mrs. Charles Roe, W. R. Gilling, E. T. Tomlinson, J. D. Boyd, J. F. Hubbard, A. R. Main.

RECEIPTS.

Table with columns for name and amount. Includes entries for Mrs. Esther Fenner, Belmont; E. T. Tomlinson, Auburn; Geo. Satterlee, Durhamville; S. B. Coon, Little Genesee; Mrs. B. M. Kenyon, Bolivar; J. J. Heyener, Roanoke, W. Va.; Mrs. L. V. Davis, Jane Lew; Mrs. R. W. Crumb, Walworth, Wis.; Mrs. Angelina L. Clarke; Elmie A. Crandall, Connersport, Pa.; Mrs. Sarah Sterns, Connersport, Pa.; Mrs. Mary E. Howe, Shingle House; Geo. W. Growden, New Enterprise; Nancy L. Fyock; Gideon Long; Geo. A. Campbell, Norfolk, Va.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Nov. 18th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York.

BUTTER.—Receipts for the week were 29,672 packages; exports, 600 packages. There is a good demand for fancy last week's make, of choicest Eastern or Western creamery, butter at 37c. with a possible 38c., and also for a crispy high flavored dairy Fall make at 30@33c., with a possible 35 for super extra.

Table with columns for item and price. Includes entries for Creamery, sour, fresh; sweet; early make; Imitation creamery; Factory butter; Dairy, fresh make; Early; Entire dairies.

CHEESE.—Receipts for the week were 48,514 boxes; exports, 11,978 boxes. Exports are about 3,000 boxes less than for the same week last year.

Table with columns for item and price. Includes entries for Pennsylvania and State, fresh; Canada and Western; Lined eggs, prime marks.

POULTRY.—Legislation crops out to regulate the crops of poultry as follows: The following Ordinance was adopted by the Board of Aldermen of New York City, on April 11, 1882:

SECTION 1.—That no turkeys or chickens be offered for sale in the city unless the crops of such turkeys and chickens are free from food or other substance and skunked close to the bodies. That all fowls seized and condemned, such of them as shall be tainted shall, upon examination, be destroyed, and the rest which is fit for food shall be used in the public institutions of the city.

SECTION 2.—Every person exposing for sale any chicken or turkey in contravention of this Ordinance shall be liable to a penalty of five dollars for each chicken or turkey so exposed for sale.

SECTION 3.—This Ordinance shall take effect on the first day of October, 1882.

Table with columns for item and price. Includes entries for Turkeys; Chickens; Fowls; Ducks; Geese.

BEANS.—New German beans are arriving and selling at \$2@3 35. Arrivals of new home crop are light. We quote: Marrows, per bushel, 62 lbs. \$2 75 @ \$3 25; Mediums \$2 40 @ \$3 50.

DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice. 13 @ 15; fair to good. 12 @ 13; Apples, North Carolina, sliced. 7 @ 8; Peeled peaches. 11 @ 14; Unpeeled peaches, halves and quarters. 4 @ 5; Raspberries, dried. 80 @ 81; Blackberries. 81 @ 7; Cherries. 20 @ 23; Plums. 14 @ 15.

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold.

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

Selected Miscellany.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults, Pray don't forget your own; Remember those in houses of glass Should never throw a stone. If you have nothing else to do But talk of those who sin, 'Tis better we commence at home, And from that point begin.

—Signs of the Times.

A FUNNY LITTLE PLANT.

"You are too little, daughter; you must wait till you are a big girl before you can go out evenings." Or—"No, dear; it is not suitable for little girls. When you are older you can have it."

"I think you will find it nicer to be a little girl, Susy, and let God make you grow in his own way. It's time to get ready for dinner, dear."

"I'd like to stay here a little longer, please mamma. Couldn't you let Nora bring me something to eat?"

"Why, Susy, plants never get anything to eat but water and sunshine and earth, you know."

Susy had never thought of this. She was hungry. She had had quite enough sun-make a very poor dinner.

She sat down on the step, and giving her feet a jerk, was a little girl in a moment, and followed her mamma to the bath-room.

Ethel lived out in the country, just where a broad lane turned off from a dusty road. In the California Winter the lane would be green again, but just now, in the hot Summer time, the grass on either side of the way was dry and brown.

Behind Ethel's house was a barn, and down the lane a little way was another little house, where Mrs. O'Brien lived with her five children.

to wonder what kept Susy quiet so long, and went into the garden to see.

"Why, Susy!" she cried as she saw her, "what in the world are you doing, pet?"

Susy rubbed her sleepy eyes, and looked around. Then she was wide awake in a minute, and got herself straight up as quickly as she could.

"I'm growing, mamma. Look, am I any bigger yet? Am I three inches bigger?"

Mamma laughed till Susy's head wilted away down.

"Come daughter," she said, "take your dear little feet out of that earth; you'll catch cold."

"But I want to grow, mamma. I'm going to be a plant, and I want you to sprinkle me."

"I think you will find it nicer to be a little girl, Susy, and let God make you grow in his own way. It's time to get ready for dinner, dear."

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Behind Ethel's house was a barn, and down the lane a little way was another little house, where Mrs. O'Brien lived with her five children.

One day Ethel went out to play in the lane. First she climbed into an empty hay-wagon beside the barn, and had a frolic with the big dog, Bruco.

Then she saw a squirrel near Mrs. O'Brien's house to watch him. Suddenly one of the windows in the house was raised, and Mrs. O'Brien thrust her head out and shouted:

"Shure, an' it's blind that you are, Ethel Perry! Go away wid ye! Don't ye see the small-pox flag?"

think that the sick people were suffering for lack of food.

"Grandma," said Ethel, during one of those anxious days when the disease was spreading through the neighborhood and no one knew who would be seized upon next, "what was that verse that you said when you small-pox?"

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee," repeated grandma.

"Is that true?" asked Ethel.

"Yes," said grandma, "I'll show it to you in the Bible."

And so grandma took her big red-covered Bible, that was never very far away, put on her spectacles, and showed Ethel the seventh verse of the 91st Psalm.

"Look at this next verse, too, Ethel," said she. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

"Why, then, it's all true," said Ethel, confidently. "We needn't worry any more about the small-pox. I know we won't get it."

And so the days passed, and bad news came from one and another house near by, that had been visited by the dreadful disease.

Ethel used to read those verses again and again, and pray that they might prove true to them. And the promise was fulfilled, for though many died during that sad Summer, yet Ethel's home was excepted.

"I shall always believe that Psalm," said Ethel, afterwards, "for I've proved it, and I know it is true."—The Watchman.

GIRLS, HELP FATHER!

"My hands are so stiff I can hardly hold a pen," said Farmer Wilber, as he sat down to "figure out" some accounts that were getting behindhand.

"Can I help you, father?" said Lucy, laying down her bright crochet work.

"Well, I shouldn't wonder if you could, Lucy," he said reflectively.

"I would be ashamed if I did not know something of them after going twice through the arithmetic," said Lucy, laughing.

"Well, I can show you in five minutes what I have to do, and it'll be a wonderful help if you can do it for me. I never was a master-hand at accounts in my best days, and it does not grow any easier since I have to put on spectacles."

and no one is able to pluck them out of his hand. Himself without variableness or shadow of turning, he maintains the irresistibility of all natural forces, one of which is the insufferably majestic law by which character tends to assume final permanence, good, as well as bad."—Joseph Cook.

POULTRY-YARD TALK.

A young cock and a hen were speaking of the size of eggs. Said the cock: "I once laid an egg."

"Oh, you did!" interrupted the hen with a derisive cackle. "Pray, how did you manage it?"

The cock felt injured in his self-esteem, and, turning his back upon the hen, addressed himself to a brood of young chickens: "I once laid an egg."

The chickens chirped incredulously and passed on. The insulted bird reddened in the wattle with indignation, and strutting up to the patriarch of the entire barn-yard, repeated his assertion.

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IN MEMORIAM.—THE MANY FRIENDS

REV. N. V. HULL, D. D., will be pleased to know that an account of his "FUNERAL SERVICES," and the memorial sermon delivered on that occasion by President J. Allen, of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society, and is furnished by mail at 10 cents a copy. Address, SABBATH RECORDER, Alfred Centre, N. Y.

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Popula THE telephone is to new uses. A re diving bell, and by converse with easu ures required of hi displays has also be telephone by connec instrument to the w the other to a gas-p

TELLURIDE ORES telluride belt, as a thirteen miles long t extending in a nor Gold Hill, which s southerly extremity, a large proportion o are very valuable. C mine has yielded as cent. gold, while Sy twenty-five per cent cent. silver, and Peiz gold and forty per ce

A POSSIBLE substi found in a new chem by Dr. Constantine P hydro-sulphamin-ben as a white crystalli in alcohol but sparing said to be thirty tim that the merest trace o in water gives a disti prove to be wholesom quantity at reasonable important part in the

THE TEMPERATURE very largely to the eff acting to keep in the sun. Prof. S. P. Lang servatory, estimates th the temperature of th that mercury would r rays of a tropical sun, the same as it is, exc vent radiation of heat, impossible to maintai planet. It is therefo means of their respecti cory might be even a c Neptune as warm and h

HATTER'S PLOSH.—M of New York, represen dustry, appeared before sion, and made the foll represent the silk hat dustry of New York.

duty on hatter's plush is that it discriminates aga can not be manufacture has been tried. Silk an invested, but it can not entific researches have b subject. The article w tense heat to which it i country. The duty of much for us. Previous was 19 per cent.; but d to 50 per cent., and in 1860 the Association bers; from 1865 it has until at the present tim decrease of 48 per cent figures, considering the tion, we think we are d and we attribute it to n action of the governme duties through a miscon

The effects of lead-p to Dr. E. S. Wood, of t School, are very differ "Of two members of the says, "exposed to as nea same influences, one may symptoms of lead-poisoni and the other not for ma

In the Scherr process the milk while fresh is en sels and heated by steam hours at a temperature of germs of fermentation as the caseous albuminoid that the gastric juices ca finely divided flocks, and ease from which the cow are killed.

THE Scientific Americ following method of cleari out the labor and troubl out: In the Autumn o a hole one or two inchi ing to the girth of the eight inches deep. Put ounces of saltpetre, fill and plug it close. In take out the plug, and kerosene oil and ignite smoulder away without extremity of the root, i

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Back Ache... POSITIVELY CURED... Dr. E. S. Wood, of the Harvard Medical School, are very different in different persons.

THE SCHEFF PROCESS for preserving milk... THE Scientific American endorses the following method of clearing off stumps without the labor and trouble of rooting them out...

Popular Science.

THE telephone is being constantly applied to new uses. A recent application is to a diving bell, and by it the diver is able to converse with ease in any of the usual postures required of him.

TELLURIDE ORES IN COLORADO.—The telluride belt, as at present known, is about thirteen miles long by three miles in width, extending in a northerly direction through Gold Hill, which is five miles from its southerly extremity.

A POSSIBLE substitute for sugar may be found in a new chemical product discovered by Dr. Constantine Falberg, and called anhydro-sulphamin-benzoic acid.

THE TEMPERATURE OF THE EARTH is due very largely to the effect of its atmosphere acting to keep in the heat received from the sun. Prof. S. P. Langley, of Alleghany Observatory, estimates that without this action, the temperature of the earth would be such that mercury would remain frozen under the rays of a tropical sun; and that were the air the same as it is, except this power to prevent radiation of heat, it would probably be impossible to maintain animal life on this planet.

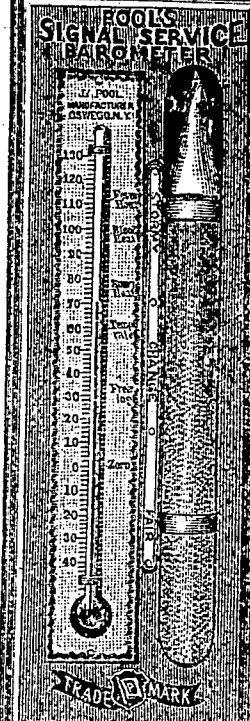
HATER'S PLUSH.—Mr. William S. Higbie, of New York, representing the silk hat industry, appeared before the Tariff Commission, and made the following statement: "I represent the silk hat manufacturing industry of New York. We claim that the duty on hatter's plush is excessive, inasmuch that it discriminates against us."

THE effects of lead-poisoning, according to Dr. E. S. Wood, of the Harvard Medical School, are very different in different persons. "Of two members of the same family," he says, "exposed to as nearly as possible the same influences, one may be affected with symptoms of lead-poisoning in a short time, and the other not for many months."

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The Scientific American endorses the following method of clearing off stumps without the labor and trouble of rooting them out: In the Autumn or early Winter bore a hole one or two inches in diameter, according to the girth of the stump, and about eight inches deep.

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Abstract of Time Table, adopted Oct. 16, 1882. EASTWARD.

Table with columns: STATIONS, No. 8, No. 12, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Clean, Cuba, Wellsville, Andover, Alfred.

ADDITIONAL LOCAL TRAINS EASTWARD. 5:30 A. M., except Sundays, from Salamanca, stopping at Great Valley 5:58, Carrollton 6:05, Vandell 6:28, Allegany 7:02, Clean 8:00, Hinsdale 8:38, Cuba 9:27, Friendship 10:53, Belvidere 11:24, Belmont 11:45, Scioto 12:10, Wellsville 1:45, Andover 2:40, Alfred 3:43, Almond 4:20, and arriving at Hornellsville at 4:45 P. M.

9:06 A. M., daily, from Dunkirk, stopping at Sheridan 9:15, Forestville 9:22, Smith's Mills 9:31, Perysburg 9:46, Dayton 9:55, Cattaraugus 10:15, Little Valley 10:31, Salamanca 10:48, Great Valley 11:26, Carrollton 11:45 A. M., Vandalia 12:01, Allegany 12:20, Clean 12:40, Hinsdale 1:15, Cuba 1:42, Friendship 2:25, Belvidere 2:50, Belmont 3:05, Scioto 3:21, Wellsville 3:39, Andover 4:14, Alfred 4:47, Almond 5:04, arriving at Hornellsville at 5:23 P. M.

5:45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12:10 A. M.

WESTWARD. STATIONS, No. 8, No. 5, No. 1.

Table with columns: STATIONS, No. 8, No. 5, No. 1. Rows include New York, Port Jervis, Hornellsville, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 12:25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12:36, Alfred 12:46, Andover 1:05, Wellsville 1:24, Cuba 2:22, Clean 2:50, Carrollton 3:30, Great Valley 3:40, and all stations, arriving at Salamanca at 3:45 P. M.

4:30 A. M., except Sundays, from Hornellsville, stopping at Almond 4:56, Alfred 5:20, Andover 6:05, Wellsville 7:25, arriving at Dunkirk at 7:35 P. M.

4:00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10:50 P. M. Sundays, Train 1 will run between Salamanca and Dunkirk.

BRADFORD BRANCH WESTWARD.

Table with columns: STATIONS, 15, 31, 9, 3, 21, 37. Rows include Carrollton, Bradford, Bradford, Custer City, Bradford, Buttsville.

6:55 A. M., and 6:00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Bradford 11:35 A. M.

EASTWARD. STATIONS, 6, 20, 32, 12, 16, 38.

Table with columns: STATIONS, 6, 20, 32, 12, 16, 38. Rows include Buttsville, Custer City, Bradford, Bradford, Bradford, Carrollton.

8:30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8:34, Limestone 8:44, and arrives at 7:30 P. M., except Sundays, from Bradford, stopping at Bradford 8:30 P. M. Train 12 runs Sundays from Bradford to Carrollton.

Passengers can leave Titusville at 8:00 A. M., and arrive at Bradford 11:35 A. M. Leave Bradford 8:30 P. M., and arrive at Titusville 7:30 P. M. Daily.

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INTERNATIONAL LESSONS, 1882.

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. Nov. 4. Jesus before the Council. Mark 15: 1-20. Nov. 11. Jesus before Pilate. Mark 15: 21-39. Nov. 18. Jesus Mocked and Crucified. Mark 15: 40-47. Nov. 25. His Death on the Cross. Mark 15: 48-47. Dec. 2. After his Death. Mark 16: 1-8. 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 Superintendent of each School.

LESSON X.—AFTER HIS DEATH.

BY REV. T. L. GARDINER.

For Sabbath-day, December 2.

SCRIPTURE LESSON—MARK 15: 38-47.

38. And the veil of the temple was rent in twain from the top to the bottom. 39. And when the centurion saw that he died, he said, Truly this man was the Son of God. 40. There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome. 41. Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem. 42. And when the even was come, because it was the preparation, that is, the day before the sabbath, a honorable counsellor, which also was called Joseph, the son of Simeon, and he had been a disciple of Jesus, he boldly went in unto Pilate, and asked for the centurion. 43. And he asked him whether he had been any while dead. 44. And he answered him, saying, He had been dead, and he had been buried. 45. And he asked him, saying, Where was he buried? 46. And he answered him, saying, In a tomb which had been hewn out of a rock; and he rolled a stone away from the door of the sepulchre. 47. And Mary Magdalene and Mary the mother of Joseph beheld where he was laid.

CENTRAL TRUTH.—Christ crucified, is the Power of God.

- 1. Lesson, Mark 15: 38-47. 2. Text, Exod. 23: 31-37. 3. Rev. Heb. 9: 13-14; 10: 19, 20. 4. Forged, John 19: 31-40. 5. Nature's testimony, Matt. 27: 51-54. 6. Entombment, Luke 23: 45-56. 7. Divine, John 1: 1-4.

GOLDEN TEXT.—"Truly this man was the Son of God."—Mark 15: 39.

TIME.—Preparation day for the Sabbath. PLACE.—Calvary, outside the city gate. PARALLEL ACCOUNTS.—Matt. 27: 51-56; Luke 23: 45-56; John 19: 31-42.

OUTLINE.

- Power of the uplifted Christ. a. To rend the veil. v. 38. b. To convince the world. v. 39. c. To make constant the faithful. v. 40, 41, 47. d. To embolden the timid. v. 42-46.

BIBLE LIGHTS.

- v. 38. Feil. Exod. 20: 31-37. Rev. Heb. 9: 13-14; 10: 19-22. Concurring events. Matt. 27: 51-53. v. 39. Convincing. John 8: 28; Luke 23: 47, 48. v. 40. Mary Magdalene. Luke 8: 2; Mark 16: 9. Mary the mother. John 19: 25. James, Jesus. Matt. 13: 55. Gal. 1: 19. Salome. Matt. 27: 56. Matt. 27: 10: 2 (last clause); wife of Zebedee, mother of James and John. v. 41. Ministered. Luke 8: 1-3. v. 42. Joseph. Luke 23: 50, 51. Rich. Matt. 27: 57. Fortold. Isa. 53: 9. Timid. John 19: 38. Made bold. Mark 15: 43. His helper. John 19: 39, 40.

ORDER OF EVENTS.

- 1. Veil rent. 2. Earthquake, and graves opened. 3. Centurion's testimony. 4. Women watching. 5. Body secured, prepared, buried.

HELPS.

- a. The veil, dread symbol of separation between God and guilty man, is rent asunder; indicating final sacrifice made for man. And now the mercy seat is open to all, through Christ. Give us our veil of separation. The cross rends the awful curtain, and sinners may come boldly to the throne of grace. b. v. 40: Power in the uplifted Christ to convince men of truth. Gave up. Probably died of a broken heart. Magdalene, of Magdala, in Galilee. c. Nothing like the cross to draw loyal confession from the faithful, even before a life-threatening mob. Women, the last to leave, and first to visit the tomb. d. Note the power of the cross to make the secret disciple bold.

QUESTIONS.

What, in this lesson, attest the divine power of Christ? What in the parallel accounts? What women were present? What had they done for Christ? What had he done for them? Who begged the body? Why the same day? Who joined him in preparing it? Why Pilate marvel? What was done to make sure he was dead? John 19: 34, 35. Why important to be sure of this? Golden Text?

GENERAL STATEMENT.

The supreme moment in the conflict between the light of the world and the powers of darkness had come. Over the heads of that vast throng of sinful men, had arisen the shout of eternal victory. It is finished. The work of salvation is complete. The final sacrifice is made. And now, the holy of holies has ceased to be the peculiar presence-chamber of God among men. Every soul may now find, "a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh," and "we near . . . in a full assurance of faith," for "he entered into heaven itself now, to appear in the presence of God for us." One incident of this moment is recorded by three of the Evangelists, the power of the cross over the centurion,

and his witness to the divinity of Christ. Mark agrees with Matthew in his mention of the three women, and also names Salome, and speaks of "many other women." Mark is not so full in his story of the burial as is John, and does not mention Nicodemus. He agrees with Luke and John about the day of "preparation." Mark alone gives us the idea that the step of Joseph is a bold one, and that Pilate took special pains to assure himself that Jesus was certainly dead. We learn from the statements of all the Evangelists, that at his death the veil was rent, the earth quaked, graves were opened, and rocks were rent; that on account of the near approach of the Sabbath, they hastened the death of the thieves, by breaking their limbs, and pierced the side of Jesus' dead body. While this is going on, Joseph visits Pilate, gets permission to take the body, and, by the help of Nicodemus, prepares and places it in his own new tomb, while faithful women linger to mark the spot where he laid.

EXPLANATIONS.

V. 38. The veil. For description, see "Bible Lights" and Helps above. You see by the Bible description that it was beautiful, thick and costly, and according to Geikie, 60 feet long and 30 broad. Like Christ's fleshy body, the veil was the visible covering that enshrined the abode of deity; the place where God chose to manifest himself.

V. 39. Centurion convinced. The earthquake, the speedy death of Christ, and his piercing cry all combined to convince him. He had probably seen many crucified, but never knew one to die in three hours on a cross, and that too in the full vigor of his vital powers to the very last, as that loud cry indicated. He felt that there was something mysterious in it, and exclaimed, "Truly this was God's Son." The last words of the Jewish priest are squarely contradicted by this heathen soldier. Gave up the ghost. Geikie claims that the agonizing cry, the death while the physical organs were so vigorous, and the mingled flow of blood and water, place it beyond question, that he died from a rupture of the heart, brought about by mental agony. In short, Jesus died of a broken heart.

V. 40, 41, 47. Women looking on. They had been faithful followers, and the power of the uplifted Christ drew them, and made them constant before the dangers of an enraged mob. For particulars regarding them, compare "Bible Lights" above. Afar off. Yet as near as was possible for women to get, while such a rough crowd surrounded the cross.

V. 42-46. The secret disciple made bold by the power of the cross. The even . . . preparation. The great Passover Sabbath drew near. No corpse could be allowed to remain unburied, to defile the holy city on that day. The Jews asked Pilate to take them away before the Sabbath. It was essential therefore that Jesus be buried without a moment's delay. Shall his precious body follow the others to the horrid valley of Hinnom, to be buried amid the dirt-heaps from the city, and with the criminals from many a cross? No, amid the throng is one who has long been a secret disciple, and the mighty transforming power of these crucifixion scenes, makes a bold open friend of Joseph of Arimathea. He was one of the rulers. Home in the town where Samuel was born (Geikie). The meek, gentle spirit of Jesus, under such reproaches as were heaped upon him, the prayer for his murderers, the victorious cry on the cross, had lifted him entirely above the fear of man, and now he came boldly at the peril of his own life, and asked for the body. But the urgent clamoring of the Jews to have the bodies removed, had, in some measure, prepared Pilate to grant the request, and the body is given. The eleven dare not risk their lives to ask it; but this life had been so transformed by the cross, that he was willing to brave all for the crucified One. In verse 44, we see that great precaution was taken, to be sure that Christ was dead. After breaking the legs of the thieves, one of the soldiers thrust his spear into the side of Jesus, making a gash that he carried after his resurrection.

V. 46. The Jews took great pains to prepare the bodies of their dead, in a manner to preserve as long as possible. For this purpose spices, of the strongest kind, were used. These were furnished by Nicodemus, who came to Jesus by night, another secret disciple, who also helped Joseph prepare the body. He brought one hundred pounds weight of myrrh and aloes, and wrapped the body in linen, with these according to the manner of the Jews. John 19: 38-40. In this lesson, the power of the crucified One, to convince the heathen, to make heroines of timid women, to embolden the secret followers, and to rend the temple veil, with such a response from the "rocks," "graves," and "earth," bears unmistakable testimony that he was indeed "the Son of God."

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